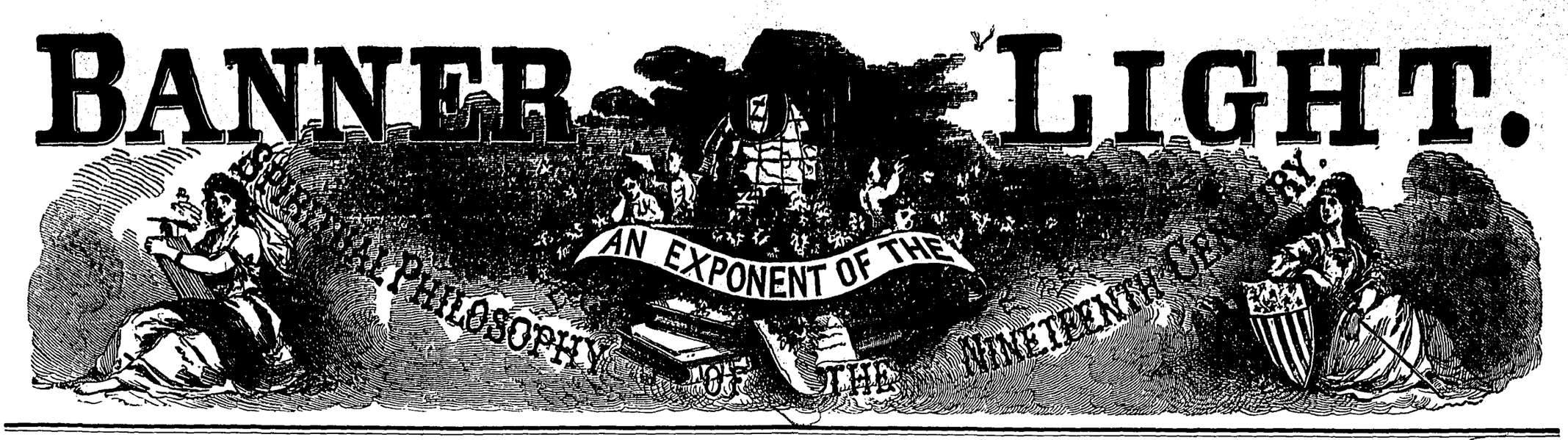
BANNER OF LIGHT.



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The Spiritual Rostrum.

Appropriate Answers to Superficial Questions.

BY PHŒNIX.*

Delivered at Chicago, Sunday, June 3d, 1888, through the Medial Instrumentality of

MRS. CORA L. V. RICHMOND.

When Jesus was asked if they should render tribute unto Cæsar, he answered according to what would seem to be the greatest wisdom in a worldly sense: "Render under Cæsar the things that are Cæsar's, and unto God the things that are God's."

In every instance where the Jews, whether Scribes or Pharisees, sought to ask him questions for the purpose of entanglement, he either answered them in parables, or answered in such a way that they could take no exception to what he said. The reason of this was evident: the purpose of the questioners was to make him amenable to the law; and when the final hour came it was absolutely without offense that he stood condemned before them. The truth is always so treated in whatever form it appears, whether in the person of Jesus as a sacred life, or whether in Socrates as a leader in philosophy, who, on being asked by one who was listening: "Why may we not all have demons?" replied: "If you all had demons, would you listen to those demons?" The demon in that instance was the spiritual or prompting power—the communing angel. It is easy to ask why every one may not have an angel, but is it easy, think you, to answer the question? Would you listen to the voice if it was yours?

Spiritualism is no exception to this rule. From the number of questions that are asked by the thoughtless, superficial minds, even by those who seem to have some perception of things, one would think that the only object in presenting Spiritualism to the world was just to answer these idle questions. I call them idle, because the slightest thoughtfulness would make their answers apparent.

Why may not all be mediums? one asks, as though that were an argument against or concerning those who are mediums. I cannot tell you why all may not be mediums, but I know that all are not manifestly so; because all are not, it makes more valuable the gift when it does come; nor is it because any are especially favored, for the gift comes to all classes and conditions. That all are not mediums must be for some wise and just reason that we may not understand; but because all are not mediums shall we deny that any are? As well deny that there are musicians, artists, poets, philosophers. Why are not all successful? Why do not all have the gifts that I have named? If one may sing and another is silent, is that any reason why we shall not listen to the singer? Or if one may paint a picture and thousands of others have no conception of color, is that any reason why we should not look at the picture or recognize its beauty? When there are diversities of those gifts—as they are termed—when there are different degrees and qualifications of humanity everywhere, if a power aside from man expresses itself through an individual, independently of that individual, it is not the province of men nor spirits to always declare why certain ones have a gift and others have not; the important question before that question is answered is: does the gift exist at all? When found to exist it should be investigated. The true investigator, instead of turning away because he or she has not the gift, seeks more studiously to discover what the gift is intended to bring. Shall we stop our ears and not listen to the nightingale because all birds are not nightingales? Shall we fail to discover beauty in the lily or the rose, because all blossoms are not lilies or roses? Assuredly not. Nor is the gift so rare of spiritual mediumship that one need think that it is a choice treasure bestowed only upon the few; or like the orthodox plan of salvation only for the elect. Certain mediums are chosen; but they are chosen very impartially. Sometimes mediumship is a pathway not of roses, but of thorns. In all instances there are difficulties to overcome; things that beset the way, trials and adversities that ordinarily people would not usually encounter, unless, indeed, they are devoted to a cause.

A lady in extremely fashionable life once said to the speaker while he was still a denizen of the mortal form: "Why cannot I see spirits?" I said, "Madam, did you see the glory of the sunset-sky last evening?" "No, I was making calls." "Did you observe the beauty of Jupiter last night, quite late; it must have been when you were driving home from the opera?" "No, I was too sleepy." Later I asked her, "Have you not a longing to see that beautiful picture from Italy, painted by an American artist?" "No, I have no time; in fact, I do not love art." I was no longer in doubt as to why she did not see spirits. Certainly there could be no time in the giddy whirl of fashionable life; there could be no vision to eyes that were sleepy with dissipation; there could be no perception to a mind not touched by the beauties of sunset, the glory of the stars, or even of human art. And then I thought, supposing she could see spirits, would she know what it meant? And yet there have been people in superficial life, there have been kings mid the glitter and possessions of kingdoms and thrones, who have suddenly seen spirits, and to whom it brought no import of good save that of an awakened conscience; though they had eyes and conscience to see, they were unwilling to see. The lady of the world and the king upon his throne are not under the control of human beings; but according to their state and their needs so must they receive.

Another lady was in deep despair because her only daughter had passed from her mortal sight and had not received the sacrament of the church—had not confessed acknowledgment of the saving grace of the blood of Christ. The mother was nearly wild, almost to madness; in the hour of her deepest agony this child appeared to her, clothed in the raiment of the spirit life, white as an angel—because her life was pure; there was no need to tell that she was not lost (the mother was nearly insane, fearing that her child was lost). When this vision came, her heart and mind were healed. I understood then that the gift is according to the greatest need.

Another superficial question is: "If Spiritualism is true, as it is claimed, why do not the great men of the world—the learned, the wise—receive it? especially why does it not come to the clergy, who are teaching spiritual things?" And this question is asked in all seriousness by those who have read the history of the church and the history of the world. My dear sir, or madam, who ask this question, have you ever known the truth, manifestly new in its presentation, to be accepted by the great in either science, literature, art or religion? If so, Christ should have been received in the temples, instead of being derided, scorned and finally put to death; if so, Galileo should have been welcomed to places of power, instead of being persecuted for the announcement that "the world moves"; if so, each inventor should have been the favored of kings and princes, and the great of the land, instead of starving in prison cells and leaving the earthly life unrecognized, while perhaps a century or a thousand years later the world is benefited by his invention; if so, every principle in scientific research and every accepted truth in ethics should have had no struggle; there would have been no martyrs recorded upon the scroll of history, no blood-stained crosses, no terrible prisons to reveal their secrets of woe, and no horrors of the inquisition.

The great? Why, they are too busy with their own greatness, and having crystallized the thought of their own portion of truth, worship it, how can they turn to see another thought, that will disturb the lines of light and rays of that surpassing crystal which they call truth? Even if what they worship is true, minds are not so manifold in quality or diversified in gifts as to turn readily in many directions of investigation. If a man is an astronomer, he is no better qualified to judge of spiritual things because he observes the planets; if a man is a good mathematician, he cannot, therefore, tell any better where the spiritual world may be located, or the geometrical distance between two thoughts; nor, indeed, if one is successful in his experiments in chemistry, can he any the better analyze or know the qualities of the human mind or thought; the subtle essence of the power which man calls spirit, and which no chemist has ever been able to claim to analyze. If a man is a close observer or student of nature in physical phenomena, he is not any better qualified from that fact to judge of the manifestations of spirit power; they are of an unusual kind; he is thrown off his guard if he is not in his own realm; while he may be a thoroughly scientific man in the direction of his own pursuit, he is a babe in spiritual things, in occult force; if a man is a good lawyer, he is no better judge of what constitutes spiritual evidence from that fact; quite the reverse, I should think, would be true; the very atmosphere of the usual, so-called, courts of justice, and the usual experiences of those active in judicial tribunals, do not qualify one to judge of the fine qualities of spiritual things, nor of the nature of psychological thought. If the fact of being a skilled lawyer gave man preëminence in the matter of judging of evidence, then trial by jury is a sublime farce (unfortunately it is many times); but the average human being is better able to judge of the average kind's of evidence than the judges in your courts. This is why trial by jury was instituted in England. If it were carried out in the same spirit here, unquestionably every man could be tried by a jury of his peers. If the question before the court is a point of law, the judge must decide; but if it is a point of evidence, the less a man knows about law the better he is qualified to judge of the evidence, for he will not judge upon technicality, but from the standpoint of humanity.

This is precisely the reason that Spiritualism reaches more minds among the average human beings; while there are a sufficiently large number of professional and scientific minds, in acknowledged intellectual pursuits, who have investigated Spiritualism, it properly reaches the masses of the people because they are better prepared to judge, better qualified to receive it, are not hedged around with a wall of egotism, they have no professional reputation to preserve, nor anything that in itself excludes the light of testimony. As for the clergy, unfortunately the gift of inspiration has passed out of their vocabulary; they have been instructed, and they instruct others, to believe that the gifts of the spirit have ceased; that nearly two thousand years ago was the last evidence of spiritual gifts upon earth. What they do with the gifts that have accompanied the Reformation and other great religious struggles, you must ask them. It is asserted as a fact that they do not believe in the inspiration in the pulpit, yet the only successful clergy throughout the length and breadth of Christendom are those who are inspired, and whose congregations believe them to be inspired by the spirit of God. Manifestly there is inconsistency somewhere. May it not be true that the gifts of the spirit in this modern work come outside of the temple for the same reason that truth always does? If the righteous are within the temple they do not need it; it is the ungodly and those who do not confess righteousness that need the gifts of the spirit. If those in the temple, are hedged around with bigotry, are too much clothed in denominational raiment to perceive or confess the gifts of the spirit, then it is well that they shall come outside of any temple or any denomination, that all in turn may perceive them; every one may turn from his shrine and altar of especial worship, and perceive how universal a truth becomes that is not in its inception hedged around with denominational protection. Supposing Spiritualism had come to the Baptists, then what would the Methodists have done? Or had it come to the Presbyterians, what would the Episcopalians have done? Had it come to any denomination less orthodox than these it would have been ostracised as it has been. So the power governing the movement knew that the crystallized lines of theological thought are not the place for a new truth. As well expect the Vatican will suddenly advocate the freedom of individual conscience as to expect the lines of denominational creeds will be sufficiently set aside to admit that which has been denied for hundreds of years. When it shall be forced into the churches from outside pressure, as many scientific truths have been, there will be acknowledgment, never fear. Like the tide, which does not suddenly flow into the low lands in one great sweep, as it does upon the seashore, but gradually creeps in through the bayous and marshlands until the water backs up slowly to the places that need the high tide, so this truth, from the great surging in of spirit-life, will probably find its way at last into the strongholds of theology; but that is not material, if the whole world is suffused with it beforehand; if mankind perceive it as a whole, if it is broadcast among the populace, then these fortresses of spiritual strength will yield at last. Your speaker thinks that such is the intention of the powers that guard and govern the movement, that it shall not come to these theological strongholds at first, but with the testimony of many people, of simple hearts, lives and minds, who need it in their daily walks, who have individual experiences, and predicate their belief upon those instead of upon authority.

But, says one: "Why cannot those who are free in religion, yet whose names are eminent and would be accepted in the world as authority, acknowledge their belief, and then the world would have some authority?" The answer is contained in the question. Spiritualism wants no authority. If it is to be accepted at all it must be on the basis of its truth; it neither requires the hoary head of age, nor the greatness of a powerful name, nor the upbuilding of honored institutions, nor the propagandism of organized and crystallized strength to prove its truth. As said before: the greatest chemist is not so well able to judge whether your child, who has departed from your sight, gives you a message from the spirit-world as you are; he has nothing in his crucible, however closely he may question, that makes answer concerning the dead; he has nothing that will reproduce your darling with golden hair and laughing eyes, or show the ringlets of shining hues and the starry face; love alone, and that supreme alchemy that conquers death, can do this, and between your life and her's there is but one interpreter; it is this intelligence and consciousness that constitutes between you two the sign of recognition, whenever and wherever and under whatever circumstances you may meet.

If the chemist has any power whatever he can only say such and such are the atomic vibrations, but how they are produced I cannot tell; and never, from the days of the ancient Hermetic philosophers, has the essence of the mind, the element of the power of thought and purpose of absolute intelligence been analyzed, nor even then. The substances of the earth may be traced to their very last verge, and there man may pause upon the borders of that land or realm where matter becomes nothing, but of spirit chemistry and alchemy have no knowledge. A man may be eminent as a naturalist; his nature reaches from man, in his physical organism, down to the molecule, or primordial cell; but he never presumes, as a naturalist, to tell you the difference between spirit as embodied in man and an excarnated spirit; and he may be a naturalist for a thousand years, and, as a naturalist, he will never be able to tell you more; but if he shall have added to his knowledge something of spiritual truth and the evidence that comes from the spiritual world, he may be as well able as any who have received that evidence to declare concerning it.

Every man is authority concerning what he knows, whether he be an eminent astronomer or whether he be a day laborer whose every hour is precious because he must win him his daily bread; and as to man's being a daily laborer, why, there are many minds among the daily laborers that have better observation, are more close students, their judgment more perfect, they are more critical, and their intuition fresher and purer because they have not the superficial education that blinds men's eyes. Your speaker has been brought in contact with a great many men who were struggling with some invention, but had not, perhaps, the requisite skill essential to its arrangment, but in thought and principle were so correct that no man trained in ordinary mechanics could possibly fail to discover it when the inventor explained it; yet I venture to declare that no man trained in a professional way could have perceived the principle, if it was not born of his intuition. I have had many of these men laboring with me who would attempt to explain to me some principle which, perhaps, had been revealed to them in the night in a dream, or which during the hours of labor they had felt trembling for expression; with a few questions I could arrive at their meaning, and lo! there would be an invention. It is true a little more skill, a little more learning might have enabled them to know the meaning of what they dreamed and formulate it; but I dread that kind of skill and education which formulates intuition out of mind; I dread that kind of eminence which places a man in so exalted a human position that he is beyond receiving the impressions of the sky; therefore, of the two I should say take the testimony of the man who is not conscious of being eminent; it is worth a great deal more.

Then we come to still further questions: these, of course, are among Spiritualists as well as among skeptics, and, because they are, I speak of them freely. "If spirits can do this, why can they not do that?" one says. "If they can move a table or a chair, why can they not move a house?" There is no evidence to show that they cannot. If it were necessary, important, or for the benefit of the world, undoubtedly they could; but the moving of a chair, table, musical instrument or a human body is not to show what they can do, but it is to show that they do something, and the object is they wish to attract your attention for that which shall follow. The knock on the door of your dwelling indicates that a friend is there; he does not take a sledge-hammer because he does not think it necessary; but if your house was on fire and he wanted to get in to save your lives he would probably break the door down. If it became imminent, as it might be if spirits were all of an orthodox turn of thought, they would break the doors of your human mind down, violently enter and take possession, and you would most likely see your dwellings moving and such singular things occurring; as it is, there have been strange things going on, haunted houses and other tokens (many houses are haunted now that were not haunted once). The fact of haunted houses seems to have become epidemic, and breaks out in unusual times and under unusual circumstances; this is only an indication of an independent power; but if it came to order, if you could command the spirit-world and they obey, would it not prove what our friends the Theosphists claim—that the spirit-world is under human government, instead of Spiritualism being under the government of the spirit-world? Because no human being has been able to declare to a table: move, and it inevitably moves for him; because no one has ever been known to prove that he could individually control these manifestations in any of their many phases, is proof of the independent nature of the intelligence guiding them. While a man, or a woman, or a child, may be a medium, none of these ever know to a certainty that any manifestation will occur. Say what you will of doubting because the intelligence will not do as you say; we know the nature, and you do, of the human mind sufficiently well to know that the intelligence may once or twice manifest a response to your intelligence, but should it always echo your thought, always obey your command, always fulfill your desire, there would be no evidence of an independent power. Instead of this, a table moves in response to your question; if you command it, it stands still; if you request it, it may rise; if you desire it to be heavy, it will be light; if you desire it to be light, it will very likely be so heavy that it cannot be lifted; proving utter independence of the will or wish of those present; setting at naught all theories concerning the power of magnetism, of the human will, of mind-reading, or, that which people do not in the least understand, electricity, psychic force, odylic force of any kind. Acting separately and independently, yet always yielding where there is need, that intelligence governs. The spirit-world expresses itself at such times and places and under such circumstances as are usually unexpected, and because unexpected cannot be amenable to the charge of being governed by the will, volition, or individual wish of mankind.

But deeper and with causes far more spiritual than these, humanity like a vast nursery of children wishes something to-day, another thing to-morrow, grows weary of the flowers and casts them aside, of the toys and playthings that amuse but for a moment. Spiritualism as a movement only gives that which answers the present need. Planchette was the wonder of a day, but as it soon became evident that it was only used as a pastime, as an amusement, the spiritual power was withdrawn from it. Other phases, like knockings, moving of tables, moving of chairs and other bodies, had been for a time a source of amusement and the entertaining of a company. To a certain extent this was allowed, but when it became evident that it was only for frivolity all this was withdrawn, and reserved only for those who sought earnestly for the gifts of the spirits. So of every gift, and all toys and playthings you may have; but if toys and playthings become the serious business of life, they will be removed a little beyond your reach, carefully preserved as a treasure that you may one day grow to attain. The daily needs meanwhile will not be neglected.

Some one says: "Well, it seems to be only the sorrowful, and the aged, and the infirm, and the peculiar, and the idiosyncratic, who are Spiritualists." And is that a serious charge? If it were true that the sorrowful, and the infirm, and the peculiar, and those having idiosyncrasies were absolutely its only followers, should it not be worshiped and praised by all mankind: that the sorrowful should find comfort, and the infirm could find healing, and that the peculiar could find something to answer their needs, and those who have idiosyncrasies could find that which sustains; ought not man to perpetually bless that which blesses the unfortunate of the world? But it is not true; for we see little children as gladly turning to the light of Spiritualism as the gray-haired sire: in fact, were it not withheld from them, if the parents who are believers did their duty, if they breathed it in the daily prayer and teaching, children in their very nature would be found to be Spiritualists from the beginning; to them death would have no terror; to them the spirit-world and the messages from the spirit-world would be their native atmosphere. If you do not find it so in your households, it is because you have been afraid and have not trusted your children with the messages they should have received from the skies. Then it is true, also, that the young invariably recognize the truth of Spiritualism; but alas! the young are sensitive to ridicule. If it is a fact that in school, in society, in the various places where the young people meet for enjoyment, Spiritualism is mentioned with aversion and ridicule, of course these young people will feel it. It is your duty to make society, to afford opportunity and entertainment, and to see to it that they are not obliged to meet with this rebuff, and scorning, and have opportunity to enjoy their religion. But if the young do not need it, if those in full strength pursuing life in daily ways do not need it, if the vigorous man prosperous in all pursuits of daily life does not need it, if the woman whose life is in her home, or in society, or in charitable enterprises, does not need it to-day, there always comes an hour when the man of the world is bereft, when a child is taken from his dwelling when the companion of his life may be removed, when some one dear to him may have crossed the threshold that divides him from the other world; he needs Spiritualism then; and though he may have fought against it for years, openly or secretly he seeks the shrine of communion and wishes to know where his loved ones have gone.

Happy people are not so numerous, people having no cares are not so abundant that one can afford to despise a truth that brings comfort to the sorrowful and joy to those who are unhappy. All hail the light of Spiritualism! If it be the religion of the unfortunate; if it supplies a place for those who are dead; if it removes the sadness from the eyes of the mourner; if it turns the agony of any sufferer toward the realm of spiritual strength, all hail! Then shall it prosper, then shall the light be that which is most needed in the world, therefore it must prevail, and then all superficial barriers will melt away, for the sneer must fade from the lips that are mourning, and the heart of the strong man must melt when he finds that his loved ones are restored.

As a last and final question, when one meets you face to face who have knowledge and inquires: "What can I do to become a Spiritualist?" What do you do to become anything? If you want to be a mathematician you study arithmetic first and then the higher mathematics; but unless you are a genius there is no power in earth or heaven that will force the mathematics into your mind, or give it to you without corresponding growth or effort. If you are a genius you already possess it. If you want to become a Spiritualist there are two ways, and one is the correct way. The false way is to seek, or to claim to do so, in the spirit of captiousness; to go everywhere and see nothing that convinces you; to hear everything and hear nothing that satisfies you; because, of course, as you *wish* to become a Spiritualist you must criticise everything that is said or done, and must see to it that you are not deceived (above all things that is important). That is the false way. He who places himself in antagonism to a truth and then declares that he wishes to believe it, unconsciously falsifies, for he prevents the very evidence which he seeks from entering his mind. I ask no one to investigate Spiritualism unless he or she is able to bring to that investigation a fair mind, an honest and sincere desire for truth, as great a trust in humanity as he or she would bring in any ordinary pursuit of life. I ask no one even to receive a message unless one is able to receive it with at least the same degree of impartiality that one would receive a message from a stranger. I know that under the peculiar claim of being a spiritual message there is

* Reprinted, by Mrs. Richmond's permission, from the *Weekly Discourse*, issued by the Spiritual Publishing Co., 64 Union Park Place, Chicago, Ill., and devoted to reports of the spiritual sermons delivered by her guides.

a new appeal made. I also know, what you must know, that the whole line of human history is filled with evidences of spiritual power; and the very fact of the question, the seeking, the wishing to know, is in itself almost an answer to its question. But if a man be so constituted that he cannot receive the ordinary evidence, then it is no wonder that he is perplexed, bewildered, and rendered dissatisfied. Then he must wait, for time is long. Years are nothing compared to eternity, and the truth that is in the world, that which is as plain as daylight to many people, cannot always remain to you unknown. Have patience; do not force your minds to endeavor to understand, nor even to endeavor to receive the evidence; such evidence as is needed must be somewhere, and, indeed, with patience and growth from within, that evidence will come to you. I claim that if you are so constituted that you can be an impartial investigator, you may be able to investigate and receive this truth at once; but if you are not so constituted, if the mind differs from those who are ready, wait until the message comes, until a great sorrow prepares the way, until, like the rock that was smitten in the wilderness, something has overtaken you that makes the mind more ready to receive, or until by gradual unfoldment of perception and growth the spiritual power becomes more and more evident to your mind, then this truth will be clear to you. No one sees all the colors in the sky at once. The artist is gradually educated to perceive the tones and tints though he may have seen them before; he has spiritual perception, but is not capable, mentally, of declaring them except with long training, and although there are thousands of different shades he will simplify them and tell you their constituents and arrange them in accordance with their belongings. Not at once do the variations of different sounds greet the ear, the consciousness of the constituent parts of music cannot be attained at once. The child may readily understand the simple melody, but when it comes to the complicated harmony, and vast numbers of the musical scales, only the skilled ear can detect the differences in sound. In that mysterious little clicking of the telegraphic instrument, which to an unskilled ear has no meaning, the operator in the next room can hear a message and can declare it to you; his ear is accustomed to hear and his mind readily understands.

