BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH CENTURY.

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TABLE OF CONTENTS.

FIRST PAGE.—*The Rostrum:* Fourth of July Oration.

SECOND PAGE.—*Poetry:* Fraternal Love. A Remarkable Private Medium. The Instinct of Immortality. Whence? Concessions of Vaccinators. Woman Suffrage. *Free Thought:* Re-incarnation.

THIRD PAGE.—*Poetry:* Rodney's Ride. *Banner Correspondence:* Letters from Minnesota, Massachusetts, Missouri, New York, and Connecticut. July Magazines, etc.

FOURTH PAGE.—The Betrayers of Spiritualism. What Labor Wants. Mr. Kellar as an "Exposer." Sensible Pulpit Preaching. Mediumship as a Penal Offense! Barking Again! etc.

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

SIXTH PAGE.—*Message Department:* Questions Answered through the Mediumship of Miss M. T. Shelhamer; Spirit Messages given through the Mediumship of Mrs. B. F. Smith. Spiritualist Lecturers.

SEVENTH PAGE.—New Publications. Spiritualist Meetings. Mediums in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—Spiritualism in the Golden State. Cincinnati, O. Spiritualist Camp-Meetings. Spiritualist Meetings in Boston, New York and Elsewhere. In Memoriam, etc.

The Rostrum.

FOURTH OF JULY ORATION.

By the Spirit Control of

J. J. MORSE,

Of London, England.

Brothers and sisters of this great Republic, situated between the waters of either ocean, skirted by the snows of the frozen north, and warmed by the suns of the radiant south; a Republic that has for over a hundred years taken a place among the peoples of the world as the exponent of liberty, equality and justice; on this, its natal day, let your minds go upward to the great hearts and noble lives that throbbed and were laid down in days gone past that you might enjoy the liberties you now possess and have this fair flag still floating in the breeze.

The oldest empires wax and wane, lose their influence, and each descends the hills of oblivion, yet leaving marks of progress made for mankind at large. Revolution always has been the stepping-stone of evolution in the national and political unfoldment of mankind. The history of your struggles, trials and efforts in the bygone days is written in imperishable characters upon the scrolls of time, and future ages will, perchance, better appreciate the grandeur of that effort, and the nobility of that struggle, than even you do at the present time.

Barely four hundred years of human time and this fair land—that now is dotted from end to end with centers of industry and teeming life—was the home of the uncultured and untutored savage. Far away in the old country the hardy traveler set forth to find a new passage across the trackless deep, and incidentally to the labor of that effort, Columbus led the way to the discovery of this broad land that in later years was to take its place among the nations of the earth.

The scene of history rolls on, and we find that by the pioneer labors of Spain and other nations, some of the wilderness had been transformed into gardens of human habitation. Then, behold, arising from the strong conflicts and religious oppression of European countries, a wail of persecution, and earnest men, and true-hearted women, who, failing to find liberty in the land wherein they lived to worship God after the manner of their own hearts and consciences, sought liberty and freedom in a new clime, and in 1620 these separatists from the English communion, hearing of the new world beyond the waves of the broad Atlantic, resolved that they would seek in that new country to found a new home, a new communion, and a fresh community, where Liberty, and Justice, and freedom of conscience, should have for them actual reality.

They sailed in their ship from a cozy English port, they braved the tempestuous winds and waves of the English Channel, drifting to seaward until the land they were renouncing faded to a speck on the horizon behind them, and the gloom of the night closed round on every side. Across the wild and weary waste, battling with the winds and billows, grappling with the waters that surged and rolled around them, with the fierce tempests beating upon them, their gallant ship stood bravely upon her course, and the sturdy hearts of the Pilgrim Fathers aboard that brave old vessel, that was indeed the flower of May as well as the "Mayflower," for future generations, steadily forged on their way, until, at last, the iron-bound and inhospitable shores of the New England coast received the weary and worn wanderers from afar.

Then in the name of justice and right, in the name of religious liberty and personal freedom that man might be a man, the English foot was planted on the coast of the new world, and the sturdy character of the Anglo-Saxon race had its seat in new soil, and from the sowing of that seed on that rough New England shore sprang up the men of might, and men of power and thought, who opened a way for the freedom, the liberty, and the blessings that you enjoy to-day. If there is one word written in your hearts, if there is one name more worthy than all others to be borne upon the prow of your battle-ships, that word should be the "Mayflower" that brought your forefathers here to set the example, and plant the principles of personal liberty and freedom of conscience for all mankind.

A few years of time again roll on, and 1620 gives place to later years, wherein there unrolls before your mind a wonderful picture: The fair city of Boston begins to be established; the surrounding land becomes settled; the English king begins to assert his power, and through his parliamentary agencies proposes to exact his tribute in life and conscience, as well as wealth, from the colonies of the new world.

Undoubtedly, in these early days, the colonists were loyal men, loving the country from which they came, and willing to give it reasonable allegiance. But when kings mistake their office of leaders of the people, and seek to become their masters, despotism follows, and then revolution; and if the people are wise enough and strongly enough armed with right and clothed with justice, there is no despotism the wide world over that can stand against a revolution backed by the people's might. The exercise of power should ever be connected with justice, and justice should ever be associated with mercy. There is no doubt that had the English power been exercised with justice and with mercy, had justice gone side by side with power, there might have been a different ending to the struggle—nay, that struggle might never have begun.

But the world was waiting in that century for a new empire out of the east, that should shine like a star in the coronet of nations. In what better place could that Empire have its rise? In the old world kingcraft, and priestcraft, and wealthcraft, had taken deep root; the land was filled with the traditions of authority and absolutism. But, in the new land, they had not had time to grow in its virgin soil—here was freedom from all the old evils of Europe. Where a land to be found, better for the new Empire to arise from out the sea, and shine upon the pages of history like the day-star in the morning of the world? In all the world there was no other land but this!

But difficulties arose. The English king, with foolish advisers—men who knew not the people, and the people who knew not the men—were in conjunction at this particular time, and the English sovereign determined to coerce his loyal subjects three thousand miles away. Coercion failed them; it has failed before and since. History tells you of that memorable little tea-party you had in Boston Bay; how its waters, tinged with a deeper color, flowed out with the tide into the broad bosom of the Atlantic, and told the world of a people who would not be driven, mastered or coerced; a people who would stand up for the rights that belonged to them, the rights that belong to those who produce all that they have and hold dear, who had made the colony what it was, and who were truly the only people from whom its laws should come.

So, little by little, the conflict arises. The English king grows more obstinate, his advisers more persistent in demands and assertions, until at last the colonists will no longer submit, and the first tinge of blood colors the tide of civil life; then, having gone too far to recede, the effort must go on. It is either freedom with national existence, or submission with its virtual extinction. The hardy sons of the Pilgrim stock who had dared three thousand miles of weary ocean waste that they might found a new community; who had braved the elements of Nature, and even the chastisement of God in the inhospitality of a strange country, were not the men nor women who would supinely submit to the shifting vagaries of despotic rulers.

In the pleasant lands of fair Virginia there lived a family of eminence and excellence whose hearts throbbed with patriot devotion to the new order of life founded here upon this great continent, from which noble and sturdy stock there came one graceful boy, whose life was full of purity, obedience and truth—of whom it is said he never told a lie. The little boy grows to be the youth, the youth becomes a man, and shows his self-reliance in the days of his youth. His voice grows stronger, the nation calls for this man, and in response to the call of the new colonies, George Washington comes upon the stage of public life. All honor to George and Martha Washington! May that sweet Virginia home ever remain a glorious and sunny presence in your national heart! May the services of that patriotic man who, when his duty was done, scorned further honors, laid aside the power the nation had conferred upon him—may that sublime example of true patriotic abnegation be an example to Columbia's sons to-day! And may they learn from it the wise and needful lesson that whatsoever the nation gives the nation can take away; that whatsoever the nation has from you, you in turn owe all that you have had to the nation that conferred it on you. And serving your brethren, fighting for your liberties, striving to preserve your country, learn that when your duty is done, if you have the patriotic impulse that fired the breast of Washington in 1775-6, and if it stirs the breasts of Columbia's sons to-day, then all of you shall find the spirit of a Washington beating in your hearts, guiding your lives, ruling your councils and carrying your nation onward to higher glories and achievements.

Then follow the thunder of cannon, the clash of arms, the conflict of opposing forces, and the Continental troops grow weary and dispirited. Some are afraid that ammunition, the commissariat and money will fall short, that for lack of numbers and lack of material the conflict will have to dwindle into an ignominious conclusion. At this time one of the stanchest lovers of liberty that stood upon the scene of Continental strife makes his voice heard and presence felt. For some years a mighty agitation had been inaugurated by this man, whose voice that had vigorously assailed the old systems of ecclesiasticism and politics was yet sounding on the air. This man's bright mind and earnest soul were cast with full weight and force into the destiny of the Continental struggle, with heart and soul, mind and brain, tongue and pen, so that when the Continental forces were growing weary, "The Rights of Man" rung out upon the breeze. Those writings were printed, distributed broadcast, and read at the head of every company of the Continental forces. There was the pivotal point; "The Rights of Man" stirred every soldier's breast, gave new life and fresh courage to the army, and from that sprang such determination to do or die, that it conquered in the end, and gave you the liberty you this day fully enjoy. This man has been denounced; bigots have reviled him, ignorant fanatics have obscured the labor he did and the service that he gave you, but the enlightened present and a still more enlightened posterity will tell you who he was, and it will be found that you will have to give him his due and proper place in the framing of that Declaration of Independence whose principles you celebrate to-day. When, hereafter, that name stands revealed, all will know the soul who did so much to revive the courage, stir the pulses, expose the errors and the evil that were oppressing your forefathers, who helped them forward in their hour of trial, and then the world will write in letters of gold in the heart of Columbia herself the name of THOMAS PAINE.

No wonder religious people feared him in the country across the sea. If his doctrines were true, he had undermined a State that sanctioned the theory of the divine right as associated with kings; torn the mask away from a hereditary ruler, uprooted the fiction of an aristocracy that, like leeches, sucked the blood from the common laborers of the land. No wonder they denounced him, for his voice was as the voice of a god, kindling life and action in the hearts of men, that, in the name of liberty, they might drive the evils that oppressed them from the world!

From a fair land across the broad Atlantic, from France, a great and noble heart lays his sword and service at your hands, and LAFAYETTE demands a word of recognition, a loving friendship. Remember him with greatest praise for his noble service in those early and perilous times.

Then the good and true men, whose signatures are appended to that document you all treasure in your hearts, after the lapse of over a hundred years, meet in solemn conclave, and mutually agree that they must all hang together, or they will surely hang separately if they fail.

But, like brave and valiant patriots, they do hang together, in the patriotic and fraternal sense, and their names go forth in the document before them, and that old bell, in that hall in Philadelphia, that you know as Independence Hall, rings out upon the summer air a nation's birth; a new child has come to the family of earth, a new babe is born in agony, sorrow and disaster, in care and pain and blood, as children are born in the travail, and in suffering, of their earthly parents. And this new babe, stepping out into the genial sunshine, raising its shrill voice on the hospitable air, proclaims the gospel of immortal fraternity and justice to all the world. In that tower that bell rings out, the echoes of which went ringing, ringing, ringing right around the world. They found an entrance into the courts of Europe, an echo in the most select centres of aristocracy; they reverberated in the chambers of legislative bodies in the lands beyond the seas; it was an echo that stirred the hearts of all the world. These echoes are ringing, ringing still, and will go on ringing round and round the world so long as Columbia's children are true to the Declaration they have sworn to and the constitution under which they live!

The struggle ends; ends by reason of the fact that, though despotism's arm may be strong enough to smite an Empire, it is neither long enough nor strong enough to stretch over three thousand weary miles of watery waste, and you, being masters of the situation, gained triumph at last, and asserted yourselves to be a people free, having an independent national existence.

Thirteen States! This is a mystical number, of which much might be made, but for the present our purpose is practical. Thirteen States enter into a confederated union, and, if it were possible to suppose such a thing, when the news of this confederation and consolidation reached the Court of St. James, it is probable that the king, sitting there, would inwardly moan for thinking that another jewel had been sacrificed from out his crown. True, it was a rough diamond then, an unpolished jewel, but a jewel nevertheless that since the days of 1776 you have been vigorously engaged in polishing until it has reached the brightness it now possesses.

All honor, then, to those times and to those men. Remember what they did for you, and so long as you remain a nation never let their memories pass behind you, but always keep them loyally and lovingly before you.

These thirteen States united, consolidated, became the nucleus around which the after States have been grouped and ranged; they are the forefathers, so to speak, of the great family of united communities that now reaches from the wave-washed shores of the Atlantic coast, onward and forward, over field and hill, up the towering mountains that make the backbone of your country, descending through the gorges, reaching across the plains, on and on until there leap to view the shining waters of the ever-smiling Pacific seas.

Under that flag [pointing to the nation's banner,] those thirteen bars will ever be a reminder to you of how your forefathers labored, strove and struggled. Go back at least once in each year of your mortal lives to that glorious day, that ever-to-be-remembered July the 4th, 1776, when the people swore fealty to the new declaration, and so assured a nation's people of political equality, social rights and religious freedom, which are for all time to come the charters of the constitution under which you live.

Then the colonies set themselves to work to put their house in order, to evolve a governmental system, to found a new nation—as the authors of the Declaration of Independence truly said, "the most stupendous and momentous task that can engage mankind." It was the sundering of old political ties and associations and the building up of new ones; in a word, the evolving of a new nationality. The work went on bravely, and for a few years all seemed happy; but the new republic was doomed to suffer. Of course the authority it had emerged from would naturally be unfriendly, and the older dynasties of Europe would not favor a system of government so unlike their own. So England and France unite to oppress your commerce, injure your trade, and make your people miserable and unhappy. In 1812 another war with the older country engages the pages of history. The result was peace at last, and from that time to this—barring only the various piques and jealousies of two differing peoples who have quarreled, or the private spite in public prints and of orators upon the platform—from that time to this, thank God, the relationships of your parent land and yourselves have remained unsullied by the stain of human blood.

From 1812 the country goes on increasing in might and power, sends out its own diplomatic agencies, perfects the government, sustains its majesty, elects the ruling officer, its presiding genius, and taking a firm and noble stand upon its broad principles, it gradually takes the shape of a great and wonderful nation.

But in the heart of the nation there was a canker, a plague-spot which tainted all the blood of the body politic, and the gibe and sneer went forth from the old countries: "Ah! behold the land of the brave and the home of the slave." A plague-spot was there. Religion sanctioned it, to its shame; politics sanctioned it, to its shame also, and great political parties bended their knee to it, to their shame also.

But men of mark and principle still remained in the Commonwealth of the nation, and Garrison and Beecher were there; two ringing voices, with myriads of others, rang out upon the air, "Slavery is a curse to a free people, and a disgrace to the Republic of the United States."

But before this spot could be cut out from the nation's heart, a bitter surgery had to be applied to that offending point; the surgery of the bayonet, the medicine of the cannon, the caustic of blazing powder. And when the sturdy North, still vindicating the right of freedom, as befitted the descendants of that sturdy stock of old Plymouth birth—when the sturdy North resolved that rather than this should be they would fight for the principle of liberty, and boldly and bravely lay down their lives for it; when it was discovered that it was slavery and the Union, or slavery without the Union, then the North, having the issue squarely placed before them, could do naught else but fight again for the principles and freedom they had fought for a hundred years before.

You know the story well; how the first roar of the cannon sent a ball rolling through the murky gloom of night upon Sumter's walls; how its echo rang from one end of the land to the other; how some two or three millions—your brothers—roused to the call to arms to preserve the Union and free the slave; you know the deadly encounter of those four bitter years of awful strife and carnage; how brother ruthlessly shot at brother; how the house was divided against itself; you know how human blood saturated fair nature's breast, and colored the clear waters of stream and river; you know of the army of souls that were suddenly thrust out from life that is to life beyond; and you know how fair towns and cities were ruined, rich plantations laid waste, how blood and treasure were poured out as though there were no end to the one or the other. You know that after the march from Atlanta to the sea, after the triumph of the Northern army, when Grant crowns the whole by leading the Northern forces to final victory, Liberty again rises fair and all-powerful to succor and free the slave.

And then, then, something else. He whose hand had penned the document that gave freedom to the blacks, whose heart and great soul were for liberty and equality for every citizen of the great republic—you know how this great heart and noble life, he who away in the backwoods was called up from the log cabin to the White House to become the executive officer of this great nation to which you belong—you know how this noble heart was sacrificed on the altar of maliciousness, and had to lay down his life after his task was done. Oh, let your hearts be stirred with pitiful remembrance; let your souls go back to those sorrowful times when a nation's heart almost wept tears of blood as their moist eyes followed the form of ABRAHAM LINCOLN to its grave. Great heart, loving soul, wherein did dwell the impulse of a Washington revived, all honor to that noble man! One of the people, serving the people, beloved by the people, and still remembered by the people who do him honor!

Then another page; on a fair, white page, is inscribed in golden characters, one of the grandest sentiments, one of the noblest acts, one of the most godlike pages of human history that it is possible to find—A GENERAL AMNESTY FOR ALL THE CONQUERED SOUTH. "We have fought like men, we have suffered like men. Let us now live like men and brothers—here is the Northern hand!"

No nation in the world's history ever opened its heart and received its conquered foe into its bosom in the same glorious and magnanimous spirit as the Northern States received their Southern brethren. The blue and the gray are forgotten, the North and the South as separate points have ceased to be—the Republic is one and indivisible, one great family of brothers and sisters forevermore!

Again, behold the welcome morn of peace! The tide of empire rises, the damages of war are being repaired, the hatreds of kindred are being assuaged, wounded hearts are being healed, and then another cloud as one more occupant of the presidential chair falls a victim to a dastard's malicious act, and GARFIELD is gathered to the home beyond. But on that sad event there has hung so much of good that one might almost say that the sacrifice—though great and sorrowful indeed—was a sacrifice full of benefit and promise; for across the blue Atlantic, in the empire of Britain, sitting there in the northern seas, there ran through every town, city and hamlet, a thrill of sympathy and loving confidence that has done more to heal the sorrows of a hundred years ago, and bind the Republic of the seas into closer friendship with the people of Britain than any other incident in modern times. From Britain's queen down to Britain's humblest subject this wave of loving sympathy rolls onward to stricken Columbia, and in the name of God, the truth, and justice of your great Republic, let that wave roll in upon you so it may grow stronger and deeper in its pulses with every passing year.

You have now, in hasty review, had passed before you the history of your land. What are its lessons? What are its morals? What application can we find in it to the conditions of to-day?

You are beginning to be divided between two opinions: Shall these United States continue to be the refuge of the political exiles and social outcasts, the industrial poor? Shall it be a home where the oppressed, the downtrodden and the poor shall find a welcome? or shall it be America for Americans? If it is a land of liberty and of freedom, there is no incompatibility by a rational interpretation of the thesis that it is a home for the oppressed, and it may also be America for Americans. You do not want the extremes, you want the points that lie in the middle distances between these two arguments. But remember this: that if your gates are open and your doors swing easily upon their hinges, and you give hospitality to the oppressed and downtrodden of the world, then, emphatically and always, you must tell these seekers for freedom when they come to you, these poorer brethren from afar, these sorrowing and distressed ones: "Here are our land, our broad and beautiful country, our farms and our homes, our towns, cities and villages; here are our industries; come here, be one with us, work with us, live with us, abide by our laws, and accept the responsibilities we impose upon you in return for the hospitality we accord you."

There is but one flag for the United States of America, the red, white and blue of the stars and stripes. The red flag of anarchy is an alien weed; you must pull it up by the roots. Anarchy, Nihilism, Socialism, in their extremes, are the poison virus that would infect the blood of your national life. Liberty, equality, justice, are the opponents of all such wild schemes. Equal rights imply equal duties, and in partaking of your hospitality your guests must learn to behave while enjoying your board and cheer. Your forefathers made this land, your sires continued their work, you are carrying it forward still, and every man born upon the soil has an inalienable right to all that soil can give him. The native born American is the owner of America, individually and collectively, and if you are unwise enough to let foreigners come in and steal your land, you will have an alien landlordism and all its evils in your midst, and be deprived of that which is truly your own in the sight of God.

America for Americans, but America the asylum of the oppressed still, who must learn their duties as well as their privileges. American institutions to be administered by Americans born on American soil. America's honors to be enjoyed by Americans who have served America. And when this truth is borne clearly home upon the national conscience, you will cease to incorporate any of the effete civilization of Europe. The despotisms and their long train of associated evils of the old countries will no longer show themselves in your very council chambers, for un-American Americans will find no seats therein.

We have no word against your hospitality, no word against your taking in the oppressed and suffering. God bless you all for what, as a nation, you have done in these regards; but you must remember that this philanthropy, good nature and hospitality, should never be allowed to run away with the inestimable rights of men for which your fathers fought and bled, or squandered upon the scheming and ingrate.

A few other points alone remain for consideration. Republics have always been considered both impermanent and ungrateful; they have always been considered transitory and phenomenal. That GEORGE WASHINGTON'S name, life and work have lived over a hundred years is an eloquent proof that you are not growing ungrateful. That you exist to-day, after the same length of time, is a proof that your roots must be growing very strong and striking very deep, and it will take a very considerable digging up hereafter to pull you out of the soil whereon you live. We know of no gardener that we should advise to undertake

the task of lifting the roots of the American Republic of the United States.

