BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH ERA

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A Skeptic's Testimony.

To the Editor of the Banner of Light:

The following narration of facts may be relied upon as true in all particulars. The writer is a practicing lawyer, having an office contiguous to mine, and at my request reduced them to writing. It seems to me not a little singular that one so clear-headed and self-reliant as my friend is known to be, should feel called upon not only to disavow any belief in a species of phenomenon of the truth of which his personal experience furnishes a remarkable example, but to willfully bar the door against further investigation. NELSON CROSS.

NO. – BROADWAY, N. Y., *May 27th*, 1889.

DEAR SIR: At your request I write out what to me was a remarkable occurrence, and concerning which there cannot enter the element of uncertainty.

To understand the matter thoroughly I will give a short introduction. You know that I am a lawyer in active practice in this city, with all the conservatism of my profession, a disbeliever in all spiritual phenomena, and at an age when one's mental powers are presumed to be in their prime.

A number of years ago I formed the acquaintance of a lawyer who occupied an adjoining office, a man much older than I, S—— by name, and between us sprung up a very close friendship. He was a cool, wary, shrewd man, of a daring and philosophic turn of mind, a disbeliever in all systems of religion, carrying his disbelief to the extent of denying the immortality of the soul and the existence of a God.

He was truthful, honest, fearless, and lived and died without a blemish on his name—the possessor of a fortune accumulated by his own efforts.

We were accustomed to argue constantly on all subjects of current interest, and frequently would attempt the solution of problems in the realms of mental science.

On one question, the immortality of the soul, we radically differed, and many an argument we had thereon, till one day we made the following agreement, which was known but to him and me, viz: That the one who should first die should inform the survivor of the simple fact whether he was living after what we called death.

My friend died about a year ago, and, having the agreement in mind, I attended one or two Spiritualist meetings as an experiment, and not with the slightest idea of receiving any communication, for I was and am a skeptic of the skeptics as to any, every and all spiritualistic doctrines, teachings and phenomena.

On Tuesday, May 21st, 1889, I received an invitation from a client to attend a meeting; out of curiosity I accepted, and on my way told the gentleman who invited me the story of myself and friend, and laughingly remarked that I would call up S——.

We arrived late; the hall was crowded and brilliantly lighted; we took our seats at the rear, well to one side, and almost screened from observation.

After the lecture, the speaker, whom I never saw or heard of before, invited those who wished to communicate with some departed friend to write the name on a slip of paper, fold it securely so as to hide the name, and put it in the hat which would be passed around. I did so, wrote my friend's name on a slip I tore from a blank check, placed it in the hat, with, I suppose, a hundred others, and saw the hat placed upon the table.

At this time the only sentiment that moved me was a kind of scornful curiosity, a pity for what I considered sentiment "run mad," and a sort of impression that the audience were about to be cleverly humbugged.

After perhaps a half an hour had passed, and a dozen more or less of communications had been received, which to my mind were very unsatisfactory—because either through the thoughtlessness of the parties sending or receiving the messages there seemed to me to be an unlimited opportunity for fraud or non-identification—the medium took up the slip unopened that I had sent up. Suddenly she stopped, hesitated, and without opening the slip said: "There is a spirit here, S—— by name, who says that he has come to communicate with one who has long been anxious to see him."

I then rose, and said, "Madam, I think that must be for me. Will you ask the gentleman for his Christian name?" She answered, "Edward." The unopened slip meanwhile was delievered to a stranger in the audience. I will now go on, and give you the colloquy. Mind you, I was not in the slightest degree nervous; I was as cool and skeptical as when cross-examining a witness on the stand; and in fact, for the time being my professional instincts got the better of me, and I framed my questions accordingly. I now take up the questions. I spoke to him by name, as I would to a witness:

QUES.—What was the middle letter of your name?

ANS.—H.

Q.—What was your business in life?

A.—Lawyer.

Q.—What city did you practice in?

A.—New York.

Q.—On what street when I first knew you?

A.—Broadway.

Q.—What number?

A.—73.

Said I: "You are wrong." The medium hesitated a second, appeared to reflect, then replied:

"The spirit says that *he* is right, and you are wrong: you were in 71; he was in 73."

This was true, but I had forgotten the fact; it was all one building, and he was on the opposite side of the hall, in No. 73, while I was in No. 71.

Q.—Where did you die?

A.—Plainfield, New Jersey.

Q.—Did you have a corporation for a client on Chambers street?

A.—Yes.

Q.—Name it?

A.—American News Co.

Q.—What kind of a suit did you have for them in which I helped you?

A.—Libel suit.

Q.—What was the result of the trial?

[No answer.]