To you who are untutored in spiritual ways, I would say: lean toward the spirit-world if you would know of it, turn your thoughts thither, and as surely as the tints and tones in the sky and earth will yield to the understanding of one who is an artist, so will the knowledge of the skies open to your understanding. It is there, the evidence is there, the truth is all around you and the manifestations are upon the earth. It may not rest with the human mind whether the time shall be brief or long; whether it shall seem as years or be but as a day; whether the pathway shall be arduous or simple by which one reaches the height; but so potent and all-powerful is the truth that it not only contains the answer in itself to all these questionings of the human mind, but it is continually declaring itself and leaving you to adjust it to your daily needs and daily pain, and all the time, like the light of the sun, shining upon you, ready for your acceptance whenever you are ready to receive it.

THE DIFFERENCE.

They stood at the bar of Justice—
Two women with heads bowed down;
And one was dressed in rustling silk,
And one in a tattered gown.

One clad in the height of fashion,
The other one ragged and torn;
The former inspiring sympathy,
The latter contempt and scorn.

"And why are they here?" I questioned,
"Why are they in such disgrace:
The shrinking form in the tattered gown
And that in the silk and lace?"

"They are here," said the grim policeman—
And a frown his visage wore—
"For stealing whenever they get a chance,
In a fancy dry goods store."

The one in rags was sentenced
To a year's incarceration
In the common jail; the one in silk
Was "taken on probation."

"Now, why should this be so?" I asked;
The answer was terse and brief:
"The lady's a klept-maniac,
The one in rags a thief."

Mount Pleasant Camp.

To the Editor of the Banner of Light:

A pleasant trip up the Mississippi from St. Louis landed me Saturday morning, 28th ult., at the foot of this tree-covered hill (not by any means a mountain) in the city of Clinton, Ia., the business part of which is about one mile from the camp-ground, which is included in the city limits and under municipal control—hence, as a property, to be sometime very valuable.

The Camp lies west of the city, which is on the west bank of the river, hence we have no water on the grounds, except from the wells and sky, from both of which it is good when it comes. The company, or camp stockholders, own about twenty acres, and most of it studded with trees, but many of the oaks dying out are being replaced with elms and maples.

There are about fifty cottages now built—and more going up—and twice as many tents. A large and convenient pavilion, suitable for dancing, (and for meetings in bad weather,) is to be found in this camp, and it is well patronized by the dancers from the camp and the city, who take advantage of coming under the instruction of Prof. A. B. Severance, of Milwaukee, who is one of the best teachers of this art.

On Sunday, the 29th of July, our meetings opened with an able and eloquent discourse by Prof. Loveland, the President of the society, followed in the afternoon by Warren Chase, who seemed to be known to nearly all of the old campers and Spiritualists, although he had never been here before.

In the evening Moses Hull dissected T. DeWitt Talmage and his sermons, with the Bible for a scalpel, and left him in fragments, as may be supposed. Moses could do it if any one could.

The first three days the weather was intensely warm here, and little could be done, so that I sighed for Onset and its cool breezes, as the heat affected me seriously, but Wednesday brought us a windy thunder shower; we all felt better, and I was glad to be here to meet once more many old-time friends, and see this new location, as I have those of New England.

It is a place of promise, with good prospects of success, especially financially; but I cannot say I like it for a camp-ground, as I do those of New England, located on the beautiful and useful bodies of water that supply bathing and breezes for the campers—as are Onset and Queen City Park and Sunapee, and the two on the Penobscot; even Lake Pleasant is beautiful when compared with one where there is no body of water in sight.

We have excellent meetings here; the best of speaking, and audiences and earnest souls anxiously seeking for more evidence and knowledge of the spirit-life; but the speakers need no praise, especially from my pen.

If I should live and visit any camps next year, it *must* be in New England, where my childhood's home was (if I had any), and where my heart still lingers in its yearnings. WARREN CHASE.

Aug. 2d, 1888.

☞ WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Original Essay.

"EARLY INSPIRATIONS."

BY A. E. NEWTON.

This is the title of an address of more than ordinary interest and significance recently given before the American Institute of Instruction at its annual meeting at Newport, R. I., by Mr. Hezekiah Butterworth, of Boston. Its significance is enhanced by the fact that Mr. Butterworth is editor of the *Youth's Companion*, probably the oldest and most widely circulated publication of its class in this country—it having attained, according to common report, a weekly issue of upward of four hundred thousand copies. It is, moreover, perhaps the least exceptionable in its moral tone of any caterer to juvenile taste that is before the public, while its general aim evidently is to keep in substantial accord with the popular religious sentiment of the time, as might be expected from the fact that its original founder and conductor for years was the venerable Deacon Willis, of the Orthodox persuasion, and former editor of the "*Boston Recorder*."

The object of Mr. Butterworth in this address is to set forth the importance of heeding, cultivating and developing the inspirations of youth. The notable thing about it is that, in opposition to the notion of the popular theology that divine inspiration was a miracle of a past age, and wholly ceased eighteen hundred years ago, this address recognizes its perpetual existence as a law of life, and its high value as "a revelation of heaven to youth." The address furnishes a fresh illustration of the extent to which the ideas of Spiritualism are permeating the general mind of the cultured classes. The definition given by Mr. B. of the nature and method of inspiration, to be sure, is somewhat defective and confused; but its possibility, its reality, its value, and its need, are strongly portrayed.

"Inspiration," he said, "is some inborn faculty of clear sight, the consciousness of the soul's calling and mission, and is the revelation of heaven to youth. The world itself received it in childhood, when poets and prophets, the creators of palaces and temples and blossoming marbles, beheld the chariot of a goddess in every drifting cloud. Every youth is conscious of special impulses to worthy action, as of the visit of an unknown power to him in his receptive moments, when the soul rises superior to itself. He begins to be haunted by ideals of a better life."

Instead of being "some inborn faculty of clear sight," or "the consciousness of the soul's calling and mission," inspiration more properly is, to quote the definition of Worcester, "the infusing of influence or ideas into the mind by a superior power." This definition is evidently correct, from the derivation of the word—*in* and *spirare*, meaning literally *to breathe in*. The faculty or capacity which enables one to be inspired, should not be confounded with either the ideas or truths that are inbreathed, or the "clear sight, the consciousness of the soul's mission," that may result from such inbreathing.

However, the important points presented are, first, the reality of inspiration, as a common human experience, attainable in our day, and accessible to every youth; and secondly, the value of that inspiration as a guide and incentive to noble living, and as "the revelation of heaven to youth"—in other words, its real divineness. Both these are unmistakably recognized by Mr. Butterworth, though counter to the popular theology.

After citing a number of historical examples of youthful inspiration, and its outworking in enterprises and institutions promotive of human good, Mr. Butterworth justly affirms:

"The men who have led and enlightened mankind have been those who have seen the value of their early inspirations and held them as crowns, and placed them above every other consideration in life. The great eras of history have been the creations of such inspired minds, and the great teachers of the world have been those who have taught the youth to follow their early inspirations.

"The mind of youth, like the shepherd on Mount Latmos, is a temple haunted by ideals of a noble life. Coleridge says that 'All men are Shakspeares in their dreams.' Ideals, if followed, are new creations; they are life. Every grand structure of art was once a dream. The Cathedral of Cologne is but a crystallized thought. All achievement is but the following of a divine picture of the soul, as we may believe all matter is but the thoughts of God in the past. The whole of life is spiritual, and, as Alcott says, the soul contains the body, and not the body the soul.

"The inspiration of youth, if fostered, becomes reality, and the decisive period of the soul is that of its early impulses. 'What the child admired, the youth desired, and the man acquired,' is the common history of all leaders of beneficence and progress."

This is excellent Spiritualism, and excellent practical philosophy as well; and the speaker proceeded very properly to point out the true office of the teacher:

"It is the sacred office of the teacher to guide inspiration, to foster it, and help make his every pupil to become his ideal self. No other calling has such opportunities, influence and responsibility. The true teaching of the school life is: 'Put your inspiration above every other consideration of life, and follow it—it is the only way of true success.' As Schiller makes Columbus say: 'Trust in the God that made thee and follow the sea that is silent.'

"He is the best teacher who inspires others to follow their ideals and to crystallize their best lives; all other teaching is secondary. Said Prospero in 'The Tempest,' 'Have I, thy schoolmaster, made thee more profit than other princes can?'

"The teacher, to inspire others, must first feel the inspiration of his own calling. His taper of life was given him to light a thousand lamps.

"The inspired men of the world have usually come from inspired schools. The biographies of the past often begin: 'He was a pupil of such or such a man,' and the inspired teacher and the inspired scholar alike share the honor of the scholar's achievement."

When it is reflected how few of the schools or teachers of the past or the present can be called "inspired"—how in general our schools of both science and religion have repudiated the possibility of modern inspiration in the higher sense—it is easy to understand why the progress of the race has been and is so slow and sluggish. The scientific mind has of late somewhat emancipated itself from this incubus, and hence the marvelous progress in that department within the past century; but the religious or theological student, for the most part, has been taught to feel himself utterly dependent for truth on the inspirations of men of remote times, far less competent, it may be, to be channels of a broad and pure inspiration than himself. When this incubus shall have been completely removed, and men come to feel, with Mr. Butterworth, that the Divine Spirit of Truth is as near and as ready to teach as ever in the past, and when the laws and conditions of a pure and truly divine inspiration shall be taught and supplied in our schools of both science and religion, then may we expect such an advancement in all that concerns human welfare as the world has not yet seen. Mr. Butterworth touches upon one of the requirements of inspirational nurture as follows:

"Early inspiration is tender; if nourished it will grow; if discouraged it may become perverted; sympathy builds men.

"The highest inspiration is often found in what the world regards the most unfortunate young lives. Genius is often a compensation for defects or very hard circumstances; the exaltation of one faculty to the loss of another. 'Dunce you are, and dunce you will ever remain,' was the decision of one of the teachers of Sir Walter Scott. The hand of love can alone lead the child of genius and special inspiration.

"Herein lies the teacher's great opportunity. The teacher who truly studies life will never disbelieve the prophecy of any young inspiration, however unlikely it may seem. All history is but a book of the fulfillment of young inspirations."

Yes! "the hand of love can alone lead the child of genius and special inspiration." Too often such children meet with only ridicule and rebuke, or neglect and inappreciation. Great is the need of teachers who have enough of inspiration themselves to recognize and aid its development in others. Mr. Butterworth expresses a hope that we trust may be realized:

"I hope that I may live to write a book one day on young people who were laughed at; I have come to believe that such are geniuses all, and I would rather have the companionship of such young, unappreciated inspiration than any other in the world."

The following stirring passages, near the conclusion of this significant address, are worthy of reproduction entire:

"Inspired men are the need of the nation, men who place their inspiration above every other consideration. And to develop such men society demands inspired teachers and schools. The voice of the school and college needs to be that, not the pursuit of wealth, fame, or any mere qualification, but to follow one's inspiration is the highest good and honor, and that to develop one's early inspiration is the chief concern of life. Having learned what a pupil's inspiration is, it should be the care of the teacher to make that pupil's environment as much as possible in harmony with his purpose. No work of life can equal this.

"We are standing upon the threshold of a new era in our national life; generation after generation of inspired men are gone, and there is a tendency in our life toward materialism. We are told the pulpit is losing power, that the political standard is becoming lower, and that the poetic voice is becoming low and silent. The readers of a 'Paracelsus' and a 'John Inglesant' are few, and of 'He,' 'She' and 'It' are many. Wealth is the quest of the multitude, and when attained it is often used for mere selfish purposes. Even the schools teach the art of money making as life's great end.

"It is the highest mission of the school to produce inspired men, and the teacher may well enter upon this mission with hope. Never was there a nation that opened to its youth such a field for inspired work. 'When American emigration shall reach the Pacific coast,' said an old writer, 'her period of literature, art and glory will begin.' The march of America has reached the Pacific. To-day we are sixty millions. To-morrow we shall be one hundred millions, and our art, our voice in music and song, and what we may hope will be greatest in our literature, is yet to come. We may reasonably expect that the poor passion for wealth and material display will pass, and that a period of splendid inspiration in intellectual and spiritual achievements is at hand.

"The age of physical struggle has gone; the age of genius and spiritual things is coming."

I trust these worthy and progressive sentiments will find due expression in the columns of the *Youth's Companion*; and will venture to suggest that one momentous subject on which the aid of a higher inspiration is urgently needed, is that of the guidance of our nation out of the competitive and unbrotherly civilization which now prevails, into the reign of brotherhood, justice, equality and peace.

Literary Department.

Written for the Banner of Light.

THE HAUNTED HOUSE.

BY MRS. E. MEHORNAY.

CHAPTER II—CONTINUED.

When Captain G. unlocked the massive hall door and it swung back on its rusty hinges, Mrs. Lindsey gave one scream and fell on the settee. Edith said, "Mother, have you seen a ghost?" An impressive silence brooded over that once magnificent structure. Where splendor and hospitality had characterized the mansion in former days, now gloom and desolation reigned supreme.

They traversed room after room. The most impressive one was the picture gallery, where the full-length portraits of all the Blakemore family hung. The most interesting of them was one of their little two-year-old daughter whom the gypsies stole, taken with a blue dress, and embroidered around the bottom of the skirt with white flowers—golden hair hanging in ringlets; around the neck she wore a chain and locket.

When they entered grandfather's chamber Edith stood aghast for a few moments, then went to a panel of the wainscoting and gave it a quick push; it opened and revealed a private press, which had some boxes in it. She then pressed against the back; another door opened, and it proved to be a double press, which contained a tin box. She exclaimed:

"I saw grandfather put some papers here in this box the day before he died; yes, it is all plain to me now. That dear, good old man! how often have I sat on his lap while he rocked me in this chair to sleep."

Captain G. looked at Edith and said: "What do you mean? It seems you have been here before this time."

She replied: "Captain, I will not keep you in ignorance any longer. I am Captain Lindsey's daughter, and my mother, here, is his widow."

"Can it be possible?" he exclaimed.

"It is true," Mrs. Lindsey replied.

The Captain clasped one of each of their hands, saying, "How glad I am to know who you are. Why did you not tell me last night that you were the widow and daughter of Captain Lindsey?"

"We were not ready to let ourselves be known," replied Edith. "I was impressed to visit this mansion, the home of my early childhood, in a dream, or vision, which I had two nights before we came here, and I have often had similar dreams and heard strange noises which I could not understand; but the last dream or vision I had was so plain to me I felt that we must visit this mansion once more. I feel that I have been led here by the power of the spirit, as St. Paul was led, but do not know for what purpose."

Edith then opened the tin box she had taken from the private press, and which she had held in her hand from the time that she first picked it up.

She took from the box a large envelope, stained with age, and handed it to Captain G. He opened it, and found it contained Grandfather Blakemore's, or Sir Robert's, will. He read it to Mrs. Lindsey and her daughter. By it he left his entire estate to Mrs. Lindsey and her daughter Edith, provided his own daughter Beulah, who was supposed to be stolen by the gypsies when two years old, twenty-eight years previous to the date of the will, or her heirs, never made their appearance. But if they did appear, and sufficiently proved their identity, they were to have one-half of the estate, and Mrs. Lindsey and her daughter the other half. The will was witnessed by two prominent men of the neighborhood, and one of them appointed Edith's guardian. They had both died a few days previous to grandfather, with an epidemic which was raging in that community; but their signatures were substantiated. Mrs. Lindsey was here deeply agitated by a mysterious influence, which impressed upon her the feeling that *she* herself was the lost Beulah; and could not repress the impulse to speak of it to her companions.

The Captain, naturally excited by these disclosures, said he hoped she would prove to be the lost child. Even if they could prove that they were the widow and daughter of Captain James Lindsey they would be entitled to half of the estate. Mrs. L. replied that she could easily do that. They returned to the Captain's home, and there Mrs. Lindsey gave him her history, so far as she knew it. She at once telegraphed to New York City for Lawyer Dean, her husband's friend.

CHAPTER III.

When Captain G. communicated their discovery to his family, Mrs. Lindsey was congratulated upon her prospective good fortune. She then related her history as follows:

"I was raised by a poor but clever family in South Carolina, but where or how they got me I don't know. When I was, as I supposed, about fifteen years old, a busy old woman in our neighborhood told me I was not Mr. and Mrs. Cirtus's child. I did not believe but that I was, and telling Mr. and Mrs. C. what Mrs. S. had told me, I asked them if they were not my parents. They were too honest to tell me a falsehood, and acknowledged that I was only an adopted child; that they had got me from some poor people who were passing through that part of the country, and that was all they knew about my origin. They were kind to me, and sent me to school until I could read and write. Soon after I learned this sad news I went to New York City in the capacity of waiting-maid with a wealthy gentleman and his wife. Captain Lindsey was boarding at the hotel where they stopped. He saw and admired me, and after an introduction at his request and a brief acquaintance we were married. He placed me in school, and then started on a long sea voyage. I remained in school three years. Then I traveled one year with him; after that I settled down to house-keeping, shortly after which my daughter was born, and two years after her birth Captain Lindsey was lost at sea. Since grandfather's death we have suffered the pangs of poverty in its most hideous forms. It seems that an unseen hand guided my daughter here. I thought strange that grandfather made no provision for us by will. After diligent search for one, and none being found, there came a man and woman saying they were the legal heirs from Scotland. They gave me money to pay my expenses to New York City. Since then I have seen in the papers that a third party claimed to be the heir."

Mrs. Lindsey closed her narrative by saying she would immediately send for her adopted parents, Mr. and Mrs. Cirtus.

In a short time Mrs. Lindsey's adopted parents and Lawyer Dean were at Captain G's. The former testified that the two before him were the widow and daughter of Captain James Lindsey. Captain G. told Mrs. Lindsey's foster-parents that they must tell all they knew about Mrs. Lindsey.

Mr. Cirtus said that about thirty-eight years ago a company of gypsies camped near where he lived; he was frequently at their camp. They had with them a beautiful child about two years old, and he determined to rescue her from them. One night when they were all asleep he stole the child and a satchel that he had seen them take some of her clothing from. "Here," said Mr. C., "is a picture I had taken soon after I took the child, and here is the dress and locket that were in the satchel, and which we put on her, thinking it probable that sometime she might be identified by them." He said that the gypsies were gone the next morning after he rescued the child. Then he advertised the child, but no one ever claimed her. He had been married but a short time, and they were devoted to the child, and kept her in ignorance of her origin until she was near grown, when a busy old woman told her she was not their child. She then went to New York City and married Captain James Lindsey, who perished at sea.

Lawyer Dean, while examining the locket, pressed the inside and it opened, revealing the pictures of Sir Robert and Lady Blakemore, with this inscription: "Sir Robert and Delia Blakemore, to their daughter Beulah, on her second birthday."

Captain G. exclaimed: "And this picture is exactly the same, dress and all, that hangs in the gallery at the mansion." He sent for the portrait at the mansion, compared them, and they proved to be the same.

The identity of Mrs. Lindsey was then regarded as sufficiently established; and Captain G. congratulated her on the good fortune, brought about through the inspiration of Edith, and her own.

Mrs. Lindsey's adopted parents wept for joy—embracing her. Lawyer Dean congratulated them, also offering his services to establish them in their rights of the estate. Captain G., Lawyer Dean, Mrs. Lindsey and Edith went the following day and had the will recorded.

Mr. and Mrs. Cirtus, Mrs. Lindsey's adopted parents, returned to South Carolina, sold what little they had, then went to Blakemore Mansion, where they will spend the rest of their days in luxury and ease. Lawyer Dean is Mrs. Lindsey's agent, and has a beautiful retired home in the neighborhood of the mansion. The long neglected park which surrounded the mansion soon resumed its former beauty. The mansion was renovated in modern style and refurnished.

Mrs. Lindsey and Edith settled quietly down in wealth and luxury. Edith had grandfather's chamber handsomely furnished, and no room in the house was so attractive to her as that. She was there one evening, when she heard loud raps on one of the wainscotting panels. She examined it, and by pressing it it flew open and revealed another private press, containing treasures of value. Their sympathies were aroused for the four poor families whom they had left in the gloomy tenement house in New York City. They sent for them to come and live on their farm and cultivate it, giving them a bountiful support, and pleasant, happy, sunny homes.

Grandfather's chamber is kept sacred, and when Edith wishes to hold sweet communion with himself and other spirits, she goes there; and two evenings in every week, Captain G. and his family, Mrs. Lindsey and her adopted parents, meet therein to hold converse with their loved ones who have passed to the summer-land. Edith's experience as here related is an evidence of spirit power, controlling mortals of earth, giving counsel, and comforting them when in distress.

The goodness of heart and simplicity of manner which distinguished the ancestor, his daughter and granddaughter still retain. Having been children of sorrow, they feel for all who are such, and their charity is at once bestowed upon them as a tribute of gratitude to the Guiding Hand that so mysteriously led them to competence.

Sense and Spiritualism.

The Truth Seeker (New York) for June 16th contains a lengthy essay by "McARTHUR," in which the writer states in advance that he does not propose to attempt any labored defense of the Spiritual Philosophy, but to give his views as based on his earnest study of the subject from a business man's standpoint—an inquiry in which he brought to bear every resource he was capable of, and which ended in his being compelled to accept the spiritual teachings. The following generous extracts will serve to show the outspoken character of this article, which is throughout to the point, and full of interest:

I claim that it is hardly necessary to argue as to the existence of mediums. Physiology teaches the existence of *sensitives*, and any one who has witnessed a mesmeric entertainment knows how fully the subject is under control of the operator.

So to properly appreciate the operation of the psychological law through and by which the medium is controlled, it is fair to presume that one must understand somewhat the status of the next world, if there be one. Here evolution, twin sister to Spiritualism, steps in and gives us an insight.

As we have come from the lower, so we ascend to the higher. All nature's laws, as far as we know them, are fixed, unchanging. Our friends, when they leave us, simply advance one round on the ladder of progress. They have become neither gods nor angels, but remain women and men, with the same likes, dislikes and prejudices that they had when here. A murderer may have died even in the arms of Jesus himself, but he is still a murderer in heart, and will remain so till he has evoluted out of that condition.

This is the simon-pure teaching of evolution, and I doubt if any scientist can successfully dispute it.

Now if this be a fact—and it looks reasonable to me—then this great psychological law has opened a way, free alike to saint and sinner, and the great cry about the immorality of mediums is "a tempest in a teapot"; for, he being operated upon by unseen forces, any act of the poor sensitive should be viewed with charity.

I do not pretend for one moment to defend immorality, whether in a medium or any other person. That there are moral and immoral mediums, none can deny; but I claim that, as far as my experience goes with that class, the latter are in a very small minority.

Morality and mediumship are no more synonymous than morality and religion, than morality and Infidelity. Most Infidels are moral; none are religious; and the few immoral ones do not detract from the morality of the many.

In viewing these matters, I prefer the optimistic side. With our present surroundings, we are just as good as we can be; and if one man be better than his neighbor, it is due to his opportunities, and to them alone. So, if my proposition be true, we must, as a certain philosopher held, commence the education of a child "a hundred years before its birth"; then we will have more morality.