What is the lesson of Republicanism throughout the world? The reason why republics have hitherto been ephemeral is simply this: Previous to their existence, monarchy, imperialism and absolutism have been the rule. For ages men and women have been born in it, bred in it, fed upon it—it has become part and parcel of their bones. They have been absolute slaves to the monarch, emperor or queen. It takes a great deal of agitating and modifying to change these phases of human life. Every decade that you can perpetuate your existence reduces that quantity of virus in your national blood; it will be entirely eliminated by-and-bye. You will then build up a quality of character in the United States, and such institutions as will cause this Republic to go on growing stronger, able to sustain itself by its own life, and there shall be no power to blot it off the surface of the globe. Happily the time will come when this will be.

We must now leave the topic with a few final considerations, that, we trust, will equally commend themselves to your gracious judgment as has that which has gone before.

From the cold waters of the blue Atlantic washing the ironbound coasts of Maine; pushing round the old capes near the Bay of Massachusetts; rolling in through that marvelous harbor wherein sits queenly New York City; down, down south to the warm and limpid waters of the Gulf, onward across the land, over its mountains, reaching upward and skyward, like the aspiring souls of the people who dwell thereon, descending the gracious slopes down to the fair land of the West, there are cities and towns and villages, farms and homes, wherein dwell seventy odd millions of people, and there is to-day among them all that feeling of patriotism, of love, of admiration for this now no longer experimental Republic, that is throbbing in the breasts and inspiring the lives of and banding together as one family the millions of this great land of yours. Threading it from end to end are iron bands, long metallic threads that will do more to bind the North and South, the East and West, in one eternal brotherhood than all the Fourth of July orations that could ever be delivered—long metallic threads along which run the flying coach and the iron horse; gliding through the valleys, rushing across the plain, boldly climbing the mountains, going through gorges, winding around cañons, descending the hills, coming to the lower levels again, this magnificent steed careers on, bearing your commodities, extending your commerce, delivering your messages of love and friendship to distant places, bringing you in close relation and communion with each other, and binding the Republic in one great family as he daily journeys from the waters of the East to the waves of the West.

But finer and more subtle threads are woven across the face of nature; thin, thin wires that throb and burn with an electric soul, with a divine spirit in their heart, and these, facilitating commerce, distributing the news of the day and the events of the hour, the tidings of sorrows or the words of joy and affection, bind in closer relation even the great Republic than does the achievement of the iron horse. In ages to come the name of MORSE will stand out as one of the world's greatest benefactors, and with it the name of BENJAMIN FRANKLIN, who brought down the thunderbolt from the muttering clouds by his kite and key, shall shine with undimmed splendor.

Then there is the mighty influence of the free press, wherein the citizen can ventilate his wrong, his grief, his opinion, his hope, his desire—the free press, the one bulwark that you have between the wrong and the right; treasure it, sustain it, and ably maintain it by every means. But oh! let our voice reach those who manipulate this mighty power that drives the great engine of thought and progress; make it the reflection of the people's life and will, and then the people will maintain it as a power that shall make oppression tremble, and drive into their holes and caves whatsoever evils that would dare to show themselves in the light of the present time.

East and West, North and South, having learned the lessons of the past, may you in the coming future put all these to greater ends and nobler purposes, and present a grander life to humanity even than you present to-day. Over your heads soars the golden eagle, emblem of that aspiring nature and desire that you possess. And, when climbing onward to grander political heights, greater glory still, when citizenship is truly accorded to man and woman alike, that eagle shall look down upon a progressive, harmonious and united people, who shall, in this last respect, as well as in all that has gone before, be the most glorious example to the world that history presents you any record of.

Over your head waves that fair, fair flag, with its glorious stars—emblematic of the blue empyrean depth beyond, filled with orbs of light that appear in the darkness of the night, typical of different States coming out from the gloom of your sorrow and your despair. These bars will ever be emblematic of those thirteen States that labored and strove together to build up and render possible all you enjoy to-day; this glorious banner whereon you have written the names of Liberty, Equality and Justice—look lovingly upon it and swear again to day, in your freedom and the ardor of your national love, that man has the inalienable right to life, liberty and the pursuit of happiness. Treasure those principles in your heart, and in the name of all the noble workers of the past, in the name of all the grand patriots living now, in the name of all the sacred influences and the holy associations pertaining to this birthday of your national life, lay your hands upon your hearts, swear to God, humanity and truth that you will guard inviolate the principles, the rights, the privileges and the glories that your forefathers handed down to you; that you will deliver them to your children pure and unsullied, and give to them the legacy of freedom and usefulness in their turn that you have received from the past. Swear this in the name of humanity and truth, and then you will give a holy baptism to these great United States that shall cement and bind them closer and closer together; and East and West, North and South, joining in one glad pæan to liberty and progress, mankind outside your boundaries shall learn that here, between the two great oceans, dwells a happy, free, enlightened people, and that your nation is, indeed, the most glorious political example the pages of history ever presented to the admiration of the world!

Regulate the Regulator with Warner's Log Cabin Sarsaparilla. Manufactured by proprietors of Warner's Safe Cure. Largest bottle in the market. All druggists sell it.

Written for the Banner of Light.

FRATERNAL LOVE.

BY M. T. SHELHAMER.

In ancient days—the story runs—
In Eastern lands, where Orient suns
Reflect their burning gorgeous dyes
On seas of glass, from summer skies,
Two travelers on their toilsome way
Met at the closing hour of day;
One, worn with weakness, spent with heat,
Fell prostrate at his fellow's feet.

The spot was drear; no friendly shed
Stood nigh to offer couch or spread;
The distant city gleamed afar,
Like some long watched-for, welcome star.
Alone the strong man might—who knows?—
Reach it ere morning sunbeams rose;
But, burdened by another's weight,
His homeward steps were slow and late.

Bending above the prostrate form,
With gentle touch and kindness warm,
He chafed the pulseless finger tips,
Poured cordial through the fading lips,
Brought from his pouch a cooling balm,
Spicy with odors—myrrh and palm;
Laved brow and hands and tired feet,
Until they lost their burning heat.

The pilgrim raised his drooping eyes,
And gazed in wondrous glad surprise
Upon the face, that, bending low,
Seemed with compassion all aglow.
Was it an angel's sweetest grace
That flashed from out that bearded face?
Had Heaven—the poor man's dream—at last
Brought peace and comfort unsurpassed?

But no! The fancy mists dispersed,
As quietly his friend rehearsed
The story of their meeting there
When twilight glimmered sweet and fair.
"I, pushing on mine homeward road,
Wast filled with thoughts of mine abode,
Where love and peace sweet consort hath,
When thou didst fall across my path.

"I did my best," the stranger said,
"To bring thee strength to raise thy head;
And now, if thou canst move along,
I'll help thy steps to travel on."

* * * * * * * * *

"Now, Allah bless thee, give thee length
Of days, with boundless joy and strength
Make thy heart constantly rejoice!"
The wanderer cried with trembling voice.

"But leave me now to creep apace,
Speed swiftly on to thine own place;
My steps are slow, I cannot haste,
I must not make thy time a waste."
"Nay! nay!" the ministrant replied,
"I travel *only* at thy side.
What matter if the dawn be cast,
We'll reach the city's gate at last."

And so they journeyed through the night,
Nor reached they home till noonday light.
The strong man took the stranger in,
For he was friendless—without kin;
And when he fell across the road
His heart was hopeless with its load.
But Allah—for his work be praised—
This brother's love had for him raised.

The years rolled on, and from that hour
The strong man gained in rank and power;
The stranger brought within his gates
Seemed to attract the happiest fates.
And when he died, the neighbors said,
A crown of glory wreathed his head,
Which bore these words in mystic light,
"Allah reclaims his own to-night!"

A Remarkable Private Medium.

To the Editor of the Banner of Light:

I was conversing with a prominent business man, June 26th, when he confidentially related to me in brief his experience in Modern Spiritualism. He was willing that I should let the facts be known if his name was withheld: He was a member of the Episcopalian church, in good standing, when his attention was called to the subject of Spiritualism, and to his astonishment and delight he found that he had in his organism wonderful spiritual gifts that had remained dormant until this time—such as clairaudience, etc.—and soon commenced to talk in foreign languages, speaking in Hebrew quite fluently. I think he said he had under "the influence" talked in some six different languages. He was called upon to visit a professor who had the Hebrew language at his command, and the scholar could not understand how it was that his guest could talk so correctly in Hebrew when he had never studied that language, while he (the professor) had spent much time in the Holy Land, and was well-versed in all pertaining to this "scriptural" tongue.

He called upon the Professor just before his departure to spirit-life; the raps came upon the bedstead in profusion, and he prophesied correctly for him as to his demise, which was soon verified.

He has also the independent slate-writing gift, the writing coming upon the inside of two slates, while they are tied and sealed together—six different communications on one slate.

The gifts of this gentleman are sought by persons hearing of him, residing in Denver, Kansas City, and other localities in the West, as well as at points nearer home—said persons being among the first citizens where they dwell; but while he has always been ready to accommodate these applicants, he refuses to be known to the public, on account of business and other reasons. There are really but few of his business friends who know that he possesess these spiritual gifts.

He was at one time often unconsciously controlled, but more recently his gifts are exercised in a conscious state, and he speaks out many truths that of his individual self he does not pretend to comprehend or understand.

He is so favored with material conditions that he has always made his spiritual work a free-will gift where he can exercise it; though he is known in everyday life as one who is ever at his post, and who devotes his closest attention to the details of his business duties. He *knows* that he is assisted by excarnated spirits in his material work.

It was my privilege to attend a séance not long since with another private medium—the subjoined being a brief account of my experiences: Several of the family (where I was an entire stranger) I found to be mediumistic—one of the daughters possessing spirit sight, and the power to give impressions as they came to her. She said to me: "There is a spirit here who gives me the name of Mary." I said: "Yes, I know a spirit by that name." She then described the spirit, which proved to be entirely different from the one I had supposed it to be. I said: "You have the name right, but the description is not correct." She replied by asking: "Do you know a family by the name of Martin?" I said: "Yes"; then came clearly the description of the spirit answering to Mary as given, which proved a grand test of identity in the name and complexion given at first, and not the Mary that had recently given me a communication in writing, which was at the time in my pocket. Both of these ladies named Mary were particular friends, one of them a relative.

The medium then asked: "Have you such a patient [describing her] whom you are anxious concerning?" I replied in the affirmative, whereupon she gave some valuable prophetic information in regard to the patient, which I hope will prove correct; at any rate, what was said about her was true to the letter in many ways. She then correctly described and named an individual who had wronged me greatly in business ways during the late civil war, and of whom she could not be expected in reason to possess any personal knowledge. I asked if I ever should obtain what was my due; and she replied to the point: "Only through a woman." I said I had tried that way, as the man had put his property into the hands of his wife before he passed on. She added that the man could not rest at ease until the wrong had been righted, and he wanted my help in the matter.

There were seven witnesses present who heard the plea for help, and were much impressed by this lesson regarding the bearing of mercantile probity or its opposite on the life-conditions of the world to come.

This young lady, as in the case of the gentleman medium mentioned above, has never made use of her spiritual gifts for fee or reward, though she bids fair to become renowned in her specialties.

I write this without her knowledge, hence withhold her name and residence from public mention.

At this time when great exertions are being made to destroy confidence in Spiritualism altogether, it gives me pleasure to chronicle so many private mediums who are doing a great amount of good in a quiet way, and where there can be no reasonable ground for the doubt with which some investigators regard "the dollar" as an adjunct in spirit-communion.

New mediums are coming forth daily. Children are astonishing the world with their spiritual gifts. Where one unprincipled individual palms off imitations of spirit power for the genuine, are to be found many genuine mediums who have taken no pains or thought in the matter of Spiritualism or mediumship.

Spiritualism does not depend upon any Spiritualist or medium for its truthfulness, since it is based on the eternal fixed laws of the universe, and is one of the established facts in the nature of things. Pretended mediums and arrogant "exposers" may have their day for awhile, but Spiritualists who are well informed will feel no cause for alarm, but rather pity the individuals who sell themselves for mere purposes of gain. Let truth and error grapple; who ever knew truth to be put to flight in a free and open encounter?

A. S. HAYWARD, *Magnetic Physician.*
Boston, 1888.

The Instinct of Immortality, Whence?

Extract from a Sermon by Rev. T. W. Woodrow, preached in Seneca, Kan.

We have traced the prevailing belief of mankind in immortality to "instinct." It will be proper now to inquire whence is instinct? It is twofold:

First, implanted: innate. The thought is intuitive with the human mind. Second, psychic. Psychology is the influence of one mind in the body upon another: or the impression one mind receives from another in the body.

Psychics is the influence the world of disembodied minds (called *spirits*) have upon us, or the impression we receive from them. This is the distinction between psychology and psychics which is made by metaphysicians. Psychology has to do with the sensible or visible world, psychics with the supersensible or invisible world. We often know each other are near when we do not see each other or hear each other speak. The old common saying is born of a law deeper than coincidence or mere accident: "Speak about an angel and he soon appears." How often this "happens," and how often two together speak up on the same subject at once, or when one speaks of a thing for another to say: "I was just thinking about that." Such is the mysterious connection of mind with mind. This is called psychology.

One mind can mentally impress another. This is an established fact. The proximity of the other world to this keeps up a continual apprehension in the human mind of its existence. If there is another world of disembodied minds it is not incompatible with the known laws of mind to suppose that they impress us. We often feel that they are near, although we cannot see them. This is psychics, and there is no radical difference between this and psychology.

Some receive mental impressions more easily than others; some have mental impressions so vivid that they know it; others are hard to impress mentally; and this accounts for the fact that with some the faith in immortality is a vivid certainty, while with others it is dim, uncertain and vague. Faith is a psychic impression: it is the apprehension of things unseen; it is produced by the agency of invisible forces ever present and acting on the human mind.

Hence to get rid of the faith or impression of immortality the eternal world of intelligences would have to be abolished and destroyed, or the wire of connection between minds in the body and out of the body would have to be broken. This done, and the sentiment of immortality would soon fade from the human mind. You cannot get rid of it by arguing against it, or by denying it or asking questions about it which the mind cannot answer. The silent voice of the invisible ones will control the thoughts and impressions of the mind in spite of the noise and cavils of doubt.

The influence of this psychic force upon the human mind is recognized by the poets. It runs as a golden thread through all literature. Picking up Longfellow's poems, my eye soon fell upon these stanzas:

"When the hours of day are numbered,
And the voices of the night
Wake the better soul that slumbered
To a holy, calm delight.

. . . . . .

Then the forms of the departed
Enter at the open door;
The beloved, the true-hearted,
Come to visit me once more.

. . . . . .

Uttered not, yet comprehended,
Is the spirit's voiceless prayer;
Soft rebukes in blessings ended,
Breathing from their lips of air.

Oh! though oft depressed and lonely,
All my fears are laid aside
If I but remember only
Such as these have lived and died."

[From The Medium and Daybreak, London, Eng.]

Concessions of Vaccinators.

[The following letter, from the pen of the late Dr. Hitchman, has been sent to us by Mr. William Tebb, Victoria Hotel, Sorrento, Italy.]

To the Editor—Sir: Adverting to the remarks of certain correspondents in your ably conducted journal, I desire to state, if courteously permitted, that the cause of medical freedom in particular, like that of liberty and justice generally, is not, in my humble opinion, likely to be wisely or virtuously promoted by clash of arms and brutish violence, either on the part of oppressors or oppressed. In brief, sir, I have no sympathy whatever with any force in matters pertaining to the science of health, public or private, except that lasting power or strength of efficacy which belongs to the armament of reason, according to logic, based on a careful, patient, well-conducted series of reiterated experimental trials. In a debate following one of my lectures on "Smallpox and Vaccination," delivered in Hope Hall, Liverpool (next door, by the way, to the Medical Institution), the following concessions of vaccinators were yielded or admitted in the presence of almost thousands then, but not now, in thralldom:

"Lymph has undergone a long human transmission, and lost its prophylactic influence.

"Smallpox, after vaccination, is often severe and mortal, independently of the number of vaccinal scars, or whether one vesicle or six vesicles."

"Mortality increasing with each epidemic in the best vaccinated towns, is proof conclusive that vaccination has not now the victory over smallpox which vaccinators formerly claimed for it."

"Re-vaccination more frequently succeeds now than ever, showing that lymph does not destroy susceptibility."

"Other diseases than cow-pox, especially syphilis and chronic eruptions, are now conveyed into the system of previously healthy children."

"Matter taken from smallpox, horse-pox, swine-pox and cow-pox, is at present mixed up with human diseases, and when used as lymph may be called 'pure,' though very impure, no test of purity being known to vaccinators beforehand, but afterward only by the symptoms of recognized diseases."

"We are far from denying vaccine disasters, or injuries done to children, and think that under all circumstances the operation should no longer be compulsory."

"We have no sympathy with official despotism."

I think, sir, such facts as these concessions of vaccinators demonstrate should find more general acceptance in Oldham and elsewhere.

Yours with respect,
WILLIAM HITCHMAN,
Member of the Royal College of Surgeons.
Pembroke Place, Liverpool.

As the master, so is the servant. As your brains are, so is your body. Use Warner's Log Cabin Rose Cream, and clear your head of that horrid catarrh. It is a sure relief from Catarrh. Price 50 cents a bottle.

WOMAN SUFFRAGE:

BENEFITS HOPED FOR FROM ITS ATTAINMENT.

BY JULIA WARD HOWE.

The Baptist tabernacle at San José, Cal., was completely filled recently by an audience of more than average intelligence to hear an evening lecture by Mrs. Julia Ward Howe, of Boston, on "The benefits, general and particular, that women may hope to derive from the exercise of the Suffrage." *The Times* of that city did itself the credit of presenting a good report of her remarks, from which account we present the following:

The progress of society, said the speaker, is represented by the progress of its ideals. In the Pentateuch are related bloody conquests by Israelites, the records of which now bring a shudder of aversion to men and women alike. The new ideal of womanhood is one of the greatest forces of the century, and it is visibly improving her bodily condition. Some years ago, when it was first proposed that women should be permitted to enter medical colleges, their authorities rose up in unison, protesting that the sex had not health enough to stand the strain which the course of study would impose upon their vital forces. And on one occasion Dr. Edward Clarke, in the presence of such great men as Prof. Agassiz and Dr. Oliver Wendell Holmes, lectured *down* to us on those miserable bodies of ours which would be brought to grief and ruin if compelled to sustain the strain of a college course. Yet, somehow, young women, in actual experience, bear this strain as well as young men.

The body of woman or man, born a natural body, can be developed also into a spiritual body, becoming thereby active instead of passive. The womanly idea has been something passive and passional. Adah Isaacs Menken speaks of a "dead beauty," ornamented ghosts which bring no life because they have none. The children of such parents inherit deadness of soul, and are mere mummies. If, by some unusual conditions, the higher life should measurably exist in them, it is systematically poisoned out, and they are compelled to lead spiritless, routine lives. In the body of this death-in-life we see the artificial smile and the skin-deep, superficial eyes. Margaret Fuller wrote of ladies who from their gondolas ascended the marble staircases of Venetian palaces and "exchanged with each other the customary galvanized grimaces." Such are but corpses, the face bound in a net of seeming, the muscles unserviceable through compression, the circulation of the blood impeded, their feet tortured by high heels at the back and sorely pinched in front—woman given over to be bound hand and foot in pain.

With free women, true to their higher nature, by contrast there is activity of brain; the eyes—no longer glazed—express the life within; their meaning lips express pleasure only when it is real; the lungs have free play, and the blood is therefore fully oxygenated; their whole frame has the poise of power; there is a natural grace of figure, and their walk, their feet being free from compression, shows the natural grace so conspicuous in Italian women not of the fashionable classes.

Next to the human brain, the human hand is one of the most wonderful of creations. If the brain receives from the Creator ten talents, the hand will receive five. But the hands of fashionable women are as useless as the feet of Chinese women, and chiefly utilized for the display of finger rings. These miserable caricatures of women will pass away when women can have free access to truth and justice.

The value of the suffrage is that it opens a vista of opportunities by the removal of arbitrary limitations. A German philosopher says that the race cannot live on well without a belief in immortality, because the contrary view involves a limitation of the scope of the faculties to too narrow a field. So of the limitations of women which isolate them from the great issues of society. This limitation of suffrage to one sex is defended on the ground that a position in politics is not a true one for woman, because we look to her for morality, purity and self-sacrifice. If, however, political inferiority involves moral superiority how would it do to apply the same rule to men, and exclude them from the franchise?

There are three things that are especially needed. First, a better world to work in; second, better work to do; and third, better ability to do it.

Emerson said that it was enough for us to do in the world if we paid our debts and kept clean. Women often have also to pay their husband's debts, and keep their children clean.

It had been said to advocates of woman suffrage, "*You* don't want the suffrage, for you will not vote, but your cook will." It might have been said of Christianity that it was only of use to beggars; yet it had become a power. In New York taxes were paid to keep the city clean, but it was reeking with filth, because the money was stolen. Had the mothers of New York the suffrage, they would see that their children should not be poisoned by living in dirt. Surely the public does not want to cheat the public; and the more the basis of power is extended the more likely will the current of public opinion become broader and stronger so as to sweep past the eddies.