Q.—What was then done?

A.—Appealed.

Q.—Where to?

A.—General Term.

Q.—What court?

A.—Superior Court?

Q.—What result?

A.—Judgment reversed.

Q.—What then was done?

A.—Appealed to Court of Appeals.

Q.—What was the state of the action at the time of your death?

A.—Appeal pending.

Q.—Give plaintiff's name?

A.—Marie Prescott.

Q.—What was your belief when you died?

A.—I believed in none of the systems of religion. I went further: I disbelieved in the immortality of the soul.

Q.—S——, how did you come to attend here to-night?

A.—I came to redeem the agreement you and I made at No. 71 Broadway, that the one who first died should inform the survivor whether or no he lived.

I confess at this point I was startled. I felt that either my mind was an open book to the medium, or else that I had called up "the devil"; and I put but one more question. Said I:

Q.—S——, what are you doing now?

A.—I am studying, learning, teaching, and sometimes I assist you; good night!

This was all. I knew no one except the gentleman who attended with me, and he was as great a skeptic as myself. He never left my side; I was at a distance of fully forty feet from the medium, and between her and myself must have sat fifteen or twenty persons, and within a less radius fully three hundred. As I said before, I never saw her, and never told any one of my agreement save the gentleman who was with me, and him that night on our way to the meeting.

I have no theory on which to account for it. As I have stated to you, and as you well know, I am a person of strong will. I have never seen any one able to mesmerize me. I am skilled in trying cases, and in concealing from witnesses and litigants my thoughts, and have never yet seen one who could do more than guess at the working of my mind.

I leave to wiser heads than mine the solution of this incident. I shall never again call up the spirit of my friend, or give any one the chance of reading my thoughts, whichever way it may be decided, and I write this out at your request upon the express agreement that my name is not in any way to be used nor published, nor am I to be bothered with the queries of any one concerning the transaction.

I remain, as ever,

Yours very sincerely, —— ——.

Calcutta Psycho-Religious Society.

We are in receipt of a copy of the "Report of the Calcutta Psycho-Religious Society for the year 1887-88," a pamphlet of seventy-six pages. The object of this Society is to collect from psychological sources truths regarding the existence of man in a spiritual state after the death of his material body, "with a view not only to strengthen the fundamental truths of religion, but also to enrich its dominion." Its meetings are held every Sunday morning between the hours of seven and ten at 156 Shambazar street, Combuliatola.

In the early part of 1887 the present Secretary of the Society became greatly interested in the phenomenal workings of planchette. In the company of strangers to himself and his family he was informed through it of an incident that occurred to him when a schoolboy, twenty-one years previous. After several months' experimenting, to prosecute his researches more successfully, he established this Society, and on the 14th of August, 1887, in a brief opening address explained to his audience the reasons why planchette-writings appeared to him to be influenced by a spirit. These were seven in number, the last two being the only ones differing from those which are familiar to us: Soft ringings of distant bells, and writings in Orya characters which were unknown to the person whose hand was in connection with the instrument. The report says that between the years 1864 and 1870 planchettes were in great demand in India, and there were but few well-to-do houses in Calcutta in which the planchette was not tried as a matter of curiosity; even to the remotest parts of the eastern districts, and in the Orissa as far as Puri, it found its way. But the feeling of curiosity was soon abated, and at length the zeal which animated those who tried it at first in season and out of season (as is generally the case in novelty) gradually cooled down from fever heat to some degrees below the freezing point.

But the single ray of light which this movement revealed concerning a future life did not become wholly lost sight of. In 1880-81 Babu Peary Chand Mittra, whom our readers will remember as a correspondent of the BANNER OF LIGHT, founded a spiritual society in Calcutta, bearing the name of "The United Society of Spiritualists," and published tracts giving accounts of spirit phenomena and communications. The homeopathic physicians, Babu Raj Kristo Mittra and Fakeer Chand Bose, were also active Spiritualists, the former having written a book entitled, "Shoke Bijoy," in which interesting reports of spirit manifestations were given.

The report before us summarizes the most important communications made by spirits at the séances held by the Society during the period it covers; contrasts the present Spiritualism of Europe and America with that of ancient India, pronouncing them to be of altogether different types, and specifying their differences—and in appendices gives translations from Sanscrit works about dreams and their import.