There is another and very important fact in connection with mediums. Of the many thousands, public and private, no two seem to be developed alike. So if it be "thaumaturgy," as some intimate, then Spiritualism most certainly has demonstrated that fully twenty-five per cent. of humanity are unconscious prestidigitators.

But various people have widely different experiences with any given medium, and under circumstances which seemingly tend to the suspicion of fraud. I am now speaking of genuine mediums.

Well, what of it? Are our experiences here always the same? I opine not.

A few years ago, in the Crawford House, Boston, I was attracted to a group of gentlemen gathered around an old soldier, who was giving his experience in the battle of Fair Oaks. I followed his recital with great interest, as I was a participant in the same fight. Finally he reached a point in his recital where he touched on the fact that a handful of our men, at a critical juncture, seized on a small log house, and from that vantage-ground so distressed the enemy that they retired, and thus the battle on that part of the field was gained. After he was through, one of his listeners announced that he also had been present at the same battle, and while he admitted that some of the points were correct, yet he held that in the main they were wrong. The argument lasted over an hour. Each was certain of the correctness of his account. Yet I know both were wrong; at least I think I do, for the simple reason that I was the officer in command of the men referred to.

Now let us suppose that mediumship be true, and that these two gentlemen and myself were in turn communicating through a medium, and on the above subject. These gentlemen would each insist on the correctness of his statement—and here I wish to say that I believe each one honestly thought himself correct—and I would give an altogether different version. What would be the position of the medium? How about her character for truth?

Of the teachings of Spiritualism no true Spiritualist need be ashamed. There is nothing in the Philosophy but of the most ennobling nature. There is no savior. Each works and builds for himself. And I will add, it is the only system that grants, nay, insists on woman's occupying that position which nature intended her to fill.

I had the pleasure of many sittings with John Pierpont, who has "passed over" many years. Most Bostonians know him by reputation—a sturdy truth-seeker; an honest man.

We conversed on many philosophical subjects, and I gained much valuable information from him in the two years I was thus privileged. When the time for my departure arrived, I naturally felt grateful for all his kindness, and so expressed myself, asking, at the same time, what I could do to prove that I was grateful. "My son, live up to your highest aspirations," was the answer. This is the embodiment of the Spiritual Philosophy.

But many are so constituted that a philosophy will not commend itself to them. They accept evolution because they have been laughed out of their old theological views. For these there are the various phenomena. Now, I do not mean to claim that all these manifestations are genuine. There are frauds, undoubtedly. All Spiritualists admit it. Just so long as the almighty dollar is more highly valued than truth, just so long fraud will exist. But it should be remembered that most of the frauds are exposed by Spiritualists.

And even if only one manifestation in a million be true, science should investigate that one and demonstrate it to the public. But science says Spiritualism is a humbug. Let us see.

Every one knows that Sir Isaac Newton was made a scientific saint, not only for the discovery, but for the demonstration, of the law of gravitation. That law is too well known to be discussed here. But come with me into yonder séance-room. We find a plain deal-table, and neither springs, cords nor confederates. The investigators sit around it at a distance of, say, six feet, and, without any physical con-

tact, it moves, and by its actions answers mental questions and delivers communications from those who have crossed the mysterious river.

Will science investigate this uprooter of the Newtonian theory? No. The big-wigs are as much wedded to Newton as a Catholic to his patron saint.

Again. The law of acoustics is equally as well known as that of gravitation. Listen. That same inanimate deal-table gives forth sounds sharp and clear. There is no physical contact.

By the regulation of the sounds answers are given to mental questions, thus showing not only a power, but also an intelligence.

Will science investigate this and add to its knowledge of acoustics? No; for experience has taught science that those who investigate become convinced, and the more scientific the investigator, the surer he is of becoming convinced.

Not many years ago Spiritualism was making great headway among the upper classes in England. The London *Times* came out in a "leader" denouncing it, and finished by saying it was a shame and disgrace that, with a learned society in their midst, composed of the most brilliant minds in the country, such a humbug should be allowed to take so strong a hold on the people, and called on the learned professors to "explode the fraud."

In consequence, this society appointed a committee with full power to investigate and report. On this the *Times* became jubilant, and assured its readers that the humbug would be exposed within thirty days.

But the thirty days passed, as also did several other thirty days. The professors had become interested, and when they did make their report announcing the phenomena to be *facts*, and all that Spiritualists claimed for them, the *Times* merely said, "Three more fools!" Yes! three more fools.

Wallace, the peer of Darwin.

Varley, the king of electricians.

Crookes, second to no chemist in the world.

Here, in America, we have a sample of the same class of work in the action of the Seybert Commission.

No one can reasonably doubt the existence of the phenomena. Each one is fully entitled to determine their worth. As you justly remark, Brother Macdonald, "Spiritualism should not be made a religion. If true, it must be in conformity with the laws of nature, and as such must come in the domain of experimental and demonstrable science."

This is simon pure Spiritualism. But if science will not investigate, what then?

I claim, and, if necessary, think I can prove, that the phenomena have been known to all nations as far back as we have any record. None know the truth of this better than the higher ecclesiastics of the Catholic Church, and I here boldly say that the majority of her so-called holy men and women were merely mediums.

Take St. Theresa, for instance. She was canonized because angels, unseen, of course, were in the habit of levitating her, and the stigmata would appear on her arm, taking the shape of a cross.

Now, not many years ago, the medium Home, while holding a séance in the upper part of a private house, was lifted and carried out through one window, and back into the room through another window. This is attested by some of the highest nobility in England. Moreover, at the house of Alvin Adams, at that time President of the Adams Express Company, a piano was elevated and carried through his parlor. I merely mention these instances, out of many hundreds, as they are, to some extent, public property.

As far as the stigmata are concerned, Charles H. Foster, the well-known American medium, seldom, if ever, gave a sitting in which the stigmata did not appear on his arm, either in the form of the name of his unknown sitter, or of one of his departed friends.

Theresa is a saint while Home and Foster are accounted humbugs! One might go on for an eternity reciting instances, but what would it avail? My experience could be of no possible use to another, only just so far as it corroborated his experience.

But, Brother Macdonald, you advocate a scientific inquiry. *Cui bono?* These investigations seldom, if ever, "pan out." I could recite many. Let me give another at the risk of tiring you.

A little over a year ago a society was formed in England for this purpose. A medium was summoned, and a number of sittings were held. The sitters made their own conditions and the phenomena took place. They were dumfounded. It would not do to admit the fact, as any ordinary fellow could attest to an "effect," but they were searching for the "cause." So, one who had read the current report on the knee joints of the Fox girls, bethought him of a still more novel idea. "These phenomena are caused," said he, "by the circulation of the blood in the medium's arm," and on the medium declining to be bled, he was denounced as a fraud, and all Spiritualists as cranks.

And so wags the world.

The Spiritual Philosophy agrees with the editor of *The Truth Seeker* that all its claims should be carefully, closely and scientifically investigated. If true, it has nothing to fear. If false, I for one want to know it, and want that knowledge as soon as possible.

But how are you to investigate? Are you going to say, as many do, "If my dead friend wishes to tell me anything, he knows where I am and he can give it to me personally"? If so, brother Infidels, do n't start in. Remember there is nothing supernatural about this philosophy. If true now, it has always been true. It is as old as the hills, and as easily demonstrable. Only go about it right. There are no ghosts in it, either holy or otherwise; only those who have gone before. And, believe me, if you give them a chance they will be too glad to come to you.

If you want to send a telegram, you go to the telegraph office. Then go to the spiritual telegraph office. Keep your eyes and ears open, and, mark me, you will receive evidences. Commence, as I did, at the lower rung of the ladder; for I had thirty-six sittings in my own house, with a private medium, before I fully accepted even the raps and table-tilting.

Avoid the higher phases, such as materialization, till you have seen and heard enough to satisfy you that such a thing as materialization is possible. Go on slowly, carefully, and I will guarantee success. I never knew it to fail.

Written for the Banner of Light.

FAITH IN GOD.

BY HENRY C. CALL.

If I were told that I should pass from earth
To-night, to join the throng of loved ones gone
Before; if through the windows of my soul
Should flash a gleam from the eternal Sun,
And all within should shine resplendently
With new-born glory; while the angels bright
And fair, with music sweet my raptured heart
Should fill, it would not add one feather's weight
To the calm faith I have in thee, oh! God.

When lone I sit, and at sweet intervals
My spirit wanders in the dreamland dim,
There comes upon my inner sense a calm,
A sweet and all-pervading restfulness;
And this, to me, eternal Father, is
Thine own approving voice—as speak the stars
In an unceasing chorus, telling man
The wondrous story of Creation's dawn.

Father all glorious! Being's Central Sun!
Thou of immeasurable space—to thee
My yearning spirit fain would mount and bask
In thy transcendent brilliancy and power;
Thou fill'st my heart with aspirations high,
And biddest this immortal soul of mine
Put on the garments of eternal day.
Nor faint nor falter till the goal is won!

North Adams, Mass.

SHE GOT THE PASS.—"Look here," said a stern-visaged lady, as she marched into the office of one of our railroad magnates, "I want a pass to Portland and back. Be sharp, and give it to me." "I don't know, madam," meekly replied the railroad man, "what claim you have upon the company that entitles you to a free pass." "Claim!" said the lady. "Claim! Claim, is it, you're after? Did not your railroad break my leg at Red Bluff? If you don't believe it, I'll show you the break."—*S. F. Post.*

Banner Correspondence.

Pennsylvania.

ERIE.—Irvin Camp writes: "One hour preceding my sitting with Mr. Watkins at Cassadaga, I had a sitting with Miss Jennie B. Hagan, at which I heard from my mother, from whom I was parted nearly seventy years ago, from my cousin George, who died quite suddenly while we were classmates at Geneva, now Hobart College, N. Y., nearly fifty eight years ago, and from one still younger, a niece of my then step-mother, living near the college, and whose home was largely and pleasantly a kind of a second home of my own during my whole collegiate course. The names of these parties were not given me, but I felt quite sure of their identities from her descriptions and incidents referred to in our joint lives, the recalling of which, dating so far back in my life's years, and so unthought of and unexpectedly brought to mind, made my séance with Miss Hagan one of the most strange and pleasing incidents of my life.

From her room I went, at the appointed hour, to the Watkins Cottage, at the door of which he met me with the startling announcement, 'Willie, your son, has been here, and told me to tell papa that he is coming to write for him to day, and tell him when he writes his call for him to put nothing on it but his name.' I then repaired alone to the séance-room, selected two new slates, washed them clean, wiped them dry, and placed them underneath my left elbow as I sat down at the side of a small, two-leaved table, to write on the small slips of pad paper the five calls I had determined to make for loved ones gone on before me to their spirit homes. Three of these calls were to the unexpected visitants of Miss Hagan's séance, viz., my mother, my cousin George and the niece of my step-mother, to each of whom I wrote these words: 'Were you with me this A. M., at my sitting with Miss Jennie?' The other two were to my daughter and to 'Willie,' as per his order.

I then called Mr. Watkins into the room, and resumed my seat, with the double slates under my left elbow. When Watkins entered the room he stopped midway between the table and the door and said: 'Colonel, I shall not come nearer to you than I now am unless my duty calls for it, as an estopple to the vulgar and false charge that I *somehow* get the seeing and reading of those little pellets,' which were then laying on the table before me. I was directed by Watkins to touch in due order the pellets with the tip of my pencil, and when so directed, I picked up each of the first three pellets and placed the same immediately inside the clinched palm of my left hand, and held each one there till it was most satisfactorily answered by a hearty and glad 'Yes,' with other words given orally, automatically written and by personation, which rendered my prior assurance doubly sure—the name given being in each case the one written on the pellet then being held in my clinched hand, and the added words were characteristic of the respondent spirit.

Then followed in the usual way so well described by A. B. Richmond a double-slate communication from my daughter, with her final affection manifest in every line, and referring to conditions at my home and to our long conference scarcely an hour previous at Miss Jennie's room; all of which could only have been known and was described by one personally cognizant of the facts and a participant, as a still living soul; in the feelings those incidents would naturally evoke from a loving daughter's heart. Then there remained but one pellet on the table—that of my son Willie, who died thirty nine years ago. I then laid my daughter's slate on the upper side of the other slate, with a bit of slate pencil between, both slates having been, up to this time, either under my left elbow or in my two hands. The first event was a clattering *order* received by Watkins to take away the top slate. This order I obeyed, resuming my hold of the side of the single clean slate. I was next told to throw away the pencil, which I did. It was then written, 'Give papa the slate.' Watkins instantly relinquished it to me, and said, 'I don't know what Willie would be at.'

I was next told to hold the slate under a leaf of the table, and proceeding to do so had about one half of it under, when I was startled by a sudden spasmodic movement and utterance of the medium, 'Take it away!' I obeyed the order under the impulse of the moment with a celerity my hand had never before exhibited during an active life of seventy five years. When my eyes rested on the upper surface of that slate I read the following message:

MY DEAR FATHER: I *know* that you believe I *come* back again, if mother does *not*. Now, father, whenever *you doubt* that we live, remember I wrote this quick as a *flash*. WILLIE.

Below the above was a P. S. message from my mother.

At the end of the sitting I asked Watkins if he had ever before had such a manifestation of spirit-power (the rapidity of the writing being referred to) in the exercise of his wonderful mediumship; he answered that he never had, and appeared as much surprised thereat as I had been myself."

Iowa.

CLINTON.—Reporting the proceedings of the Mount Pleasant Park Camp Meeting, A. B. S. writes: "Tuesday, July 31st, a conference was held in the forenoon, and Mattie Hull gave us a lecture which was admired by all. At 4 o'clock Prof. A. B. Severance organized a class for physical and mental culture and general deportment, including terpischorian. This class is to meet three times a week. Wednesday, Aug. 1st, conference in the forenoon, with Warren Chase in a lecture in the afternoon. Thursday, 2d, conference. Lecture by Moses Hull in the afternoon, in which he shewed what the Bible and Christianity had done for women.

In the way of amusements, Tuesday night a public dance for the people of Clinton with some of the young people of the camp. Wednesday night, a dance for the campers, in which all took part.

The intention of the management of this camp seems to be to make it educational in every respect, and the prospect is that Prof. Loveland will teach a class in the philosophy of mediumship, so as to enjoy its uses and avoid its abuses. All subjects are discussed in conference and in lectures, and so far perfect harmony has prevailed.

Saturday, Aug. 4th, Mattie E. Hull gave a very fine lecture. As Dr. Juliet H. Severance was expected on the seven o'clock evening train, and the campers desired to give her a reception, the President invited all to meet at the grand stand at half past seven. When Mrs. S. arrived she was taken to the stand by telling her that Moses Hull was to speak, which was true, but his time was not until eight o'clock, so that when the President stepped forward to make a speech of welcome she was taken completely by surprise, and so overcome with emotion it was with difficulty she could reply. A beautiful bouquet was presented to her in a neat little speech by Moses Hull. Fine music was rendered by the choir, assisted by Kreyer's orchestra, making it a very interesting occasion.

Moses Hull was then introduced and gave, by request, a non-partisan lecture on 'Free Trade.' It was listened to very attentively by a large audience, and judging by the applause, must have been well received.

Dr. Lyon has arrived in camp, and is, I believe, one of the first lecturers on the spiritual rostrum.

Sunday, August 5th, was a beautiful day, and a large number of people began to arrive early and continued to come through the day, giving us grand audiences at the meetings.

At nine o'clock in the morning, all met at the Hall to form a Lyceum; great interest was taken in it, especially by the children.

Half-past ten o'clock Warren Chase gave us one of his solid, argumentative lectures. At one o'clock a mediums' meeting, in which several took part. This meeting was held in the Hall, and an admission of ten cents charged, the receipts to be given to the mediums. It was a great success; many strangers and skeptics received good tests.

At three o'clock Moses Hull gave us a good lecture on 'Science *versus* Christianity.' A large audience listened to him with marked attention.

In the evening, Dr. Juliet H. Severance gave a lecture on 'Practical Spiritualism,' in which she laid out a large field of work for the Spiritualists.

Dr. Monson runs the eating house to the satisfaction of all. He has a large patronage.

Our sweet singers, Mrs. Frankie Cole and Mrs. Hulser, give universal satisfaction to all.

Prof. Kreyer and his family of boys furnish the music for the dancing, and on other occasions. They are favorites in the camp, having been here many seasons."

New York.

BYRON.—A correspondent writes: "On the 2d of August there passed from this place to the higher life, Mrs. Dr. Lucina M. Tuttle, who for about forty years has been actively and very successfully employed as a clairvoyant physician. Her first knowledge of the possession of spiritual gifts was upon being mesmerized in 1846 for the purpose of rendering painless the removal of a tumor from her shoulder. She had been mesmerized only a few times, when she proved to be an excellent clairvoyant, examining and prescribing for neighbors and friends, thus very soon unexpectedly becoming quite famous in that direction, so much so that after a few months nearly all her time was in demand to meet the calls of the diseased upon her. While thus in the clairvoyant state she gave what was probably the first authentic communications of modern times from individual inhabitants of the spirit world in the summer of 1847, previous to the publications of A. J. Davis or the manifestations through the agency of the Fox sisters. Her clairvoyant medical practice continued almost uninterruptedly for nearly forty years, during which she examined and prescribed for tens of thousands of patients. She possessed a warm hearted sympathy, benevolent disposition, kind, efficient and helpful in sickness to such an extent that she was in demand by a large circle of loving friends, and was a welcome guest in all departments of society. She held a diploma from the Eclectic Association of Physicians. Her funeral service was conducted Sunday, August 5th, by Lyman C. Howe."

Massachusetts.

ONSET.—E. B. Fairchild writes August 6th: "Last Tuesday evening, Mrs. Jennie K. D. Conant, the well-known psychometric reader and test medium, celebrated the fifth anniversary of her work in the field, under the direction of her spiritual guides. A large number of her friends gathered in the pavilion to greet her, and were rewarded by a remarkable demonstration of spirit presence and power. Mrs. Conant opened the meeting by an invocation and short address under spirit-control. She then devoted an hour or more to the psychometric reading of some thirty articles placed upon the table before her entrance into the hall. All to whom she gave readings seemed to be satisfied of their correctness, and two or three created quite a sensation. One of the articles was a small stone wrapped in paper; from this circumstances were very minutely described, and the statement made that the present owner received it many years ago from a young lady friend, a school teacher, now in spirit life, name and description being given—all of which was pronounced correct by the owner. Another reading was from an article presented by a young lady only recently arrived from Europe, giving correctly facts in her experience known only to herself and the family who were with her.

Mrs. Conant has now gone to Lake Pleasant, and I do not hesitate to commend her in discussion to any investigator who may be influenced by my statement."

Oregon.

PORTLAND.—C. A. Reed, Esq., writes, under a date in advance of Mr. W. J. Colville's arrival: "All the good people of Portland are now awaited his coming. And we have no doubt that on his advent he fully met the expectations of the First Society of Spiritualists, by whom he was engaged.

Portland continues our core spiritual with its subjects, has a population of some twenty thousand people. I should think some of the best mediums from the East might venture this way with comfort and safety. Spiritualism is growing in popularity very fast, and as it never takes a backward step but holds all it gathers, may not 'the great time coming' be here directly?"

LOG CABINS were the most prominent feature of the Presidential Campaign of 1840. At the opening of the campaign, the opposition sneeringly proclaimed "Tippecanoe" Harrison a low fellow, "born in a log cabin." His friends at once made the Log Cabin the emblem of the most enthusiastic of campaigns. Warner's Log Cabin Remedies and "Tippecanoe" stomach tonic received enthusiastically received by the American people to-day, because they are the remedies of the common people—simple but effective.

Passed to Spirit-Life.

From her home in Marlborough, N. H., Aug. 4th, Mrs. Esther B. Sturtevant, aged 17 years, 2 months and 26 days.

She had spoken of the 7 May, [illegible] and had made [illegible] good works. She passed from earth quietly and peacefully with heart disease which about [illegible] active part [illegible] years.

She has been an instrument for the spirits to work for about thirty-five years, and was [illegible] and honest medium, doing much good in her day and generation. We know that the spirits of Mary and Esther, who have always been ready with other good things at work for humanity.

She leaves two sons, Hobart, W. Lincoln, who are the daughters, Mrs. Belle Pratt, who we have assurance that she has not gone far away, and we will cover the loved ones with a most [illegible].

Many friends gathered, with [illegible] at the funeral, which was attended by the writer.

EDGAR W. EMERY.

From Belmont, Mass., Mrs. Mary A., widow of Bernard Morse, aged 81 years, 7 months and [illegible] days.

For six-seven years Mrs. Morse has been a resident of Belmont, and lived on the Common road. She is the mother of eight children, six of whom are living, one of whom is a believer in Spiritualism. Five of her sons were in the service, and received an honorable discharge. Mrs. Morse has been a Spiritualist for thirty-three years. Her evening party, full and affectionate disposition, and love for her aged fellow-inmates, as well as her care for and love for them, and to the higher life, as she nears it, seem to that angels will love to read. The funeral services, held in her late residence, were conducted by Mrs. M. J. Wentworth, at the home of her son, W. Morse, who lives on the homestead. COM.

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

The Indiana Association

Of Spiritualists meets at 10 A. M. Sept. 12th in Westcott's Hall, Anderson, Ind.

All will be made welcome, and an excellent treat is in store for those who attend.

We do hope all Indiana Spiritualists will be there.

GEO. W. HUNTER, *Secy.*, *Indianapolis, Ind.*

DR. BECK, *Delphi, Ind.*

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Miscellaneous.

SPECIAL NOTICES.

☞ In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

☞ We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

☞ When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

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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.*

Vol. LXIII

Of THE BANNER is gradually drawing to its conclusion. We trust that those of our patrons whose subscriptions expire with that volume will do us the favor of renewing; and speak thus early as a hint to awaken reflection.

We shall begin Vol. LXIV with several new attractions and improvements, of which due mention will be made hereafter.

Lecture by W. J. Colville.

We shall print next week a thoughtful and practical discourse wherein the guides of W. J. Colville give their views on the following questions: "WHY ARE THERE CONTRADICTORY TEACHINGS THROUGH MEDIUMS?" "WHAT IS THE TRUE STANDARD OF AUTHORITY?"

The Other Side.

A sermon was preached in Grace Church, Elmira, N. Y., not long ago, by the pastor, Rev. Mr. Herrlich, which was fully reported in the New York *Telegram*, and in its prefatory remarks pronounced "remarkable." Its theme was The Other Side of Life, meaning the invisible. After making the statement that we live in an age of progress and investigation, the drift of many writers being in a psychological and preternatural direction, the speaker said they had set many people to thinking that there is a vast realm of mental, spiritual and psychological powers and possibilities lying yet unknown and unexplored, but within whose boundary lines advanced thinkers had now entered.—Humanity, said he, is ever asking the question: "Have we heard from the Other Side, and what is the proof of it?" What is to be our condition there, and how do we know it? The Old Testament scriptures all through tell us of the nearness of the spiritual to the material realm; that they do not lie leagues apart, but border upon one another. Does this contact continue in the present day? The preacher unhesitatingly answers: Yes, if it ever did; and he appeals to his hearers not to be deterred in examining or investigating this subject as a great Bible fact and a sweet and holy consolation.

Because we do not see a thing is no proof of its non-existence. Because we do not hear a thing is no proof that it may not be heard. Because we do not feel a thing is no proof that it may not be felt. Because we do not understand a thing is no proof that it is beyond the grasp and comprehension of others more spirually refined or more strangely gifted. But these strange and unusual things are said by some to be against the laws of nature. Who, then, assumes to determine what the laws of nature do or do not permit? Does any individual presume to know it all? Or has God revealed to any cold, ungifted materialist the whole range of mental and spiritual powers and possibilities? What mean those occasional instincts, intuitions and flashes of wonderful capabilities, unless to show that the soul and spirit now are only in their budding infancy? There may be sounds, sights, existences all around us, which, for want of power to see or hear or feel, may go unseen and undiscovered by our ordinary senses. The mere fact that conditions are such that we do not see or feel a thing does not militate against its reality or existence. A change in atmospheric conditions enables us to see what was totally obscured from our sight an hour before. So all through the material world, invisibility does not prove non-existence.