One object to this extension is that it would "increase the ignorant vote." This is better than the objection that preceded it—"we have all the rights we want." The Jewess Esther, surrounded with the means of gratifying every want, could not sleep because her people were oppressed. The blood of Miriam and Deborah was in her veins. Shall we, because "we have all the rights we want," be indifferent to lifting the whole race?

In Massachusetts this fear of the ignorant vote was the principal weapon of the fashionable women who sent delegates to the Legislature and engaged lawyers to speak for them against woman suffrage. On one occasion a woman, said to represent labor unions, petitioned against woman suffrage, and used very abusive language against its advocates. One of the questions presented to the legislative committee for answer was: "In the event of woman suffrage, would not intelligent women and women of character stay away from the polls and ignorant women crowd to the polls?" William Lloyd Garrison replied: "It seems to me the present occasion is a sufficient answer to the question: here are women of character and education petitioning for the suffrage, and here is *ignorance* petitioning against it."

On one occasion she had come to the New York Nineteenth Century Club to answer Rabbi Guptil, who was to speak against it. He wrote to her previously for information as to works advocating it. She gave it to him; he read them, and when he came to discuss the subject stated that he had become a believer in that which he had undertaken to oppose.

There are evils which in the weaving are silken webs, but in the breaking become steel. So if we undermine the sentiment of justice, which is indispensable to the life of free institutions, by denying the right of suffrage, the consequences may be next to impossible to remedy. The changing currents of society may alter the centres of wealth and influence; but from the heights of equality and humanity there can be no decline; and Justice, when lifted up, will draw all the world to her.

☞ I always took an interest in your paper. I read its columns from week to week, and the Message Department was my especial favorite. I tried honestly to verify what was given in this way, and whenever I was able to verify a message it did me a great deal of good. Sometimes I found a little mistake in what was given, but I did n't pick and hack at it, and think it was the medium or you people here making up things; I tried to reconcile it with the idea that spirits must have a very hard time in getting back, and that when they get hold of a machine, in their eagerness and haste, they don't stop to think whether they have got it in special working order for their use or not, and I have found out since I went over that that is exactly the idea, and that a great many more truthful statements are made than mistaken ones, so I feel you are doing a good work.—*Spirit James H. Foss.*

Free Thought.

RE-INCARNATION.

BY R. S. WOOLFORD.

The argument *pro* and *con* upon this "perplexing" theme will continue until its truth is generally proven to the comprehension of the masses. This auspicious time will not be in our generation on earth, but that it will come before the expiration of the next century we have been assured by those invisibles who have taught it us orally. To rightly comprehend reïncarnation, we must bear in mind:

First. That the soul did not *always* exist as an individuality.

Second. That every existence away from soul-life (so to speak) is a prison-life of limitation and varied degrees of mental blindness.

Third. That there is no personal God, but that it is collective life in all its phases which constitutes the great oneness of all life.

"God made man after his own image, and breathed into his nostrils the breath of life," is about the inspiration that Moses received upon this vexed question, and Moses clothed the inspiration with language adapted to the comprehension of his followers; and here the case has rested with mankind.

The soul is the product of an affiliative blending of two soul-angels, for the purpose of returning unto universal nature what they have received from nature—a living soul. The negative side of this infantile living soul is the emanation essences of all material worlds up to the time of its soul-conception; the positive is the concentrated love of its soul-parents, and it is this positive that never sleeps or dies.

These soul-infants must be educated, so that in time they will become the equals of their soul-parents in experience-wisdom. To do this solar systems are "created," and like clocks their running days are fixed, as also the quota of infant souls that are to be trained within their radius. Each solar system has its guiding angel, which you are at liberty to worship as God, if you choose to do so.

The infant souls of each solar system are divided into reliefs—first, second and third. This angel has his subordinates, and so well organized is the "army of this angel" that the effect of their united labors is to the finite mind as the master strokes of a personal God. Those incased in flesh are the third relief, or the workers amid the grosser elements of nature, and in order to impel them to labor earnestly, the second relief, or those who have passed out of a material body, and are now living in its counterpart (a spiritual, or merely a more refined matter body), inspire the earth-workers with promises of special rewards. The first relief constitutes those who have passed out of a material, as also a spirit body, and, like the prodigal son, are again with their soul-parents, enjoying a feast, a recreation. Now, it is from this latter state of existence that reïncarnation takes place. The only difference between one of these prodigal soul-sons or daughters and an infantile soul-son or daughter is, that one class has been to the "front and fought amid the battles of life," the other class has not.

We have not here touched upon the journey of the soul in its subdivided expressions through the lower forms of life—mineral, vegetable and living—below man. We have been told that it requires about fifteen hundred years, on an average, to pass from earth-life again to soul-life. There being no partiality in the purposes of this angel we have spoken of (calling him and her by what names you may), each soul is required to pass through a discordant earth-life, as well as a harmonious one, a brutal as well as an angelic one.

But the emotions—soul-ripples—of these imprisoned souls on earth disintegrate the atoms composing material worlds; and as this disintegration proceeds, the refined counterparts become more beautiful, until finally the "spirit spheres" will be in the near future a thousand times more beautiful in their contour, residences, etc., than they were ages ago, or even now.

Our solar sun is the home (the office) of this angel, and its light is but the materialized light of its dual soul-life. This dual angel was a mortal long before our solar system was evolved, and it was his hand that evolved it. All his and her knowledge were evolved just as you are acquiring knowledge to-day; and what they are now you shall be some day. The soul-angels create space, consequently collectively there was no beginning to life, and there is no limit to the achievements of soul-life when individualized.

Christ said: "I take upon myself the sins of the world," and they were heavy to bear. He did this sympathetically, not literally. Let any sensitives attempt the same and report results. If they do not find themselves in mental torment they will have succeeded in carrying a heavier load than either Confucius, Socrates or Christ could carry. It is too much for any mortal; therefore this angel rules that all must ultimately carry their own sins, and through the emotional side of their nature burn them to ashes, through the process of many reëmbodiments, until finally, like a body of light, they will return to the soul-centre of light, and from thence, like a comet, will be able to pass all material worlds in review, as on its journey the soul seeks more interior unfoldment.

The question is often asked: "Why do I not know who I was before I was born on earth?" If you did know, and for what purpose you came, your life would be void of that intensity, that fervor which is necessary for soul-expansion. In other words, this knowledge given to you prematurely would defeat the very purposes for which you were reïncarnated. But in all cases where the mortal ever obeys conscience, and does not stoop that thereby thrift may follow fawning, he and she—just as soon as the great object for which they came has been accomplished—will have this knowledge given them; also its burden, for know you not that when this is given you, and this light floods your soul, you have comprehended God, and from that time on to the day of your exit from this world, you are dead to the world, and can no longer enjoy it as others around you do? You have simply graduated, some may say, prematurely.

Minister's wife (Sunday morning)—"Is it possible, my dear, that after all you have said about Sunday newspapers, you are reading one?" *Minister* (very much hurt)—"You ought to know me better than that, Maria; this is the last evening's paper."—*Epoch.*

Neglect kills injuries; revenge increases them. A neglected cold increases its injurious effects on the system till consumption finally kills, unless cured by Warner's Log Cabin Cough and Consumption remedy. It is ye reliable remedy of ye olden time.

RODNEY'S RIDE.

In that soft mid-land where the breezes bear
The north and the south on the genial air,
Through the county of Kent, on affairs of state,
Rode Cæsar Rodney, the delegate.

Burly and big, and bold and bluff,
In his three-cornered hat and his suit of snuff,
A foe to king George and the English state
Was Cæsar Rodney, the delegate.

Into Dover village he rode apace,
And his kinsfolk knew, from his anxious face,
It was matter grave that had brought him there,
To the counties three upon Delaware.

"Money and men we must have," he said,
"Or the Congress falls and our cause is dead.
Give us both and the king shall not work his will—
We are MEN, since the blood of Bunker Hill!"

Comes a rider swift on a panting bay:
"Hold Rodney, ho! you must save the day,
For the Congress halts at a deed so great,
And your vote alone may decide its fate!"

Answered Rodney then: "I will ride with speed;
It is Liberty's stress; it is Freedom's need.
When stands it?" "To-night. Not a moment spare,
But ride like the wind, from the Delaware."

"Ho, saddle the black! I've but half a day,
And the Congress sits eighty miles away—
But I'll be in time, if God grants me grace,
To shake my fist in King George's face."

He is up; he is off! and the black horse flies
On the northward road ere the "God-speed!" dies.
It is gallop and spur, as the leagues they clear,
And the clustering mile-stones move a-rear.

It is two of the clock; and the fleet hoofs fling
The Fieldsboro' dust with a clang and cling.
It is three; and he gallops with slack rein where
The road winds down to the Delaware.

Four; and he spurs into Newcastle town.
From his panting steed he gets him down—
"A fresh one, quick; not a moment's wait!"
And off speeds Rodney, the delegate.

It is five; and the beams of the western sun
Tinge the spires of Wilmington, gold and dun;
Six; and the dust of the Chester street
Flies back in a cloud from his courser's feet.

It is seven; the horse-boat, broad of beam,
At the Schuylkill ferry crawls over the stream—
And at seven-fifteen by the Rittenhouse clock
He flings his rein to the tavern Jock.

The Congress is met; the debate's begun,
And Liberty lags for the vote of one—
When into the Hall, not a moment late,
Walks Cæsar Rodney, the delegate.

Not a moment late! and that half-day's ride
Forwards the world with a mighty stride:—
For the Act was passed, ere the midnight stroke
O'er the Quaker City its echoes woke.

At Tyranny's feet was the gauntlet flung;
"We are free!" all the bells through the colonies rung,
And the sons of the free may recall with pride
The day of delegate Rodney's ride.

—*Elbridge S. Brooks, in St. Nicholas for July.*

Banner Correspondence.

Minnesota.

ST. PAUL.—E. F. B. writes: "In the summer of 1832 my father came from Cambridgeport, Mass., to visit me (then a resident of Troy, N. Y.). He was a man of more than ordinary physical development, whose health had never been subject to any special disturbance—in short, was often quoted as one of almost gigantic strength and will-force. A few days after his arrival he met an old friend, a former resident of Cambridgeport, who invited him to make him a visit at his residence in Albany County; and as an incentive to his acceptance, told him that there was good woodcock-shooting in his meadows, excellent fishing in his immediate neighborhood—that he had guns, ammunition and fishing tackle in abundance, and withal a first-class game dog at his service. My father accompanied him home, telling me that he would return in one week.

I was engaged in a manufacturing business, my time and thought absorbed in preparation for autumnal trade, and his absence escaped my mind entirely, when the following occurrence prompted me to immediate action: I dreamed (or thought I dreamed) that in the evening's twilight I was walking along the tow-path of the Northern or Champlain Canal, near its junction with the Erie Canal, opposite the city on the west side of the Hudson River, and directly opposite me I saw the figure of a large man, enrobed in what appeared a white sheet, with a bandage passing under his chin and tied upon the top of his head, on the tow-path of the Erie. I thought it a singular costume for an evening's exercise, and gave it no further consideration until I arrived at the junction of the two tow paths, when, to my surprise, he was standing by my side, his face turned toward me; and, to my greater surprise, it was what appeared to be the corpse of my father. The shock of so singular an encounter awoke me; but I thought it only a dream, and shortly dropped to sleep again.

I should think it about an hour after that the same occurrence was repeated. I became somewhat nervous, left my bed and sat pondering over it by the window until I satisfied my mind that it was but a reflection of my first experience, and again laid down, was soon asleep, and for the third time I had a like experience. I immediately arose, went to the friend's home where I supposed my father remained, and as I arrived his friend came out the door. I asked if my father was still with him. 'Yes,' was his answer, 'but he is much better, and the doctor thinks he will recover.' He then told me that for several days they had thought his case was hopeless, and that he positively forbade their advising me of his condition. I went to him, and his countenance was the very counterpart of the one I had seen in my dream (if it was a dream). He lived but ten days, and when laid out preparatory to his burial he appeared clad in the same white robe, with the same white bandage above referred to, and every feature was identical with that which I had three times, in as many hours, witnessed in my sleep. I will add that I had never been over the ground defined in my supposed dream at the time this occurred, but to gratify my curiosity I afterward did so, *and identified every object associated with the event.*

Was this a dream? was it a vision? or did the spirit of my father withdraw from its earthly tenement to prepare me for its final exit?"

Massachusetts.

ONSET.—"Observer" writes: "I desire to make a few observations: One of your correspondents in a recent BANNER OF LIGHT confused things badly; the management of the Association was placed in a peculiar situation, and was surprised that a notice should appear announcing that the Middleboro Band would be present on the opening day—as the officers had not given it any thought, and knew nothing of it until they read the announcement in the letter referred to. The band was *not* present.

Again were the members of the Board astonished that this correspondent should make the same report to your paper that has been going the rounds of the secular press, to wit: that a saving of two miles' distance would be made by purchasing tickets in certain ways.

If financial individual interest was not prominent at Onset, doubtless there would be more harmony; it takes money to run or support a camp-meeting; there is no question but that it is for the interest of Onset to have good successful sessions, and all who attend the meetings should be willing to work for the interest of the same.

Thus far the Association has depended largely for the paying of speakers and music, etc., upon the small royalty from each passenger coming over the Old Colony Railroad, and it is for this purpose that the management desires all who visit Onset to purchase tickets *to* Onset, thus aiding directly in contributing to the fund from which the platform is to be supplied and the running expenses met. Is there really anything wrong in their request?"

NEWTON.—A correspondent residing in this place speaks highly, from personal experience, of the medial powers (trance and business) of Mrs. M. E. Walker, of 1469 Washington street, Boston, whom she has ever found to be reliable in statement to her patrons and sincere in her devotion to the angel-world.

Missouri.

KANSAS CITY.—Adrian B. Ormerod expresses great satisfaction with the BANNER OF LIGHT, taking special interest in the Message Department, which he thinks cannot be too highly appreciated by both spirits and mortals as a means of intercommunion. He recommends spiritual culture to every individual as an inexhaustible source of happiness. "I have," he says, "been a Spiritualist but a short time. A conviction of the truths of Spiritualism came to me when about to relinquish all hope of a future life, and that conviction has proved to be to me of inestimable value. Lyman C. Howe gave excellent lectures here, and the seed he planted will in due time yield a good harvest, though, as far as human vision can see, much of it fell by the wayside."

ST. LOUIS.—Samuel Penberthy writes, June 24th: "The First Association of St. Louis has elected new officers for the present term: G. E. Williams, President, No. 2705 Dickson street; Recording Secretary, Samuel Penberthy, Hotel Western, 3d and Carr streets."

New York.

NEW YORK CITY.—Harry Millinet writes that he has attended several séances held by Mrs. Effie Moss for materialization, at one of which "Winona," an Indian spirit, came and treated him for deafness, and at the same time gave his wife a number of tests. An average of three spirits came to each of the sitters; those accustomed to doing so walked around the room, sang and conversed in clear, audible voices. He says: "While Mrs. Moss was entranced and standing outside of the cabinet by the side of my wife, there would gradually appear near the medium in mid air a female spirit known as Egyptia, who, after remaining visible for a minute, would gradually dematerialize in plain view of the circle. On some occasions spirits stood under the full glare of gaslight gazing at the circle, the color of their eyes being plainly seen. I trust the spirit-world will prolong the life of this worthy medium. All charges of deceit by the press of this city against her are false in every particular, as scores of Spiritualists will testify."

Connecticut.

WILLIMANTIC.—W. D. Clark, Secretary, writes: "The First Society of Spiritualists held its last meeting of the season Sunday, June 24th. Prof. W. F. Peck occupied the platform, as he had done most acceptably through the month of June. His lecture in the evening on 'Thomas Paine' was exceedingly fine. A portait of Mr. Paine, presented us by the *Boston Investigator*, hung in the rear of the platform, and under it a motto from his works. We thank the *Investigator* very much for so kindly remembering us. We also thank those who have so liberally contributed to our aid, making it thus far the most successful season we have had for several years."

July Magazines.

THE MAGAZINE OF ART.—A brief essay upon "The Aims of Art," by G. F. Watts, is followed by an interesting "Personal View of Japanese Art," which the writer, Mortimer Menpes, considers to be of "intense and extraordinary vitality, in the sense that it is no mere exotic cultivation of the skillful, no mere graceful luxury of the rich, but a part of the daily lives of the people." The writer "shudders to imagine" what even an uneducated Japanese would think of some of our so-called "Japanese rooms," which in most cases would be to him displays of bad taste and bad art. Mr. Menpes, who is an English artist, has spent much time in Japan, and writes from personal knowledge of his subject. Eight illustrations are given. An historical paper upon "The Crown; Its Growth and Development," will attract the attention of every reader. Sixteen engravings of crowns are given, from "The Votive Crown" of the seventh century, found in Spain, to the English crown made in 1833. Additional papers of interest are, "Old Arts and Modern Thoughts," No. II. of "Current Art," and "Charles Dickens and His Less Familiar Portraits." The frontispiece is an engraving of Hellbuth's "Summer Day." Of the full-page illustrations "Niobe," from the picture by Solomon, engraved by Jonnard, is worthy of special note. New York: Cassell & Co.

ST. NICHOLAS.—A spirited frontispiece is in illustration of Huldah Morgan's wide awake story for boys, "Ringing in the Fourth." Equally in keeping with "the day we celebrate" is "Rodney's Ride," a stirring ballad of the Revolution, by E. S. Brooks, illustrated by R. B. Birch. In "Dogs of Noted Americans," sketches and pictures are given of the canine faithful friends and social companions of John Burroughs, T. B. Aldrich and Frank R. Stockton, that of Aldrich said to assist his master in editing the *Atlantic* so far as to receive the mail from the postman and carry it to the library. In "Recollections of the Naval Academy," a graduate of Annapolis, H. Abert Johnson, describes the methods by which naval officers are trained, several fine illustrations by the author adding much to the interest of his narrative. W. J. Abbot explains by what succession of circumstances a pig caused the war of 1812. New chapters are given of "Drill," also of "Two Little Confederates." A. V. R. Eastlake gives a Japanese Cradle Song, with music, and an English version, and tells how babies are managed in Japan. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

CASSELL'S FAMILY MAGAZINE.—The author of "A Step in the Dark" commences a new serial story entitled "For the Good of the Family." A short completed story is given in two chapters: "Oliver and I," illustrated by Ludlow, and a one chapter story, "Mrs. Van Koert's Teapot." "A 1 at Lloyd's" concisely describes a famous London institution, and much information of a practical value is given in "Hard of Hearing," "A Chapter on Sweet Pickles," "The Garden" and "What to Wear." The engravings are excellent, and the whole number ditto. New York: Cassell & Co.

HALL'S JOURNAL OF HEALTH.—"Psychometry," "Physiognomy," and "Language of the Hand" are among the subjects treated upon in the July number. Dr. Cetlinski contributes a translation from the French of an article upon "Epistaxis, or Bleeding of the Nose," giving information of much value. Of the remaining contents are "A Curious Pathological Phenomenon," "Physical Decay of Cities," "Relation of Exercise to Health," and "Food Adulteration." New York: 206 Broadway.

FORTY YEARS ON THE SPIRITUAL ROSTRUM. By Warren Chase. A Sequel to "The Life-Line of the Lone One," an autobiography of the author, as The World's Child, who gave the first public lectures in this country in defense of modern spirit intercourse, and whose name is first on the list of calls for copies of "Nature's Divine Revelations," when in press in 1847. Boston: Colby & Rich, publishers. 1888. Price, $1,00.

The author, now well advanced in life, has given in this work a detailed account of his varied life and experiences. In the first chapter he refers to internal and external forebodings of social, political and religious convulsions. In the following eight chapters various subjects and incidents are considered, embracing the birth of Spiritualism, the first Spiritualist paper, early workers, biographical sketches, career in politics, incidents and events in the path of life, social, political and religious creed, extracts and scraps of correspondence, poetical selections from various sources, etc., etc. The author has a large acquaintance, who, no doubt, will be very much interested in his "Forty Years on the Spiritual Rostrum."—*The Religio-Philosophical Journal.*

Passed to Spirit-Life.

From her home, in West Centre Harbor, June 11th, Mary E., wife of Albert M. Huckins, aged 31 years.

She was the second companion who has been called from his side within five years by the white-robed messenger called Death to leave the mundane and enter the supermundane sphere of life.

She leaves a large circle of friends and acquaintances to mourn her early departure. She was held in high esteem by all who knew her. Her husband also has the sympathy of many friends in his deep bereavement.

Those who know that it is only the earthly body that is laid aside, and that the loved one has entered a condition where pain, sickness and death can never enter; has left a world of mental darkness and entered a world of light ("for there shall be no night there"), and has joined the innumerable company that no man can number, and especially loved ones who have gone before, and can, under favorable conditions, communicate with us—these have consolation indeed! DANIEL K. SMITH.

Ashland, N. H.

From Toledo, Ohio, on Wednesday morning, June 13th, of Bright's Disease, Charles W. Johnson, of Defiance, O., aged 19 years 9 months and 17 days.

"Charley," as every one loved to call him, was a young man of more than ordinary ability and intelligence, one who did fair to live a life of great usefulness. He was left an orphan at the age of twelve years, and went to live with his uncle, who early induced him to unite with the Methodist Church, but he imbibed Spiritualistic ideas from his mother, who was a medium, and in his eighteenth year espoused the cause of Spiritualism. He was one who never hid his light under a bushel, and never gave offence. One of his first acts was to subscribe for the BANNER OF LIGHT, which he continued taking until too feeble to read. "He thought of death as but the birth into that life which God, the Supreme Intelligence, has in his infinite love provided for all his children—'The True Life.'"