The report above mentioned was read and accepted at the first annual meeting of the Society, on the 6th of last February. The meeting was well attended, and great interest manifested in its proceedings. At the close of the reading the Secretary made the following remarks:

"Every man who is wedded to some doctrine or faith is apt to take a rose-colored and fanciful view of his faith or doctrine; but I am not taking such a view when I tell you that Spiritualism should now, to a certain extent, be made the basis of religion. The idea would be repugnant to many, but I have reasons for telling you why it should be. Heaven has its dispensation in times of need, whether in literature, science, art, politics or religion, and great souls are incarnated for the regeneration and progress of the human race. I am only confining myself to religion when I tell you that the days of parables are gone by. People have become matter-of-fact and materialistic in their faith. The tide of materialism is advancing with rapid strides. Men now-a-days are not to be satisfied with sentimental truths. They must have things tangible to believe in the existence of future life—a life of reward or punishment. 'The occult force,' says M. Camille Flammarion, the celebrated astronomer, 'which within the last quarter of a century thus manifested itself all over the globe, constitutes a feature of the case, which from its universality merits the attention of impartial investigators.' It not only merits the attention, but should be looked upon as a dispensation of Providence to counteract the materialistic tendency of the present age. We see before us two great forces at work; the one is creative, which we choose to call *good*; the other is destructive, which we choose to call *evil*. We have only to appeal to facts before us to prove that the destructive force exists for the progress of the creative; otherwise this beautiful world before us and the glittering worlds above us would have been a chaotic mass. The materialistic force or the destructive force of the present day is to be, and must be, counteracted by a superior force, and Spiritualism is that force. But Spiritualism must be united to religion to be recognized as a force, and religion should have this force added to it to resist the opposing force of materialism. Those who think that Spiritualism consists only of rappings, ringings, table-turnings, etc., are mistaken. It stands on higher grounds. There is a good deal of moral evidence to support it, irrespective of physical manifestations, that appeal directly to the heart as well as to the intellect of an impartial inquirer. An inquirer may, in the first instance, satisfy himself by reading the works of some of the eminent men of England, Germany, France and America, such as Zöllner, DeMorgan, Howitt, Owen, Crookes and Wallace. Let him also, without putting an implicit trust on what I have said, investigate the subject himself and report the result of his inquiries to this Society.

Spiritualism without religion is a grown-up man's play; with it it is a harmonious whole, an object of supreme beauty, of veneration and trust. I say trust, because you have as in an experiment on physics evidences to satisfy yourself. But in order to get evidences on which you are to put your trust, you are to *qualify* yourself. It will not do to suppose, simply because a man is scientific, intelligent and educated (though such a man has greater chance of 'out-shooting' an ignorant man 'in his own bow'), that he can attain to truths sublime and sacred, for to do so a man must have qualified himself, *i. e.*, prepared his heart to receive such truths.

The utility of a Psycho-Religious Society at the present time cannot, therefore, be questioned. To have such a Society is not all that is wanted, nor is it to be left to the exertions of a single individual or of a few men. There should be a general cooperation among its sympathizers."

The speaker closed by proposing six lectures in a year, one every two months, and that they be incoporated in the next annual report.

Mr. Mohini Mohun Chatterji, in compliance with a request of the meeting, gave a thoughtful and interesting address. He was of the opinion that his countrymen are generally not materialistic in their faith, but simply indifferent. He dwelt at considerable length on the various phases of Spiritualism in Europe and America, and advised the Society to cultivate an acquaintance with them. The Chairman closed the meeting with practical suggestions as to the general methods to be adopted.

A QUEER CANAL.—"The strangest canal in the world is the one I never saw mentioned in any book or newspaper," said a clergyman to a *St. Louis Globe* writer. "It is a canal sixteen miles long, between Worsley and St. Helens, in the north of England, and is underground from end to end. In Lancashire the coal mines are very extensive, half the county being undermined, and many years ago the Duke of Bridgewater's managers thought they could save money by transporting the coal underground instead of on the surface. So the canal was constructed, the mines connected and drained at the same time. Ordinary canal boats are used, but the power is furnished by men. On the roof of the tunnel arch are crosspieces, and the men who do the work of propulsion lie on their backs on the coal, and push with their feet against the crossbars on the roof. Six or eight men will draw a train of four or five boats, and as there are two divisions in the tunnel boats pass each other without difficulty."

PSYCHIC SCIENCE.—By Hudson Tuttle. M. L. Holbrook & Co., publishers, New York, N. Y. A brief analysis of this work shows it to be quite remarkable and very interesting. It presents the idea that there is a Psychic Ether, related to thought as the luminiferous ether to light, which is the thought-atmosphere of the universe. There is a state of mind known as sensitive or impressible, in which it receives impressions from other minds. Thought-transference is an evidence of an intelligence surviving the death of the physical body. What is considered genius is an acute sensibility to the waves of psychic atmosphere. Sensitiveness explains the true philosophy of prayer. All the so-called occult phenomena of mesmerism, trance, clairvoyance, mind-reading, dreams, visions, thought-transferences, etc., are corelated to and explained by means of this psychic ether, etc.: This, and much pertaining to immortality and other subjects of interest.—*The Teacher and Examiner, Danville, Ind.*

Literary Department.