We may lay it down, said the preacher, as a fixed fact, that in moral, spiritual and intellectual things, that which has taken place in the past is possible in the present and future. All through the Scriptures we read of angels and ministering spirits. We cannot see the human spirit, with its powers of love and hate, of thought and sympathy, only as it plays upon the face and features; but who ever doubted its existence or separate identity from the human body? The mind now reigns in the material body; it controls matter by will-power, and is conscious in itself of its separateness from and superiority to inanimate matter. The human being sees intuitively beyond sense, and recognizes the unknown which the seen and known predicts and indicates, and so he lives in the enjoyment of what he expects as well as what he possesses. If we did not have the faculty to perceive truths and facts beyond the sphere of our senses, we should be little better off than the brutes that perish. The simple fact that man reasons and infers beyond material things is itself proof positive that his mind is not material, nor a merely material product. By process of reasoning we get a glimpse of all the reconciling possibilities which we so much need to explain to us our present mysterious and often incongruous existence, the apparent inequalities, the inconsistencies with divine love, wisdom and justice.

What we do not know now, we may know hereafter. Facts present are intimations of facts in the future. Reason and intelligence predict what the love and wisdom and justice of God must work out for us in a realm beyond this. Existence must run on a line of the higher analogies of life; and every just expectation, fairly founded on present experience, is in the nature of a true prophecy, because in harmony with those laws by which all things are wisely ordered. Everything demonstrates that the soul possesses powers and endowments which the senses could not confer on us. Our senses are constituted for this world, and we are to enjoy it; but our undeveloped spirits are constituted for a still higher realm of existence and achievement; and if our very natures are not false in themselves, we must in all fairness realize those promises and expectations which God has placed within us—just as instinct and intuition were not placed by the Creator in birds, animals, and insects to mislead, but to direct and guide them. God would not deceive; therefore there must exist the things predicted. Reason and aspiration both prophesy the future, and the prophecy must be a true one. We now see through a glass darkly.

If so much has been newly discovered and made known in the material realm, is it not even more true of the intellectual and spiritual? asked the speaker. Who does not at times feel the pressure of narrowness and limitation? Who does not feel that he is now not all he could be? Who does not feel powers and possibilities struggling for growth and expansion? This higher knowledge is bestowed just as the race or individual is prepared to receive it. The world has been advancing upward through its various grades and stages, and God has dealt with humanity just as a wise schoolmaster deals with his scholars. He has promoted it according to its fitness and attainments; and now, in this age, the best scholars are being advanced to the highest grade—the last class, the preternatural and spiritual.

We shall again revert to this admirable discourse, as it is replete with points that show this talented gentleman to be—although he may not himself apprehend the fact—in direct "contact with the spiritual realm."

An Editor's Work.

Very few persons outside the ranks of the press brotherhood have any practical conception of the real work devolving upon the occupant of an editorial chair. *The Kansan* of recent date crystallizes this matter so clearly that we feel to give its succinct summary a place in our columns:

"Some persons seem to think that editing a paper consists merely of writing articles for publication therein, while in fact the mere writing has nothing to do with it. Editing a paper consists of carefully considering what is written, eliminating therefrom all that is pointless, useless and unfit for publication, and making more prominent such matters of interest as are improperly and imperfectly stated. One paper may be filled with 'original' matter and another with 'clippings,' and the latter be much the best edited paper. If any editor finds that another has placed in type well-expressed thoughts and sound opinions upon any of the questions of the hour, there is no harm nor inability, but rather the reverse, shown by the man who 'clips' it with proper credit."

The Black Race.

Mr. C. R. Beal, of Everett, Mass., has published a statement in which he says it is generally conceded that the black race cannot live and prosper in the New Northwest, which is erroneous, he avers, because it is based on a false hypothesis. Some of the most prosperous and wealthy colored men in the nation are found in Dakota and Minnesota. Charles W. Mason's aggregate wealth in Dakota and Minnesota is estimated at $75,000. He can name a score of colored men in the Northwest worth from $20,000 to $100,000. J. P. Montgomery, of Fargo, Dak., is one of the most successful farmers in Cass County. Mr. Beal further says: "We have selected a site for our colored settlement near Elrod, Clark County, Dak., on the line of the Chicago and Northwestern Railroad."

☞ Mr. and Mrs. W. S. Rowley of Cleveland, O., who made us a flying visit last week on their way to Onset Bay, have been taking quite an extensive trip from Cleveland to Niagara Falls, Toronto, Canada, through the Thousand Islands and the rapids of the St. Lawrence to the city of Montreal, Canada, from thence *via* the White Mountains to Portland, Me., and Old Orchard Beach. They spent a few days in Boston, seeing the sights at the "Hub," and are now, we understand, at Lake Pleasant. Mr. Rowley did not expect to do any work at Onset as a "telegraphic" medium, but he was besieged on all sides to such an extent that he finally decided to have his instrument in operation during his stay there.

☞ Hon. Richard S. Spofford has passed to spirit-life. He was a genial as well as a very intellectual man, and, like his wife, Mrs. Harriet Prescott Spofford, a writer of note, though in a different field. He had been ailing for a long time. At heart he was a Spiritualist. Whenever we met him of late years his first inquiry was in regard to the progress of Spiritualism, saying that many of his warmest friends were Spiritualists, and that he took a great interest in the subject: "I am fully satisfied," said he, "that there is something in it, and I wish I knew more about it."

☞ The long continued matter of opening the Sioux reservation, under the terms of the "land in severalty" law, was virtually settled at Standing Rock, Dak., on Tuesday, Aug. 7th, when Chief John Grass informed the commissioners that the Indians would sign neither paper, and that they would now return to their farms, regardless of what the commissioners might say. The Indians applauded the declaration, and the conference adjourned. The Sioux prefer to retain their tribal relation.

Occult Telegraphy.

Mr. W. S. Rowley, occult telegrapher, while at Onset related his experience in regard to the gift of telegraphing from the spirit-world, at the auditorium; it was quite an interesting recital. He said the spirits were questioned upon various topics, when the raps first came on his shirt collar and cuffs. Mr. Wade, who is connected with the Western Union Telegraph Company, also others, investigated the manifestations, and became satisfied that there was an intelligence from some invisible source acting upon the instrument which was entirely different from what is obtained on the regular telegraphic instruments in public use.

It was gathered from Mr. Rowley's remarks that Spirit Dr. Wells, a physician while on the earth-sphere, desired to diagnose and prescribe for the sick as a specialty. As far as his expressed views were understood, Mr. Rowley stated that the esoteric intelligence obtained is neither more nor less than what the spirit of Dr. Wells had gained in earth and spirit spheres. The results obtained in this manner are the same as those of the spirit controlling the organism of a medium. The novelty is that the information comes in the form of telegraphic raps, or ticks, without the presence of a visible operator.

"Spirit Photographs"—Once More.

We have heretofore, in the interest of honest mediumship, warned the public against persons claiming to be spirit photograph artists. We have made enemies in consequence among professed Spiritualists. Having investigated the subject, from Mumler's time to the present, we have become familiar with the *modus operandi* of how these pictures are made, and once again say that many such photographs are counterfeits. Therefore we feel it our duty, in the responsible position we occupy, to caution the public in this matter.

☞ The *Investigator*, (Boston) of Aug. 1st, 1888—which says it is "an old and circumspect paper"—contains on its fifth page a communication with the heading, "A Half Materialist." Now what sort of a thing is a half Materialist? (the word being used as a personal pronoun.) The writer (anonymous) who claims to be "A Whole One," says: "There was a time when man did not exist." If *matter "always existed,"* as he claims, how does he know that *man* did not always exist as well? And then, after setting up his man of straw, he fires away by saying, "*therefore*, mind is a product of matter," etc., etc. We can't understand such reasoning. Perhaps our good friend, the editor, will aid us in this respect, as we are after the truth.

☞ We still live in an anti-Christian age, more or less, as the late death by hanging of culprit Maxwell at St. Louis fully demonstrates. There he hung choking for fully fifteen or twenty minutes before life became extinct, or, rather, ere his spirit was forced out of his body into the eternal world. What a horrid spectacle it must have been to the spectators to see a man thus dangling and squirming at the end of a rope while a stream of blood poured down the right breast from his nose! He passed on denying that he was a murderer, and will return in spirit with vengeance in his soul—a devil!—to get square on a community that sent him prematurely to the spirit-world.

☞ It is well to remember that the cause of Spiritualism is not to be judged by the character of those who profess to believe in it, says *The Better Way*, but by the truths which it demonstrates and emphasizes to the comprehension of humanity; by the light it reflects in the dark places of the world; by the millions of souls it has raised from despair and triumphantly introduced into the vestibule of a better life and a holier love; by the soul progress of its adherents and their earnest work to make themselves and their associates better men and better women.

☞ A very pious deacon of a church in Bristol, Ct., recently chopped off his wife's head with an axe and then nearly severed his own head from his body with a razor. If he had been a Spiritualist instead of a church deacon, the press of the country would have set up an awful howl. Is it not about time that the ruffianism of the daily sensational press against us and our cause took a different turn?

☞ The Spiritualists of the United States are having a grand time at their Camps in various localities, as THE BANNER reports fully show. Grand thoughts are expressed, great truths recorded, and thus the good work goes bravely on.

☞ We had the pleasure of meeting and greeting our friend, Judge Nelson Cross, at our office on Tuesday last. He informed us that he was on his way to Lake Winnepesaugee for rest and recuperation.

☞ Mrs. Effie Moss returned to New York from Onset on the 9th inst., and on Sunday evening last resumed public séances at her apartments, 265 West Thirty-eighth street, when, as we learn, she was cordially welcomed by her friends. She gives séances on Sunday, Tuesday and Thursday evenings, and Friday afternoons. Mrs. Moss made many friends while at Onset among those who were so fortunate as to be present at her séances.

☞ At Oakland, Cal., the meetings of the Spiritualist Association in Fraternity Hall are largely attended. Mrs. Ada Foye gave tests there for the last time prior to coming East, Sunday, July 29th, and last Sunday Mrs. Crossett, of San Jose, was to lecture, and Mrs. Miller and Mme. De Roth give exercises of their spiritual gifts. The late Camp-Meeting at Oakland has awakened a widespread interest in Spiritualism in Oakland.

A GREAT SUCCESS.—Under this heading *The Daily (N. Y.) Graphic* for Thursday, July 19th, says: "The Wendell Phillips Memorial Industrial School connected with Belvidere Seminary, New Jersey, is proving a success. A new department of stenography, typewriting, book-keeping and penmanship has recently been added to it, and is now daily educating pupils of both sexes for a practical business life."

☞ A new weekly publication, entitled "*The Tattler*," to be edited by Mr. W. Eglinton, is announced to appear in London every Wednesday. It is to be "an illustrated journal of gossip, society, humor, fact, sport, fashion, fiction and the drama," and to "always contain something of interest to Spiritualists."

☞ Dr. J. D. MacLennan, of San Francisco, whose fame as an excellent magnetic healer is not wholly confined to the Pacific coast, and who has recently returned from a long and successful professional trip, can now be found at his residence, 1416 Octavia street, in that city.

☞ We are informed that several of the remarkable paintings, independent writings, etc., obtained at Onset Bay, will soon be brought out by pictorial reproduction in *The Soul.*

☞ Read the call (eighth page) for the Second Annual Convention of Spiritualists, at New Era, Clackamas County, Ore.

At the Antipodes.

"The Glacial Period in Australia" was the subject of a lecture before the Melbourne Lyceum at its last June meeting. *The Harbinger* gives us to understand that the Lyceum is progressing favorably.

Mr. C. H. Bamford gave the first of his second course of lectures at Melbourne, June 10th; his subject was "The Spirit World: Its Location, Conditions, Inhabitants, etc." Mr. W. H. Terry presided. June 17th he lectured upon "How to Investigate Spiritualism and Develop Mediumship." Mr. Bamford's last lecture was upon "The Good Time Coming." Of some of the features of that time he said, as reported in the *Harbinger of Light:*

"The theatre will play an important part in the inauguration of the good time coming. It is educative as it is, but whilst it is worked on a pecuniary basis, its usefulness is limited. There should and would be national theatres, which, combining amusement with instruction, would be powerful educational institutions. Shakspeare will be understood more generally by-and-bye; it takes a Spiritualist to understand him now.

Music will play a great part in the good time coming. All the music of the great composers speaks to the soul; it is soul-stirring, and as man becomes more susceptible to spiritual influence, he will be more readily educated and refined by music.

Science will be one of the great regenerators of the world; the rapid intercourse and interchange between nations which already exist, and will be still further accelerated by science, has an influence tending to universal brotherhood and perfection. Science will enable us by-and-bye to control the weather and modify the climates."

A high-flavored bigotry has recently exhibited itself in what *The Harbinger* records of Mrs. Attenborrow, a Spiritualist, who having advertised in the Hawkes Bay paper that "Divine Service" would be conducted by her at the Athenæum on Sunday, a correspondent, signing himself "Consistency," takes exception to the use of the word "Divine," and another suggests that the law ought to step in and prevent such blasphemy, which, to his mind, "should be regarded as at least as great a crime as robbery."

The New South Wales Association of Spiritualists entering upon a new year will hopefully continue its work. During the one just closed a number of circles have been successfully conducted under its auspices.

The editor of the *Harbinger of Light* has been shown some spirit drawings and etchings obtained recently at a private circle in South Melbourne, in the following manner, viz: A small sheet of paper, after being carefully examined, is placed upon the table and covered with the investigator's hat; he then rests his hands upon it to keep it from being disturbed; the light is turned down, and the medium rapidly touches the crown of the hat with a lead pencil for about a minute. The light is then turned up, the hat removed, and a well executed drawing found on the paper. One of these represents the Scandinavian Prince, Eric, his galleys, a pine-covered coast (supposed to be America), an American Indian, coracles, etc. Another represents a Roman soldier, with his helmet and baton. On the same sheet is an etching of a very fine male head, which *The Harbinger* is informed was executed in less than a minute, ad fing. "Our informant under whose hat and hands the drawing was received, is thoroughly reliable; we have known him intimately for years."

Mrs. Richmond at Lake Cassadaga,

Is the subject of a lengthy article in the *Cleveland Plaindealer* of August 6th, from a correspondent at that popular camping-ground, who met her at a reception tendered by her to a select company, at which, under the influence of her spirit guides, she replied to questions propounded by her auditors. "There were," says the writer, "several scholarly gentlemen present, well versed in the philosophies of the schools and familiar with the different phases of modern scientific thought. The questions related to the profoundest themes of life and thought. The nature of the soul, its relations to matter and organized forms of life, the relation of individuality and immortality, were discussed in a manner that struck amazement to the hearts of the company."

Mrs. Richmond's personal appearance while thus engaged is described as of one who "stood erect, well poised, and with the dignity of a queen. Her face shone with an unusual light of intelligence, and one could almost imagine a stream of celestial fire descending upon her head."

Next came "Ouina," who gave a brief sketch of her life on earth, and delineated in verse the characteristics of various persons. Of what she accomplished, the correspondent of the *Plaindealer*—which, by the way, is to be commended for giving space to so just a notice of Mrs. Richmond's work—says:

"Poem after poem was given, some of them occupying fully five minutes in delivery; and yet in all these was not the slightest inaccuracy in delineation, nor the slightest jar or roughness in their rhythm. How a mortal woman could stand before a company of people and extemporize such poetry for an hour is a mystery. If, as claimed, it is given by an excarnated spirit, we shall be obliged to believe the words of Ouina, who said: 'Poetry is our natural language over here.' If it is not given by such a spirit we have people living to-day who are possessed of powers never before known in the history of the world; for although the Greek oracles were delivered in verse, it was without rhyme, being simply rhythmical, like the meter of Longfellow's 'Evangeline.'"

Reception to President Beals.

The *Wildwood Messenger*, Lake Pleasant, Mass., issued every Saturday by the New England Spiritualist Camp Meeting Association, J. Milton Young, editor, is a nice little paper. The number before us gives an account of a complimentary reception to President Joseph Beals, on the occasion of the sixty-seventh anniversary of his birth. Mrs. Maud Lord Drake was the first speaker; Mrs. Sue B. Fales gave a poem; Mrs. Clara A. Field spoke briefly; Mr. W. R. Tice, Dr. E. A. Smith and other speakers made appropriate remarks—to all which President Beals responded in a very feeling manner.

He said he did not consider that he alone had managed the affairs of the Association. There had been grand, good business men upon the board of directors, and upon the various committees, and in other official capacities. Fourteen years ago a few earnest souls came to Lake Pleasant to spy out the land and to establish a camp meeting. Miss Moody had predicted a grand success, and the years had proved the prophecy more than true. The movement had extended far and wide all over the earth, and its influence would never die. The spiritualistic press had extended a mighty power, and should be widely circulated. He would express his thanks for the gifts of to-night, assuring the friends present that their kind words would long remain in memory. It was a red-letter day for him, and an occasion of solid satisfaction. His efforts would ever be for the cause, and he felt like renewing his interest. The speaker closed with wishing the assembly a pleasant stay at the Lake, and again emphatically expressed his thanks.

The Southern Association.

The annual business meeting of the Southern Association of Spiritualists was held on Lookout Mountain, Friday, July 27th. It was presided over by Rev. Samuel Watson. Mr. Geo. P. Colby read a report of what had been accomplished by him the past year as an agent of the Association. It was attentively listened to and gave much satisfaction. *Light on the Way*, now published at Dover, Mass., by Geo. A. Fuller, was adopted as the official organ of the Association; its office of publication will be on Lookout Mountain after this year. An election of officers for the ensuing term of twelve months resulted as follows: President, Dr. Samuel Watson, Memphis; vice-president, Jerry Robinson, Charleston, Miss.; recording secretary, Dr. George A. Fuller, Dover, Mass.; corresponding secretary, G. W. Lewton, Crescent City, Florida; treasurer, J. Seeman, Chattanooga, Tenn. The old board of trustees was reelected, except in the case of Jerry Robinson, who, having been elected to the vice-presidency, caused a vacancy, which was filled by electing G. W. Kates, of Atlanta, Georgia.

☞ A. S. Hayward, Magnetic Physician, of Boston, anticipates visiting Lake Pleasant Camp-Meeting the coming week.

Mr. William Warren has concluded his visit to Joseph Jefferson at Buzzard's Bay, and is now with his sister, Mrs. Rice, and her family at Onset Bay.

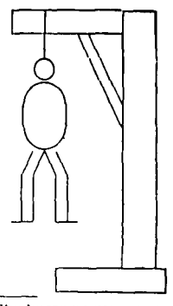
ALL SORTS OF PARAGRAPHS.

OUR NATIONAL GAME.
BY H. C. DODGE.
In Six Parts—Part VI.

The betting men feel mad and sore
Whose side just makes a goose-egg score.
A GOOSE EGG SCORE— 0 0 0 0 0

And when the umpire, not in fun,
Starts out to make his *own* home run,
They catch him foul and bat his head,
And hang him after he is dead.

THE UMP-HIGHER—



LOCOMOTIVE STATISTICS.—The horse power represented by steam engines in the United States is 7,500,000; England, 7,000,000; Germany, 4,500,000; France, 3,000,000; and Austria, 1,500,000.

On the evening of Aug. 12th the Catholic Convent at Manhattan, N. Y., was destroyed by fire, despite the efforts of the firemen. Loss, $150,000.

[EVERYBODY TO HIS TASTE.]—*Scientist*—I want a gallon of doubly refined glucose, water and extract of hickory bark. *Grocer*—Yes, sir. I have only two gallons left in stock. Won't you take both? "No; one will do." "Here you are, sir." *A moment later.—Ordinary Citizen*—Have you any pure, genuine strup, from the maple groves of Ohio or Vermont? *Grocer*—Yes, sir; got just one gallon left.—*Omaha World.*

Aug. 13th one of the boldest and most successful robberies for years was perpetrated in South Berwick, Maine, at the jewelry store of L. E. Hanson, goods to the amount of two thousand dollars having been taken by the blowing open of the safe.

They've got a newly-born prince in Greece. It is said he is as fat as butter, and is to be christened "Christopher."

Says a Chicago man who has been visiting Boston: "A citizen of Boston recently told me, with some attempt at epigram, that the Hub is turned by enlightened public opinion, held in check by the tire of good sense. I have no doubt that this is so generally; but it is often turned by cranks who never appear to be tired. It is the outside public that is tired."—*New York Tribune.*

The Queen of England and Empress of India takes her cats along whenever she travels.

According to the San Francisco *Sunday Chronicle* of Aug. 5th, W. I. Bishop (the mind-reader, as he called himself when in Boston) now sports a new name, "Kamiiomilanalois"—in English it means "Favorite Son of the Heavens." He says his Majesty, the King of the Sandwich Islands, bestowed it upon him.

The Ute Indians say they will not treat with the Government until it pays the gratuity due them; which shows that their heads are level.

[A STRIKE IMMINENT.]—*Yallerby* (to canal boat captain)—"I say, cap'n, I can't stand dis! Yo' s'pose I'se gwinter pull yo' mule an' yo' boat, too, for six dollars a munf?"—*Puck.*

The Boston *Globe* is a *curiously* edited sheet: While it prints a column from its reporter, for which it receives *full pay*, endorsing one of our mediums, on its editorial page it condemns mediums and Spiritualism *in toto*. "Consistency, thou art a jewel"!

The papers speak of the growth of the order of Patrons of Husbandry. And the marriageable damsels of the State are asking why under these circumstances more of them do n't propose.

THE HOLLIS OPENS SATURDAY.—Saturday evening, Aug. 18th, will mark the opening of the Hollis Street Theatre for the coming season. It will also prove a notable event, in the sense of a new interpretation of that famous drama, "Uncle Tom's Cabin." In other words, Mr. Clay M. Greene's version of the piece will be presented for the first time on any stage. It will be given with every attention to the most minute detail. Brand new scenery, a large chorus, special music arranged for the production, and a star cast, ought to make the representation a memorial one in the history of Mrs. Stowe's work. Manager Rich will open the box office of the Hollis for the advance sale of seats on Thursday morning, and it will remain open for the balance of the week. The usual scale of summer prices will be the rule.

That cannot be a healthy condition in which the few prosper and the great mass are drudges.—*Appleton's "Proverbs from Plymouth Pulpit."*

TRUTH AND ERROR.

Let love prevail,
While frates rail,
Is what the angels say;
Yet selfish man,
Whose life 's a span,
Doth on his brother prey;
But in the end
Those who offend
Sink slowly out of sight,
While each pure heart
Doth love impart,
And prosper in the right. L. C.

An Eastern bound freight train on the Erie Railroad was wrecked near Shohola, N. Y., on the early morning of Aug. 13th, and the Westward express train No. 3, then due, crashed into the ruins before it could be "flagged," was derailed and thrown down an eighty-foot embankment; the cars were destroyed by fire, thirty persons were injured, two killed, and a dozen race-horses (valued in the aggregate at $100,000) burned.

The terror-stricken people in Florida are flocking North on account of the yellow fever there.

LONDON, *Aug. 12th.*—The captain of the yacht Stranger, which has arrived at Queenstown from Boston, says he did not see the dory Dark Secret. He thinks the dory foundered in a gale after speaking a German Lloyd steamer, five hundred miles from New York.

A NEW TERROR.—Political affairs are to take on a fatal character in the present campaign! It is announced by the press that the Salvation Army contemplates turning out every time a political parade takes place and marching in the rear, with brass band and hymn-tune accompaniment.