Toledo, O., June 24th, 1888. A. W. COLE.

From Concord, Mass., June 18th, 1888, Mrs. Mary A. Collier, aged 62 years and 7 months.

She was wife of Asa Collier, who preceded her to spirit-life ten months ago. A son and daughter remain to mourn the loss of the visible presence of a noble mother and a truly charitable and generous woman. Her deeds of love and kindness have been many, and many poor souls will mourn that she can comfort and bless them no more in the form. Dr. Bullom sang sweetly "Only a Thin Veil," and "Sweet Dreamland Faces," in his own inimitable manner. The Unitarian minister read and prayed, and the writer made a few remarks, while the immortal woman sought her home among the angels. M. S. WOOD.

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

The Lookout Mountain Camp-Meeting.

Near Chattanooga, Tenn., will be held during the entire month of July. The following speakers and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife, Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tenting space given free. Address

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Miscellaneous.

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

The Betrayers of Spiritualism.

One of the latest discourses delivered through the organization of Mrs. Cora L. V. Richmond, in Chicago, embodied an effective arraignment of the "betrayers of Spiritualism." She set out with the assertion that no cause can be betrayed if it is true, any more than it is possible to betray the light of the sun, the glory of the stars, or the beauty of the earth and heavens. Hence there can be no fear that the truth that is in Spiritualism will suffer from either avowed foes or professed friends, yet it is true that the advocates of every cause have been betrayed and persecuted. Every movement has its Judases. A tradition exists in the history of the church at Jerusalem, that Judas did not betray his Master from any ill will or desire that the latter should perish, but that he boastingly accepted the challenge of the thirty pieces of silver, as many are accustomed to do in the cause they espouse, believing that Jesus could extricate himself from his enemies when the hour came, and would rise triumphantly above them. He evidently did not comprehend the enormity of his deed. He may have wished to show those who reviled and despised Jesus that the latter could perform wonders, and the thirty pieces of silver were taken as one would accept a challenge. Many a man does a similar act in behalf of his friend, and is thought none the worse of for it.

Every cause, remarked the speaker, has not only its foes on the outside, but its mistaken advocates within; its professed friends, and those who betray it by their individualism, that is, their selfish desire to mistake their own personality for truth itself. Truth is not harmed by its enemies. Spiritualism has never spread and prospered more than it has recently since it has been so hotly and concertedly assailed in the pulpit and press. Forty years ago, it was "humbug," "imposture," "imagination," "electricity," and a number of other things, until the church combined to call it "Satan." For a time it was let alone, because the preachers did not profess to be able to deal with Satan, and so it went on increasing with greater rapidity than any single subject has made headway in the same space of time. After some twenty years of being ignored, a fresh attack is made all along the line, as it is discovered that it has by no means died out. Now it is receiving new attention; attention from without in the form of attacks on Spiritualism, and of addresses by presidents of theosophical societies who would have nothing to say unless they talked about Spiritualism. It has thus become a fashion among the intellectualists, by at least one of whom it is claimed as being at the very foundation of Theosophy. As for Talmage, the speaker thought that anything said in favor of Spiritualism from such a source would be against it.

But the church as a whole has ceased its attacks on Spiritualism, for the reason that it is dawning on the enlightened clergy of every denomination, many of whom were named by the speaker, that possibly Spiritualism may be the foundation for the church of the future, and hence it behooves them to wait and watch its influence on the welfare of the church of the present. As a pertinent illustration of the change that is going on, it was narrated that in the psychological department of the British Association of Science, Mr. Alfred R. Wallace presiding, at one of its meetings, some person in the rear of the room, when the company were invited to relate their experience on psychological subjects, rose and said that he did n't know anything about Spiritualism, "but I think——" he was going on to say. "Stop!" interrupted Mr. Wallace; "we are not here to listen to what you do not know, but to what you do know. If you do not know anything about it, please do not say anything." Ignorance is excusable, but to be ignorant and still not know it, ought to carry punishment enough for any one.

There are outspoken and avowed Spiritualists in the church ranks, and they are as moral, upright, honest and intelligent, as any class of people in the world. There is no condemnation for those who are undecided between the church and Spiritualism, who do not betray the truth yet have not the courage to avow it. Neither are they to be condemned who borrow the light of Spiritualism to use it as their own, who take liberal teachings and ideas from Spiritualism and preach them from pulpits entrenched behind church authority. But, said the speaker, those are to be held the betrayers of the truth who are within the ranks of Spiritualism, and who consider their own personality as more important than truth itself, who make the mistake of thinking themselves to have been appointed for a special mission or purpose, who think the truth is not strong enough to declare itself and purify and work its way into the hearts of men, who take with them into Spiritualism the desire to manage things, who wish it may serve them without knowing it. He betrays the truth who mistakes himself for a cause, and stands between the light of heaven and any who are receiving that light.

In every cause there is some one who, seeing the light enter the crevices of his narrow dwelling, calls men in from the broad sunshine and warns them against a cloud, bidding them see the light as he has prepared it for them. But no cause ultimately suffers from such expressions; it is only individuals who suffer. There is an inevitable variety of views in every new movement. Spiritualism is broad enough to give all the privilege of thinking and judging for themselves. Nay, it will be worse for those who do not thus think and judge for themselves. Spiritualism is founded upon the truth of immortality, and therefore it cannot be overthrown. Faith in immortality is as wide as the human race. Spiritualism declares itself to be one with every manifestation of the spirit in all ages, to be the same power in a different name and form that has appeared to all in demonstration of spiritual existence, and announces itself to be one with angels and ministering spirits, tokens, signs and wonders of a supermundane agency that have gone unexplained. It cannot itself suffer, but in its presentation to the world it may.

The foundation of a truth can in no way be shaken by the falsehood or betrayal of any one professing it. Human intelligence is fully capable of understanding the manifestations of Spiritualism. One man's evidence of spiritual intercourse and communion is more valuable than the denials or doubts of a thousand. Spiritualism is capable of its own defense. It makes no claim that its advocates are superhuman, that its mediums are more than human; but it does insist that they shall be treated as human beings and not be suffered to be betrayed on its own altars. Judas becomes a saint by the side of any one in the ranks of Spiritualism who turns traitor, informer, detective, and would accuse everybody of being fraudulent except himself. The time will surely come when even the betrayer will acknowledge the light that he seeks to betray.

What Labor Wants.

It has been well said that the grievance of the working class is not the less real because they are not at all times able to make a clear and complete statement of it. It exists all the same, whether they can define it or not. And experience is teaching us all that it is a grievance which will never cease until the causes of it are as far as possible taken away. The remedy for a wrong of this character is not to be applied by any single class, since the social structure is not formed in that way, but must come from a desire and determination of the entire community to right a wrong that is so extended and serious. Therefore employers and employed, capital and labor, are to coöperate. The State and the Church are to unite in so worthy and necessary a work.

But all permanent labor reform implies increasing habits of thrift, in its turn; the visible growth of intelligence; the spread of temperance and general sobriety; and the persistent practice of all the economic virtues. Above all things, in this age of many temptations, there must be a growing hostility to the saloon and all its destroying influences. The laboring man must become the unrelenting foe to this sure destroyer of his prosperity, this ruthless robber of his self-respect, this betrayer of his peace and happiness. On this enemy he must set his foot with a determination never to take it up. If the saloon is the worst enemy of the community, it is especially so of the workingman.

It has been suggested, by way of helping on the improvement of the laborer, that children be taught and encouraged to save money by attaching a penny savings-bank to every public school, in this way inculcating in their opening minds the true principle of thrift by the practice of prudence, and teaching them that future enjoyment always costs a present sacrifice. In all the larger towns and cities, cooking-schools should be established, to instruct thoroughly in the one art whose practice lies close to the foundations of civilization. Without an adequate knowledge of this most essential of all arts, it is needless to say that no increase of wages or relieving decrease of work will bring any addition to the workingman's health or any increase to his happiness.

Courts for the conciliation and arbitration of differences should be maintained at all centres of manufacturing and mining industry, whether established by mutual agreement or by government. The former method prevails in England, the latter in France. To such courts all questions respecting wages, hours of labor, and terms of employment which may arise between employed and employers, should be invariably referred, and the decision be binding.

There is no sufficient reason why labor organizations should not exist and work under a regular charter, and thus become legally recognizable and responsible. Under so just and equitable a system it would be easy for capital to see its way to the adoption of the profit-sharing plan, according to which labor becomes more and more its own employer, and the present antagonism of interests gradually disappears. This, however, is expected to be conditioned on the increasing thrift and intelligence of the workingman, who would soon be able to convert profit-sharing into coöperation.

And in reference to taxation, it is manifestly unjust and wrong to lay taxes on the amount shown to have been expended; it ought to be laid on what is actually possessed and what is earned instead. Jevons, a recognized authority on the subject, insists that *labor combinations should be perpendicular rather than horizontal;* that is, that in all cases of a combination of labor and capital in one and the same concern, the competition should be with similar combinations, and not, as now, between labor on one side and capital on the other.

Let the foregoing principles be seriously discussed and thought upon by the laboring classes, and they cannot but rise to a higher and broader contemplation of their interests and welfare than ever before. Heaven never fails to help those who help themselves. There is no weapon so effective for permanent good as reason. It is never employed in vain. If persistently used by labor, which at the same time bears its ills as best it can, feeling certain that the day of its redemption draws nigh, there is no question of the triumph it will ultimately achieve. And it will come to stay. Who can picture the happy change that will be wrought in the entire social state on the successful readjustment of these most important relations?

Mr. Kellar as an "Exposer."

To superficial observers only, and those who have no knowledge and rather desire to have none of Spiritualism, the pretensions of such a professional as "the wonderful Kellar" have any weight. He occasionally gives out as a soothing palliative to those of his audience who know better than he teaches, and those who, though not avowed Spiritualists, see through the flimsiness of his pretensions, that he does not affect to duplicate what occurs in the presence of mediums, but only the tricks of those who assume to be such but are not. But this position, which the rapidly increasing number of believers in spirit phenomena forces him to occasionally take, is studiously kept out of sight in his public announcements, and those who see them are designedly given to understand that he is successfully engaged in demonstrating that the phenomena of Spiritualism in their entirety have no existence except in the skill of an expert conjurer, and that they who think otherwise are wofully deceived.

Those who are inveigled by this specious advertising to attend his performances are led to believe, or are expected to, that a few imitations of phenomena—and these a very few, but all that are within reach of a conjurer, some of them dating as far back as when Signor Blitz was a boy—constitute the all-in-all of what have been witnessed and tested by Spiritualists, when the truth is there are scores of phenomena that he cannot touch and dare not attempt to.

We are informed by one who has attended his exhibition in this city that he is very chary about explaining the *modus operandi* of the tricks he pretends to be identical with those of the phenomena of Spiritualism. About all he explains of these is one that is so apparent it needs no explanation; and that is the perambulation of a small table, which is effected by means of a hook attached to his wrist; just as though *that* accounted for the movement of a table weighing fifty or seventy-five pounds, or a piano that weighs eight hundred, with no one within ten feet of it! And yet Conjurer Kellar had the bold effrontery to say, night after night to a Boston audience, at the close of his hook-and-table performance: "This is the way *all* mediums do it."

In the early days of the Seybert Commission, when the indications were that that distinguished—we may be blamed by some for not now terming it that extinguished—body had taken Mr. Kellar into its confidence as a leader in its councils, he was reported in the *Philadelphia Press* as explaining the way in which slate-writing is done by one whom he says "floored me once for a little time, but I soon caught up with him." "How do you think he worked," exclaimed "the wonderful Kellar" exultingly. "This was the way: Before coming to the séance he wrote out a sentence on a slate in tar carbon, a material that on a dark surface is invisible, and will bear any amount of washing without coming away. When he put the slates together he burst between them a little capsule of pure hydrogen, and then quickly closed them. The gas, combining with the tar carbon, made the writing plain."

But there was no soiling of one's fingers with "tar carbon" at the Boston Museum last week; and the conjurer gave his audience only this explanation: he used his own prepared slates, on which the writing had been previously placed, (and which he stated was the "way in which Slade did it,") and would not allow any one to bring his own slates, as every medium for that phenomenon is not only willing but prefers that his sitter should.

Mr. Kellar has made great ado in claiming to perform what he calls "the cabinet trick." He does what resembles the manifestations which used to occur in presence of the Davenports, but he does not permit his cabinet to be examined, neither does he explain how the effects witnessed are produced, with the exception of those he himself performs after releasing his hands from the ropes. But as to the manner of freeing his hands his audiences are not enlightened. He did, however, undertake to explain it all in London, when the Davenports were there years ago, and he attended one of their séances in that city, at which were present a notable company, among whom was Dion Boucicault. How far Mr. K.'s explanation on the ground of trickery, of what then occurred, was to be credited, may be inferred from Mr. Boucicault's own account, over his own name, given at the time, as follows:

"While Lord Bury was stooping inside the cabinet, the door being open and the two operators seen to be sealed and bound, a detached hand was clearly observed to descend upon him, and he started back, remarking that a hand had struck him. Again, in the full light of the gas chandelier, and during an interval in the séance, the doors of the cabinet being open, and while the ligatures of the Brothers Davenport were being examined, a very white, thin, female hand and wrist quivered for several seconds in the air above. This appearance drew a general exclamation from all the party.

At the termination of this séance, a general conversation took place on the subject of what we had heard and witnessed. Lord Bury suggested that the general opinion seemed to be, that we should assure the Brothers Davenport that, after a very stringent trial and strict scrutiny of their proceedings, the gentlemen present could arrive at no other conclusion than that there was no trace of trickery in any form, and certainly there were neither confederates nor machinery; and that all those who had witnessed the results would freely state in the society in which they moved, that, so far as their investigations enabled them to form an opinion, the phenomena which had taken place in their presence were not the product of legerdemain. This suggestion was promptly acceded to by all present."

A few years since Mr. Kellar was in Calcutta; at the same time Mr. Eglinton, the English medium, was holding séances in that city. The following, from a letter sent by Mr. Kellar to the editor of the *Indian Daily News*, a copy of which paper containing it was sent us, explains itself:

"In your issue of the 13th of January, I stated that I should be glad of an opportunity of participating in a séance with a view of giving an unbiased opinion as to whether in my capacity of a professional prestidigitateur I could give a natural explanation of effects said to be produced by spiritual aid.

I am indebted to the courtesy of Eglinton, the spiritualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved.

It is needless to say I went as a skeptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I witnessed on Tuesday evening. I will give a brief description of what took place."

After relating the particulars of numerous marvelous tests he received, he continues:

"Forty-eight hours before I should not have believed any one who had described such manifestations under similar circumstances.... I repeat my inability to explain or account for what must have been an intelligent force that produced the manifestations, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand.

(Signed) HARRY KELLAR."

Mr. Kellar's explanation of how the phenomena are produced, as given at the Museum last week, may satisfy those who have never witnessed them in the presence of mediums; but to those who *have* been thus privileged his "*exposé*" amounts only to a demonstration of how *he* can *imitate* some of them. If he were to confine himself to an exhibition of his really clever prestidigitational tricks and his remarkable mathematical powers (as demonstrated by his chessboard performance and "Psycho"), in conjunction with his fellow-performer, the Indian juggler, "Nana Sahib," whose Oriental tricks are certainly very mystifying, his entertainment would, in our opinion, be much more pleasing to his auditors than his "explanation which does not explain."

Sensible Pulpit Preaching.

We are gratified to be able to name at least one pulpit of character and influence, in these days of Talmagian assaults on Spiritualism, from which just and true utterances are to be heard in reference to the presence of spirits and their power to communicate with mortals. It is the pulpit of the First Presbyterian Church of Syracuse, N. Y., whose occupant is Dr. Spalding. The congregation is the largest and wealthiest in that city of eighty thousand inhabitants, and the pastor enjoys an unbounded popularity. He very recently preached on the subject of spirit witnesses, admitting at the outset that the idea that spirits in heaven are interested in those here on earth has found a sure lodgment in the human mind. He said that the great hosts, whose genius is so near akin to the inspirations of the prophets and the apostles, had all along held to this glowing thought. And he quoted Edmund Spenser and John Milton in support of the assertion.

The spirit visitants, he said, were unseen, as Milton describes, because these eyes of ours are only for material objects. Nevertheless, he added, their presence is not the less real, and not less real than God's presence, or than the Spirit's own influence which we have never seen, but whose power we never doubt. This partition wall which separates the two worlds is very thin, remarked Dr. Spalding. It is nothing more than this veil of flesh, which holds our spirits only for a time, and is so soon to be rent, when our spirits shall go forth to mingle in the innumerable throng which people the air around us. Is this veil, he asked, impenetrable to them? It is not wholly so, he said, even to us. Though now we are at so many points shut in from one another by material walls, though so much of our communication with one another is restricted to these channels of sense—to speech, and touch, and sight, and hearing—yet it is not altogether so. Our minds hold communication with each other through viewless avenues, and we impress our thought upon another, sometimes with mightiest power, when every channel of sense is closed.

It is a thin partition that separates us, he repeated, that separates our spirits from one another, even when we are here in the flesh. How much thinner this partition is, he argued, to that one who has broken through the outer wall, and is free from these physical laws which surround us.

Is this dangerous ground that we are treading upon? he inquired. Perhaps it has become so to the weak and superstitious, said he, in reply, for the reason that all high ground is perilous to such; but that is no reason why a strong man should not frequent it to refresh his soul, to gain some new sense of the exceeding smallness of this material earth as it lies there under the boundless spiritual world.

He confessed that there was something inexpressibly precious to him in the truth that our holy dead still live, live for us, live with us, and are made ministering spirits to us. He called on his hearers to believe that around and over us they stand and watch like stars and sentinels of the sky; rejoicing even more fully in the fruits which we have gathered from their labors; the mother that taught us in infancy, the father that sacrificed for our comfort, the child that perhaps gave us our first lesson in faith, the friend whose counsel was sweet and whose life was an inspiration; these now coming to us, penetrating through memory and hope to our innermost spirits, loving us with an increasing ardor, beholding us with a deeper solicitude, appealing to us in ways more persuasive than of old to live worthy of ourselves, of God, and of the great hereafter.

The ceaseless noise of this world's machinery, the onward rush of our fierce passions, the untempered ambition and care of our lives, this is too loud for their gentle voices. But they speak on, and now and then, in those better periods of life, in those blessed pauses which come to us in our sorrows, in our sickness, in the twilight hours, in the midnight watches, we hear them ringing clear and beautiful as heavenly chimes—the voices deep and solemn which sound along the corridors of centuries, and those more familiar ones of those we have known and loved, saying to us, "We are near; we behold your cares; we see your conflicts."

Such is the appeal, said the speaker, which comes to every reverent heart in the best hours of its existence. What potency there is in it! It comes from those who love us best, from those who know our troubles, who themselves have passed through them, who hold us in their tender sympathy, who measure these earthly afflictions alongside of the heavenly glory, these earthly losses and gains alongside of the eternal loss and gain. "Patience" is what those who are witnessing us from the other side are saying to us. Patient continuance in well doing. Looking for no great exploits nor dazzling attainments, but doing each day's duties, doing each little service, and "having done all to stand."

This is a good spiritual discourse. Why it can be in any sense wrong or wicked to believe in spirit intercourse, when we are all the time confessing that it is spirit alone that vitalizes the universe, we are wholly unable to understand. The preachers at large are hostile to this practical belief in spirit communion, because they apprehend that it is going to divest them of their authority, and thus render their living precarious. And so it undeniably will. Nevertheless, what is real and true we all have a right to know and enjoy and profit by, whether the human institution of a priesthood survives or perishes in consequence. Verily, the light grows brighter every day.

Mediumship as a Penal Offense!

There are certain people who are willing to live on this planet with other people, on the single condition that they shall themselves rule and regulate the rest. Of this self-selected class the editor of the Brooklyn *Citizen* appears to be one. He makes haste to improve the occasion of Judge Gildersleeve's sentencing Madam Diss Debar to the penitentiary for six months by declaring that "it sets a precedent which it will be easy hereafter to follow."

He humanely professes to understand now "both the Mosaic mandate that witches should be put to death, and the excessive zeal which led to the burning of innocent women for witchcraft in the days of Cotton Mather." He of course means the hanging, instead of the burning, of women condemned for witchcraft, though he applauds the "excessive zeal" that led to it all the same. That is the kind of zeal he would like to see in operation.

What has been gained, he asks, by the trial and sentence in the case just specified? Listen to his answer to his own question. He says that "before we are much older it will be unnecessary to prove particular acts of fraud on the part of Spiritualist mediums in order to secure their punishment. They will come naturally under the head of vagabonds and public enemies, and be liable to arrest and punishment on sight, together with the less guilty creatures whom humanity has ordained to live as a sex and a class apart from it. Hereafter," adds this conceited specimen of intelligence, "to be a medium, to be proved to lay claim to spiritualistic powers, *ought to be a sufficient cause for imprisonment, with hard labor.*" In short, this editorial lawgiver, who so admires the Mosaic law and loves the spirit of the days of Cotton Mather because of its "excessive zeal," demands openly that mediumship shall be made a penal offense. He calls for "a formal declaration making claim to the possession of supernatural powers in the line of mediumship," that it shall be made "a penitentiary offense." That is the way he would go to work to "purge" society of what he is pleased to call "one of its abominations."