THE EXPERIENCES OF A SPIRIT.

"DON;"

OR,

MASTER OF HIMSELF.

Written Especially for the Banner of Light, through the Mediumship of

MRS. M. T. SHELHAMER-LONGLEY.

CHAPTER I.

AS HE WAS.

He had been quietly thinking of the past. Visions of the long ago flitted before his mind, recalling the memory of happy days and pleasant places, where hope and promise had tinted the future with golden rays. Slowly in thought he had traveled over the vanished years, counting, one by one, the blighted hopes and broken dreams that had become a part of his experience; and now he sat with bowed head and silent form, ruminating upon the eventful history of a life that was nearly spent.

His had been a busy career; not an idle day could he look back upon since in the early days of boyhood he had sought the world and commenced to wrest from it, by his own persistent industry, that living which he felt belonged to him. Step by step, day by day, this man had toiled, meeting hardship and failure with an unconquerable spirit, struggling with the adversities of want and poverty, presenting a stern front to the world, but at all times and in all circumstances preserving an unsullied name and a sensitive, warm-hearted nature, which could not be killed by the frosts and storms of disappointment and woe.

The character of this man of whom we write was one that others might well envy and seek to emulate. Strong in its sense of honor and justice, it was never known to defraud another by word or deed; and in its lofty effort to follow duty and to practice the Golden Rule, it acquired beauty and firmness and light, such as illuminated his spirit, brightening the rugged features and causing a kindly light to shine in his pleasant blue eyes.

Willful wrong-doing he could not tolerate in any one, and perhaps his attitude toward the sinner might seem almost too severe to one who did not understand his heart; and yet there were none who would more quickly help a fellow-being to rise above the adverse circumstances of misfortune or of sin than he, did he but see the slightest disposition in the offender toward self-improvement.

Looked at in detachments his life may have seemed a broken one. Filled with days of toil and endeavor, with seasons of failure and disappointment; blurred by the experiences of blasted hopes and anticipations, the shadows seemed in his sight to outnumber the sunbeams. Friends whom he had loved had been taken from him, and only the memory of their dear faces and loving hearts remained. In his search for success he had traveled widely, but in every land and upon every shore the one thought that his life had not realized the fulfillment of its early promise came like a haunting dream.

It matters not by what name he was known among men. Suffice it for our readers to learn that he moved in good society, was loved and respected by those who knew of his good works, and that his word was regarded in the same light as one looks upon a bonded deed—as of value, and to be depended upon. Yet he was not satisfied; a restless longing possessed his soul. Toward the close of his busy career he had managed to amass a certain amount of property, but its possession gave him little satisfaction. What should he do to make his life more useful, was the question agitating his mind, and over and over again he tried to solve the problems that pressed upon him.

There is too much of misunderstanding in human association; too little sympathy between human hearts, and much of misjudgment that might be allayed if we were willing to credit each life with the honest effort of doing its best. We want our readers to gain a clear insight to this character, and so have dwelt upon it in these lines; for we assure them that this is no fancy sketch, but the portrayal of an experience that has been as real as are any of the events of time.

We have met our friend in a moment when meditation has settled upon him. No visible companionship is his. The doors are closed against intrusion, and the sullen wintry storm without beats in vain against the casement. With heart-hunger and loneliness he has traveled through life, one portion of his nature exposed to the public eye, but with the finest, sweetest sensibilities of his being concealed. He has tried to do right, to crowd no one, to aid his fellows, but in this moment all that he has accomplished seems of little value. He wants to do more; he cries out for advice; he longs for divine guidance, and out of the great unsatisfactory present he strives to gaze into the untried future and to ask what it will bring.

No hope of reünion with the loved and lost is his. No belief in the orthodox heaven and its surroundings has taken hold of his mind. No knowledge of the immortal state has entered his soul. He cannot accept the dogmas of the past, and the revelations of the present are unknown to him. Only a dim faith in an overruling Power, and the faintest hope of some kind of a continued existence for humanity, cling to him.

Let us turn from the bowed figure and despairing heart. We will close our eyes to the dim light and the objects in the room, and turning our gaze toward the spiritual side of the scene, we behold a sight that fills our souls with admiration and awe. There seem to be no walls to the apartment, but as far as the eye extends is an open space, fresh and sweet with its pure atmosphere and pleasant verdure. Streams of a fine vaporous substance, soft and delicate, of golden hue, as though illuminated by an indescribable light, issue from and surround the form of the man who sits in such dejected contemplation. As we gaze, we behold human forms coming toward this ethereal mist. There are men and women of gracious mien and with benignant faces, and some with forms so slight and fragile as to seem almost too angelic for our inspection.