Now at the seaside rounded arms
Are to the surf laid bare;
While pretty girls display their charms,
Not minding who are there.

A correspondent inquires if we don't think that God sent that tornado that wrought havoc with the grand-stand on the base ball grounds, as a mark of divine disapproval of our offer of the free use of the grounds on Sundays, for the boys? Well, no; we had n't looked at it in that way. The fact is, we don't take much stock in that cruel, quick-tempered, revengeful God, who is constantly seeking occasions to play it on us poor mortals; and besides, the boys would n't have any use for the grand-stand on Sundays. And then again, if God wanted to prevent ball playing on the Sabbath, he ought to have sense enough to send an earthquake to swallow up the grounds, or else enough bears to swallow up the boys.—*Marlboro Times.*

Coal-carrying rates are to be advanced on Sept. 1st. People who can afford to do so had better "get in" their winter's coal before that date, and thus save paying an extra price for it.

The Cuban government reports that an agitation is being carried on in Cuba, with the assistance of influential American politicians, in favor of the annexation of Cuba to the United States.

The steamer City of Sydney, which arrived at San Francisco Aug. 12th, from Hong Kong and Yokohama, brings through Japanese journals with particulars of a volcanic eruption of Bandai San on the 15th of July. In the five villages of Iwase, Yozen, Wakamiya, Misato and Hibara, the greater part of the houses were

buried to a depth of from seven to twenty feet. Up to the 17th the number of bodies recovered is four hundred and seventy six. It is believed that many more are still entombed.

A wife murderer has been run to earth in Montreal.

SUMMER DAYS.

We offer praise
For summer days
The last of August brings;
While Nature's store
Is running o'er
With many lovely things.
—SPRINGWATER.

Gen. Boulanger of France has been shot at in Paris, but was not hit.

The invitation of the spider to the fly, offering it the best parlor accommodations, is now being repeated in a marked manner.

The reservoir belonging to the Menas brewery at Valparaiso burst on the morning of Aug. 11th. The principal streets of the city were flooded and the traffic was suspended. It is supposed that upward of two hundred persons were drowned.

"Buttercup nodded and said 'Good-Bye,'
Clover and Daisy went off together;
But the fragrant water-lilies lie
Yet moored in the golden August weather."
—*Celia Thaxter.*

The Boston horsecars on the Mount Pleasant line and those running to Meeting-House Hill, on Dorchester Avenue, and to Field's Corner, will be painted an ultramarine blue, lettered and ornamented with gilt. All of which is very nice; but if they would run to Scollay Square, as formerly, instead of stopping at Franklin street, the people would like it much better than to simply see the cars handsomely painted. People coming from the North End, Charlestown and other northern localities, should be accommodated in this respect.

Information comes from Paris to the effect that Dr. Nathan Ganz, who published in Boston one number of a paper called *The Anarchist*, has been sentenced to prison for a year.

The Prince of Wales has a phenomenal memory for names and faces. He picked Mr. Depew out of a crowd of ten thousand people at Wimbledon, and had a cordial chat with him.

GOD EVERYWHERE.

The air is Zeus, Zeus earth and heaven,
Zeus is all that is, transcends them all.
—*Æschylus, B. C.* 500.

Upon the arrival of the funeral cortége of General Sheridan at Arlington on Saturday afternoon, Aug. 11th, eight sergeants of artillery bore the casket to the open grave, around which the troops formed in hollow square. After a moment of reverent silence the clear voice of the bishop-elect was heard uttering the words of blessing, "Deus Cujus Misera Ione," etc. With a sprig of fir plucked from a neighboring branch, holy water was sprinkled over the grave, and the casket was lowered by the sergeants. The regular burial service brought the religious features of the obsequies to an end.

A proposition to have the Lick telescope beaten by making one with a lens three times as powerful, has brought out certain facts tending to show the project to be an impossibility.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

It seems a very long time since I last wrote to THE BANNER. I have been so busy I have really had no leisure; but now that I am again in the Eastern States I feel I must let my numerous friends in Boston and elsewhere who read your excellent paper, know that I have not forgotten them. My experiences in California, on the whole, have been so pleasant that I am hoping to repeat them at no distant date. San Francisco, Oakland, Alameda, Los Angeles, San Diego and San José have been my six principal centres of work during eleven months (from September 3d, 1887, till August 2d, 1888) and I can say with deep sincerity that I was genuinely sorry to say good-bye to so many kind friends on the occasion of my departure for Portland, Oregon, on the latter date.

I think the Oakland Camp-Meeting this year was a great success; many breaches were healed and friendships established. The president, Hon R. I. Steele, was a most excellent and harmonious chairman. The attendance at all the meetings was very large; great general interest prevailed, the after effects of which were abundantly seen in the greatly augmented attendance at all spiritual gatherings in the vicinity after the camp closed, and in the large sale of spiritual literature.

In San Francisco I lectured in Metropolitan Temple the last three Sundays mornings of my stay, to large audiences. Mr. John Slater, the test medium, occupied the hall afternoon and evening. The grand organ in that building is a superb instrument, and the talented organist, Mr. O. A. Eckman, played it gloriously. In Oakland my most recent lectures were given in the Synagogue, which was so crowded at last that extra seats had to be brought in on Sunday afternoons.

The Spiritual Science College at 106 MacAllister street, San Francisco, was the scene of many very pleasant and successful gatherings. The work there is now being efficiently carried on by Mrs. Sara Harris, Mrs. Josephine Wilson and others, whose names appear frequently in the *Golden Gate*.

On Wednesday, Aug. 1st, at 8 P. M., a grand concert was given in the spacious lecture-room, when the attendance was so large it positively overflowed into the street. Madame Marie Bishop (formerly of Boston) and other celebrated artists took part, including Mr. R. H. Whiting, a highly cultivated young gentleman of great talent and promise, whose exquisite performance on the cornet renders him a prize to all concert-givers wherever his services can be secured. Another interesting feature was the violin performance of four little girls, whose ages varied from four to eleven years. They are known as "The Beasey Babies," and for such very youthful artists their skill is really remarkable.

I could easily write long articles of considerable general interest concerning California, but in this brief note I must hastily pass on to Portland, Oregon, where I spent delightfully Aug. 4th, 5th and 6th. Friends there were very hospitable, and the seven meetings which I addressed were all largely attended by very fine people; though it was the off season, most of the influential citizens and their families being out of town, my audiences could hardly have been larger at any time, unless another hall had been secured. Extra chairs were needed in a large Grand Army Hall on the Sunday evening, and the financial results were highly satisfactory, though the expenses were considerable and the terms of admission small.

Some of the scenery on the Northern Pacific Railroad, between San Francisco and Portland, and between Portland and the Yellowstone District, is extremely fine; much bolder and more imposing than any I have passed through further south, though I hear the Canadian Pacific passes through still more romantic regions.

On Saturday, August 11th, I reached Chicago, and was entertained by Dr. and Mrs. Congar, who are warm friends of Mrs. Richmond. On Sunday, August 12th, I had three excellent meetings in Martine's Ada street Hall, which is now undergoing renovation and enlargement. Though the hall was in an unfinished state the large audiences were comfortably accommodated; the hall will present quite a beautiful appearance on Sunday, September 1st, when the First Society of Spiritualists will assume regular meetings. As Mrs. Richmond will then be in Cincinnati I am engaged for the month, and expect to enjoy a great deal with old and new friends in this large and enterprising metropolis of what was formerly the West.

Monday, August 13th, I left for Cassadaga, N. Y., where I now am, and I shall hope to continue this letter next week with items from this charming summer resort. I trust I may be able to snatch the time to pay Boston a flying visit in October, and with kindest regards to all friends, believe me as ever your sincere friend and co-worker, W. J. COLVILLE.

Cassadaga, N. Y.

Chicago address, 247 *Ogden Ave.*

A Scientific Test of Spirit-Power and Intelligence.

To the Editor of the Banner of Light:

Mr. Henry B. Fouike, real estate agent, 1039 Walnut street, Philadelphia, has been staying at Onset for a short time. He was anxious to have the "endless rope" test of spirit-power demonstrated to him, and to this end called at the postoffice grocery store and obtained a small cord some six feet in length, and tied the ends together with thread, so that it was impossible to untie them without its being known. Harold J. Smith, an Onset citizen, sealed the knot with paraffine, heating it so that if removed it would show it had been. In this way prepared the rope was taken to Horatio G. Eddy's séance, and while the manifestations were going on in his dark séance, two solid knots were tied in it in a manner that would be impossible without the aid of spirit *force* or *power*—or, at any rate, it seems so to the writer, who has never seen a knot tied as this was, unless there was a loose end to the cord. If any think *they* can tie a knot in a cord that has no end, let them try the experiment! It is simply a physical impossibility without some way being devised to separate the cord for the time being.

This endless-cord tying has been accomplished in the presence of Dr. Slade, as Professor Zöllner narrates.

I was called to examine the knots above mentioned after they were tied, and in justice to the cause of Spiritualism and the medium, I will say I could see no possible chance for the practice of deception.

Here is a knot for the Psychical Research Society to untie or explain.

A. S. HAYWARD, *Magnetic Physician.*

Boston, Mass.

N. B.—Dr. A. L. Jenks, now at Onset, corroborates the above statement.

Spiritualistic Meetings in Boston.

College Hall, 34 Essex Street.—Sundays, at 10¾ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

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

Eagle Hall, 616 Washington Street.—Sundays at 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Ladies' Aid Parlors, 1031 Washington Street.—Sundays at 2½ and 7½ P. M. F. W. Mathews, Conductor.

College Hall, 34 Essex Street.—The services at College Hall were well attended during the day and evening, on the 12th inst.

Mr. Eben Cobb opened the exercises with an invocation, after which he spoke upon the following questions: "Does it matter very much what we believe?" "The Soul, is it immortal?" His remarks upon the questions were well received. He took the ground that it *did* matter much what we believed, but belief was one thing and *knowledge* was far superior to it.

Mrs. Forrester then gave some fine psychometric readings, after which Mr. Redell spoke in a religious strain of thought of God and personal responsibility. Miss Peabody followed with some fine tests of psychometric readings. Mr. McKenzie spoke briefly of the duty of Spiritualists, and then gave some readings. Dr. Eldridge closed the exercises by relating a vision of a spirit; he also spoke a good word for Onset.

In the afternoon Mr. Cobb spoke briefly on General Sheridan's death, saying that Sheridan, the man, was not dead, for the man is the soul, and the soul never dies. Proofs of immortality are not wanting to those who look for them, and the fact of spirit-return no longer needs demonstration.

Miss Peabody gave readings which were well spoken of; Dr. Eldridge diagnosed the physical condition of persons in the audience; Mr. Toothacher gave tests of spirit presence, and Mrs. Thomas and Mrs. Forrester presented some psychometric readings; Mr. Rose also made remarks, and gave tests under control.

Social Meeting.—Friday evening, Aug. 10th, Mr. and Mrs. J. J. Whitney, and Mr. and Mrs. D. J. Stansbury and son, were entertained by Mr. and Mrs. Whitlock at their residence in Boston. Several prominent Spiritualists were present, and a hearty welcome was given to the friends from the Pacific coast. Mr. W. C. Tallman, Col. W. D. Crockett, Capt. Richard Holmes, Mr. E. W. Smith and others, made appropriate remarks, which were responded to by the California friends. Dr. Stansbury and family, we understand, intend to return to Boston in September.

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Eagle Hall, 616 Washington Street.—The afternoon exercises were opened by the Chairman, followed by Mrs. Merrifield with able remarks for the cause; Dr. Thomas gave a brief address; Dr. McKenzie, Mrs. Forrester, Mrs. M. W. Leslie and Mrs. Litch made cogent remarks, closing with psychometric readings and spirit descriptions, all of which were recognized. Dr. Mathews concluded the exercises with psychometric readings.

In the evening Mrs. Abbie N. Burnham was the speaker—subject "Spirituality." She was listened to by an appreciative audience. Mrs. Leslie and Mrs. Robbins gave fine tests; Mr. Cartell closed the meeting with appropriate remarks. F. W. M.

Ladies' Aid Parlors, 1031 Washington street.—Mrs. Townsend opened the exercises with remarks on the subject of "Inner Life," closing with tests. Dr. McKenzie and Mrs. Burnham participated. In the evening the platform was occupied by Mrs. Townsend, Dr. Thomas and Mrs. White. F. W. M.

Movements of Mediums & Lecturers.

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

Charles Dawbarn will be at Lake Pleasant the last two Sundays of August.

Dr. A. W. S. Rothermel is now in the South; he will visit in due course the Michigan Camp Meeting, also those at Cassadaga Lake, Lake Pleasant and Onset.

F. Thorpe, writing from Denver, Col., says that Mrs. Edith E. R. Nickless is lecturing there and giving satisfactory tests after each lecture.

Prof. J. M. Allen has been recently at work in Michigan. He lectured at Vicksburg Camp Meeting July 15th, 16th, 18th, 21st, 25th, 29th and Aug. 1st. He is now in Chicago, filling an engagement for the Sundays of August with the People's Society, meeting at Odd Fellows Hall, 116 Fifth Avenue. Address during August, 220 West Monroe street, Chicago, Ill.

Bishop A. Beals still remains at Onset Camp, enjoying the cool breezes from the Bay and the health giving spirit of its beautiful surroundings. He will speak at Queen City Park, Vt., the last of August, and at Paterson, N. J., the month of September. He desires to engage for December. Address him 86 State street, Albany, N. Y.

J. Frank Baxter, last week, was successfully at work at Cassadaga Camp Meeting, N. Y., ending his service there on Sunday last. He will be at Niantic Camp, Conn., next Sunday, August 19th, and from thence will go for a week, ending with Sunday, August 26th, to Lake Pleasant Camp, and then to the Etna (Me.) Camp, where he will be from Sunday, September 2d, to Sunday, September 9th, inclusive. From thence he will visit Madison Lake Camp, Me., for the week ending Sunday, September 16th. Sundays, September 23d and 30th, he will open the new season's work for Lynn.

Mr. J. W. Fletcher will lecture in Providence, R. I., during October; in Willimantic, Conn., the first two Sundays in November. Address, No. 6 Beacon street. Mr. Fletcher can accept engagements in the New England States *only*.

☞ Spiritualists and inquirers should remember that only three weeks will intervene till the reopening of the Grand Army Hall, in this city, for one of the finest courses of lectures ever delivered upon Spiritualism, to be inaugurated by Mrs. Cora L. V. Richmond, of Chicago. As an inspirational speaker her superior is not known anywhere. She will speak every Sunday morning and evening during the month of September. In October Mrs. Adeline M. Glading will occupy the rostrum. She has spoken for the Society of Union Spiritualists for two seasons past, a month on each occasion, and her lectures and tests are inimitable. In November we shall have the alert and versatile Walter Howell, who drew the largest audience of the season during nine successive weeks last winter at this hall. He will be cordially welcomed and duly encouraged. Let Spiritualists see to it that these excellent speakers do not lack plenty of attentive hearers.—*The Better Way, Cincinnati, Ohio.*

Horsford's Acid Phosphate makes Delicious Lemonade. A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorating.

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

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 closes Sept. 1st. Trains from Boston, 8:15, 9 A. M., 1, 00, 3:30, 4:05, 4:15 P. M., on Old Colony R. R.; Sundays, 7:30, 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) closing Sept. 3. 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.

PARKLAND, PA.—Meetings close Sept. 5th.

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

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

HASLETT PARK, MICH.—Meeting commenced 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 closes Aug. 26th.

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

NIANTIC, CT.—Meeting closes Sept. 9th.

ETNA, ME.—Camp-Meeting commences at Buswell's Grove, Aug. 31st, and closes Sept. 9th.

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 extensive circulation to which its merits entitle it, and they therefore look with confidence to the friends of the paper throughout the world to assist them in the work.

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

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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. 3 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.

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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 June 12th, 1888.

Spirit Invocation.

Oh! thou Eternal Spirit, thou friend and father of all humanity whom men call God, and whom thy children recognize as the spirit of all goodness, love and truth, we turn to thee, seeking light and knowledge of thy tenderness. May we see thee in spirit, as thine angels do, face to face, in thought and aspiration, and within our hearts feel a sense of thy divine presence, and be inspired to press on anew in the pathway of life. We would be drawn into holy communion with angels, and receive from them influences of an elevating power, which will stimulate our lives and make us nearer unto thee. Oh! may these returning angels, who desire to bless humanity by the instructive word, the sweet, encheering influence, receive the coöperation and sympathy of hearts on earth; and may we, who are seeking to know the truth, and to understand thy word and law, accord to these angels our tender love and the spirit of our divine harmony. May we all be drawn together in sympathy and affection that will bind every heart in one circle, until the whole world shall ring with joy, because of thy goodness and an understanding of thy love. Amen.

Questions and Answers.

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

QUES.—"Any one familiar with the history of this city for the last two hundred and fifty years knows that God performs his great works only when, with the materials they possess, men do the best they can."—*Rev. Dr. Herrick.* What does the reverend doctor mean by that statement? Does he ignore Bible miracles, or what?

ANS.—We should judge, from the expression made by the reverend doctor in question, that he is a progressive mind; that is, one who can see the divine in humanity, however much that divinity may be clouded by external circumstances and conditions. We should presume, from the statement made, that Dr. Herrick can come into sympathy with the weak and the forlorn of mortal life so thoroughly as to understand something of their experience and the difficulties which they have to contend with in making progress. He realizes that men do the best they can, and humanity advances just as far as possible under the conditions and circumstances surrounding him; and we believe it is a truth that God himself, the Great Creator and Overruling Providence of Life, works with means and through ways in accordance with general law.

To our mind, and unbiddy it is the will of God that man is not created perfect, since it seems to be a natural law that whatever develops slowly and gradually, evolves finer principles and more enduring qualities than that which blossoms into beauty and perfection in a day. The race may evolve its finest qualities and principles through struggle, contention with adverse forces and external circumstances, such as are, perhaps, to the casual sight, depressing and evil; but as we watch the progress of the race we discover that man is in reality throwing off the bonds of error and working out of the conditions of evil and growing up from ignorance through experience and trying discipline unto a plane of knowledge, of greater wisdom and grander efforts than the past has shown. Undoubtedly, then, Dr. Herrick is one who perceives intuitively these truths and breathes them into his soul, and perhaps is inspired by unseen intelligences to utter them and to call the attention of his hearers to the eternal law of progress.

It does not of necessity mean that the reverend doctor ignores those laws which proclaim, and justly too, that if a man errs willfully or in ignorance he must suffer the penalty; if he violates law, he must condone for the violation at some future time. Undoubtedly the gentleman realizes this fact, but yet he would, perhaps, call for a larger sympathy, a greater degree of charity from society and from the race toward those who are struggling amid the temptations and difficulties of time and matter, so that they may receive these kindly feelings and qualities, and be blessed in consequence.

We do not know whether the gentleman ignores the Biblical teachings concerning the production of miracles or not. Perhaps, and we think it true, he is one who accepts the Bible, not as an infallible work to be strictly followed to the letter, but rather as an historical record of the Hebrew people, and of the various nations coming in contact with them, and undoubtedly he finds much inspiration and truth in those old records. Probably the gentleman recognizes the New Testament as a compendium of moral truths and philosophies, which may be taken as the guidance of our spiritual lives to a certain extent, and can thus extract much of truth from its teachings, expunging that which undoubtedly has been brought into the work through the misunderstandings or the unskillful labors of minds not directly connected with its first production. We must only give our own interpretation of the reverend gentleman's mind on this subject; our hearers may take it for what they consider it worth.

Q.—Ought a person to sit for spiritual unfoldment who is afflicted with any special disease?

A.—That depends upon circumstances and general surroundings. We should hesitate about advising an invalid to sit for the unfoldment of medial powers, since it might be by so doing the invalid would attract to himself a band of influences who did not understand how to conserve his natural forces through operations upon his system, and might exhaust and prostrate both his physical and mental powers. Yet if one, even, who is an invalid—surrounded by gentle care and congenial associations on the mortal side, and himself harmonious and sympathetic by nature—should attract to his atmosphere spirits who are wise and exalted in character, who understand how to apply their magnetic forces through and upon his organism so as to operate beneficially upon it, it might be that his mediumistic powers would be unfolded to such a degree that he might enter into vital communication with the unseen world of spirits, and voice or send forth messages or manifestations of spiritual power which would be a blessing to his kind. To such a question as this, we cannot give a specific answer, since each case must call for consideration by itself; and what might be highly advisable or beneficial for one, (even bringing to the invalid a certain magnetic power from the unseen world to strengthen his physique and stimulate his mental forces with that which perhaps the material world could not give,) might, in another case, prove quite the contrary, and bring to the other person only exhaustion and debility.

Q.—It is often the case that a person, weary with the contentions and trials of daily life, and having some mental problem to solve, retires into seclusion, and finds rest and assistance in what he terms communion with his own thoughts. Is not this, in fact, seeking the companionship and communion of spirits?

A.—Undoubtedly a person who is weary with the struggle of life and sensitive by nature, receptive to external influences, and easily acted upon either by mortals or spirits, will be very likely to withdraw himself at times from the turmoil and din of material existence and to retire into seclusion, where he may commune with his own thoughts, or with whatever inspirations and influences may press upon him. He may not understand anything of intelligent spirit communication; he may not realize that the dear friends who have been called away from him in the mortal have the power of returning to his side to manifest their love and watchfulness over him; nevertheless, his sensitive nature, his receptivity of spirit, will attract to his side friends and helpers from the world beyond, and in such hours of silent communion as your correspondent mentions, those unseen friends will exercise over the forlorn one of earth a spiritual magnetism and influence which he must receive within his being, and which will undoubtedly stimulate and strengthen him for the duties which lay before him. One who is thus sensitive is most certainly mediumistic, and can be drawn within the atmosphere of the spiritual world and made to reflect at many times and in many places, even when he has no idea of it, influences and attractions which come to him from the other world.

Q.—[By J. H. W.] In the line of progression is Modern Spiritualism to the human race an improvement over Orientalism? If so, of what benefit is so-called theosophy *now* to the western hemisphere other than historic?

A.—To our individual mind Spiritualism is far in advance of Orientalism, so-called; inasmuch as Spiritualism comes to humanity with a clear and distinct sound, there can be no mistake concerning its significance and its work, while Orientalism is shrouded in mysticism, that which cannot appeal to the common understanding, but which requires to be studied closely and deeply by studious minds, who must, in their study, take upon themselves much of cloudiness, so that their minds become more or less befogged. We speak thus advisedly, because we have somewhat looked into the subject and come in contact with those who consider themselves adepts in theosophical subjects, and we know that if this Theosophy or Orientalism were stripped of its vagaries, its mystical terms and meanings, it would stand forth clearly and distinctly only as an exponent of spiritual communion between man and man.

Orientalism may declare to those who understand its terms that the human soul can communicate with its kind, even though it be still enfolded in the mortal form; and Spiritualism teaches the same great truth, that the spirit is itself the man, and that the outside form is merely the covering of the man, for temporary and convenient purposes. Then if man is the spirit, it is that which communicates thought, which exercises intelligence and displays reasoning powers. And Spiritualism affirms that it is possible for man, encased in the mortal flesh, to communicate with his kind, near or at a distance, without the aid of external speech, or any of those material appliances which science affords for your convenience. Thus theosophy teaches that the theosophist may claim that his belief, or science, is far in advance of Spiritualism. We declare it is not so.

Theosophy claims that its adepts and followers—those who have been qualified to practice its teachings—have the power of making certain spirits or certain beings in the universe, subject to their will. Spiritualism claims that those spirits, whether in the mortal form or decarnated of the flesh, who have studied the laws of nature and come in contact with the spiritual laws of life sufficiently to understand them, can gain dominion not only over other spiritual intelligences, if they so will, but over certain laws and forces of the atmosphere, so as to make them conform to their own personal will or direction. Thus we do not find theosophy in advance of Spiritualism in that direction.