The age we live in forbids the handling of such a spirit as his in the way he challenges reprisal. Impregnably entrenched by the rights that are guaranteed to us all in the National Constitution, in respect to freedom of conscience and the unrestrained enjoyment of religious belief, the liberal mind instinctively refuses to resent or punish even the most offensive displays of illiberality. It would be inconsistent with itself if it did so. We can tell this ferocious bigot, however, that he has greatly overshot the mark this time, and provoked only the profoundest pity and contempt of those who will condescend to notice him at all. The world is not moving along any such lines as he is traveling so satisfiedly. *The day has departed for punishing free inquiry with the penitentiary!*

The Mediumship

Of the future is strongly hinted at in the answer to a question on our sixth page by the guides of Miss M. T. Shelhamer, when they said:

"It may be possible that the person mentioned possesses personal mediumistic qualities, and we would advise him to sit either alone or in connection with some congenial friend for the purpose of ascertaining this and of unfolding whatever powers are his. *In this way it is possible for him to create a magnetic atmosphere which will be of service to his spiritual friends, and through which they may approach and communicate with him personally.* We do not know that this is so, but we think it likely, and worthy the trial of investigation."

These remarks are directly in the line of a statement made through the late Mrs. J. H. Conant, to the effect that under the constant increase of spiritual knowledge now going on in the world, the advanced intelligences in spirit-life hopefully looked forward to a time when the excarnated ones would be able to approach mortals individually and directly, through a prepared channel of receptive personal conditions, without feeling the need of a *third* party in physical life to act as a medium for the transmission of their thought.

Barking Again!

As a canine, who having pursued a flying feline through an aperture in the garden fence, stands frantically addressing the spot whence disappeared his hoped-for prey, so the Regulars of Maine are at present surrounding the capitol at Augusta with upreared muzzles and angry shouts. They *know* they chased a "doctors' plot law" into the building and through the Representatives' Hall and Senate Chamber, and they refuse to believe their prize was finally lost through the veto of the late Governor Bodwell and its subsequent endorsement by the upper house.

Consequently we see them making frantic efforts to set aside the decision, and Judges Goddard and Symonds, it is reported, have placed before Judge Peters their petition for mandamus to compel the Secretary of State to place the act to regulate the practice of medicine on the state files as a law.

If any proof were needed to show the utter unconstitutionality of such proscriptive statutes, and the bitter selfishness of their progenitors, the case in Maine would fully furnish it: The people of that State do not want a doctors' plot law; the law-makers have ousted it; the press of the State have no marked interest in it, but *the doctors* are howling themselves hoarse with demands that the courts step in and override the veto of the Governor and the vote of the Senate, and thus *force* a protective monopoly bill, framed for their *own* particular benefit, upon the citizens as a law. They are particularly frantic at present, as they are evidently certain that it will not do for them to approach a new legislature with a demand for such a statute, and therefore their only hope lies in legal quibbling in favor of the one they *think* they have obtained.

☞ There is a somewhat obscure sheet in New York called "*The Morning Journal.*" Like other sensational dailies in that metropolis it glories in misrepresenting Modern Spiritualism. It is self-evident to every student of the subject that its editor knows he misrepresents facts when he allows his reporters to write up slurring articles against *bona fide* mediums.

☞ Our Free Circles Tuesday and Friday of last week were *recherché*—so the numerous visitors asseverate. Those who did not peruse the Answers to Questions upon the sixth page of last week's BANNER, should do so on the first opportunity, as they are replete with intelligent conclusions, given in clear and unmistakable language.

☞ The bronze statue of Josiah Bartlett, Esq., to which we have previously alluded, was unveiled at Amesbury in presence of the Governor and other distinguished individuals on the Fourth of July.

ALL SORTS OF PARAGRAPHS.

Bandannas and bananas are in great demand;
But the supply is abundant all over the land.

It is said that a Cincinnati gentleman and his family, who spent the winter in Florida, became much attached while there to a colored waiting-maid and wished to bring her home with them. She agreed to come on one condition; and that was that the family should keep her forever and not sell her. Of course, this condition was accepted. The poor creature actually believed that by going to live as a servant in the North she became a slave and could be sold.

A great want is *felt* for hats.

Twenty-one years ago Maximilian and his two principal officers, Miramon and Mejia, were shot by the Mexican authorities for endeavoring to subvert the republican government and create a monarchy instead. It was a deep scheme of European royalty, backed up by the Jesuits of the Catholic Church. It was well for the Mexican people that it failed. May they profit by the lesson.

"PROGRESS" is the name of a new monthly paper in this city, the second number of which is just issued. Its purpose is to advocate prohibition, woman's suffrage, the rights of laboring men and better social conditions for all. E. Norris is its managing editor. Associate editors, Mrs. Mary A. Livermore, Rev. O. P. Gifford, Prof. Garland and others. Publication office, 1 Columbia street, Boston. A *Progress* of this kind should meet with no impediment it cannot overcome.

The different religious denominations of this region appear to be agreed together to disagree hereafter as they have done before. Their action gives variety to Christianity at any rate.—*Pittsburgh (Pa.) Commercial Gazette.*

Whereas the literary lyceum field was once the whole of New England, especially the State of Massachusetts, to-day Ohio has more lecture courses than any other State in the Union; next comes Kansas, then Iowa, Minnesota, Wisconsin and Illinois. New York now is a better field for lecturers than New England.

"Howard," in last Sunday's Boston *Globe*, says "Henry J. Raymond, the founder of the New York *Times*, long since passed away into the shades of oblivion, rescued thence semi-occasionally by bands of affection, which, too, will soon have passed away." "Shades of oblivion," forsooth! Spirit Henry J. Raymond is more active to-day than ever in the affairs of the mundane sphere of life in a literary point of view; and he wants this fact generally understood by the press in which while here he was so deeply interested.

ADVICE TO INVESTIGATORS.—Here is a line from Ivan Panin upon which self-satisfied and narrow inquirers concerning Spiritualism can profitably ponder: "It detracts naught from the razor that it cannot cut a rock. Say not, therefore, this is false. Rather see whether thou art not the rock."

Mr. B. F. Underwood, formerly editor of *The Index*, more recently of *The Open Court*, is now editor of *The Graphic News*, an illustrated weekly published in Chicago, the character of which will naturally be expected to be, from "the man at the helm," liberal and progressive.

SPIDERS MAY BE BEST FRIED.—An exchange chronicles that Mrs. Fraly Goodin, of Sharpsburg, N. C., was poisoned in a strange way the other day. She was taken violently ill after drinking a cup of tea, and an examination showed a dead spider in the teakettle in which she had boiled the water for the tea.

Alexander III., of Russia, would like to borrow a trifle—only 500,000,000 rubles.

Louis Kossuth, after being killed by telegraph several times, is yet alive at Turin, Italy—which city has been his home for the past twenty-five years. A recent visitor spoke to him of the flourishing condition of Pesth, when the great exile lamented to hear such a fine account of "the pearl of Hungary and not to be allowed to see her." He was reminded of the change a wig and a pair of spectacles would effect, but he shook his head and remarked with a glow of patriotic fervor: "It is just possible that I may see Hungary again. If Russia attacks my country I will go without a wig or disguise, and will visit every village and every city, and give my right arm in the service of my Fatherland."

General Benjamin F. Butler is an LL.D. Dartmouth College did it.

A party of Latter-Day Saints undertook to kill each other near Wheeling, W. Va., last week. The saints fell to quarreling and then to fighting, and five or six were stabbed, two of them fatally.

June 28th, 1888, was the fiftieth anniversary of the coronation of QUEEN VICTORIA, of England. Salutes were fired, bells rung, and a State dinner at the castle was an occasion of great brilliancy, it is said. Spirit Prince Albert was there, unquestionably, and enjoyed the occasion, although unseen by those present. From America he sends congratulations to his Queen and people.

The most important question which agitates the good people of Boston just now is: "Are some of the city's public servants untrustworthy?" According to the reports in the *Evening Record* such is the fact.

The spirit of Thersites is still abroad in the land, which ought to be summarily exorcised, and doubtless will be by the higher powers at the proper time.

INGERSOLL ON RHYTHM.—At a late reception Robert G. Ingersoll expressed himself as follows to the poetess Ella Wheeler Wilcox, who was present:

"I am a great believer in rhythm, coupled with thought, of course. Do you know what rhythm is? It is the rise and fall, the swish and swing of the blood in the human frame, produced by emotion, whether in poetry or music; whether grave or gay, courageous or fearful, malicious or loving; whether the surging tides of passion, the dancing ripples of innocent joy, or the placid calm of satisfaction flowing on under the clear, bright skies of a cloudless conscience."

Susan B. Anthony announces that she is willing to retire from active work as a Woman Suffragist in favor of some one younger. She has been a great worker.

CHICAGO WEATHER, as described by one of the reporters at the late Republican Convention:

"The red hot glare that peeped into my windows at eight o'clock this morning boiled the water in the lake, roasted the fatted calf on the lawn before my door, melted the ring on the finger of the prodical son, and thrust sharp rays of torment in the very heart of despair."

A BRIEF BIT OF HISTORY.—Just one hundred years ago Benjamin Harrison, great-grandfather of the Republican candidate for President, as a delegate to the Virginia Convention opposed the ratification of the Federal Constitution. He sided with Patrick Henry on the question, but after the Constitution was ratified gave it his hearty support.

The so-called Narragansett Pier bathing costume which has recently been launched on this unsuspecting and confiding world of fashion will just about clothe a butterfly.—*Boston Evening Record.*

Where 's Comstock?

It is a Bridge of sighs just now. The plank was too "thin."

Browns—Gad, Jack, what do you want of that sheet of postage stamps? Why, you've got a hundred there! *Joans*—Well, you see, I've just completed a poem, and I may—er—send it to more than one paper.—*Town Topics.*

"What does your father do?" asked the teacher of the new boy. "He's a contractor," was the reply. "A railroad contractor?" "No, ma'am; a sausage contractor. He ties up the ends after another man has filled 'em."

Glory is like a circle in the water,
Which never ceases to enlarge itself
Till by broad spreading it disperse to naught.
—*Shakspeare.*

THE FAITH-HEALERS LOSING GROUND.—New York dispatches of June 30th aver that the faith cure business is now at a discount: "An illustration of this was disclosed to-day. Dr. J. Newton Scott has been practicing for five years as a 'metaphysician,' or faith-healer, most of the time in Jersey City. Business grew duller and duller. The newspapers ridiculed the faith-healing craze, and Dr. Scott's practice diminished almost to nothing. He became straightened in circumstances and despondent. This morning a caller knocked at his door in vain. The door was broken open and the doctor was found dead. He had committed suicide."

Terrible conflagrations have recently devastated Sundsvall and Umea, Sweden, causing a property loss of 45,000,000 kroner. Twelve thousand persons have been rendered homeless by the flames. Houses, forests and standing crops on farms in other districts were also burned.

All good Boulanger-ists will hereafter wear a clove pink as a *boutonnière.*

Several of the great (?) daily papers of New York City are discharging many of their reporters, on the score of economy, it is said. But there are other reasons much more potent.

Last year's U. S. revenue amounted to the enormous sum of $97,000,000! What a navy we could make with that amount of money.

A justice in Indiana, who had endeavored vainly to recover $20 he had loaned an acquaintance, had the latter before him as a witness recently, and managed quietly to stir him up to an outburst of ire that just fitted a fine of $20 for contempt of court.—*Gatesville (Tex.) Star.*

War talk in the United States Congress and elsewhere seems to prevail. The English navy and army are about to rehearse a sham invasion and repulse. The young German Emperor is eager for war. There is prospect of stormy times in Bulgaria. Bismarck evidently regards France as by no means pacific—there he says: "The unexpected may happen at any time."

The man who keeps his eyes open can see a great many amusing things in this world—especially when his wife sets out to water her flower garden with a hose.—*Somerville Journal.*

An old lady recently visiting in a prison asked one of the attendants why the prisoners received such coarse food. He told her it was to keep their blood from becoming impure. And when asked what they would do if their blood was impure, he dryly responded, "break out."

It does not require anything extraordinary in the way of intellect to shoe a horse, but there is a fortune in store for the man who can shoo a fly so that the little pest will stay shod.—*Harper's Bazar.*

Eleanor Kirk informs the *Cape Ann Advertiser* that she learns that Rev. T. DeWitt Talmage, of Brooklyn, has been invited to give one of his peculiar free advertisements to a current novel which is just now making trouble in the Sabbath-schools and other quarters; which leads her to continue:

"What an advertisement that would be for Miss Rives [the author]. The more he denounced it, the more dollars it would put in her pocket. *Dr. Harrison A. Tucker, the head trustee of the Tabernacle, [Mr. Talmage's Church] and the most influential spiritual medium in the United States, is a living example of this influence.* His trance practice has doubled, and his sale of medicine is enormous."

☞ A reception was held, according to the printed card in THE BANNER, at the parlors of Dr. S. K. Rich, 566 Columbus avenue, on Sunday evening last, in aid of the invalid medium, Mrs. Dimond, on which occasion, our correspondent informs us, remarks appropriate to the occasion were made by Mrs. M. F. Butler, Mr. and Mrs. Fletcher, Captain Richard Holmes, Mrs. Nickerson and others. Quite a sum was realized.

☞ We are informed that DR. Henry Rogers and wife were to leave San Francisco, Cal., on the 27th ult. for Onset Bay Camp-ground, where they will continue their public work for independent slate-writing and pictures. The Doctor's development has, it is stated, been greatly advanced by his visit to California, and fine results are being obtained.

☞ We see that Mr. Barney of the Cincinnati *Better Way* announces his intention of raising the price of his paper from $2,00 a year to $2,50. In this he is quite right. So much reading matter is well worth that sum.

☞ Much depends upon a man's courage when he is slandered and traduced. Weak men are crushed by detraction, but the brave hold on and succeed.

☞ Read "Concessions of Vaccinators," on our second page.

BUCHANAN'S JOURNAL OF MAN for July contains, in addition to its usual condensed illustrations of progressive science and universal reform, a psychometric prediction of peace under the policy of the Emperor of Germany, and a novel and profound exposition of the intellectual organs of man, and their illustration by comparative anatomy. While affirming the substantial correctness of Gall's location of the intellectual organs, it presents a new view of Psychology by explaining the indispensable correlation and coöperation of the intellectual faculties and the spiritual or vital energies, which is so controlling a law that the intellectual faculties cannot be estimated by reference to the forehead alone. The system of Anthropology is emphatically a new philosophy.

☞ We are informed by a correspondent that Mrs. H. D. Greene, one of the oldest clairvoyant and healing mediums in Boston, is located at 68 East Chester Park, where she is still able and willing to exercise her medial specialties for the relief of suffering humanity.

☞ A fine panorama of Jerusalem and the Crucifixion is now on successful exhibition at Merrimac and Monitor Building, Madison Avenue and 59th street, New York City, under management of W. D. Andreas.

Movements of Mediums & Lecturers.

(Notices under this heading must reach this office by *Monday's mail* to insure insertion the same week.)

Dr. A. H. Richardson will close his office at Waverly House, Charlestown, on Friday, July 13th, and will visit Onset, Harwich Port, Lake Pleasant and Sunapee Lake Camp-Meetings. Friends, please take notice. Will act as agent for the BANNER OF LIGHT.

Mrs. A. P. Brown, of St. Johnsbury Centre, will speak in West Hampden, Me., July 22d and 29th; will be at Temple Heights during the Camp-Meeting; also at Madison during the Camp Meeting. Would like to make other engagements.

Mrs. Clara A. Field is now at Lake Pleasant Camp-ground, where she will remain during the season.

Dr. H. F. Merrill was present and took part in the exercises at Eagle Hall, Boston, on Wednesday, June 27th; he left for Chattanooga, Tenn., on the 28th to attend the Lookout Mountain Camp-Meeting. His address for the month of July will be at Chattanooga.

J. Frank Baxter lectured last Sunday, July 1st, morning and afternoon, in West Duxbury, and in the evening in Kingston. On Sunday next, July 8th, he will lecture in West Norwell in the afternoon, in Park Hill Grove if pleasant, but in the Universalist Church if stormy; and in the evening in Wilder Memorial Hall, Hingham Plains.

Mr. J. Wm. Fletcher will speak at Parkland, Pa., July 29th; at Sunapee Aug. 5th to 17th; in Providence, R. I., during October. Address No. 6 Beacon street, Boston. He will close his Boston office July 20th, for about two months.

W. F. Peck's engagements for next season are as follows: From July 21st to Aug. 26th, Cassadaga Camp-Meeting; September at Indianapolis, Ind.; October at Fitchburg, Mass., and Stafford, Conn.; November at Worcester; December, Philadelphia, Pa.; January, Albany, N. Y.; February at Paterson, N. J.; March at Willimantic, Ct.; April at Brockton, Mass. May and June are the only months disengaged.

Miss M. T. Shelhamer lectured at Attleboro, Mass., July 1st, afternoon and evening. Miss Shelhamer will be at Onset July 21st and 22d, and is to speak at Verona Park in August.

Helen Stuart-Riplings (who has just recovered from a severe illness, desires to announce that she has still open dates for the season of 1888-9. Her permanent address is "General Delivery, Boston, Mass.," and her present immediate address, "West Alder street, East End, Pittsburgh, Pa."

Spiritualism's Forward March.

[Extract from *Constancia*, Buenos Ayres, reprinted in the Norwegian spiritual paper, *Morgen Damrengen* of Christiana, May, 1888, and translated for the BANNER OF LIGHT by C. G. Hellberg.]

Spiritualism advanced in South America very much in the year 1887, especially in the later months. In the Province of Mendoza, where Spiritualism is new, have been formed three societies, and a fourth is forming in the city Rivadovia in the same province. Our friends have established a paper, *La Perseverancia*, which is edited by the learned Professor M. de Villars. In Gualeguay, Province Etre-Rios, a society has been formed, also in Victoria. The little table with three feet is used every day by which spiritual ideas are transmitted; the same can be said of Gualeguycho.

We are in close communion with the societies in the Capital of Paraguay, which are working with great success. Here in Buenos Ayres all the spiritual societies have, by continued study and experiment, made great progress. Spiritualism is the subject about which most families are talking, and investigations are taking place everywhere. Travelers say that everywhere Spiritualism is the theme spoken of, either for or against.

Verification.

The spirit-message in the BANNER OF LIGHT of June 23d, from MARY TRUE, of Amesbury, Mass., was characteristic of her. She was a philanthropic lady, who often made dresses and gave them freely to the poor. I knew her well. W. C.

Amesbury, Mass.

Spiritualist Camp-Meetings for 1888.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug. 12th. Express trains from Boston, 9 A.M., 4:05 P.M., on Old Colony R. R.; Sundays 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass., (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 22d and 29th. Trains "54," "100," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "100," leave Boston at 6:30 A. M. and 3:05 P. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "43" leave Lake Pleasant at 6:40 A. M. and 2:45 P. M.

CAPE COD CAMP-MEETING.—From July 15th to 29th inclusive.

NEW HARTFORD, IA.—The Spiritualists and Liberals of New Hartford hold a three days' Grove Meeting Saturday, Sunday and Monday, July 7th, 8th and 9th.

VICKSBURG, MICH.—The Fifth Annual Camp-Meeting will be held in Fraser's Grove July 14th to Aug. 13th.

PARKLAND, PA.—Meetings begin June 30th, and close Sept. 5th.

LOOKOUT MOUNTAIN, TENN.—The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

SUNAPEE LAKE, N. H.—The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 21st and continues to Sept. 16th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 26th and continues five Sundays.

VERONA PARK, ME.—Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.—The Ninth Annual Meeting commences July 21st and closes Aug. 26th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Sixth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue five weeks.

NIANTIC, CT.—Meeting commences July 8th; closes Sept. 9th.

As a Drink in Fevers, Use Horsford's Acid Phosphate. Dr. CHAS. H. S. DAVIS, Meriden, Conn., says: "I have used it as an accessory in cases of melancholia and nervous debility, and as a pleasant and cooling drink in fevers, and have been very much pleased with it."

Special Notice.

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

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly at Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published at Boston. Single copies, 10 cents.

THE SOUL. Monthly. Published in Boston. Single copy, 10 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE. NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

THE OLIVE BRANCH: Utica, N. Y. A monthly. Price 10 cents.

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THE NEW THOUGHT. Published weekly in Des Moines, Iowa. Single copy, 5 cents.

THE WATCHMAN. Published monthly at Chicago, Ill. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.

THE MIND-CURE AND SCIENCE OF LIFE. Monthly. Published at Chicago, Ill. Single copy, 10 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal, published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE EASTERN STAR. A weekly journal. Published at Bangor, Me. Single copies 3 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

THE ESOTERIC. A Monthly Magazine of Advanced and Practical Esoteric Thought. Published in Boston. Single copy, 15 cents.

MENTAL HEALING. A Monthly Magazine. Published in Boston, Mass. Single copies 10 cents.

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

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

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

Electrotypes of pure type matter will not be accepted.

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

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as usual for the summer Glenora, Yates Co., N. Y.
Jy7 13w*

Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Boston, Mass. 13w* Jy7

H. A. Kersey, No. 8 Bigg Market, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is $3,50 per year, or $1,75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union.*

ADVERTISEMENTS.