These people are not idle, for some of them collect the vaporous emanation, and as they manipulate it it assumes new proportions, until we observe that it has been transformed into a firm and solid substance resembling pearl, and of brilliant colors. Others are treating their collection in a different manner, and presently, under their skillful touch, we find snowy lace-like draperies, and softly-flowing fabrics as fine and shining as silk, of azure and golden hue, streaming out from where before were only the lines of ascending vapor.

We become interested in the scene, and we notice one figure, tall and massive and filled with power. Stepping to the front, he begins to manipulate the atmosphere, and as he works, we observe that he is putting the finishing touches to a noble-looking image that seems as if molded in bronze. By what art, by what power of skill and execution this master pursues his task we cannot say, but his is evidently a hand that can sublimely carry out in detail the design of a marvelous brain; and as we watch, the grand and expressive features of the brazen image seem to vibrate with intense concentration and power; the magnificent form seems to dilate with earnest zeal, and the rounded limbs appear as if endowed with life. The statue stands forth a commanding figure, and as we observe its features more clearly we discover that they bear a close resemblance to the rugged, sun-browned countenance of the lonely mortal who deplores his wasted life.

Gradually there dawns upon us a conception of what this all may mean. The streams of vapor are the refined physical emanations united with the spiritual magnetism of this man we have been dealing with. It seems that he has not been selfish, and has worked his way onward with the constant desire to remain honest and pure-minded. The habits of his body have been cleanly, and the motives of his heart have proved the same, consequently the emanations of his being have been of a refined and plentiful character. Every life provides, in what it sends off, the material for its future garments, habitation and surroundings. Faithful spirit friends gather and utilize this material according to their power, and those we have seen are busy in preparing the snowy fabrics and splendid draperies that may at some time adorn the home or array the person of the one who believes himself alone and without assistance. The pearl-like substance we have seen fashioned under rare workmanship will yet be wrought into pieces of gradeful ornamentation for the enjoyment of that life which made it possible.

We are delighted at this information, and would know of the tawny statue that stands with noble bearing; and we learn that this is the image of Duty—according to the conception of that ennobling virtue which our friend maintains. To his mind duty should never be swerved from; it should be followed in spite of pain, annoyance or tribulation; and it has always been the maxim of his life to be faithful to duty in all justice and fair-dealing, whatever the sacrifice or cost to self. And so we find the noble spirit of a friend, casting, from the strong convictions and manly efforts of this life, an image that shall stand through all the ages, typical of the endeavors and accomplishments of a human heart.

And now a graceful, girlish form, with the face of a seraph, a heavenly glow in her starry eyes, and a wealth of love shining through her transparent countenance, glides forward, and sinking down by the side of that bowed mortal, places her hands upon his head as she whispers gentle sympathies to his soul.

Outwardly he feels no pressure, but there comes to his inner understanding a breath of the fragrance, a hint of the bloom of immortal life. He stirs not, but almost stills his breathing as that tender, loving, beautiful influence steals over his spirit. A sense of peace, a feeling of holy calm enfolds him, and for an hour he continues to sit, lulled into tranquility by

the spiritual atmosphere that he cannot comprehend. By-and-bye he arouses. The light has not grown dim, but the objects around him seem to be draped in a strange mistiness. As he seeks his couch, the softened emotions still embrace him, and with tears in his eyes he whispers to the listening walls, "Let me be true; true to the right; faithful to duty. I am alone, but, God helping me, I will try to make my life worthy of his blessing," and with the earnest vow there went forth from his heart a stream of light, warm and pure and brilliant, radiant with color, which was caught up by the attending angel and transformed by her touch into a garland of immortal flowers.

CHAPTER II.

WORKS THAT LIVE.

There are times in the life of the most unselfish of mortals when its magnetic emanations are so mingled with those physical elements that belong to the earthly state alone, that they are of little use in providing material for spiritual work. There are hours when external friction and care so engage the mind and harass the spirit that the finer atmosphere is dissipated and the more crude—that which affiliates only with the material—remains, and hence there is no refined essence, no transparent fibre, no enduring substance to be gathered up at such moments by attendant guides, and woven into spiritual draperies or wrought into changeless forms of beauty and utility for the enrichment of the soul in its life on high. But as this is only natural and to be expected while human nature is encompassed by its present difficulties and limitations, as it is impossible for any life on earth to rise entirely above the weaknesses incident to the mortal stage of being—the invisibles know and understand, and patiently wait for the hours of turmoil to pass from their friend, and for the return of those higher conditions that bring the strength and power for the generation of such a glorious magnetism as will supply them with enduring elements for the fabrication of those wonderful and useful objects and forms that will prove to their charge in future that he has labored well, lived nobly, and earned the blessings he has found.