Theosophy claims that man has an astral body, and that this astral body—or astral spirit would be the better term—communicates with mortals after the flesh is laid aside. What is this astral appearance? we may ask. To our mind it is nothing more or less than the spiritual body, which Spiritualism claims exists for mankind; and this may appear under certain circumstances to mortals, and may manifest itself not so much by any power of its own as from being under the direction of the indwelling spirit, the vital force and potent power which controls and animates it—the intelligence itself.

So Spiritualism, divested of the vagaries and mysticism which Theosophy or Occultism pleases to wrap around it, does not claim that only a few adepts may be practiced in its teachings and qualified to spread its truth; but it claims that humanity at large may learn of its glorious laws and come into communication with them. Spiritualism claims that it comes to teach the world, and does not despise any one human being, however low or humble he may be; it is all embracing in its love and power; it takes up every child of humanity, and enfolding it within its heart, bears it on to higher progress and understanding. It comes to simplify life and law, so that man may understand himself; and learning to understand himself physically and spiritually, he may come to understand his own kind as well as his God. Thus we claim that Spiritualism, when properly advocated and properly comprehended by man, will prove itself to be far in advance of all the religious theories and assumptions of the past in whatever direction they may turn, and far in advance of mysticism, and all that is called occult, whether found in the Orient or the Occident, it matters not.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held May 11th, 1888.

Martha Noble.

My home, sir, when in mortal life, was in Paterson, New Jersey. My name is Martha Noble. I would like very much to have my dear ones know that I found the new life more beautiful than I can express it in words. When the "death-angel" came—I change it to an *angel-usher*, for he beckoned me up higher—there was great sadness and sorrow among the dear ones at home, although they understood the fact of spirit-return, for Spiritualism was no strange subject in the family. Joseph and I had talked matters over, and we felt that the parting from mortal life would not be long, and that it would only be a parting from the mortal *form.*

Nearly the last words I said that he could understand were: "I am not afraid to die; the parting will not be long." I felt that they were coming for me, and I was happy in the thought of the change that was so near. I knew how much the dear, darling child, and the three darling grandchildren, would miss me; but I feel that they will understand in time, more fully, about my coming back into their home. I am happy.

I have been cognizant of many changes that have taken place in the home in the short space of four years. I cannot tell the exact day, but it is near four years, as I have tried to count it. I would like to come into private converse with the dear ones whenever there is a channel open.

Dear mother beckoned me up higher, and how happy we are together! Many of the dear friends I knew in mortal life I have found; and, oh! how glad they were to receive me. We form acquaintances in spirit life as real as we did in mortal life. I am thankful that there is a channel open so that we may come and speak with the dear ones left in the mortal.

I thank you, Mr. Chairman, for this privilege of sending out a few words.

Isaac C. Abbott.

It makes very little difference where the spirit takes its flight. I will say to you that when I passed out from the mortal form I was in San Francisco, Cal. I am Isaac C. Abbott. I have dear ones left there. I have relatives in Salem, Mass., whom I know will get the letter in due time; but at the period when I passed away they knew very little of spirit return. That was nearly four years ago. I went out of this mortal form through an accident—from firearms in the hands of a dear friend. Oh! how sad all were when they found what had happened; but it was an accident. I have no regrets, for it has only given me a more beautiful home than I could have had in earth-life, although I had many dear friends, aside from my relatives.

I was studying a little into materialization, and what little I did learn has helped me much since I crossed over. I find that materialization is true, but I have nothing more to say about it. I will leave it with mortals to use the reason that God has given them.

I am happy; I am satisfied with the home I have in spirit-life. How many times I have visited a medium and talked with my own dear angel mother. I know now it was all true. Often did I hold sweet communion with that dear, angel mother, and other loved ones that had gone before.

Dear ones, how little you understand the happiness it brings a spirit when you open the door of your own spirit and let us come in and commune with you. Open the doors, and let us come in and commune with you. It has been handed down from age to age, and I find that Spiritualism is making an inroad that no other ism of the day has been able to make.

I am happy and satisfied with the home I now have; and I thank the angel world and you mortals who have been instrumental in providing these channels, that spirits may come and send out a word to the dear ones yet left here.

Elbridge Currier.

Announce me as Elbridge Currier. I passed out of the mortal at Enfield, N. H. Many long years have since passed. I would like Belle to know I visit her often. Poor, dear wife, how sad you have been; how many lonely hours have come to you since they said Elbridge was dead—more than one score of years. I know you ask why I do not manifest so you may know when I come. I will try in every way possible to make myself known in your little room. Dear Belle, I often find Emma and your own angel mother beside you. Horace is here to-day. I would like them all to know we come often to visit them. Emma now asks me to say that she is present. We are often together by the ties that bind us, the relationship, not blood relatives, but by the coming into the family.

I know you will ask me if I were with you four evenings ago? Yes, dear one, close beside you. I want you to know you are never alone, for so many that have crossed over, of the dear ones, often come to visit you, but not all at the same time. Belle, mother Hill sends greetings to you. Emma asks me to say that she will send a message as soon as possible. We are doing all we can from our side to help you mortals here.

Although a score of years have passed since they said that Elbridge Currier was *dead*, yet I have found no death, thank God. It is just commencing to live when you throw off the mortal and put on the immortal. I had just stepped into manhood when they called me up higher.

Belle, dear wife, be patient; in God's own good time will you come to join the happy number. I know the many trials that have overtaken you; I know the loneliness you have felt; but, dear wife, look a little higher and ask the angels to help us to come nearer and nearer still.

I thank you, sir, for granting me this short space of time.

Samuel Colburn.

I would like to send out a letter from this meeting, for I have been here before. You may place my earth residence as in Champlin, Minn. Samuel Colburn. I have been very anxious that these words might have been given out before, for I know Mary has looked the paper over many times, thinking perhaps she might see a few words from me.

I lived long in the mortal form, and it is only some three or four years since I laid off the old mantle and put on new garments. Never have I met a spirit who has told me he wished to come back into the mortal again.

I will ask Mary to learn all she can, for I know she is trying to learn a great deal here.

I wish to thank the lady for singing the sweet words, for I know it came from the spirit, and music attracts and draws us here. I loved music when in the mortal; I love music to-day. We have sweet, beautiful music in heaven. Thanks to you, Mr. Chairman.

Newton Chandler.

My name is Newton Chandler. My home was in Oakland, Cal. I went out—I do not like to say it—by my own hand. There was a reason for it—but I'll lose that feeling in a moment. Sometimes the dear ones have thought that my going out in that way was the reason I have never manifested before. No, that was no reason whatever, although when we take what we cannot give—that is, life—we are found down in bondage for a period of time until helped by some good spirits to break this bondage.

Father and mother are with me to-day, and send greetings to you, George and Jane. I know of the trials that have come to each one, and I know also of what has been transpiring in the few years that have elapsed since I left the mortal form. I am happy now, for I have progressed away from those feelings that held me on first entering spirit-life. In an unguarded moment I stepped out of the mortal; but I am satisfied with the home I have to day.

I am trying, dear brother and sister, to make some progress, and I will do all I possibly can to help lift the burdens of life. Father says it will come right eventually. I will try and come nearer to each one of you on earth, but I know you will say that I can't get very near to Jane, as she has got the doors locked and the windows pasted; but she can't keep out the spirits. Jane, we come so easily that no locks or bolts have any effect upon us.

I bring love to you all, and I will try to help smooth the pathway of you both.

Abbie A. Spinney.

My home was in Boston, and my name is Abbie A. Spinney. I would like Parker to know that I found it more beautiful than I can find words to express. I am happy in my spirit-home, but do not think me selfish and wishing to remain there all the time. Oh! no, dear ones. I often go into the home. I understood the fact of spirit return when in the mortal, but I find on entering spirit life that it was merely the outlines that I knew.

Father is here with me to day, and also many dear friends that I have known. I tried to be patient through my mortal suffering, and when the veil was lifted from my eyes, how beautiful was the vision that came before ever my spirit had taken its flight!

I am trying to help the dear ones in spirit that need help, for it is a part of our work. I often step into the meetings. I have been in College Hall, and I have heard them speaking, one after another. I have also visited the Temple. I feel better for coming in and hearing you mortals speak, but I often feel how few mortals understand how many invisibles are present. We in spirit have a work to do, for we are not idle there, by any means. Our work is as varied as yours on earth, but we are all attracted back to the dear ones for some purpose. I am happy, and I send love and greetings to them all.

Annie Beals.

You may place my former home in Great Falls, N. H. Annie Beals. I would like them to know that I often come to earth. The question has been asked why I don't come. I do come, dear ones, but have not been able to make myself known until to-day.

Poor Maria! In heaven you will see as clearly as we do. Although the beauties of earth have been closed from your eyes, in spirit you will behold the beauties there. How many times have you felt your way along, and wished within your soul that you could see as others do. Be patient; we will help bear you swiftly across, for the boatman will not fail, but will safely row you; then we will be together. Mother often speaks of you. We are happy in our spirit-home.

I would like Frances to know I often visit her; and she asks the question: "I wonder if Aunt Annie is here to-night?" We hear and feel the question. I know the anxiety and the trials that have come into your home of late. I know how much you have worried over Belle. I know much care has been required for Frank; I have been in your home so much that I have understood it perfectly.

Lucy, take care! This life is not *all.* Do take care of the physical part, that you may avoid a part of the suffering here.

Our home just beyond the veil is beautiful, dear children. Your mother is often with me, but not all the time, for sometimes, as I drift into your little cozy home, I find her there. Other times I find your father, brothers and Minnie there. I am happy; for I have been promising myself for a long time that I would try to give out a message here that might reach you.

Olive Hill.

I formerly lived in Springvale, Maine. My name is Olive Hill. I have often tried to send a message to my dear children. I love them all, and what name to them is dearer than mother! I have thought as I have come into this council-room how good it was that we could send a message through a paper, when we could not come in contact with dear ones and speak through some other channel.

Roena, I understand how much you have suffered in mind, and know you are not physically well, and of all the trials that have overtaken you in the home. Little Belle, as we called her, is with me, but grown to womanhood in spirit. Dear children, try to come into communication with us whenever you can. Your father, Joseph, is here, and says, tell the children we are all here. My dear children, how many times have I asked the Father and the angels to take care of you when trials have overtaken you, and the clouds have come thick and dark around you.

I do wish in my soul, Olive, that you would open the door and let us speak through your organism. I ask you, dear child, to tell mother why you close the door God has given you for mediumistic power. We would gladly speak through that channel, but if you close the door you know not how much you grieve us in spirit.

Freeman sends greetings, and says that Thomas is not here to-day, but has gone to visit Reuben.

I am happy dear children, and I would ask each one of you to try to come into communication with us, for it gives us as much happiness as you receive yourselves—yes, I feel even more. Never will you know until you lay aside the mortal and become a spirit how much happiness it gives a spirit to come into communication with you.

Lucy, go visit Olive and Roena as soon as you can conveniently, for I know it will be well for you to take the rest.

I thank you, sir, for your kindness, and the guides for permitting me to speak to-day. I have been here before and failed.

Sally Emery.

I would like, sir, to give a few words, with your permission. My name was Sally Emery, and my home was in Methuen, Mass. I have been here a good many times, but I did n't get quite in. Now they tell me I may talk a little while.

I want to say to Susie that I have been in the home, and I see all the changes that have been made. I was there when your mother was there, and I knew what you said to her, that perhaps sometime grandmother would send a letter; but she looked at you so wise, to think that Grandmother Emery would write a letter, when she was blind in this life! Now I have got eyes that I can see you all with, and I guess I can write as well as anybody.

I want to say, Sarah, that your eyes are getting a little better, but you were afraid you were getting into the same pew I was in. No, no; I know the medicine you had—but you did n't have *any.* I knew it all the time. Now I want to say, Benny is here and Julia. We come often into your home, Susie. I am going to talk more to you. I suppose the girls will say, "A little partiality," but you know, Susie, I always had a different feeling for you, because you stayed with me more. I want to say I love you all, but I guess I may about as well own it up—Susie was my pet.

Levi is here and Sumner is coming. He is too late, and won't get in to-day.

Ettie, you are coming out all right. Don't bother about William. Now, Susie, I want this letter to reach you. [To the Chairman: How often is this paper printed? every day? [Once a week.] I know I see her looking it over to see if grandma has said anything. I want her to know that I was there when Aunt Mary was carried down the stairs. She was n't dead. They said so, but she and Caleb was right there. I saw it all myself. First a wedding, then a funeral—that is what they call it—but not together, I don't mean. I went to both, without any invitation, and I want them to know that I felt just as well when I sat down in the easy chair as the rest of them. Susie, don't think grandma is getting a little weak-minded, but I can see all that is going on now. I have asked the angels every day to help the doctor, that he could get better and stay with you a while longer. I should be so happy if I could come and sit down and talk with you, just as I used to; but now I must have an instrument. I could not get near enough just now, so I have taken this opportunity to send a few words through this newspaper. [To the Chairman:] Will there be anything to pay? No. Much obliged to you. I'll do as much for you. I know they get this paper, because Susie takes it.

James Dickey.

You may place me, sir, in Manchester, N. H. My name was, and is to-day, James Dickey. I think I shall be remembered there. Many long years have elapsed since I passed away; were I to undertake to reckon it, I should say it must be more than forty years, although it seems a short time to me. Mary and Robert are here, and Peter, too. [To the spirits:] Don't hang back, for I shall tell of you all.

I am satisfied with the home we have. I should have been a pretty poor scholar if I had n't made some progress in all these years. My own dear angel mother reached out her hand to me, and beckoned me up higher, as she called me her own darling James. I never can forget those prayers, never forget those blessings of my mother, but I do see and understand things very differently than I could in the mortal. I find now that creeds, sects, dogmas and isms have nothing to do with us there. It is the life you are living here that builds your home yonder, just back of the veil.

I would say to every mortal within hearing of my voice (although you may say we are entire strangers, yet we are all God's children, and he had a large family), I want you to know that when we come to earth we are not always attracted to relatives, for there are often others who are no kin, whom we gladly help. Oh! let me say to you all in the mortal, Be ye charitable; be ye charitable; for I know not one in the mortal who is perfect. We in spirit see things so differently as we enter earth than we did when in the mortal form.

I would ask that this might reach Ellen Leland, Derry, N. H. I know if she sees the paper she will have a desire to read it. There is much obstinacy there in regard to these things, but I want her to know it is God's truth, and if grandfather comes, grandmother, father, mother and sisters also can come.

I thank you, sir, for listening to me for a few moments. Although so many years have passed since I left the mortal, I have not been able to manifest before.

Jason Barton.

You may place me (I was just feeling to see if I had the other arm) in Fort Schuyler, New York. I was a soldier, and my name was Jason Barton. (No, they did n't forget to put on my other arm.) I also have tried to speak in your meetings, for I have many loved ones in spirit—father, mother, sister, brother—and many dear ones left in the mortal, some in Philadelphia, some in East Hampton, and others scattered in different directions.

Mother, Clara and Lawton are here with me to-day. I never had any regrets that I gave my life for my country's sake, although the arm was taken, which I suppose had to do with my passing over. But I am happy, and I would like each one of the dear ones to know I often visit them in their homes. Sister Mary, Walter and Worcester say to me this moment to please announce that they are with you in the home often. I am satisfied with the home I have, and would not ask to return to earth to stay, although there are many dear ones here, and the ties are strong that attract me to earth.

Sister Adeline, I know you will see the message from your brother in the good BANNER—for it is meat and drink to her. She watches its coming more than she would the rising of the sun, and often has she scanned the pages to see if some dear one had not given out something to her. Elijah, I know you will say I am charitable. I am trying to be, but I can't see it just as some of the others do. I know you will say: Jason, I feel, dear brother, you are not dead, but you are looking forward a little too far, thinking, perhaps, there must be a Judgment Day. The Judgment Day, as I look at it, comes every day. Now, let me say to you, dear brother—let me add, brothers and sisters—I often visit you, and father and mother send greetings to-day. I know that when our dear mother was called up higher the parting was hard; but, oh! how blessed will be the meeting, the reunion there.

I often come to visit some of the boys that wore the blue, and I find some have their trials in this life. As we in blue in spirit-life are permitted to go wherever we will, we come often around you, boys, and try to lift, or help to lift, the burden of life, which is heavy.

Learn all you can in this life, dear ones, for it is but a shadow. I was ready to come, but still life was sweet to me here. Dear sister Mary, I know how lonely and sad you are; but look a little higher, for the dear ones that come so often to visit you will never leave nor forsake you. Frankie, grown to manhood—not the little babe you placed away so tenderly—will be given back to you in heaven, where no parting is known.

Jenie Warren.

I would like to send a message, for I have tried three different times. You may place me as from Montreal, Canada. Jenie Warren. I stood so close when the gentleman went out that I came right in. I find that the only way we can do is to take the accepted time. If we wait, somebody else gets it; then we wait until next time, and of that we are not always sure.

Jenie is with me—the granddaughter—(for the name was handed down.) John is also with me, and the little babe that was laid away years ago—more than half a century, as you reckon mortal time. I am happy, and satisfied with the change that came to me, although I felt as I threw off the old mortal that there was much that held me to earth. I felt they needed me here, but I find now they can get along without me in the mortal. Hannah is here, too. I want to say, also, that she sends greetings to William. We try so hard to make ourselves known in the home surroundings. There are but very few left in the mortal; the larger part has passed the boundary called death, but which is only change—a starting out in life, as it were.

I am happy in my spirit-home. Gladly would I come into communication with the dear ones privately, if I could, for there has been some little trouble in some property, which we do not care to speak of publicly. There should not have been any, but I could not help it.

William Seavey.

My name, sir, is William Seavey, Portland, Maine. I have been anxious, very anxious to reach Clara and Nellie. I know Clara does not understand anything of spirit-return, but, Clara, learn a little this side. It is like a school; what you learn here advances you so much further when you cross the boundary. I am happy in my spirit-home. I am only waiting for you to join us there. I know you have said so many times in your soul, "William, why did you leave me?" I had no voice in the matter. They called me up higher, but I am often with you, dear wife. I know you will say, "if I could only see you, I should believe it." Now let me say to you, dear Clara, if you could see me you would say, "William, don't go again." The second parting would be harder than the first. No, it is right that you can't see me with mortal eyes.

I often visit you in the home, and I want you to listen for some little sounds; for we must speak through sounds now, dear Clara. We cannot make you hear spirit voices just yet, although you have some power, but try to listen for some sound. I promise you in the home I will keep trying to make you feel my presence there. You say, "It is a long time, Willie, since you left me." Long it seems to you, but not to us.

Nellie, it did me a great deal of good just coming into communication with you once. Now, open the door as often as you can and we will come in and commune with you. I know you are troubled a little about the hearing, but be patient; in spirit you will not be troubled. I know it worries you a great deal for fear your hearing will leave you entirely. No, it does not grow on you. We see plainer and clearer than you can. I ask the angels every day to bless you in your efforts, for you have done so much for Hattie, and I know you are still doing. I am satisfied with what you have done. Do not think for a moment that William leaves you. I often talk with father, mother and Aunt Olive, but we cannot always make you sense our presence.

Charles Rhodes.

Good morning, sir. You may place me in Hyde Park. I have come in to speak a word or two to let mortals know Charles Rhodes is not dead. I deny it emphatically. I am not dead, neither have I seen a dead person since I left the town of Hyde Park. I felt a little disappointed, Charles, when I found how things were going. I would not have you think for one moment I am mixed up with the old material affairs, but when we enter earth's atmosphere we feel the mortal as much as you do; we feel of earth, earthy.

It is but a short space of time since they said Charlie Rhodes was dead. No, dear wife, I am alive to day, and gladly would I come into conversation with you if possible, and Charles also, although many miles, as you term it here, intervene between you and the dear boy; but, oh! I can go so easily, so quickly. Let me say, dear ones, I will never leave nor forsake you. I am watching over you all, and I promise, with the help of the angels, that I will be ever watchful by your side.

Ollie Seavey.

Grandpa said I could come. I want you to tell mamma I was right close here, and I am Ollie Seavey. I lived right where Uncle William did, Portland. I aint going to talk any more.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 18.—Bartlett Ellis; Dorinda Horton; Frankie P. Avery; Richard Bartlett; Darius Stickney; Gracie Maria George; Sarah A. Otis; Oscar Plummer; Rosie Fletcher; John T. Colter; Adelaide Wright Tufts; John Burt; Dr. John Scobey; Lucinda Brown Chickering; Alice Ladd.

THE MESSAGES ON HAND,

Not mentioned above, will appear in due course.

Verifications of Spirit-Messages.

AARON CILLEY.

In the BANNER OF LIGHT of July 28th I find a message from AARON CILLEY, of Andover, N. H., to George. It is thought by some that it was for me; if so, many thanks. It is true that Aaron Cilley lived in the town of Andover many years as his home. I knew him well as a neighbor and friend. He passed away some fifteen years ago or more. I also knew his mother, and Abbie, his own sister, who said she would do her own talking as soon as the channel is opened, which I hope will be in the near future. No, I have not forgotten 'Squire Cilley, and there are many here in Andover who remember him well.

Always for the truth, GEORGE SLEEPER.

West Andover, N. H., Aug. 6th, 1888.

DR. ALFRED MILLER.

In the BANNER OF LIGHT of July 21st the message from DR. ALFRED MILLER, of Fitchburg, I was very glad to read. I knew him for a long time in the towns he spoke of. He was our family physician for several years. Oscar, he speaks about, was my son, and he attended him the last few days before he passed away, and a few weeks after he went very suddenly, as he says in his message. MRS. R. C. EATON.

Ashburnham, Mass., July 27th, 1888.

ALPHEUS B. HOAG.

I desire to recognize a message from ALPHEUS B. HOAG, of Sandwich, N. H., given through the mediumship of Mrs. B. F. Smith, in THE BANNER of Aug. 4th. Very truly yours, FRANK J. PEASE.

Lawrence, Mass., Aug. 4th, 1888.

From the Facts Convention.

To the Editor of the Banner of Light:

The undersigned, appointed a committee by the Facts' Convention Aug. 4th, to report upon the fact of the production of pictures through the mediumship of Dr. Henry Rogers—upon cards held between closed and sealed slates, which were held by persons upon the platform in the Temple at Onset before a large and intelligent audience on the evening of Aug. 3d, 1888—would respectfully report that they find from the evidence presented that there were pictures in colored oil paints and crayon produced upon cardboards, with writing upon some of the slates, as well as the pictures; and that all were produced without "fraud or collusion," upon the part of the medium or sitters. It was clearly proven that the medium had never (before the picture was shown) seen the inside of or handled some of the slates, or what was therein contained.

We also find, and so say, that the pictures thus produced were such in point of excellence and finish that no artist need be ashamed to claim them as his own: and that we not only commend the beauty of the pictures, but their life-like likeness to those whom they purport to be; and that there was a celerity of action in their production impossible for human art to attain.

We also congratulate the people of Onset on having in their midst such gifted mediums as Dr. Henry Rogers and his accomplished wife.

We each and all believe Dr. Rogers to be a gentleman, and would recommend him to all persons as a medium, the superior of whom, in our judgment, the world has never seen: And we owe him our thanks for thus publicly giving through his instrumentality the proof that friends who have gone before do live and can make their presence known to us.

(Signed)
JOHN H. McELROY, *Chairman*, Pittsburgh, Pa.;
REV. E. B. FAIRCHILD, Stoneham, Mass.;
DR. H. W. GOULD, San Diego, Cal.;
MRS. THOS. GALES FORSTER, Baltimore, Md.;
MR. E. S. WETMORE, New York;
L. L. WHITLOCK, Boston, Mass.