New England Spiritualists' Camp-Meeting Association.

FIFTEENTH ANNUAL
CONVOCATION,
AT LAKE PLEASANT,
Montague, Mass.,
On the Hoosac Tunnel Route,
Aug. 1st to Sept. 3d, 1888.

WITH speaking on Sundays July 22d and 29th. *Ablest Speakers on the Spiritualistic Platform. The best Public Test Mediums. Instrumental Music by the Famed Worcester Cadet Band*, which will be in attendance from July 21st to Sept. 3d.
Vocal Music, Entertainments, Social Dances, Boating, etc.
Rest of Hotel and Café accommodations.
Low Excursion rates from all points.
For Circulars, address

J. MILTON YOUNG, Clerk,
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Jy7 4wls

CAUTION!

SPIRITUALISTS who desire to support Mediums, Camp-Meetings and Speakers, and who intend to visit

ONSET BAY

This season, are cautioned to buy their excursion tickets for "ONSET." The 9 A.M. and 4:05 P.M. trains from Boston are the most rapid express trains. Sundays, at 8:15, from Boston.
For
COMFORT, SPEED AND SAFETY.
Buy "ONSET" tickets, and thereby avoid the dust and annoyances of horses, and reach the Grove in advance of any other way. You will also help to support the meetings and
SAVE MONEY
For yourself, as you will secure advantages by showing your "ONSET" railroad ticket at the
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Je30 1stf

Cape Cod Camp-Meeting,
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From July 15th to 29th Inclusive.

A PLEASANT Grove by the sea-side; cool, south west breeze through oak and pine trees on the bluff. Dr. H. B. Storer will preside.
Speakers: Dr. H. B. Storer, Geo A. Fuller, Eben Cobb, Jennie B. Hagan, A. E. Tisdale, Prof. A. E. Carpenter, Joseph D. Stiles, Celia Nickerson, L. K. Washburn, Mrs. Sarah A. Byrnes.
Excursion tickets, Old Colony Railroad, from Boston and return. Lots for sale. Carriages to and from the dépôt to the Grove.
☞ Ample accommodations for board and lodging on the grounds. 18tw Je30

ONSET BAY.

BUY Excursion Tickets for East Wareham, and take the Onset Short Line Horse Railway for Onset Bay, and save money. Horse cars connect with every train. Check baggage for East Wareham. 1stf Je16

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Jy7 1w*

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MEDICAL Clairvoyant, Magnetic and Massage Treatments. Office 147 Tremont street, Room 8, Boston. 9 A.M. 8 P.M. 1w* Jy7

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PROPHETIC and Symbolic Readings by lock of hair or small article, also sex, by letter only, 50 cents. 6 Garland street, Boston. 2w* Jy7

DR. J. C. STREET,
78 Montgomery street, Boston, Mass.
Jy7 13w

MRS. C. H. LOOMIS-HALL, Test and Healing Medium. Answers six questions on business by mail, 50 cents; brief diagnosis from lock of hair and sex, 25 cents. 128 West Brookline street, Suite 2, Boston.
Jy7 1w*

PROF. BEARSE, Astrologer. Office 172 Washington street; residence 259 Meridian street, Boston, Mass. Whole life written, horoscope free. Reliable on Business, Marriage, Disease, Speculation, etc. Send age, stamp, and *hour* of birth if possible. 1w* Jy7

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Sunday, July 22d, Walter Howell, and Mrs. Cora L. V. Richmond, Chicago, Ill.
Monday, July 23d, Conference.
Tuesday, July 24th, Dr. J. C. Street, Boston, Mass.
Wednesday, July 25th, Mrs. Cora L. V. Richmond.
Thursday, July 26th, Miss Jennie B. Hagan, Massachusetts.
Friday, July 27th, Dr. J. C. Street.
Saturday, July 28th, Lyman C. Howe, Fredonia, N. Y., and Miss Jennie B. Hagan.
Sunday, July 29th, Mrs. Cora L. V. Richmond and A. B. French, Clyde, Ohio.
Monday, July 30th, Conference.
Tuesday, July 31st, Walter Howell.
Wednesday, Aug. 1st, Chas. Dawbarn, New York City.
Thursday, Aug. 2d, Mrs. Cora L. V. Richmond.
Friday, Aug. 3d, Chas. Dawbarn.
Saturday, Aug. 4th, Walter Howell and Mrs. Cora L. V. Richmond.
Sunday, Aug. 5th, Chas. Dawbarn and Mrs. Colby-Luther, Crown Point, Ind.
Monday, Aug. 6th, Conference.
Tuesday, Aug. 7th, Mrs. Colby-Luther.
Wednesday, Aug. 8th, J. Frank Baxter, Chelsea, Mass.
Thursday, Aug. 9th, Mrs. H. S. Lake, Boston, Mass.
Friday, Aug. 10th, J. Frank Baxter.
Saturday, Aug. 11th, W. F. Peck and Mrs. Colby-Luther.
Sunday, Aug. 12th, Mrs. H. S. Lake and J. Frank Baxter.
Monday, Aug. 13th, Conference.
Tuesday, Aug. 14th, Mrs. R. S. Lillie, Boston, Mass.
Wednesday, Aug. 15th, Mrs. H. S. Lake.
Thursday, Aug. 16th, Rev. Samuel Watson, Memphis, Tenn.
Friday, Aug. 17th, Mrs. H. S. Lake.
Saturday, Aug. 18th, Rev. Samuel Watson and Mrs. Clara Watson, of Jamestown, N. Y.
Sunday, Aug. 19th, Rev. Samuel Watson and Mrs. R. S. Lillie.
Monday, Aug. 20th, W. J. Colville, Boston.
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Message Department.

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

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

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

The Free-Circle Meetings

At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September next.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 8th, 1888.

Spirit Invocation.

Oh! our Father God, we would at this hour waken to the consciousness of thy presence here in our midst. We realize that thou art everywhere, that thy spirit of love may be found in each human heart as well as abroad in the free atmosphere of life; but oh! our Divine Parent, we would realize these things in the inner recesses of our souls, realize that thou art indeed a part of each individual life, that thy love and tenderness, even thy wisdom and divine power, permeate all existence, and spread abroad through every avenue of being. Accept, oh! our Father, the aspirations of our lives; may they go forth unto thee like the incense of the flowers, and become grateful in thy sight. Oh! may we at this time come into holy and sweet communion with the angels of diviner worlds; may we receive from them not only ministrations and consolations, but instruction and stimulation of mind and heart which shall uplift our souls and benefit us in seeking the experiences of life. We ask the blessing of all the good and pure to rest upon each one, especially upon the sorrowful and mourning hearts; may these be comforted; may the word of truth go forth until, like a jewel of great price, it is received into every heart, and cherished in every home. Amen.

Questions and Answers.

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

QUES.—[By O. S. B., Newton, Ia.] Do those who dwelt on earth thousands of years ago return to this sphere and respond to questions concerning their life here and their experience since their departure?

ANS.—It is not impossible for spirits who dwelt upon the earth thousands of years ago to return in contact with your present life and—if they can find instruments adapted to their use—to communicate with you concerning their previous existence or any matters upon which they are informed. That this is *frequently* the case we are not prepared to admit, because our observation has proven to us that generally those spirits who were clothed in garments of flesh on earth thousands of years ago are not vitally related to this planet at the present time. True, there are a few such who have maintained an active interest, not only in the development of the world and its natural forces, but also in the career of humanity, and who, therefore, frequently come in contact with earth and exercise their influence in diverse ways, presumably for the benefit of the race.

That these spirits of whom we speak can sometimes communicate with mortals may be admitted, and when such is the case, those receiving their instructions must undoubtedly feel an expansion of mind and an uplifting of spirit, because of the exalted matter thus brought to them. That which is childish, savoring of folly, or not extremely wise in its composition and purpose, cannot emanate from minds that are highly exalted and far advanced in spiritual attainment and knowledge. If such be given to you in the name of wise and exalted spirits, you are justified in questioning it, since such matter can only proceed from minds that, like itself, are puerile, foolish and uninformed.

Q.—Are those termed "ancient spirits" better qualified to answer queries on abstruse subjects than spirits who have but recently passed to the higher life, but who made large acquisitions in wisdom while living on earth?

A.—Not necessarily, for those spirits whom you are pleased to call "ancients" may have so severed their connection with earth-life and its conditions as to be disqualified in person from sending you any information or ideas upon abstruse or other subjects; and, secondly, what you might receive as coming from those minds may be largely diluted with the opinions and even the vagaries of minds not as well-informed as you suppose.

Let us understand this subject. We have here, we might say, a man of large mental calibre, one who is keen and profound in his researches into some vital question, which, however, in its present aspect, may appear abstract and even abstruse to your minds. Perhaps, however, this man of whom we speak has given the subject his special attention, studied into its laws, and come *en rapport* with it to such an extent as to have gained knowledge upon it. He may have dwelt upon the earth until within a very short period of time, but his mind may have been ripened in wisdom in this special department of information, and he may be fully qualified to teach you concerning it, as he reaches you from his spiritual home.

We will take, on the other hand, a spirit who has been known to history for many long years, a sage or philosopher, but possibly ignorant of the facts connected with the abstruse theme of which the first mind we have mentioned is conversant. Your spirits reach out to that ancient philosopher, and question him concerning the subject. He may not be able to respond to you; but, seeing the bent of your minds, there may be other spirits, not wise or well-informed, who, however, would like to be known as the ancient sage, and who will return and give you those thoughts which are presented to their minds, but which may not be absolutely true. The man or woman who is studious, scientific in method of research, self-learned, gaining information and instruction by special research, and who still continues to maintain an interest in earth and humanity because of vital relationships existing here and connecting the spirit with the earth, will be much better qualified and perhaps more easily brought in contact with you to discuss that particular question than some ancient spirit who is known to you now through historical records.

Understand us: we do not wish to belittle the statements of any spirit, nor do we decry the importance or the elevation of those philosophers, prophets and sages who have been known in the history of the world and who now appear to you in the name of the ancients. Whatever word of wisdom they have to give, whatever code of ethics or system of instruction, we feel will be of use to humanity, but we would not wish our friends on earth to be misled by ignorant or mischievous spirits, and therefore we say to you: Judge wisely, seek earnestly, consider that which is brought to you, and if you find it is good and reliable, whether given in the name of an ancient spirit, a modern one, or in the name of no spirit at all, accept it and make the best possible use of it for your own advantage; but if you find it weak, childish, open to question, and not in accord with the highest light reason has given you, reject it, though it come in the name of prince or potentate of the olden time.

Q.—[By A. S. J.] Why is that one who has in the spirit-world a hundred or more relatives and others with whom he was intimately acquainted in this life, upon attending séances is invariably visited by only two or three—and they always the same—and hears no word, either by direct communication or through others, from the remaining ninety-seven or more?

A.—We should judge the reason of this to be that the person indicated has not as yet come *en rapport* with a medium who is adapted to the use of his spirit-friends. His own magnetism may not have assimilated with those mediums whom he has seen, or their spiritual attendants, and no direct current of approach established between him and his spirit-friends, or in connection with a mediumistic instrument. It may be possible that the person mentioned possesses personal mediumistic qualities, and we would advise him to sit either alone or in connection with some congenial friend for the purpose of ascertaining this, and of unfolding whatever powers are his. In this way it is possible for him to create a magnetic atmosphere which will be of service to his spiritual friends, and through which they may approach and communicate with him personally. We do not know that this is so, but we think it likely, and worthy the trial of investigation.

Could this individual find a medium whose magnetism will assimilate with the atmosphere of his personal spirit-friends, and that medium is sufficiently developed for their use, he will have no difficulty in hearing from them individually, and in receiving such messages as they may have to give. He must not suppose that because he only hears from one or two of his many friends that the others have forgotten him, or that they desire to neglect him while he remains on earth. Undoubtedly they are as anxious to come to him as he is to receive them, and they send out their best influence to assist in making his life brighter and more cheerful as the days go by. It is probably only for want of proper instrumentalities that they do not come and make their presence known.

Q.—[By "Inquirer."] A mother of six children becomes at the age of forty afflicted with creeping paralysis, rendering her extremely inharmonious, and finally to such a degree that she becomes an inmate of a retreat for the insane, where she dies at the age of sixty-six. What is the condition of such a one in spirit-life immediately after her transition?

A.—Probably the condition of such a spirit immediately after being dispossessed of the weakened body is a sensation of release, of immeasurable relief because of the transition. It does not follow, by any means, that the spirit is bound down, depressed, or in any way unhappy because of the inroads which disease made upon the physical system. Even though the mind seems to have been unbalanced, and the individual was incarcerated in a retreat for the insane, it does not follow that the spirit was mentally unsound, or that, in its newly-awakened state, it presents any of the appearances which characterized its expression during the last few days of its stay on earth.

This state of insanity, we understand, was produced merely because of a weakened condition physically—the vital forces had run low, the nervous power was not evenly distributed throughout the system, and therefore the spirit could not retain a full control of its organs, nor manifest itself properly through the brain. The expression being thus uncertain and imperfect, sometimes confused, the lady was said to be insane; nevertheless we believe that the spirit itself was strong and clear, and able to assert itself under proper conditions. Therefore, in passing from the body—the prison which held it—the spirit could only feel a sense of release and one of great relief because of its separation from material things. There may have been a sense of weakness, for it is true that the spirit being closely allied to the physical will, to an extent reflects those conditions which belong to the outer; but this weakness of the spirit is one that will soon disappear under the invigorating influences of the spirit world, and as such a spirit comes to understand its conditions, realizes what a new life it has entered upon, what avenues of expression belong to it, what opportunities may be found for further expansion, it begins to throw off the weakness and the debility incident to its passage through matter, to gain in strength and in power of manifestation, to realize its uplifting surroundings, and to avail itself of such associations as come to it that will bless and make it happy.

Q.—[By G. K., Baltimore.] A few days ago I attended a funeral of a friend and saw clairvoyantly the spirit-body (an exact image of the one in the coffin) lying near the coffin, with the eyes closed like the physical. As there is nothing in the universe without cause and purpose, I would kindly request the control to explain the same in this case.

A.—Various spirits, with their varying temperaments, are in need of special conditions in passing out of the body. For instance: One individual, possessing a bright and active mind, which will exercise itself in spite of adverse material conditions, which will not become suppressed, even though the vital forces of the mind grow weak and cannot express themselves, even though age creeps on and makes itself felt in the outward form—will not require any season of repose or recuperation of its forces when it passes from the material form. A spirit of this class is wakened in a moment, realizes its new condition, understands something of its surroundings, and is ready to take hold upon them in the first moment of its release from the physical form. We have another person who is delicate, sensitive, easily wrought upon by surrounding influences, giving out more of his magnetism than he can take from others. Therefore this person requires a season for repose and recuperation, so that the vital forces may be strengthened and invigorated for the new experiences which lie before it. After passing from the mortal form he sinks into a magnetic slumber, during which he may be transported from the scene of his physical career to the surroundings of the spiritual body by friends and attendants in the other life.

Between these two individuals are various cases which may meet with different experiences on passing from the body, according to the needs of their mental natures as well as to their temperaments. Undoubtedly the spirit spoken of by the questioner was, at the time when the outward spiritual body was seen by the clairvoyant, passing through a season of recuperation and repose, and that it had been withdrawn from the physical structure by attendant spirit friends who were watching over it during the time when the funeral observances were taking place. Probably the spirit of the man himself was oblivious to his surroundings and was gaining what he required most, so that when he aroused to an understanding of his new condition he might be able to let go of the old life, its associations and its forces, and to take up the new with comprehension and ease.

Q.—Is life—human and animal—decreasing as to length of years?

A.—As we look abroad upon humanity, realize the status and condition of man to-day, and compare it with that of the past, we should say that longevity is not decreasing. True, the history of the world has pointed to instances of very long life. We have been told of individuals whose years have extended beyond a century of time, and we may point to like cases in the present. In many instances we have not the sturdy strength and vigor of our forefathers; and yet, as we gaze upon the man of seventy years to-day, behold his vitality, his youthful appearance in many directions, and see how he can grasp, take hold and reason upon the questions and problems of the age, we realize that humanity is advancing, and that length of years is allowed to men and women as fully and beneficently as it ever was.

Again, let us not forget that in this present century and in these days of progress, a man may gain in thirty years fully as extended an experience as one centuries ago could have gained in three score years and ten. Let us remember that in this present generation a man of seventy years may look back upon a life that has been rich in discipline and filled with events. Such an one has seen many results in the world's history, which he can reason upon and apprehend, and this could not possibly have been the case with the man of like years a few centuries ago.

As this is true in the department of human life, we may believe that the time is coming when man will receive on earth during his natural lifetime even more of experience, discipline and grandeur of unfoldment. What matters it if one can receive in fifty years what it takes another a hundred to gain, if he profits by that which is given him, and prepares himself to receive that which is to follow?

Animal life, we do not think, as far as statistics go, differs very materially in length or duration from what it has done in the past. There are instances, of course, where the domestic animal has lived longer than it does in most cases to-day, and yet, if we make up the statistics on the various parts of the earth, we may conclude that there is very little variation after all.

Q.—Can spirits read the thoughts of mortals?

A.—Some spirits can read the thoughts of certain mortals, but not of all. The more grandly advanced a spirit, the more rounded out in the attainment of knowledge and wisdom, the larger will be the circle of those minds whom he can read, whether they be on earth or in other localities of space. We take, for instance, an individual in private life on earth: He has friends and relatives in the spiritual world whom he tenderly loves, who are in direct sympathy with him, who are so fondly attached to him as to desire to watch over his career, and whose magnetism assimilates with his own. They will be attracted to his side, and his mind will be like an open book to them. Other spirits, not *en rapport* with his mind, not caring especially for him or his welfare, and for whom he has no decided preference, may even be in the same apartment with him, and, although qualified to read and understand other minds with whom they may come in contact, can see and understand nothing of what is passing in the mind of this individual, for he presents a positive attitude to them, and his thoughts are as a sealed volume.

Controlling Spirit.

We wish to say to the friends present that sometimes, while we are replying to questions in this Circle-Room, we perceive other questions arising in the minds before us. It is not at the time possible for us to take them up and respond to them. Perhaps, could we do so, some thought might be evolved, some suggestion made which might be useful to other inquirers as well as to the mind presenting it.

We wish to say that when the friends desire to propound a query that is suitable, they are at liberty to write it out and place it upon the table, when it will be read by the Chairman and considered in its turn.

We wish also, at this time, to briefly consider a question which has been sent up to us, and which seems almost to demand an answer by the mind propounding it. It is concerning the real soul-essence of man. This questioner desires to know if the soul itself is flesh, or if it is formless. This is as near as we can understand the inquiry. If it is formless, of what use is the soul? If it is of flesh, what is its relationship to the outward body?

We gaze upon the diamond which reflects to us from its heart a glorious light, flashing out in scintillating rays and beautifying the piece of senseless stone into the radiant gem. We will not call that heart of fire, flashing out its glorious light to our gaze, a form of stone, and yet we know the piece of carbon itself is only an objective form. We may liken the ray of light within to the soul-principle of man. We do not recognize the soul as a thing of form or flesh, but rather as a radiant light, illuminating, beautifying, sending out its flashing power through the form bestowed upon it.

The spirit of a man may present to our view that which has a form, with parts and functions, acted upon by that grand principle of light, of fire, which we call the soul. The entity is, of course, the soul-principle, since without the soul-principle there would be no animation, no consciousness, no intelligence; and yet the entity is not only the soul, but the spirit also, the two wedded and making a complete one, since without the spirit and its parts and functions the soul-principle would manifest no intelligence nor give practical evidence of its power and vitality. Therefore we look upon the entity, the man himself, as the soul and spirit wedded together, and making up a whole which has the power of expressing itself through various avenues in life, particularly on earth through that mechanical structure known to you as the corporeal man.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 13th, 1888—Continued from last issue.

Loammi Baldwin.

Good day, Mr. Chairman. I was one of your people here, and have taken a seat just about four rows back many a time in this good old hall, and have listened to what has been said from spirits. Let me give you my name, sir—Loammi Baldwin. My home was in Charlestown, and I hardly believe they have forgotten me there. I rather think, too, that some of the Boston people will know me. I was pretty constant in your meetings, and they were meat and drink to me. I hardly could wait the time for the wheel to come round.

Now I've thrown off the old mortal, and am able to give out in the same way others have done. I would like to say, for the benefit of the dear ones, that Loammi is happy. I made a promise before I threw off the old cloak of mortality that if possible—of which I had not any doubt—I would make myself known through the good old BANNER OF LIGHT. This is not the first or the twentieth time I have tried, but I suppose you will say that I failed every time. That seemed to be it; but I've got here at last, and there aint one of you any more happy to hear me speak than I am to speak to you.

I would like to speak to Sarah, and 'Ria, and George, and Willie, and Charlie; I name them all so they'll know I don't show any partiality, because I know they'd say "father didn't speak of them." Now I've got you all in a group, and I want to say I found it more beautiful than I am able to describe in words. I can't do it, but fail every time. We can only give you a few sketches or outlines of the beauties of spirit-life. I suppose you think the lilies on the table here are nice, but we have better ones on our side, and I don't think I should want to swap with you. I suppose you'll say I haven't been asked.

I have tried a good many times to speak to one and another, as I have been thrown in contact with you in Charlestown, but you passed me right by, as much as to say dead people don't amount to much. I know the changes that have been made since I left the mortal; they have changed from that home to another in Melrose.