Of such lives there are many who are daily giving some little toward the building of their future happiness, and who in many hours of thoughtful and unselfish care for others send forth great billows of light, waves of magnetism that are all potent in the construction of spiritualized forms and objects; but there are natures that yield but little in this line, and they are the useless or self-seeking ones of earth. Lives that are all selfish, all cold and calculating and filled with their own sense of personal power or ambition, seldom send forth a bright and spiritualizing influence. Perhaps in some moment, when a ray of pity or sympathy for others enters their hearts, or when the spark of humanity flames up at the sight of woe, a thread of silver will dart out from their physical environment and be caught up by a watchful guide for some future use; but the general emanations of the arrogant and selfish are coarse, dark and unlovely; largely physical, they cannot be utilized in the preparation of spiritual forms and substances. They cannot be transformed into golden draperies, snowy laces, artistic shapes or beautiful creations, but the garments woven from the emanations must be ungraceful, stiff, and of coarse texture; the habitations builded upon such rude material must be unattractive and undesirable.

Our friend was not of the earth, earthy, though the nature of his business life brought him in contact with rough, unpolished characters on the one hand, and with shrewd, ambitious, and often unscrupulous men of the world on the other. Yet he held to his conceptions of honor and justice. He kept his heart as tender as that of a little child. He clung to his faith in the good and true, and all the while, though he knew it not, his spiritual faculties were unfolding, and the emanations from his being were becoming more and more refined—more and more useful to his unseen spirit-guides in their preparation of the home he was at last to find; and although there were often hours when no line of light shot out to them from his heart, no wave of magnetic aura reached them from his atmosphere—yet their work moved steadily on, and day by day they labored in love to build for him a mansion from the material his life supplied.

While we do not mention the name by which he was known to earth, it becomes necessary for us to designate our friend by some title, and we shall therefore refer to him in these pages as "Don," yielding to that title its first significance of nobility; for this nature of which we write was truly a grand and noble one, and claiming for it in this case also its interpretation of lord or master; for this life was in a great measure master of itself, having come through painful experience and discipline to subjugate self in the discharge of duty.

For years a thought had been pressing like a needle-point into the heart of Don, shaping itself gradually into a wish or desire, but never removing its sharp touch from his life. It had entered at a moment when he had felt the littleness of a purely ambitious life, the narrowness of a simple personal career. To do something for humanity—something large and grand—was his aim; and oh! how his soul cried out for the way and means to accomplish some lasting good to man. This was an honest wish, not for the purpose of making himself a great name, for he willed and acted so that none should know of the benevolent deeds his hand and purse had wrought; but it was the gracious desire of a generous heart to benefit its fellows.

Looking beyond the simple kindnesses of the day that sprang so spontaneously from his nature as to be unheeded by himself, Don felt that his life must be a misspent one because it had not discharged some colossal duty toward the world, and in his latest years he sought to apply greater energy, stronger will, and more herculean labors to the commercial lines with which he was engaged, hoping thereby to win, as the fruits of toil, such large financial returns as would enable him to establish some great beneficent work for the healing of the wounds humanity is afflicted with.

But disaster came; those whom he trusted turned against him; his efforts proved of little use, for where the man sought riches, dust alone rewarded him, and with a hopeless cry his spirit abandoned the idea of its anticipated large and useful work.

In the meanwhile Don had commenced that very task of lessening the world's evil and unhappiness, though he knew it not. The curse of humanity is its ignorance of self, of law, of the universe. Its restless, unsatisfied condition is produced by the uninstructed, aimless lives of those who do not forge their manhood through dignified labor and achievement. Don was a self-made man, and he held respect for all men and women who tried to improve their lives and develop their own resources.

As he toiled over his own tasks he frequently came in contact with natures that, although uninformed and crude, seemed capable of improving under helpful advice; and many an hour did the good man spend in listening to the tales they brought, and in advising, instructing and consoling those eager minds. Books he purchased for the ignorant, encouragement he gave to the hopeless, instruction he provided for the unlearned, and sound practical counsel he bestowed upon all who cared to profit by it.