At the Facts Convention held at Onset, August 6th, the following resolutions were unanimously adopted:

Resolved, That our hearty thanks are given to Mrs. J. J. Whitney of San Francisco, Cal., as we feel that the success of our meeting has been largely due to the services of herself and spiritual guides—which have been so freely given. We are glad to welcome her to Onset, and heartily commend her to all Spiritualist inquirers and investigators.

Resolved, That our thanks are returned to Mr. Horatio G. Eddy, who gave such satisfactory physical manifestations on our platform under strictly test conditions. To Mr. Louis F. Jones, through whose mediumship was produced a remarkable crayon portrait, before a large public audience in broad daylight, which was at once recognized, making the demonstration a wonderful evidence of spirit-power. To Mrs. Carrie E. S. Twing, for her invaluable services, which added so much to the interest of the several meetings of the convention. To Dr. B. M. Lawrence, who gave an exhibition of spirit-pictures by the aid of the stereopticon. To Mrs. Lizzie Whittemore for her inspirational singing, which was heartily appreciated; and to one and all who have assisted in making this the most successful Fact Convention ever held at Onset.

Resolved, That the thanks of this Convention are also due to our President, Mr. L. L. Whitlock, for the conclusive proofs afforded of the great fact of spirit-return, through the public manifestations obtained and organized by his exertions at the present encampment.

At an adjourned meeting of the Facts Convention, held in the Auditorium at Onset, Aug. 6th, the following committee—Gen. Francis J. Lippitt (Washington, D. C.), Mrs. Thos. Gales Forster (Baltimore, Md.), Mr. William A. Atkins (Provincetown, Mass.), Dr. H. W. Gould (San Diego, Cal.), Rev. E. B. Fairchild (Stoneham, Mass.), Mr. L. L. Whitlock (Boston, Mass.)—appointed at a previous meeting to prepare suitable resolutions in reference to the manifestations through Dr. D. J. Stansbury, made the following report, which was unanimously adopted:

Resolved, That after a full presentation of the evidence relating to the phenomena of slate writing (including that of the picture of an Indian chief appearing on one of the slates) which occurred at the Temple, before an audience of between three and four hundred, on Aug 2d, through the mediumship of Dr. D. J. Stansbury, we deem the genuineness of these manifestations to be established beyond all possible doubt.

Resolved, That from the statements of persons in our midst whose credibility cannot be questioned, and who have had seances with Dr. Stansbury for independent slate writing, we are satisfied that his mediumship for that phase of spirit phenomena is of such a character as to afford the most conclusive evidence of both spirit return and spirit identity.

Resolved, That we desire to express not only our satisfaction with the remarkable manifestations presented on the platform of our convention through the mediumship of Dr. Stansbury, but also our appreciation of the genial and intellectual qualities of the Doctor and his estimable lady, who have done so much to add to the enjoyment of such visitors at Onset as have been so fortunate as to make their personal acquaintance.

August Magazines.

MAGAZINE OF AMERICAN HISTORY.—The leading article treats of "Roscoe Conkling and His Home in Utica," a portrait, as the frontispiece, and views of his home accompanying it. An interesting description of Philadelphia in 1750, is given by the editor, Mrs. Martha Lamb. We are told that then everybody wore wigs, their variety being designated as "tyes, bobs, majors, spencers, foxtails, twists, têtes, scratches, full-bottomed dress bobs, cues and pérukés," and "walked the streets in bright-colored and highly-decorated coats, three cornered hats, ruffled shirts and wristbands, knee breeches, silk stockings, low shoes and silver buckles." Charles K. Tuckerman contributes "Personal Recollections of General Grant," and "Incidents of Border Life in Ohio" are related by Louise Wetzell. A continuation is given of "An Englishman's Pocket Note-Book in 1828, of What He Saw in America." "A Frenchman's Estimate of Washington in 1781" is accompanied by a portrait, the original of which was made at a reception of Washington, on the back of a playing card, which the artist suddenly availed himself of as the only thing at hand adapted to his purpose. New York: 743 Broadway.

THE HOMILETIC REVIEW.—Whether political subjects should be discussed in the pulpit is the theme of a paper in the "Review Section," by Dr. Howard Crosby, his closing words being, "The pulpit should ever be the representative of God's truth (not man's) to the needs of the soul," as though *all* truth was not God's truth and equally needful "to the needs of the human soul." Dr. C. endeavors to make a distinction where there is no difference. The effect of recent criticism upon Christian Evidences is considered at length by Dr. Warfield. The usual compend of sermonic literature fills the remaining pages. Funk & Wagnalls, New York.

THE AMERICAN MAGAZINE.—The fourth of Dr. Hutchinson's series of illustrated papers descriptive of a jaunt "Along the Caribbean," leads an interesting variety of contents, prominent among which is C. H. Crandall's sketch of "Where Burgoyne Surrendered," with a detailed account of the monument that marks the spot where it occurred, and portraits of Burgoyne, Gates, Schuyler and others. Trebor Ohl tells of "Six Story-Tellers for Children," and gives pictures of them. Of the remaining articles are "A Summer Episode in Washington," "Aristocratic Paris," by Jesse Shepard, "Father-in-law," "The American Arctic Savage," and "The Country in Mid Summer." American Magazine Publishing Co., New York.

ELECTRICAL ENGINEER.—"Trans-Atlantic Electrical Litigation" and "Overhead Wires in New York," are the subjects of editorial remarks; "Physics in Public Schools" among contributed articles, the "Abstracts and Extracts," "News and Notes," etc., reporting a broad field of inquiry and research. New York: 11 Wall street.

THE FREETHINKER'S MAGAZINE.—James W. Dare makes a weak attempt to discredit the truth of spirit phenomena by bringing in witnesses whose pretensions to duplicate the manifestations have been time after time proven to be of no account, when tested by the conditions the mediums are subjected to. Buffalo, N. Y.: H. L. Green.

VICK'S ILLUSTRATED.—Instructions are given for the treatment of plants in August. Something is said of native orchids and new geraniums, and the departments of "Foreign Notes," "Pleasant Gossip," and "Our Young People," are well filled. Rochester, N. Y.: James Vick.

Advertisements.

SECOND EDITION.

A REVIEW

OF THE

Seybert Commissioners' Report

OR,

WHAT I SAW AT CASSADAGA LAKE.

BY

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR OF "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 thinking man and woman who has heard of the Seybert Bequest. Hon. A. B. Richmond, the author, whose eminence as a [illegible] lawyer and high reputation as an author will at once [illegible] attention of the reader, [illegible] replied to the "Preliminary Report of the Seybert Commission" [illegible] of logic, a keenness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He discusses [illegible] prejudice, [illegible] Commissioners [illegible] strikes a [illegible] each blow tells, and [illegible] mind.

Mr. Richmond, [illegible] Spiritual [illegible] made a [illegible] vigorous defense of the [illegible] PHENOMENA of Spiritualism. Having received [illegible] a friend last [illegible] from Cassadaga Lake a communication addressed [illegible] he was induced to visit [illegible] with a firm belief that he could be able [illegible] to expose the fraud. His experiences there [illegible] of the genuineness of at least a portion of the phenomenal part of Spiritualism, and [illegible] wrote his *Open Letter to the Seybert Commission*, [illegible] which aroused the interest and [illegible] that the so-called spirit manifestations [illegible] in many instances [illegible] he gallantly and fearlessly [illegible] weapons with strong, [illegible] human progress.

After a happy and appropriate introduction of the subject, with a [illegible] explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his "Open Letter to the Seybert Commission"; Chapters II., III. and IV., are devoted to a searching criticism of the Report of the Seybert Commission; Chapter V. treats ably of the Bible and Spiritualism; Chapter VI. has for its motto "In my Father's House are Many Mansions"; Chapter VII. contains C. C. Massey's Open Letter on "Zöllner" to Professor George S. Fullerton; Chapter VIII. gives an incident which took place in 1854 at a meeting of the "American Association for the Advancement of Science," with remarks made on that occasion by Professor Robert Hare, etc., etc. Chapter IX. consists of the "Report of the London Dialectical Society," made in 1869; Chapter X. gives Professor Crookes's Testimony from his "Researches in the Phenomena of Spiritualism"; Chapter XI. gives further testimony from two witnesses; Chapter XII., "Summary," and the Postscript, close the volume.

"A Review of the Seybert Commissioners' Report" is a strong book, and will be read; it will throw light on some disputed questions, while it cannot fail to bring out in bold relief the pettiness as well as the unfairness of the claims of the Seybert Commission. Its clearness of statement, its unanswerable logic, its scholarly style, at once original and forcible, its abundant wit and fine sarcasm, with here and there an exquisite touch of pathos, its vigorous mentality, and, above all, its loyalty to the highest principles of truth and justice, all combine to make this work a valuable addition to the advanced thought of the day.

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Banner of Light.

BOSTON, SATURDAY, AUGUST 18, 1888.

The Spiritualist Camp-Meetings.

Onset Bay.

[MISS GUSTIE F. HOWE is our authorized agent at Onset Bay. She will receive subscriptions for the BANNER OF LIGHT. She also has a full line of our publications for sale at Association Headquarters; and will conduct the correspondence for THE BANNER from this Camp-Meeting.]

"As tall trees of the forest are the first to be smitten by the storm and shattered by the thunder-bolt, so men of advanced thought are the first assailed by the tempests of popular indignation."

This Camp-Meeting thus far has been a more brilliant success than any previously held. A vote by the Directors has decided to extend the meeting to Sept. 1st, two more Sundays. Aug. 19th Mrs. Stevens, of California, will lecture in the morning, Mr. E. B. Fairchild in the afternoon. Aug. 26th Mrs. Sarah A. Byrnes in the morning and Mr. E. B. Fairchild in the afternoon, with the regular conference, fact and mediums' meetings week days.

Monday morning a Facts Meeting was held at the Auditorium. On account of the rain the conference in the afternoon was held in the Temple, and was "the best meeting yet," so said many on their return.

Mrs. E. A. Wells, materializing medium, of New York, arrived on the grounds Monday, and is quartered at Parson Cottage, on W. Central Avenue.

Judge John Fitch and wife of Toledo, Ohio, are also with us to investigate the phenomena of Spiritualism.

Mrs. Esther M. Sanborn called Monday to say that she wished to testify to the truth of the spirit message published in THE BANNER of Aug. 4th, from Daniel Sanborn of New York, she being his cousin by marriage and knowing all the parties mentioned in the message.

Monday evening your correspondent was one of a number who visited Horatio G. Eddy's séance. After some physical manifestations in the light, a form materialized, purporting to be that of Wm. White, formerly connected with the BANNER OF LIGHT, who sent greetings to THE BANNER, and said he was just as active in its interest as formerly, and doing all he could for the Message Department.

Jennie B. Hagan arrived Tuesday. On that morning an interesting mediums' meeting was held in the grove. In the afternoon, Mr. E. B. Fairchild delivered the lecture, his subject being, "Why I became a Spiritualist." Miss Hagan followed with several inspirational poems, the subject of one being "Sheridan"—a grand eulogy to our noble general, so recently passed to spirit-life. Mr. Joseph D. Stiles followed with tests many and interesting; all recognized.

Mrs. Carrie E. S. Twing will soon leave us for Lake Pleasant. Her engagements for the fall and winter will take her westward to Pittsburgh, Washington, Cleveland and Detroit.

Monday evening a private séance was held at Mrs. Bliss's cottage with most remarkable results. Mrs. Cox, whose cottages are on the opposite side of the street, was present in the circle, which was composed of but four people. Her daughter Mary materialized, came out of the cabinet, and taking her mother by the hand walked out on the piazza, and kissing her hand and waving it across the street said: "Mother's home; life is not complete on earth or in heaven without a mother's love," and also many comforting words. Afterward another daughter materialized and walked out on the piazza also, and talked intelligently to her mother. Other manifestations took place which were remarkable. Mrs. Bliss is truly a wonderful instrument in the hands of the spirits, and to say her circles are well attended, shows she is appreciated.

Wednesday morning conference meeting was held in the grove, at which Mr. Fairchild finished telling why he became a Spiritualist. It was very interesting. In the afternoon a memorial service was held, Mr. Fairchild presiding. Mrs. M. S. Wood paid a glowing tribute to the pioneer workers in the cause of Spiritualism and for the advancement and furtherance of all progressive movements. Among those tenderly referred to were Achsa W. Sprague, Thomas Gales Forster, Henry C. Wright, William Denton, Henry F. Gardner, S. B. Brittan, Dr. Hallock, Isaac Rehn, I. P. Greenleaf, Rosa T. Amedey, Nellie Kenyon, Harriet Huntley, Laura Kendrick, Edward S. Wheeler, Benjamin Todd, Abbie E. Cutter, Sidney Howe, M. S. Loring, Julia A. Johnson, Allen Putnam, Epes Sargent, Nellie Huckins, Mrs. Chappelle, and others.

Thursday at 1 o'clock a party of twenty of the most prominent Spiritualists, together with Mr. Whitlock, Mr. W. S. Rowley, the spirit telegraph operator, and Mr. Gidley, a telegraph operator, who was sent from Buzzard's Bay, went out in the yacht "*Onset Belle*," to try the power of spirit telegraphy on the water. The box containing the instrument was closed and locked, with no connection with any wires whatever. The operator, Mr. Gidley, read the message by signs, the same as by any ordinary telegraphic machine, the sounds being the same. Mr. Gidley is not a Spiritualist, and knows nothing whatever of the phenomena of Spiritualism. He testifies, however, to the genuineness of the message, and says there was no collusion with the instrument in any way. The following is the message as it was given:

"I wish you a good afternoon, and wish to say to you all that we can operate just as well from the sail-boat as upon the land. There are many truths connected with spirit return, and this is one of them, the same as Dr. Rogers gets the spirit-writing between slates. I as a doctor come back to do good to humanity and heal the sick. I have the pleasure to be associated with many others who were equally or better posted than myself on these subjects. I wish to introduce Thomas Gales Forster to this company of people. He sends greetings, and wishes to be remembered to all my friends. I have more 'unanswerable logic' than ever. Thomas Gales Forster. I have many things I would like to say sometime. Henry Ward Beecher—yes—sends greetings, and says he was liberal, but not liberal enough. It is difficult to write here, so you must excuse us all for this time. Rife Wells and Others."

Mr. Whitlock at this point asked a mental question in regard to the publication of *The Soul*.

Answer: "Not now; in the future. We say, Be honest, firm and truthful, that is all. Say to the people not to believe anything that does not appeal to their senses and judgment. Good-bye. This is from J. G. Holland."

It was made to appear in last week's BANNER, in Mr. Hayward's account of the slate-writing and pictures received at the Convention, that all were given through the mediumship of Dr. Rogers. This is a mistake. The picture of "Grey Eagle," and the message to Gen. Lippitt were given on Thursday evening through the mediumship of Dr. D. J. Stansbury, of San Francisco, Cal.

Thursday evening an exhibition of spirit telegraphing was given in the Temple by Mr. Rowley, of Cleveland.

Friday the steamer "*Island Home*" took between four and five hundred people on an excursion to Cottage City, and the remark was made by a gentleman that if each one had taken a handful of sand with him there would have been nothing of Onset left behind; but what was his surprise when the bell rang for a fact meeting to see upward of three hundred people in attendance. This goes to show something of the regular attendance at Onset, not mentioning the Saturday and Sunday influx of visitors. The season has been a cool one, and we have experienced but few summer days. We hear from other watering places that the hotels have discharged a part of their help, business being dull with them; but we are told the hotels at Onset are doing a fair business. The Washburn House seats not less than one hundred and fifty guests at each dinner hour, and other hotels in proportion. Union Villa is doing a good business, as it should, since everything is conducted in a first-class manner.

If you desire oysters served in any style, go to the restaurant on the wharf, kept by Mr. Besse.

Friday evening a very fine entertainment was given in the Temple, by Chas. W. Sullivan, consisting of character impersonations, with music and singing by eminent local talent. This entertainment takes the place of the celebrated Old Folks' Concert which Mr. Sullivan gives annually, and which is always well patronized. Mr. Sullivan's engagement at Onset terminates with this week, when he will go to Queen City Park, stopping on his way at Lake Pleasant.

The band concerts in Bay View Grove each morning and evening are a pleasing feature.

Excursion trains will run from Plymouth, Hanover and Whitman to Onset, also from Provincetown to Onset, Aug. 26th.

We were pleased to welcome Col. Crockett at the office, Saturday, looking and feeling much improved since last Sunday.

The new book, "Physical Proofs of Another Life," by Gen. Lippitt, can be obtained of A. S. Witherbee & Co., Washington, D. C.

Saturday afternoon many people gathered at the auditorium to listen to a discourse from Mr. A. E. Tisdale on "The Rational and Scientific Argument for a Continued Life"; it was logical and interesting. He was followed by Jennie B. Hagan with an improvisation on subjects given by the audience, nicely interwoven and blended in a beautiful poem. Joseph D. Stiles gave seventy-seven tests, all of which were recognized but five.

Saturday evening a large number of pleasure seekers assembled at the Temple to enjoy the usual Saturday night dance; many spectators were also present.

Mr. Alonzo Danforth, editor of Children's Department in *The Better Way*, is with us for a few days.

We are happy to welcome Mr. Frank W. Jones, the prime mover and sustainer of the People's Meeting in New York City.

This Association desires to thank the friends one and all who have so kindly and generously contributed flowers for the meetings.

Our genial and respected Col. Kase, of Philadelphia, arrived on Sunday, cheerful and happy, as a good Spiritualist should be.

We understand Mrs. Nellie Whitney, a materializing medium, well known at Onset, has passed from the mortal to the immortal side of life at her home in South Weymouth within a few days.

Mr. Johnson is expected to arrive next Wednesday at his beautiful cottage at Plymouth Park, and of course we shall hear the whistle and see the steam launch with its jolly party from Mayflower Grove. Verily Buzzard's Bay still continues to draw largely from our citizen population.

Sunday morning, Aug. 12th, opened clear, cool and bright, with the waters of the Bay shimmering in the sunlight, and the pure ozone in the air making one feel invigorated and elastic. An excursion train from Providence and two excursion trips from New Bedford by the steamers "*Island Home*" and "*Cygnet*" brought a large concourse of people to the grounds. Lindall's excellent band gave a grand concert in the morning at the Band Stand in Bay View Grove opposite the Auditorium, and at 9:45 the favorite Middleboro' Band opened the exercises at the Auditorium by a concert, at which the people flocked in great numbers; in a few minutes every available seat was taken, and many obliged to stand. At 10:30 the President of the Association, Col. Wm. D Crockett, introduced Miss Jennie B. Hagan as the speaker of the morning. Three subjects for the discourse were given from the audience, and eight for a poem, the weaving and condensing of which was done artistically and skillfully. The discourse was eloquent, and engaged the earnest attention of the audience to the end. Mr. Stiles followed with tests in his usual happy and interesting manner.

At 1:30 P. M. Lindall's Band gave a concert in Bay View Grove, and at 2:30 Col. Crockett introduced Mr. A. E. Tisdale to the largest audience of the season. His subject was "National and Religious Growth," under the control of Spirit Thomas Paine, who gave a deep, thoughtful and grand discourse. The two lectures of the day were a rare intellectual treat, with a very fine poem on subjects given by the audience—"Public Schools" and "The Purposes of Life"—making in all a beautiful combination. Mr. Stiles then came to the front with tests, giving in all one hundred and eighty-eight names, most of which were recognized.

The Children's Progressive Lyceum met in the Temple at 3 P. M., as usual. Recitations were given by Lotta Giles, Henry Campbell, Minnie Bartlett, Alice Cummings, Harry Holmes, Marian Woodward and Cora Campbell. Songs by Lulu Morse and Carrie Rothermel. Dialogue by Dora Butts and Francis Gardner.

The Onset Street Railroad brought twenty-one carloads of passengers to the grounds Sunday morning.

Monday, the 13th, the usual conference meeting. Tuesday, mediums' meeting in the morning. A lecture by Mrs. E. A. Wells, of New York, in the afternoon. Wednesday, a lecture by Mr. Tisdale. Thursday and Friday, Fact Meetings. Sunday, 19th, Mrs. S. R. Stevens will lecture in the forenoon and Mr. A. E. Tisdale in the afternoon. There will be excursions by steamer from New Bedford and by cars from different points. An excursion train will be run from Provincetown to Onset the 26th.

The séances of the Berry Sisters are well attended, and the manifestations very satisfactory, those who have been present aver.

We hope the friends and those interested in the doings at Onset will remember our Harvest Moon Festival, a celebration peculiar to Onset, instituted by Dr. I. P. Greenleaf in memory of the Indians who formerly roamed these beautiful grounds, and observed each year when the harvest moon is at its full. We anticipate the usual celebration this year, due notice of which will be given.

One hundred and seventy-three persons have registered at Headquarters Office during the past week.

GUSTIE F. HOWE.

Headquarters Office, Onset, Aug. 12th, 1888.

FROM ANOTHER CORRESPONDENT.

Mr. Willard Wood and family and Mr. E. Harlow and wife of Plymouth, Mass., have been at Onset recently. Mrs. Harlow related the following incident: They were holding a private séance about one year ago, when a spirit then supposed to be in the material form announced himself; they had no idea that he had passed over the river of change at the time, but it was soon discovered that he had been in the spirit-life for some days. He resided alone, and no one knew of his exit at the time his spirit informed the members of the séance through their medium; the secular papers printed the circumstances at the time.

Mrs. Morse is sadly missed at the morning séances at the Glen Cove House, as her spirit-guides were very interesting and instructive in their elucidation of the subjects under consideration. A vote of thanks was tendered to her and to her guides on her departure, for her unselfish work for the cause while at Onset. Mr. Morse added much to the singing at these séances.

W.

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 summer home of Spiritualists is made bright by new comers who linger to inhale the clear, invigorating air, and listen to the inspiriting truths from the beyond. Our mediums are, as usual, doing good work for those in the field of investigation. Our talent in lecture department and oratory is not excelled by any camp in the world. Great harmony prevails throughout the beautiful grounds, fast becoming endeared to the hearts of our yearly visitors. Good music makes the air vocal.

The week closes with an increased attendance.

Monday and Tuesday were occupied with conferences, at which there was speaking by various parties.

Wednesday there was speaking by Mrs. Fannie Davis Smith, with platform descriptions by Mrs. E. Clark Kimball, remarkable for minuteness and detail, and received with intense interest by the large audience.

Thursday was devoted to conferences, with several speakers.

Friday morning, a conference was held at the auditorium, with speaking by Mr. Dager, Mr. Sweet (a medium for forty years), Mrs. Renouf, Miss Nickerson, Mrs. Morse; singing (inspirational) by Miss Nickerson.

In the afternoon, a large audience had gathered in anticipation of a rich treat from J. Clegg Wright, a matter in which they were not disappointed. The service opened with singing by the choir of "Beautiful City," after which Mr. Wright gave an address of an hour upon the subject of "Religion." He said: "In denouncing that which is false, let us cherish that which is good. The idol is all right until we find that it is stuffed with sawdust. I am a better Christian than I was five years ago, but not so good a theologian," etc. Modern Spiritualism can stand the test of eternity.

On Sunday, Aug. 12th, the morning address was given by J. Clegg Wright, upon the general subject of religion. The lecture was fine, abounding in logical hits and eloquent passages. The best of attention was manifested by the large audience in attendance. The meeting closed with platform descriptions by Mrs. E. C. Kimball, nearly all of which were recognized.

In the afternoon the hall was packed, standing room being at a premium, the announcement that Chas. E. Watkins would give an exhibition of his mediumistic power aggregating the great assemblage. Mr. Watkins prefaced his experiments with a brief address upon the matter of mediumship. Nine pairs of slates were then placed upon the table, in full view of the audience, upon six of which writing appeared.