Sarah, Lizzie is with me, but will not speak now; perhaps in due time she may be able to give out something to you. I am always grateful for the privileges that are granted me when I have been permitted to come into communication with some of you. Sarah, go to Daniel's when you can; the door is always open—they are glad to know of your coming. I understand fully, by your own spirit, that you expected to come into each other's company a little while since but failed, the same as I have done.

I am no stranger to you, Mr. Wilson; I knew you very well by coming into your meetings. I thank you for this privilege, which, I assure you, I am grateful for.

Emma M. Livermore.

I would like to send a few words to my dear ones. I passed out in North Reading, Mass. You may place my name as Emma M. Livermore. I am happy in my spirit-home. How many times has father said: "Dear Emma, why did the angels call you home?" But the storm ceased when they came for me. "Jennie," I said, "sing the beautiful song, 'Over the River,' which we used to sing so many times; the song of the beautiful river, where we shall meet and be together forever."

I would say to each loved one yet dwelling in the mortal, that many times I come and stand so near I can place my hand upon their brows.

I have said in my soul: I thank thee, dear Father, that in thy wisdom thou didst make wise provision that we should not die, but have everlasting life. Father, mother, sister, husband, all understood something of this before I crossed the portal. I waited patiently for the angel to come and bear my spirit onward and upward, and I found it was but a step. A storm had been raging through the day, and when the angel-usher came for me the storm abated, and the sun came out so brightly they knew I was happy.

Father understands and realizes a great deal more than mother of spirit return. While passing over it was beautiful. Bright angel forms I saw around me, and friends I used to know came with outstretched arms to greet me as in the long ago.

I am happy. My dear ones are yet left to fight the battle of life, which is heavy. As near as I can count your mortal time, it is nearly eleven years since they came for me; but I have not been silent all the while. I have tried to be one of the angel guides that have come to them in the "stilly hours of the night."

Father, as you have stepped from hall to hall, your Emma has been with you many times, and as I have been by your side I know you have realized and sensed my presence often. Sometimes, dear father, when trials have come a little heavy you have called on Emma to come a little nearer. Grandma says that we come unbidden as we come so easily in the twilight. Now, after passing the portal, I know Spiritualism is true. Father, dear father, think of me a little oftener; for your Emma is near you often. My father is Professor Cadwell.

Job Simmons.

I would speak a few words as I come from what you naturally term the spirit-world. But, mortals, *where is* the spirit-world? Only a thin veil comes between and separates you from us.

You may put down my name as Job Simmons, formerly of Brookfield, Mass. I have been in spirit-life more than half a century, as you call it here; then naturally the question may arise, have I never manifested before? No, never. But don't think I have not made the attempt. Two have passed over into spirit-life that have been mouthpieces for us and voiced our thoughts here in your meeting that I have tried to control, yet I have found by trying and persevering that I have made my voice known to-day.

I have very few relatives left in the mortal. There are some in Byfield, Mass., a very few in Vermont, and some others scattered, that know very little of me because of the time that has elapsed between us. I am glad in my soul that these channels have been opened, that we may speak to mortals. I think some of the older inhabitants of Brookfield will understand who Job Simmons was.

Sarah and Dorcas and Asaph are with me, but we can't all manifest at once. I have many times thought I did not understand how one could speak so much easier than another. Some make harder work of everything than others: that's about all the reason I can give you. Much obliged to you, sir.

John Farnsworth.

You may place me in Shirley, Mass. John Farnsworth. I have often tried to say a few words, but, as you will readily perceive, have made a failure of it. To-day the channel seemed to be just right for me to speak. Mary and John are with me, and Eliza part of the time, but not to-day. There are attractions which draw us into different surroundings, therefore we are not all present at the same time.

I would like to say to Mr. Chandler of Shirley that we are not "*dead* people," as we have so long been termed. I often step into the stores and go into the town-house, as we called it, but how little notice is taken of us, because a veil is across the eyes of mortals. Through all these years I have not been silent or sleeping, but I have been active and trying to learn all that was possible in spirit-life. It is like a school, and what you do not learn on this side you must on the other; therefore, mortals, learn while the opportunity is before you.

We are so grateful when we know there is a channel open that we may speak through. I thank the Giver of all good and perfect gifts that in his wisdom he made the wise provision that we should commune together.

William Messenger.

I know there are many loved ones waiting for a few crumbs of comfort. You may place me in Boston, as William Messenger. I have tried before, but as the gentlemen have said, have failed. Now because we fail once, that does not weaken our courage to try again. I would like to reach Susie, and also would have them all know how happy we are in the spirit-life, for that is *the* life; we just commence to live when we throw off the mortal. I am satisfied, although it is but a short time since the angel usher came, and bid me welcome across the portal that awaits you all; I am satisfied, as I said, with the home, but I know they are not reconciled yet, for the burden is hard in earth-life, yet how blessed the meeting in spirit-life. I would like to say a little more, but I feel I cannot, it is such a little time since I crossed over.

Ralph Severance.

I came from North Andover, Mass.; that was my home when dwelling in the mortal form. You may put down my name as Ralph Severance. I shall be remembered there by the boys as going out in the boat and coming to spirit-life through the water. I do not wish them to think I suffered any. No—no suffering. I am happy, and I want them all to know it. I would not return to stay if I could by turning the hand. I know, boys, I have heard you talk a great deal since Ralph went out, but it is n't always best to believe all that is spoken. I am happy now, and I am not going to change it any either. For all the world contains I would not wish to come to earth to stay, not wholly, because my home is so beautiful there. We have no wish to return to the old mortality again. I find when we put on the new form, the desire for the earth-life is all taken away from us. Be a little careful what you say, because we hear and see more than you think for, and we have heard many things spoken, especially in regard to my passing out, that I will say before the angels were not true. I am all right now.

Ara Oliver.

I would like you to place my name upon your paper, Mr. Chairman. It is Ara Oliver, and I come from Auburn, N. Y. I have tried many times to speak in these meetings, for I find this is the only channel where we can send a message out through a paper, although I know there are other channels that are provided for me, but not all for mortals. I am happy. Father, mother and Uncle Durham are with me today; yes, and little Ollie. I can't get along without calling his name.

This will reach Martha and Frankie. Dear girl! how much I have watched over her since I left the mortal, and I know many friends love them both. Martha, I know you are a whole-souled wife to-day. I thank God for what you have done.

I wish to say to Mary, and all the others beside—who are too numerous for me to call their names—we are happy in our spirit-home. Mother often says that Mary did talk a little to her before crossing over in regard to spirit-return, but she did not understand how we could come into communication with the loved ones here. Now, Mary, mother understands full well, although she has not been able to send a message, only, as I say to you, she sends love and greetings to you and yours, and each one in the families, which are many. Shed not a tear for the darling child; he is happy, and in time, he says, when he gets tall enough he's going to write a letter. He must wait a little. He wishes me to say that he was the child that asked for the flowers.

I trust these letters will be delivered in due time to the loved ones who are so anxiously waiting for them. I know this letter will be printed in your good paper, which reaches sister Mary, and in that way will reach the others. Thank God there is one paper that tells of our return. I am thankful for the opportunity you have granted me.

Hiram Chandler.

I come from what is termed the spirit-world. I passed out in Graniteville, Mass. My name is Hiram Chandler. I have thought many times before, as I have been in your meetings, that I should not miss *that* time.

George has often wondered why, if others sent messages through the paper, Hiram, William or Newton never did. Now, George, I have found the way, and the boys can follow after a time. I know, dear brother, that you have often thought the way I went out held me in bondage which I could not free myself from. Oh! never take what you cannot give, and that is *life*. I am not held in bondage to-day; I am happy, and have been granted privileges as much as others.

Dear brother, the darling girl is here, too, and sends love, and says to grandma that she will keep the promise she has made her, for she knows but a little space of time will elapse before she will be able to speak to her what she wishes to. George, father and mother are present; but William and Newton are not just at this moment. I am happy. Don't think for a moment I am far away, or so bound or fettered that I can't make myself known as well as others; if there is a channel for one there is a channel for all; we are all God's children. Thanks to the angel world, there is a channel we may speak through.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 20.—Cornelius Robinson; Annie Greaves; Winchester Reed; Samuel Bemis; William Perkins; Leonard Coleman; Andrew Lyle; Lily Kimball; William Hayward; Dr. Alfred Miller; Josiah Wilson; Timothy Corey; Eunice Robbins, Nellie Wheeler; Willard Gale.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As per dates will appear in due course.*

June 22.—Jennie E. Wright; George H. Stevens; John Metcalf; Hannah Reed; Eddie Roberts; Julia Ann Clark; John Metcalf; Hattie Nelley; Ann S. Grout; Capt. Ezekiel Tatem; Sargent Currier; William Mattoon; George Ramsden; Addison Rynes; Annie Burbank.

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New Publications.

ORIGIN AND HISTORY OF CHRISTIAN CIVILIZATION; or, The Result of Oriental, Greek, Roman and Mediæval Civilization. By Reub. Sharpe. 8vo, paper, pp. 201. Erie, Pa.: Walker & Gallagher, Printers.

To those of limited time and means this volume will prove very welcome, presenting as it does in a condensed form an outline of general history, and covering a wide field by imparting desirable information regarding only its most important events. A key to the tenor of the work and the disposition of the author in its preparation, will be found in its closing paragraph, which reads as follows: "When extravagant claims are made by Christian churches, the rising generation should be made acquainted with many facts not taught by organized churches, which seem inclined to conceal many facts of their origin and history."

YOUR ANSWER ON YOUR LIFE. The Riddle Propounded by the American Sphinx. By Moses Hull. 12mo, paper, pp. 100. Des Moines, Iowa: Moses Hull & Co.

Though the author introduces this book by remarking that there is little in it to be claimed as original, no one will fail to see that, though the facts may not be presented for the first time, it certainly is the first time they have been placed before the public in so clear and direct a manner. There are no superfluous words, and the statements made, unquestionably true, are worthy the thoughtful consideration of every one who has an interest in the future welfare of this nation, and is desirous of doing what he can to secure it.

LOST IN A GREAT CITY. By Amanda M. Douglass. 12mo, paper, pp. 468. Boston: Lee & Shepard.

A new edition of one of the best novels of its author, all of which are excellent. A Hungarian nobleman residing in New York is called to his native country by important business. He leaves his wife and daughter in that city. The former dies, leaving the latter, a child of seven years, in charge of the nursery maid, who is to have care of her until the father's return. Shortly after, crossing Broadway, the maid is overthrown by a passing vehicle, and the frantic girl rushes wildly through the streets. From this point the story increases in interest and abounds with incidents that hold the close attention of the reader through its thirty-eight chapters; at fifty cents, the price of this edition, the reader gets a very liberal equivalent for his money.

INTERIOR SIGHT, AND THE SPIRIT-WORLD AS I SEE IT. Thirty-two chapters from the Spirit of Vanroom Robbins to Benjamin Rulon, Through Sarah E. Patterson, Medium. 8vo, paper, pp. 81. Printed by G. W. Pither, Swedesborough, N. J.

The spirit who has transmitted this narrative of his experiences, and somewhat those of others since passing from this sphere of existence, was in this life of Quaker descent. He was a member of the Twenty-Eighth Regiment of New Jersey Volunteers; was wounded at the battle of Fredericksburg, Va., and passed to spirit-life from Lincoln Hospital, Washington, December, 1862. His brother-in-law, Mr. Rulon, to whom these chapters were communicated, says he was strictly honest, conscientious and truthful, and could be relied on when in the mortal, and he has perfect confidence in the truthfulness of the accounts he here gives, commencing with that of his awakening to consciousness in spirit life, and the sensations he experienced during his passage from the physical form.

TALKS TO YOUNG MEN. With Asides to Young Women. By Robert Collyer, Minister of the Church of the Messiah, New York. 12mo, cloth, pp. 233. Boston: Lee & Shepard.

There is a geniality of sentiment and a sympathetic vein of human brotherhood in these "Talks" which their author gives us, not as "the belated blossoms of a St. Martin's summer, but the fruit, rather, of the whole happy summer of his ministry," that will attract many readers. In a talk upon "Sleep" he says "It is something to thank God for with all our heart"; and it is a great mistake in many to say its indulgence is a great waste of time. Sleep, in some cases, "is better than to labor or to pray, and may bring us nearer both to God and man."

ELEMENTS OF PRACTICAL ARITHMETIC; containing Exercises for Class Drill, both Oral and Written, by John P. Payson, former Master of the Williams School, Chelsea, Mass. 16mo, boards, pp. 145. Boston: Lee & Shepard.

A work that aims to be practical rather than theoretical, with lessons and examples adapted to the ordinary affairs of business and all forms of mercantile pursuits. A handy and valuable book for every one.

CASSELL'S NATIONAL LIBRARY.—The recent volumes added to this dime series of standard books are: "The Diary of Samuel Pepys, Vol. III, March to November, 1668," "Coriolanus," by Shakspeare, "Areopagitica, Letter on Education, Sonnets and Psalms," by John Milton, "Essays on Goethe," by Thomas Carlyle, "King Richard II.," by Shakspeare. New York: Cassell & Co., 104 106 Fourth Avenue.

THE THEOSOPHICAL PUBLICATION SOCIETY of London has been instituted for the purpose of furnishing in a cheap form literature adapted to the wants of students of Theosophy and Occult Science. We are in receipt of six numbers of its publications, entitled respectively, "Theosophy and the Churches," "Psychic Bodies: Ancient Opinions on Soul Survival," "A Synopsis of Baron du Prel's 'Philosophie der Mystik,'" "The Theosophical Movement," "What is Matter and What is Force, and The New Epidemic," "Re-incarnation. Divyatchakchus. Esoteric Buddhism. The Religion of Japan."

Spiritualist Meetings.

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

CLEVELAND, O.—The Children's Progressive Lyceum No. 1 meets regularly every Sunday in G. A. R. Hall, 170 Superior street, commencing at 10½ A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 10½ A.M. and 7½ P.M., also Wednesday evening of each week, to which all are made welcome.

CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 278 West 6th street. Dr. James A. Bliss, Pastor. The public are cordially invited. Seats free. Sunday School meets at 12 o'clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL. The Society of United Spiritualists meets at Nos. 116 and 118 Fifth Avenue, every Sunday at 2½ P.M. A hearty welcome is extended to all visitors, but more especially to the mediums. F. B. Geoghegan, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits' Liberty Hall, No. 517 West Madison street, every Sunday, permanently, at 2½ and 7½ P.M. The public are cordially invited to attend. Admission 5 cents to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street. Children's Lyceum, Sunday, at 1½ P.M. Spiritualists' and Mediums' Meeting, 3 P.M. Sociables every Tuesday.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock. H. G. Avery, President.

NEWARK, N. J.—Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

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

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 P. M., at the hall, 810 Spring Garden street. Joseph Wood, President, B. P. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoons at 3 o'clock, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 2:30 P. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERSON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ P.M. Lecturers and test mediums are requested to communicate with John A. Roney, Cor. Sec'y, 65 Holsman street.

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 10½ A.M. and 7½ P.M. All are invited. W. B. Mills, President; E. J. Huling, Secretary.

ST. LOUIS, MO.—The First Association of Spiritualists meets at 2½ P.M. every Sunday in Brandt's Hall, southwest corner of Franklin Avenue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. G. E. Williams, President, 2705 Dickson street; Samuel Pemberthy, Recording Secretary, Hotel Western, 3d and Carr streets.

SPRINGFIELD, ILL.—The Lincoln Society of Spiritualists holds meetings Wednesday and Sunday evenings at its Hall on 5th street.

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CONTENTS.

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OUTSIDE THE GATES.
WHAT I FOUND IN SPIRIT-LIFE.

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A REVIEW

OF THE

Seybert Commissioners' Report

OF,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER," "COURT AND PRISON," "DR. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," ETC.

This able and comprehensive work should be read by every thoughtful man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the candid heed and attention of the reader, has in this volume compiled to the "Preliminary Report of the Seybert Commission" with a soundness of logic, a keenness of satire, a wealth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the insincerity, injustice, prejudice, unkindness and irreverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, "from the hands of a friend just returned from a visit to Cassadaga Lake, a communication addressed to him from one dear to him in spirit-life, he was induced to visit the Lake for what with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genuineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his *Own Letter to

Banner of Light.

BOSTON, SATURDAY, JULY 7, 1888.

Spiritualism in the Golden State.

To the Editor of the Banner of Light:

The fourth annual session of the California Spiritualists' Camp-Meeting Association commenced at Lake Merritt Park, Oakland, Sunday, June 3d, and, under the efficient management of the President, Hon. I. C. Steele, Chas. E. Eliot, Vice President, and their associates, is achieving a grand work.

The report already printed in the East said: "The initial lecture" was "made in the morning by Mr. Morse. Mrs. R. S. Lillie lectured and Mr. E. W. Emerson gave tests in the evening, the attendance being very large all through the day." Mrs. R. S. Lillie *was* advertised to open the services, but owing to detention on the road, J. J. Morse, who was announced for the evening service, was substituted in her place.

Mr. Morse made a fine opening, which gave promise of one of his best lectures, but, after speaking a few minutes, an untimely return of a throat trouble obliged him to desist, and the morning service was made up with music and other attractions. I am happy to state Mr. Morse has regained his health and has since rendered efficient service in various capacities, as speaker at meetings, teacher of classes, and chairman at some of the services.

In the afternoon W. J. Colville gave us, in the opinion of several cultured critics, one of the best lectures delivered by him in California, holding a very large audience in close attention to the end.

In the evening Mrs. R. S. Lillie made her first appearance in California, and met with a warm reception by a very large audience; she has gained many ardent admirers, both for her great abilities as a teacher and for her personal qualities.

The singing of Mr. J. T. Lillie has formed one of the most pleasing and highly appreciated features of the meetings.

Edgar W. Emerson followed with tests, which gave general satisfaction, and his freedom from anything of a sensational style has enhanced the value of his illustrations. The announcement of his presence is sufficient to insure a large attendance at any service.

The lectures of our resident speakers, the President, I. C. Steele, Dr. W. W. McKaig, W. E. Coleman and J. J. Owen, editor of the *Golden Gate*, have been attended by large and appreciative audiences.

The class in Spiritual Science, taught by W. J. Colville, has grown to such large proportions that it is now held in the large tent.

Mr. Morse is also holding developing classes three mornings weekly.

The indefatigable worker, S. B. Clarke, Treasurer, informed me that more than double the number of tents were demanded to accommodate those in attendance than were required last year, and that the transient attendance upon the services is also very much larger.

The test séances of Mrs. Ada Foye, the world-renowned platform test medium, drew a very large audience, in fact the large tent, with a seating capacity of fifteen hundred, has proven too small for the attendance upon the séances of Mrs. Foye and Mr. Emerson, and the canvas sides have to be raised to accommodate the large numbers unable to gain admission.

Notwithstanding the attractions of the camp-meeting, the Sunday evening séances in San Francisco, given by Mrs. Foye and Mr. Slater, are attracting very large audiences. The recent attacks upon Spiritualism and mediums by those whose bread and butter is endangered thereby, have only served to increase public interest and add to the number of investigators. An attendance of fifteen hundred people at the camp-meeting last Sunday evening, and fully as large a number at the meetings of Mr. Slater and Mrs. Foye in this city at the same hour, indicates anything but the dying out process so louldly proclaimed by opponents.

The presence of the veteran "Spirit Postmaster," J. V. Mansfield, has recalled to my mind a matter of interest to the public which I do not remember having seen in print. The accuracy of the statement may be relied upon, for my informant was one of the parties interested in the investigation.

During a former visit of Mr. Mansfield to San Francisco, a party of three persons, Rev. Thomas Starr King, Conrad Wiegaud and Dr. Riley—the last two persons being scientists employed in the mint—determined to make a thorough test of his powers to give messages from those gone before. The most intricate and ingenious methods were employed, on many occasions, to prevent the medium from gaining any knowledge of the contents of the various letters to spirit friends, but Mansfield succeeded in getting answers even under the most unfavorable conditions; (one letter was enclosed between sheets of glass, bound together in a manner to prevent opening without breakage,) but the result was, all the investigators became convinced of the truth of spirit communion. Great results sometimes follow apparently small beginnings, and it may be a gratification to hard-working but perhaps poorly appreciated mediums, to feel that those séances with a medium in all probability assisted the spirits to form a strong band of workers around the glorious speaker, and in later years enabled him to stem the current setting strongly toward the formation of a Pacific Republic, preserving California from the horrors of disunion and civil war. ALBERT MORTON.

San Francisco, Cal., June 18th, 1888.

Cincinnati, O.

To the Editor of the Banner of Light:

Sunday, June 24th, although warm, was much cooler than any time during Mr. J. Frank Baxter's engagement in Cincinnati. This, together with the facts that this Sunday would conclude his labors in the city for the present, (as well as end the Society's season,) and the speaker's great popularity, called out very large audiences.

The subject for the day was "Life and Death," that for the morning dealing with their relation to the physical, and that of the evening their bearing upon the spiritual man. The morning effort was devoted to lifting man out of the valley of superstition, clearing up much of the mystery of life, and showing the naturalness and necessity of physical death. It was in many respects scientific, especially as pertaining to the *modus operandi* of "how we live" and "how we die," and why the final act of earth-life must be painless. The whole was not alone argued, but made plain by suggested experiments. To say it was masterly, ingenious and intensely interesting but feebly voices the expression of the audience.