One young man came under his notice, an uncouth, boyish nature, but possessing the stamp of true metal, as shown in his desire to perform faithfully the lowliest task set before him. The home of this youth was a most humble one, his clothing coarse, and his associations unrefined. But he was honest, and his ideas were sound and full of good sense. Don watched him with careful eye, and becoming convinced that here was material worth working upon, he took the fellow in charge, placed him in a position to gain a practical knowledge of civil engineering, and started him upon a useful and honorable career.

Another young man, hopeless and despondent, came seeking counsel of the business man, who listened closely and scrutinized carefully. The result was that this second individual was so assisted by Don that to-day he shines a bright star in commercial circles, where his word and influence are of the most practical value. Nor were these all the young lives just starting out into the world that our friend had helped to ballast. Many a man and woman might to-day point to his example, his advice and assistance, and truthfully say: "I gained my first start in life from what he furnished me, and what I am at this time I owe to that helpful man."

Into the heart of Don there crept a love of little children, a pitying love for the outcast and waif that society has disowned, and it had become his great ambition to found homes for such as those whom his love could reach. As we have seen, his disappointed hopes, blighted plans and other circumstances prevented this; but yet there were times when the man could and did give freely from his basket and his store to the little waifs that appealed to his sympathy. Not only of material blessing did he give, but also of spiritual food, such as tenderness and pity and good cheer, until the little faces reflected back the sunshine of his own.

Thus we see our friend walking humbly on from day to day, doing his work, mourning in spirit over departing hopes, but all the while adding some rich possession to the immortal world, where he should find and know his own when the outer senses had loosened their hold upon the indwelling soul.

It is not our purpose to dwell in detail upon this life and its works. Enough has been given to show our readers fully the manner of man he was. We make of him no superior creature of heroic achievements. We do not disclaim for him all part or contact with material things or mortal weaknesses. His nature was essentially human, and he had to battle with the condition of pain, temptation, and strife, just the same as do others at this time; but we seek to show in this man the true nobility of spirit which was his, and to raise his image from the dust of material things to its own finely-wrought pedestal of a chastened life, where the grand proportions, the tranquil features and the lofty bearing can be seen and recognized. Now that he is dead, the world can look upon his past and admire; for the gold of a true and faithful career will ever remain to gild the ages with its splendid light. Whatever of alloy or dross such a nature may have borne will have all been burned away in the fires of discipline and of self-conquest. The record of a faithful soul, whether known to fame or not, must ever be an incentive to struggling human beings to make greater efforts for self-mastery and self-improvement. The story of an honest heart must ever prove of interest to the race as it deals with the noblest powers, the most vital qualities and the finest elements of human life.

[*Continued in our next issue.*]

Letter from G. W. Kates.

To the Editor of the Banner of Light:

Mrs. Kates and myself have spent a very profitable month in Montreal, Canada, serving the energetic little society there. It is proper that we should publicly express our high appreciation of the efforts put forth there to present spiritual truths to a community benighted by the influence of Romanism and Jesuitism—also fully represented by the Anglican and Protestant sects. It is a city of churches. Surely a work is needed there for the culture of spiritual truth. Amidst all that, our little band of Spiritualists in Montreal are doing a noble work. We trust that help and strength may be given them to continue until hundreds and thousands shall be led to the truth. Brothers John Withell and George Dawson seem to be the leading spirits in the society for work and sustenance. With the platform work of Brother Kneeshaw as the regular speaker, a steady advance is being made. This worker is full of inspiration and zeal. He has a future full of activity in store, and will be heard in many places as an able advocate. We can heartily recommend our many earnest workers to accept of any offers extended them by the Montreal society. They need such help.

We have been pleasantly received at Saratoga Springs. A pleasant social reception was extended to us the evening of our arrival. It happened to be our wedding anniversary, and also the occasion when Mrs. Field and Dr. Conant could be congratulated on their marriage, then two days old. Dr. Mills has evidently done a good work here. The fruit of his labor shows plainly in the numbers and intelligence of the adherents to the Cause. Brother Kenyon is successfully laboring here, and as a sturdy mental warrior bids fair for many more years of active usefulness. We should all rejoice that the good spirits have raised up so many to proclaim the glad tidings of immortality.

Fraternally, G. W. KATES.

Saratoga Springs, N. Y.

AN APACHE MEDICAL GRADUATE.—At No. 2616 Cottage Grove Avenue in the great city of Chicago may be found a small sign notifying a great fact in the history of to-day's events. A full-blood Apache, born in the wild camps of Arizona, notifies the world that by education he has wrung and wrought for himself the personal right to practice medicine, and having that right he fearlessly, and in the midst of civilization in one of the greatest cities, announces that Carlos Montezuma, M. D., is ready to attend to the sick and assume all responsibilities of life and death that his graduating diploma from the Chicago Medical College authorizes. Verily "the world do move." All success to you, brave Carlos—braver and more lofty your victory than any won by the great man for whom you were named!—*Carlisle (Pa.) Red Man.*

For the Banner of Light.