Hotel guests: S. J. Shaw and wife, Boston; E. Morse and wife, Minneapolis; Mrs. H. B. Fay and daughter, Boston; Mrs. Earle and daughter, Springfield; C. E. Eddy, Worcester; Amos Nickerson and family, Somerville, Mass.; Milton Rathbun and wife, Frank Logee, Mt. Vernon; P. D. Niver, Cohoes; Amos Adams, San Francisco; J. D. Chism, Albany; F. N. Shaw, Leominster; Charles Avery and wife, Norwich; F. C. Reade, Cincinnati; J. H. Chassaing, St. Louis.

SPECIAL NOTES.

James Lewis and wife, Temple of Music, Springfield, Mass., are expected at the hotel.

We understand Mr. A. E. Tisdale will spend the coming winter in St. Augustine, Fla., under the auspices of Mrs. John F. Whitney, the veteran Spiritualist.

Mrs. Mary Eddy Huntoon and Mr. Horatio Eddy expect to spend the winter of '88 in the sunny clime of Florida.

Mrs. Jennie K. D. Conant is another to seek the balm of southern breezes.

Mrs. Cushman is receiving quite a good share of patronage from the people here. She is faithfully looked after and taken care of by her many friends stopping here at the Lake.

Association Hall has been booked for a large number of entertainments.

The annual business meeting of the New England Spiritualist Camp-Meeting Association will be held on Monday. A change in the constitution and by laws is contemplated.

Dr. W. B. Mills, of Saratoga, and family, are here.

Mrs. Carrie E. S. Twing came on Friday.

Among other recent arrivals are: J. D. Chism and wife, Albany, N. Y.; Amos Adams, San Francisco; Elisha Morse and wife, Minneapolis; Prof. J. F. Bacon, Philadelphia; Albert Russell, Newburyport.

The Fair under the auspices of the Ladies' Improvement Society will undoubtedly be a grand success, judging from the preparations which are being made. It will be held the entire week.

Mr. and Mrs. Milton Rathbun, of New York City, are here for a stay of a few days. They always bring the grace and culture of Manhattan with them, and many a circle has been inspired with their presence.

Messrs. Craig and Tallman, of Boston, are also here.

Lake Pleasant, Mass., Aug. 11th, 1888. J. M. Y.

[The grand illumination of the camp grounds occurred on the evening of the 11th. The streets and buildings were brilliant with hundreds of Japanese lanterns and colored lights. Among the cottages illuminated were the Headquarters and those of James Wilson, W. R. Tice, the hotel, Lake Shore Café, Mowry's ice cream rooms, Jennie Rhind, Heavenly Court, Dr. Beals, A. Fales, A. F. Pierce, Mrs. Gray, O. E. Watkins, J. S. Hart and J. W. Wheeler. There was a large attendance.]

Verona Park, Me.

But one pleasant day have we had since our arrival at this place; however, it has been a very happy week to us all, as everything is so different from our own surroundings at home.

There has been a continual influx of people every day, until now upon the opening Sunday—Aug. 12th—the cottages are all well filled.

The arrival of the boat on Saturday landed upon our island Miss M. T. Shelhamer of the Banner Circle-Room, her reception being most cordial; she is now enjoying the comforts of "Edgecliff Cottage."

The services were opened on the morning of Sunday, 12th, with words of congratulation by Dr. C. F. Ware, followed by singing of "Nearer, My God, to Thee," under the direction of Mrs. Robinson—this lady also presiding at the organ. Mrs. J. Wentworth of Knox, Me., was at this point introduced, who, after giving an invocation, delivered the opening address, having for her subject, "Come let us reason together." Mrs. Wentworth is an able speaker, and was listened to by an attentive audience until the final words were spoken. Mr. Wardwell, editor of *The Eastern Star*, spoke of duties of the Maine Spiritualists, urging them to come to the front and assist in supporting spiritual papers; as *The Star* is the only paper in the State of Maine, his wish was to obtain encouragement enough to induce him to publish his journal weekly.

At 1:30, as the rain which had characterized the morning continued, the services were held in the large dining-hall, which was for a time converted into a lecture room. The hall was filled with an enthusiastic audience to listen to an eloquent address from Miss M. T. Shelhamer. The subject was: "Spiritualism the Hope of the World." The people were pleased beyond measure with her discourse, and many expressions of great satisfaction have reached me, with the wish that she may again visit them. Prior to the discourse a party of ladies and gentlemen from Winterport favored the audience with musical selections—Mr. George Francis, of Manchester closing the exercises with the rendition of a beautiful poem entitled, "The Ferry Bell."

On Wednesday evening a Social is to be held to interest the young element; a band will be in attendance, and a glorious time is expected. Other evenings of the week will be devoted to séances and entertainments, under the direction of Mr. Francis.

Col. S. P. La Gros is upon the ground, and all who may wish his services will find him at "Colby Cottage."

On Thursday evening last we attended a meeting of the G. A. R. Post at Bucksport, and received a soldiers' welcome.

On Sunday next, the 19th inst., Mrs. A. M. Glading, of Philadelphia, will occupy the rostrum the entire day.

H.

Aug. 13th.

Cassadaga Lake, N. Y.

Since my last letter we have had lectures by Charles Dawbarn, Mrs. Colby-Luther, J. Frank Baxter and Mrs. Cora L. V. Richmond. The attendance has been good every day, and on Sunday a very large crowd was on the grounds, the amphitheatre being filled to overflowing.

The morning conferences have been highly interesting, and give opportunity for people to relate experiences with phenomena in the home circle or elsewhere, as well as to discuss the principles of the Spiritual Philosophy.

Last Thursday morning Hon. A. B. Richmond occupied the platform, and for nearly two hours held the attention of a large audience while he narrated some of the experiences which have made him a believer in Spiritualism. He showed that he is an expert in the art of magic, by explaining several of the tricks which form the stock-in-trade of the self-styled exposers of Spiritualism. He confessed that when he came to Cassadaga Camp a year ago he firmly believed that all the phenomena were simply clever trickery, but declared that he had not been in the presence of the slate writing medium twenty minutes before he was convinced that he was dealing with some power other than magic or legerdemain. He told his experience with much fervor, and at times, when speaking of the manifestation of dear friends and members of his family, tears started from his eyes, and his voice became husky with emotion.

The Grand Hotel on the grounds is filled with guests, and rooms are being sought at the cottages by those who cannot obtain accommodations at the hotel.

Two grocery stores are doing a lively business; milk and meat wagons have a large patronage, and everything gives evidence of the prosperous condition of the Camp.

We have a telegraph and post-office, and these, with the many daily papers, keep the camp in communication with the outer world.

There are numerous mediums here, and many phases of the phenomena are represented.

The "hops," which are held two evenings every week, are well patronized, and are always characterized by the best of order and deportment.

There are exhibitions on Friday evenings by the Children's Lyceum, which are also well attended.

There are several private classes for physical and psychic culture, and instruction in occult science.

It is pleasing to note the growth of the Spiritualistic movement in the direction of spiritual culture and education. The majority of Spiritualists are coming to consider the phenomena as simply the foundation of the temple, and they are zealously working upon its walls. They perceive that the value of the phenomena is not in their power to amaze or entertain, but in the significance attached to them as revelations of a future life for man, and as illustrations of laws of spiritual unfoldment. It is of no use to teach a person the truth of immortality unless he is ready to make use of that truth by living as worthy of an immortal nature. A revelation of the continuity of human life beyond the grave, and the consequent continuity of those laws of justice and retribution under which we are now living, should come to man as a continual inspiration to live the highest life. The doctrines of Spiritualism contain unlimited possibilities for good, if rightly applied to human life. That they are being so applied, and that they are bearing their fruit in character, is the inevitable conclusion of one who comes in contact with the people who assemble at a Spiritualist camp.

Let the good work go on until the will of the Father and the laws of life are obeyed on earth as they are in the higher spheres of the spirit-world.

GRAPHO.

Lily Dale, N. Y.

CHARLES DAWBARN sends us the following letter from Cassadaga, under a recent date:

"I cannot help asking myself wherein lies the secret of the delightful experience of every visitor to Cassadaga Camp. I know there are whole-souled, competent officers, perpetually awake to every necessity, and unselfishly active in their duty; but almost every camp in the country can say the same. Of course the location is charming; but every camp is selected for its pleasurable surroundings; and Cassadaga is simply equal to many others in that respect; yet as a matter of fact it has already gained a national reputation, and has visitors from many States.

We shall gain no knowledge of the secret by comparing it with other camps, so I simply ask myself why I am having such a very good time here. The 'happy family' idea seems to be carried out successfully here—for all are peaceable and purring.

The lovers of phenomena have just what their souls crave. Among the many mediums are three slate-writers, who are kept very busy by investigators.

There are many here who, having gained proof of Spiritualism, are now eager students of its philosophy. For such, first-class lecturers are provided, representing many phases of thought; some of them voicing their own opinions and others those of their spirit controls.

A handsome building, called Library Hall, has been opened and dedicated this season, as a child of three hundred volumes, with a delightful reading-room for its nursery. Several séance-rooms and a nice lecture hall render the building complete in its usefulness to the campers. But the auditorium is the gem of Cassadaga. It is, I believe, the only covered auditorium at any of our camps. When its canvas wings are outspread it shelters an audience of fifteen hundred, most of them sitting on cushioned seats. The speakers find it an easy task to make the crowd hear. I speak from experience, for three times I have been gratified with 'pin-drop' audiences, easily grasping every word without special effort on the part of the lecturer. I believe other speakers have had the same pleasing experience.

When the canvas wings are lowered, this auditorium becomes a theatre for the very interesting Lyceum exhibitions and entertainments with which the campers are greeted several times a week, as well as for the Wednesday and Saturday night 'hops.'

I have made the auditorium a special study, for I do not find anything like it at any camp I have yet visited; and I recommend it to the architectural consideration of all 'summer-land' Spiritualists. Still it is only one of the 'points of force' which aggregate into the delightful camp of Cassadaga. Every hour is put to some interesting use, and the genial Dr. Street makes an admirable and impartial chairman at the daily conferences and public meetings. The fine band and the pleasing choir all contribute to the general result. Power is felt everywhere, but it is all of the spirit—for no policeman has ever been seen on the grounds, and never can be so long as the spirit of harmony reigns supreme.

Our good brother, H. L. Rowe, one of the Trustees, who have contributed to this success, has passed on, and is sadly missed by those with whom he has been working. At a public memorial meeting there were many expressions of sorrow, and the following resolutions were directed to be entered on the records of the association:

IN MEMORIAM OF H. L. ROWE.

Whereas: In the inevitable course of Nature, our brother, H. L. Rowe, has been called to the higher life; and

Whereas: Although the transition from the physical to the higher spiritual life is gain to him and does not wholly remove him from participation in our cause, still we feel that his transition is an irreparable loss to us; therefore, be it

Resolved, That we hereby pay to his memory the tribute of our respect and admiration for his virtues as a man, and his unflinching and zealous adherence to his convictions.

Resolved, That we commend to all the example of his consistent life, in which were illustrated the principles and high teachings of the Spiritual Philosophy which he held as truth.

Resolved, That we hereby commemorate his persistent zeal in working for our common cause, and for the growth and usefulness of Cassadaga Lake Free Association, of which he was a trustee.

Resolved, That as evidence of our high esteem for our translated brother, we cause these resolutions to be read at the memorial meeting to be held July 30th; that they be entered upon the records of the Association, and a copy be transmitted to the family of deceased.

J. W. DENNIS,
W. J. INNIS, } *Committee*."

Sunapee Lake, N. H.

Tuesday, Aug. 7th, 10:30 A. M., conference, opened with a song by the choir, followed by remarks by Dr. Storer, Col. B. P. Burpee and Mr. Knowlton. Song, "Shall We Meet Beyond the River?" by quartette. Interesting remarks by Mrs. Chandler. After another song, Spirit Thomas Paine, controlling Thos. Burpee, addressed the conference. Mrs. Waite closed the session.

At 2 o'clock P. M., President in chair, services commenced with a song by quartette. Reading of a poem by G. A. Fuller, and an invocation by the same. After a solo by J. G. Osborn, Mr. Fuller gave a lecture on "The Gospel of Science." A solo by Mr. Stedman and psychometric readings by Dr. C. H. Harding closed the session.

Wednesday, Aug. 8th, 2 o'clock P. M., singing by quartette; reading of a poem by Mrs. S. W. Fletcher, followed by a solo by Mr. Stedman. Lecture by Mrs. S. W. Fletcher; subject, "The Value of Spiritualism." After a song by Mr. and Mrs. Osborne, Edgar W. Emerson gave thirty-four names from the beyond, nearly all of which were recognized.

Thursday, Aug. 9th, 10:30 A. M., conference in Pavilion. Song, followed with remarks by Dr. Storer, Mrs. Chandler and Thos. Burpee controlled by I. P. Greenleaf. After another song, Dr. Storer related a very interesting incident in his experience, followed by Col. Burpee and Mrs. Wells of Manchester, Mrs. S. W. Fletcher and Mrs. George Fellows recognizing a test given by Mrs. Chandler.

Afternoon, 2 o'clock, session opened with a song by Mr. Stedman, "Then Thou 'lt Remember Me," finely rendered. G. A. Fuller read one of Helen Hunt Jackson's poems and offered an invocation, followed by a song from Mr. Griggs and a lecture by Mr. Fuller, his last discourse for the season. The regular dance took place this evening, and was well patronized.

Friday, Aug. 10th, 2 P. M., exercises commenced with a song by quartette, followed by the recital of a poem by J. W. Fletcher, a solo by Mr. Stedman, and a lecture by Mr. Fletcher. Exercises closed with a song, "The Better Land," by Mr. Griggs.

Friday evening, 7:30, conference opened by singing, followed by remarks from J. W. Fletcher. Dr. Richardson, for two years President of the Association, made remarks that were appreciated by his friends. E. W. Emerson followed, and a song by Mrs. Chandler closed the session.

Saturday, Aug. 11th, 2 P. M., President Storer having been called away to fill an engagement at Temple Heights, J. W. Fletcher occupied the chair. The exercises commenced this afternoon by singing by the choir. E. W. Emerson, after a few remarks, submitted to his control, and gave the names of twenty-seven spirit-friends of those present; nearly all recognized.

Sunday, Aug. 12th, 10 30 A. M., exercises commenced with a song, followed by a poem from Mrs. Fletcher, a duet by Mr. Stedman and Mr. Griggs, and a lecture by Mrs. F.

At 1 o'clock P. M., E. W. Emerson, at a test séance in the Pavilion, gave the names of more than thirty spirits, besides mentioning groups, one of seventeen, without giving all the names. The regular session convened at 2 P. M., and after a song, Mrs. Fletcher read a poem, followed by a song by Mr. Stedman. "Modern Miracles and Ancient Marvels" was the subject of the lecture by Mr. Fletcher.

The past week has been bad for camping; a great deal of rainy weather, and to-day the rain fell in torrents at the opening of the exercises. The Pavilion was crowded, as also the hotel, and many of the excursionists did not leave the cars; others remained upon the boats, and many stayed at the different dépôts, giving up the excursion altogether.

N. A. LULL, *Secretary*.

Sunapee Lake, Aug. 13th, 1888.

Haslett Park, Mich.

Mrs. Lillie has been the principal speaker during the meeting, but gives her last lecture here Aug. 9th, after which she goes to Vicksburg to continue the good work. Sunday, the 12th, Mrs. Nellie Baade and George Chainey are the speakers.

Mrs. Firth and Mrs. Walton, lecturers, are here, and several more expected. The physical mediums present are Dr. Schermerhorn of Grand Rapids, one of the very best mediums, and a gentleman in every sense of the word, and Herrick and Barnes, both of whom are well patronized and doing a good work. Mrs. Proctor of Saginaw, the oil test medium, is here, and it seems wonderful while entranced and holding up her hands, after washing them thoroughly, to see different kinds of oil collect in them; friends tell me she performs wonderful cures with this oil.

Father Davenport is present, doing all in his power to make the Camp-Meeting a success, kindly greeting all, and doing a good work with his mediumship as well; as he is one of the old pioneers, it affords me great pleasure to form his acquaintance. There seems to be considerable interest manifested by all speakers and mediums to make this camp-meeting interesting and spiritually profitable.

The auditorium has been fully appreciated, and when completed will add greatly to the comfort of all. There never has been a time when Spiritualism was appreciated as it is to-day, and though in some cases mediums have suffered all manner of persecution for truth's sake, honest mediums are coming to the front stronger than ever.

MRS. NELLIE S. BAADE.

Capac, Mich., Aug. 6th, 1888.

Another correspondent writing from Haslett Park says: "The park is delightfully located a short distance from Lansing, on the banks of a fine sheet of water known as Pine Lake, and through the enterprising efforts of its owner, James H. Haslett, is now a very attractive place of summer resort. Mr. Haslett has built a capacious pavilion, and on Sunday, the 4th inst., exercises dedicatory of park and pavilion called together an audience of about two thousand. The occasion was one of great interest, and among the speakers the Hon. W. L. Bancroft, of Washington, D. C., who in the course of his remarks said: 'Here you have erected a temple dedicated to truth alone. Hither you invite her disciples of every clime and creed to come and reason of things past, present and to come, and no tenet of philosophy is to limit your field of inquiry, no doctrine of men's faith shall cripple your powers of investigation, no dogma of theology shall bind your consciousness.... Appropriately to such a generous scheme you are to blend with intellectual achievements here your earnest, practical effort to ameliorate human suffering and minister to human needs. A sanitarium is to be established, beds endowed, homes created, a library founded; and over all, and governing all, a faculty is to be organized, which shall rule with wisdom and ability the varied and expanding interests that shall cluster and fructify here. Could there be presented a broader or more genial field for personal effort and effective coöperation? The field is the world; the elements are faith in good works, hope in labor and in sacrifice, and a broadening love for all mankind. The workers have mostly borne the burden of denominational exactions and the heat of sectarian controversies. The fruits shall be love, gentleness, meekness, charity, the gratitude of beneficiaries, a quickened conscience, and the smile of an approving Heaven.'"

Niantic, Ct.

Mrs. Miller, daughter and son of Holyoke, Mass., are stopping with Mrs. J. C. Dorman.

Mrs. Rathbun is at Mrs. M. G. Clark's cottage.

Mrs. D. A. Lyman of Willimantic (with friends) is at her cottage home on Broadway.

Aug. 7th, Cephas B. Lynn of Danvers, Mass., who is taking his vacation, spent a few hours in camp in company with Mr. and Mrs. Frank Sisson and Miss Hurlbert of New London, Mrs. Avery of Syracuse, N. Y., and Miss M. E. Marvin of Brooklyn, N. Y.

Mr. Stenneth Rodgers and family, of New London, have opened the cottage of Mr. Kummels for the season.

Aug. 8th the entertainment at the Pavilion was quite a success. Miss Blanche Bidwell gave us readings, and is quite an elocutionist; also we had singing by Prof. Jennings and Miss Ida Newman of the Congregational Church, New London. The piano was played by Miss Medbury, our musical medium, for lectures and entertainments, who was highly applauded; in fact all were encored, showing we justly appreciated their efforts.

Mrs. Perry, wife of Captain E. A. Perry of the Hartford Phalanx Company, has taken the new cottage of N. H. Fogg's on Pine street for the season. Mrs. Grant and daughter of Rockville, Ct., are with her.

We were introduced, Aug. 10th, to Mr. John Lamont of Liverpool, Eng., who is stopping at Gad Norton's cottage; this gentleman has been traveling through the South and West since last June.

Mrs. Sol Finch and grandson, Harry Brooks, of Southington, Ct., are stopping at N. H. Fogg's cottage. Mrs. White is very much improved in her health, and is able to walk around her cottage.

Mr. Charles Belknap of Bridgeport has been quite ill, but we see he is out again.

Mrs. Loomis, of Meriden, has had to return home with her mother, Mrs. Hale, on account of ill health. Fred, we are glad to see, is back again for the season.

Aug. 11th, we were glad to greet D. A. Lyman once more—his familiar face being missed by many.

Mr. Wm. C. Buckingham, of Peconic, L. I., is stopping at our friend Mrs. Mills's, who keeps the Camper's Home.

Mr. Hobart Wright and family, of Meriden, we are pleased to meet here.

Willie Clarke, of Willimantic, is visiting at his grandmother's cottage a few days.

Sunday, 12th, Mrs. Emma Paul was the speaker of the day; the morning discourse was given in the Pavilion. The theme was: "The Object of Life, or Character Building." In the afternoon we journeyed to the grove, and the subject was: "True Salvation, or the World's Saviour." Mrs. Paul is an earnest speaker, with a rapid delivery, and no one can help feeling but that she is in earnest in her life's work. May she long live to battle for the truth.

Our friend, Herbert Stearns, who is also a good psychometrist and trance medium, is always ready and willing to do all he can as a caterer to accommodate at his restaurant the multitude who visit our camp.

On Sunday evening we had a conference in the Pavilion; Mr. Lamont was called upon and he gave us an excellent discourse upon the subject of "Thought;" his words were well chosen, and the spirit of the thoughts that he presented left a good impression on the mind of the listeners. Others spoke, and the general comment of all was that the meeting was one of the best we had enjoyed.

On the 17th and 18th occur our annual meeting, and the Ladies' Fair.

MRS. N. H. FOGG.

Mantua, O.

Atwater's Grove, Mantua Station, O., with its lofty and heavy foliaged maples, is a lovely place for an open-air convention, and there every season for twenty-nine years, except when stormy, the Spiritualists of Portage County and vicinity have assembled in reunion. If stormy, and always in the evening, a large hall or rink is used. On the occasion of Sunday, August 5th, the morning being cloudy and the grove wet from Saturday's showers, the convention was held in the forenoon in King's Opera House, which was early filled. At 11 o'clock, after orchestral music, Mr. J. Frank Baxter was introduced and received a perfect ovation. He has done a grand work in this vicinity, and this was his fifth annual visit. He took his well-known course of exercises in verse, song, lecture and mediumship, all of which was grand. His lecture was superior to any he had ever given here, and the applause showed Mr. Baxter gained that day many new laurels.

The sun toward noon came out in effulgence and rapidly the ground was dried, so that the afternoon session was held in the grove, and well, for hundreds came from different directions, and a multitude of people made up a vast audience. Speeches were made by the president, Mrs. Payne, of Painesville, Mrs. McCoombs, of Cleveland, Mr. Gould, (son of Prof. Gould of spirit-telegraphy-reporting fame) and Mr. J. Frank Baxter. It was a glorious session.

But the climax was in the evening at the Opera House, which was literally packed. Mr. Baxter was in a happy vein, and entertained, as he educated, remarkably well. He gave a marvelously interesting séance of an hour and a half, crowded not only with names and facts, but surprising tests as well. The convention adjourned to meet at the same place one year hence. Mr. Baxter must have felt conscious of the satisfaction he gave and of the friendship gained, for hundreds congratulated him as they individually shook his hands and bade him "God speed!"

PER ORDER.

Spiritualist Meetings in New York and Brooklyn.

Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 2¾ and 7¾ P. M. Mediums and speakers always present. Frank W. Jones, Conductor.

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

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

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

Convention in Oregon.

The Second Annual Convention of the Oregon State Spiritual Society will be held on the camp-grounds at New Era, Clackamas Co., September 7th, 1888, to continue ten days.

All members are requested to be present, as important business is to be transacted.

A general invitation is extended to all friends of the cause. Reduced rate of fares on the O. and C. Railroad to those who attend.

By order of the Executive Board.

B. F. FULLER, *Pres.*

MISS WILDA BUCKMAN, *Sec'y.*

East Portland, Ore., Aug. 3d, 1888.