Mr. Baxter embodied his evening thoughts under the special subject: "The Existence and Emancipation of the Spiritual Body." He taught—drawing his proofs from Nature, from scientific conclusions, from experiences, from psychological and metaphysical law, from clairvoyance and from spirit instruction—that man was of a threefold rather than of a twofold nature, composed of spirit (soul), spiritual body and physical body; that when the physical was laid aside, the spiritual, its counterpart, survived, actuated as ever by the inmost, or soul. All knew of the physical form and most believed in the spirit; but "Is there a spiritual body?" was the question. Entertaining and weighty was the evidence offered in the affirmative, and conclusively answered were the materialistic propositions in the negative. Mr. Baxter, in the latter part of his lecture, explained as to his best ability from study, transition, and gave a most beautiful picture—as seen clairvoyantly or spiritually—of the separation of the spiritual from the physical; in other words, of the emancipation of the spiritual body and its reception to spirit-life.

At the close of the evening lecture, as usual, Mr. Baxter gave one of his séances. On this occasion he seemed pressed upon unusually by innumerable invisibles, so much so that for a long time only a little in detail could be given, names after names were impressed and spoken so continuously. Finally relief (to the medium) came, and several fine full delineations were given.

Mr. Baxter's coming has been productive of much good, and he has made many firm friends in Cincinnati—some originally strangers, but now converts.

The Society of Union Spiritualists, under whose auspices Mr. Baxter was invited and presented, passed resolutions eulogistic and commendatory of his labors, and on this Sunday evening they were read before the large audience, which unanimously acquiesced, and flatteringly applauded.

This meeting concluded the season's work, and all adjourned to September, when another season opens with Mrs. Cora L. V. Richmond as speaker and medium for the first month. ☞

The Spiritualist Camp-Meetings.

Lake Pleasant.

(MR. J. MILTON YOUNG is our authorized agent at Lake Pleasant, and will be pleased to receive subscriptions for the BANNER OF LIGHT. Mr. Young also has a full line of our publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.)

The month of June closes with Lake Pleasant at its best. Nature is blooming in every direction, and to dwell here among these grand old trees, with mountains, hills, rivers and cascades in every direction, with singing birds and sighing breezes, is certainly a privilege. When will people learn to appreciate life as it really is, instead of worshiping mammon? Development is a big word, and we but partially understand its import. Life certainly is worth living, though oftentimes disappointment and misfortune are our daily experience. Sunshine and shadow are both essential, else they would not be. While I am writing this the notes of an organ and the words, "Home of My Beautiful Dreams," as rendered by the singer, float out upon the evening air, and the question which the ages have ever been asking comes up afresh: Will we ever reach that "home"? In this connection the lines of Whittier come to us with a more than ordinary force:

"Yet Love will dream and Faith will trust,
Since He who knows our need is just,
That somehow, somewhere, meet we must.
Alas for him who never sees
The stars shine through his cypress-trees!
Who, hopeless, lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play!
Who hath not learned, in hours of faith,
The truth to flesh and sense unknown,
That Life is ever lord of death,
And Love can never lose its own."

SPECIAL NOTES.

The Lake Pleasant Hotel is open for the season.

Arthur F. P. Conant, of Orange, will be Station Agent. This is a good appointment.

Clarence E. Jackson will wrestle with the baggage.

"Doc" Spooner is at his old place at the hotel.

Mrs. J. J. Clark and son, Mr. E. W. Clark, of New Haven, Conn., are at their handsome cottage on Montague street. Mrs. Clark's mediumship is of a fine order.

The *North Adams Express* notices this place favorably.

Miss Ada Horton is book-keeper at the hotel.

The grounds are in better condition than at any time for several years.

J. K. Nevins, the florist, is bringing loads of flowering plants to this place.

The Lake Shore Café and Railroad Restaurant, under the new management of Mr. Ellsworth of Athol, opens in fine order.

No. 2 of the *Wildwood Messenger* is out.

Parties in Boston can procure the annual circular at the publishing house of Colby & Rich.

General satisfaction is expressed from all quarters that we are to have a six weeks' session this year.

Mrs. Hattie C. Mason and Mrs. Helen M. Flint, of Boston, have arrived for the season.

Houselots upon the "Highlands" are being taken. There is a large call for cottages and rooms.

A delegation from Utica, N. Y., is expected early in the week.

Boating upon the lake will be a favorite pastime this summer. The new steamer "*Baby Belle*" and the new row-boats will be appreciated.

Among those who have come to stay through the season is Mr. Charles E. Watkins, the independent slate-writing medium, of Boston. Mr. Watkins's family accompany him. They have a fine cottage, corner of Broadway and Lyman streets.

Dr. Arthur Hodges, of Boston, came today for a brief tarry. He will return permanently the 8th of July. Dr. Hodges is one of the best known mediums here, having been connected with this movement since its inception.

There is quite an influx of people from the surrounding towns at this place each Sunday.

New Hampshire will be well represented here this season. Vermont likewise.

The Italian villa of Mr. James Wilson is nearly completed.

Several secular societies will come here during the season for a day's outing.

Pack your trunk, take an extra dollar, and start for a few weeks among the trees. J. M. Y.

Lake Pleasant, Mass., June 30th, 1888.

Lookout Mountain Camp-Meeting, Tenn.

This Camp-Meeting Association has achieved much in the four years of active labor it has enjoyed in propagating Spiritualism. Its sessions have been held so as not to conflict with other camp-meetings and on an altitude where the temperature is pleasant. There are no sultry nights in the South, and on Lookout Mountain bed-covering is in demand even in midsummer.

The meeting for 1888 continues during the entire month of July. P. R. Albert, President, J. Seeman, Treasurer.

There will be daily sessions for lectures and tests, participated in by the following noted speakers and mediums:

Mrs. Cora L. V. Richmond, Mrs. Adeline M. Glading, Mrs. S. A. H. Talbot, George H. Fuller, Esq., Dr. H. F. Merrill, Dr. Samuel Watson, Geo. W. Kates and wife, A. C. Ladd, Esq., and several others.

A large number of well-known test mediums are expected to be present, who will give personal test sittings and hold test séances, in the phases of trance, clairvoyance, psychometry, slate-writing, materialization, spirit-photography, production of flowers, and numerous physical phases.

Excellent music will be furnished by Mrs. Ross and orchestra.

The Association owns the camp-ground, hotel, cottages, tents, pavilion, etc.

There are numerous springs of pure and mineral waters upon the grounds—also many noted wonders of nature. The views of the valleys extend into the States of Tennessee, Georgia and Alabama, with distant views of Kentucky, the Carolinas, Virginia, Mississippi, etc. Whichever way one turns the mountain is full of grandeur.

Up the rugged sides and along the rocky crest run two railroads—one an incline and narrow gauge, and the other a broad gauge tramway (now being constructed) that will connect at Union Dépôt in Chattanooga with trains from all parts of the country.

There will be special hotel and railroad rates. All the guests will be comfortably housed in the hotels or cottages.

As a health resort Lookout Mountain is famous.

Special terms will be given to Spiritualists desiring to erect or rent cottages.

Tenting space given free.

For further particulars, railroad rates, etc., address G. W. KATES, *Secretary, Chattanooga, Tenn.*

Special Notice.—The Southern Association will meet in Convention on Friday, July 27th, to hear reports, elect officers, and arrange for missionary work.

Haslett Park, Mich.

To the Editor of the Banner of Light:

I wish once more through your paper to make an appeal in behalf of the Home for Mediums to be erected at Haslett Park. It is the desire of the members of the "Mediums' Protective Union" to place a building on a beautiful lot donated by Mr. Haslett for a home for *mediums*; to be used by any one of the members during camp, and to be open at all times of the year, rent free, for any member who wishes to go there for rest, and to gather those forces so necessary for their work.

The building is to cost about twelve hundred dollars, and we desire to raise this money by making appeals to the ever generous public. We earnestly ask that our friends—the friends of mediums—help us in our undertaking. This building is to be used by mediums only. Send your donations to Dr. E. W. Edson, 519 Cedar street, North Lansing. We most earnestly hope to receive responses sufficient to enable us to begin at once our building, and see the work go on during the coming camp.

The ladies are to hold a fair on the grounds this summer. Those who wish to donate articles for the fair will please either send them to Mrs. O. Marcey, Lyons, Mich., or inform her of their intention.

I hope this appeal will not be made in vain, and that our Spiritualists will prove more than willing to aid in the bettering of the conditions of the medial workers for our cause. G. H. BROOKS,

Sec'y Mediums' Protective Union.

Onset Bay.

Mr. Sibley, a yearly visitor, from St. Louis, Mo., has arrived at Onset for the season. He is negotiating for several cottages for a delegation from St. Louis, who are expected to soon arrive, to spend the heated season.

Parties from Dakota are corresponding with Col. Crockett regarding prices, with the anticipation of coming to Onset.

A POOR MAN'S "HOME."—Mr. Charles Weekley, the vaccination officer for Hampstead, applied to the Bench for the committal of John Hobbs, laborer, of Netherwood-street, Kilburn, who had been ordered to pay a fine of 5s. on a vaccination summons. Sergeant Edwards deposed that he went to levy the distress for 5s. He found that defendant and his family occupied one back room, in which there were only two chairs, a bedstead, and a table, the whole lot not being worth half-a-crown. It was a "disgraceful place." The Bench granted an order of committal to gaol for seven days unless the amount was paid forthwith.—*Daily Chronicle, (London, England.)*

Fire having had its innings in Sweden, water has made "a run" in Mexico: It is estimated that the recent floods at Leon, Silas and other points along the line of the Central railway in that country involve a loss of $4,000,000. Twenty thousand people and more are without homes. The loss of life has been large—not less than seven hundred to one thousand—and hundreds of people are still missing.

Spiritualistic Meetings in Boston.

College Hall, 34 Essex Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

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

Mishawum Hall, City Square, Charlestown.—Mediums' meeting every Sunday at 2½ and 7½ P. M. Dr. Mark Smith, Chairman.

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

Cambridgeport.—Meetings held each Sunday evening at 7½ o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn.—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

College Hall, 34 Essex Street.—The services last Sunday were well attended and of much interest. Mr. Cobb spoke in the morning on the remarks of the Rev. DeWitt Talmage as printed in the *Globe* last week, and ably so from a spiritualistic standpoint.

In the afternoon Mr. Cobb, Mr. Hatch and Mrs. A. E. King, the latter entranced, spoke upon mediumship, highly extolling it, and severely condemning all simulations. Miss Peabody gave some fine reading tests at both morning and afternoon sessions. She is quite marked in her readings. Good tests were also given by Mrs. T. J. Lewis, from Chicago, Mrs. Forrester, Arthur McKenna, Peter McKenzie and Mrs. Willard. Miss Dr. Anna Webster made some pertinent remarks and gave evidences of spirit-control in singing under influence. Announcement was made that Mrs. A. E. King had given up her sittings for the season, but would hold herself in readiness to lecture and give tests. Miss Dr. Anna Webster, of Chelsea, would also do the same; both of them have been developed for that phase of power. It was also announced that Mrs. T. J. Lewis would go to Onset for the season next week. Mrs. Lewis is said to be remarkable in her spirit tests, and this is what the people need today.

College Hall meetings are doing a good work for the cause of Spiritualism. The varied exercises are adapted to all minds. COM.

Eagle Hall, 616 Washington Street.—Excellent audiences were present at this hall on Sunday last, and the exercises were exceedingly interesting. Those of the afternoon were opened by Dr. P. C. Drisko with an interesting address. He was followed by David Brown, Mrs. Lewis, Mrs. Robbins and others. Tests and spirit delineations were given by P. S. McKenzie, David Brown and Mrs. Lewis.

In the evening Miss D. B. Simpson offered an invocation, followed by a stirring address, which was well received. Mrs. T. J. Lewis and Mrs. M. W. Leslie made excellent remarks, and each gave many clear tests, and much evidence of spirit presence. ••

Spiritualist Meetings in New York.

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

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. G. W. Van Horn.

A General Conference will be held Monday evening of each week at 230 West 36th street, at the residence of Mrs. M. C. Morrell.

Strawberry Festival.—The Annual Strawberry Festival of the First Society of Spiritualists of New York took place at Adelphi Hall, Wednesday evening, June 27th; it was largely attended, a great financial success, and one of the most enjoyable affairs of the kind it was ever our pleasure to attend. It was gotten up under the supervision of the ladies of the First Society, with Mrs. Henry J. Newton as President, and to those who know this lady it need not be said it met the most sanguine anticipations of all. The programme was an excellent one, consisting of speaking, recitations, vocal and instrumental music, improvised poems by Mrs. Nellie J. T. Brigham, and whistling solos by Miss Mamie Horton. The refreshments, consisting of cake, ice-cream and strawberries, were ample and of the very best quality. The hall was finely decorated with flowers and plants, the arrangement of everything exhibiting exquisite taste. To look in upon the festivities and see the older members of the society, such as Newton, Leonard and others, one soon forgot that "old age comes creeping on," for they were as gay and frolicsome as boys of eighteen; and here I should not forget to state that Gen. L. Barney, of *The Better Way*, was as lively as any of them, and it was plainly manifest that, if he is rather sedate and ministerial at times, he fully appreciates a good thing. S.

New York, June 30th, 1888.

Soul-Communion Meetings.—These meetings, which have been held every Tuesday evening (save one) since last September, at 230 West Thirty Sixth street, will be closed during the remainder of the summer. They have been well attended, and much satisfaction has been manifested by the people as to the good results obtained from the quiet soul-communion, which tends to harmonize each one with himself and his surroundings. Healing as well as developing power has been strongly manifested in these quiet communings. The meetings will be resumed in the early fall.

The Monday evening conference, which has been held each week for nearly four months, has been well attended. Good speakers have been present at *every* session, and subjects of interest were discussed. MRS. M. C. MORRELL.

230 W. 36th street, New York.

Spiritualist Meetings in Brooklyn.

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

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

Johnston Building, Flatbush Avenue, corner of Nevins Street.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

Progressive Spiritual Conference.—At the session of the Conference held Saturday evening, June 30th, it was unanimously voted to continue its meetings during the summer. F. W. JONES.

In Memoriam.

On June 6th, after an illness of more than a year, Mr. S. N. Maxam, an esteemed resident of Shattuckville, Mass., was called to his inheritance in the realms of spirit-land.

His life of seventy years had ripened into that fullness which comes but from discipline, sorrow and disappointment, mingled in greater proportion with reward, joy and fulfillment of the heart's desires. For many years he has been an ardent and consistent advocate of Spiritualism, finding in its teachings and in communion with the progressed of spirit-life great strength, joy and consolation.

Upon his premises he erected, at his own expense, a fine hall, which was devoted to the spiritual good of the public, free of charge; oftimes at great trouble and inconvenience to himself speakers and mediums were heartily welcomed, and all within a reasonable distance were invited to listen to truth under the name of Spiritualism.

Many readers of THE BANNER will become sad when they learn that this brave-hearted, pleasant faced, earnest brother has passed through death's portals—particularly those who have partaken of his hospitality at "Indian Rock"—a large plot of ground upon his farm famous for Indian legends, largely confirmed by land formations and discovered relics, as well as by communications through different mediums, wholly ignorant of the locality and legendary fame, as well as of each other, and of what had been previously revealed. This "hunting-ground," called "Indian Rock" because of the great rock—upon which I had the pleasure of sitting in the midst of several prominent Spiritualists and speakers, space enough being left for a small organ and choir—has been transformed into a place of beauty through the kindness of Mr. Maxam, involving protracted labor and much expense. At least once a year the call resounded far and near for a grand reunion at "Indian Rock." In response many pilgrims were seen winding up the hillside to the Mecca where we were sure of a spiritual baptism, and where we could gratefully say to our genial host, "It is good for us to be here."

We know that Bro. Maxam's entrance to that other life must have been amid the rejoicings of grateful spirits who welcomed him right royally.

MRS. MILTON RATHBUN.

Saratoga Springs, N. Y.—The Eagle of June 30th records that "the Spiritualists enjoyed a pleasant drive to the sightly, hospitable and home-like residence of Wm. B. Ellsworth, near Saratoga Lake, last Sunday. Some thirty-five or forty were present, and the occasion was interesting and spiritually profitable. Mr. Ellsworth and wife extended a cordial welcome to the guests. Dr. Mills, Gen. Bullard, Harvey Lyman and George R. Burrows made brief remarks, and Mrs. Barton gave a recitation with fine effect. Dr. Mills, in a clairvoyant state, delineated spirit presences, and then laying his hand upon Mrs. Laura Ellsworth, a newly-developed medium of remarkable gifts, she became entranced and controlled by the father of the host. She gave some fine tests."

After Failing to Kill

A Great Scientific Truth, they now ask for a Legal Monopoly in the Employment of the Same.

In a late issue of the *Boston Medical and Surgical Journal*, we find the following statement:

"At the recent meeting of the French Association for Advancement of Sciences at Oran, a motion was passed, recommending the government to forbid the practice of hypnotism, except by physicians."

One century ago, the Scientific Committee appointed in Paris to investigate the truth or fallacy of the claims of Professor Mesmer, declared "Mesmerism to be a fraud" pure and simple, that it should be suppressed as such, and the regular profession shouted a thundering amen. Prof. Mesmer, by virtue of this narrow-minded bigotry, left Paris and died in obscurity. But the great truth had too firm a hold; it would not die. A century later the Regular Profession accept the truth, re-christen it Hypnotism, admit for it all that poor Mesmer ever claimed for his discovery, and now have the sublime audacity to ask for a law giving them the exclusive right to practice Hypnotism or Mesmerism.—*The American Spectator.*

Wisconsin State Association.

To the Editor of the Banner of Light:

The Quarterly Convention was held at Rehearsal Hall, Milwaukee, on the 22d, 23d and 24th of June. We had excellent speakers for the occasion: Mrs. Colby-Luther, of Crown Point, Ind., a powerful and logical reasoner; Mr. J. L. Potter, of Wonewoc, a tower of strength; Dr. Thomas of Minneapolis, Dr. Arnop, and lastly Mr. Mikeswell, who gave public tests on the rostrum by independent slate-writing. These exercises insured a general interesting and entertaining session of our Convention. J. SPENCER.

470 East Water street, Milwaukee, Wis.

The officers, Executive Board and members of the Wisconsin State Association of Spiritualists, desiring to extend the boundaries of spiritual truth, and to unite in a common brotherhood the moral and secular interests of all those in sympathy with the philosophy of Spiritualism, invite public attention to the Constitution and By-Laws of the Wisconsin State Benevolent Society, and earnestly solicit coöperation in its aims.

The only requirements are, that members of this Society maintain their standing or membership in the Wisconsin State Association of Spiritualists at the nominal price of $1 per year, and pay the very small assessments stipulated in the Constitution of this Society upon being notified of the death of any member by the Secretary.

Send to the Secretary, Dr. J. C. Phillips, Omro, for a copy of the Constitution and By-Laws of the Wisconsin State Benevolent Society of Spiritualists.

Mrs. E. Y. Johnson's Funeral.

The funeral services of Mrs. Johnson, wife of Dr. E. Y. Johnson, Treasurer of the Onset Bay Association, took place Wednesday, June 20th, at her late residence in Warren, R. I.

A large number of relatives, friends and neighbors attended, in respectful memory of a good woman. Dr. H. B. Storer, of Boston, officiated, speaking inspired words concerning the mission of so-called death, also paying a high tribute to the departed as being a true, noble soul; he also alluded to her being a chosen and useful instrument for the control of loved ones from the spirit side.

Dr. Storer had been intimately acquainted with Dr. Johnson and wife for many years, and Mrs. Johnson had signified her wish that when her time came to go hence Dr. S. should conduct the funeral.

Rev. Mr. Dean, a warm friend of the family, was also present. COM.

Historical Revelations

OF THE RELATION EXISTING BETWEEN

CHRISTIANITY AND PAGANISM

SINCE THE

Disintegration of the Roman Empire.

BY THE

ROMAN EMPEROR JULIAN

(Called the Apostate),

THROUGH THE MEDIUMSHIP OF T. C. BUDDINGTON.

Historical Revelations, or a Comparison between the Relations of Paganism and Christianity since the disintegration of the Roman Empire, by the spirit purporting to be the Emperor Julian (the Apostate), is one of those peculiar spiritual works that come like a meteor in a dark night or a thunderbolt from a cloudless sky.

Flashing its light upon the spiritual darkness of the mediæval ages, it gives to this generation a hint of the spiritual forces which have long been trying to lift the pall which has shrouded the religious world for centuries.

No person in Religious History has been more vilified and misunderstood than Julian, and probably there are few so well able to illuminate the spiritual gloom which settled upon the world after the overthrow of the old Empire.

Coming at this period when the foundations of Christian faith and its relations to the spiritual life are being scrutinized as never before, and especially when the phenomena of Christian Spiritualism are perplexing and confounding the beholders the work of Julian should and will be welcome to all classes who desire to know the truth.

CONTENTS.

CHAPTER 1.—The Political Status of the Empire.
CHAPTER 2.—History of the old Roman Empire—The Transition from the Republic to the Autocratic Form of Government.
CHAPTER 3.—The Influence of the Christian Faith upon the Destiny of the Empire—How it should be considered by all thoughtful minds.
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