POEM.

BY MRS. S. D. KUTZ.*

Friends, do you call this dying,
When the weary spirit waits
With all of its conscious being
By the arch of the golden gates?
Waits with an earnest longing
For the flat that shall roll
Those gates on their shining hinges
Back for the passing soul?

Nay! this cannot be dying,
Though all earthly senses fail:
For the soul leans out to listen,
And it hears the angels' hail!
And across the solemn gloaming
Those sounds the echoes thrill
Are the voices of the loved ones
Whose mortal lips are still.

What though the strength is failing,
And the eyes forget to see!
Yet the soul responds forever
To that deathless melody:
The melody that's thrilling
The vibrant heart-chords o'er:
The voices of the loved ones
From the fair celestial shore!

Ah! can you call it *dying*
When the love that wakened here
Refuses to be vanquished
By the casket and the bier?
When the last hand-clasp is given
With a lingering sweet caress,
And the last faint words are spoken
With a yearning tenderness?

Ay! mortals call it dying
Because the hands unclasp,
And the words grow hushed and silent
On the pale, cold lips at last;
And because their eyes are dimming
With the tears they cannot stay,
They forget to watch the spirit
As it passes on its way!

But still the feet are halting
For a moment by the shore,
Where the "boatman pale" is waiting
With the silent dipping oar;
And the passing soul turns earthward
From the glory it hath seen,
With an earnest to reveal it
To the weepers here, I ween.

It's the sending of a message
From the solemn river's side,
That is broken by the passage,
And the ebbing of the tide;
It may only be a glinting
Of the glory in the eyes,
Or the lifting of the pale hands
In a flutter of surprise.

But the glimpses through the gloaming
That the dying one hath seen
Will grow and grow together,
Like the fragments of a dream,
Till poor mortals in their wonder
Shall forget the tears they shed,
And shall learn to know their loved ones
Through all changes are not *dead!*

* Given as part of the services at the funeral of Mrs. Almira D. Keith, at Pierson, Mich., June 20th, 1889.

Medical Laws in the United States.

To the Editor of the Banner of Light:

There are many calls made to know concerning the medical laws in the various States and Territories in the United States. From the statute books up to the present time there are some forty States and Territories, including the District of Columbia, whose systems of jurisprudence are encumbered with restrictive laws; some of these statutes show a great lack of liberality, and doubtless the people in said States and Territories are not aware that they are under such pronounced medical slavery as really exists, these "doctors' plot laws" having been "sprung" upon them without proper or reasonable forethought on their part, by the planning of selfish practitioners of the "regular" stripe, and the acquiescence of complaisant legislators "for the good (?) of the people."

The time has arrived for the people of this country to assert their constitutional rights as to whom they will employ when disease afflicts themselves or their families; and it may yet constitute a political issue, especially when they become clearly aware of the laws that have been passed and those yet in prospect to restrict the treatment of the sick to certain doctors and prescribed ways and means—to the exemption of those exercising their natural powers: gifts which cannot be taught or obtained at medical institutions and colleges.

The possessors of these proscribed gifts are astonishing the world with their remarkable cures at this time—cures brought about, in many cases, where the "regulars" in medicine have utterly failed to benefit the patient.

The following-named States have not yet yielded to the medical "class-legislation" monopoly rule: Maryland, Massachusetts, Oregon, Rhode Island, Tennessee, Utah; also the territory of Alaska.

In Maine no one but a graduate of a medical college, or one who has a license from the Maine Medical Association, can recover for services rendered unless he or she has obtained a certificate of good moral character from municipal officers of the town in which such party resides.

In Wisconsin the restriction is not in practice, but an individual assuming the title "doctor," "physician," "surgeon," by the means of abbreviation, or letters, etc., or by the office of any device, of whatever kind, comes under the penalty of fine or imprisonment.

In Connecticut itinerants who profess to treat disease, etc., must obtain a license from selectmen in towns, or the chief of police in cities—the license to cost twenty dollars per day.

In Illinois, for itinerant doctors the license is one hundred dollars per month for all persons who sell drugs, etc., intended for treatment of disease, or who shall profess to cure or treat disease. The penalty for practicing without a certificate is a heavy fine.

Without question the controversy now going on all over the United States is simply based on "self-protection" on the part of the "regulars," who are unable—unless laws can be made to *compel* people to hire them—to hold their ground before the advances of much more successful systems of what they are pleased to call "irregular" healing. This issue should *not* be between the various practitioners, but it should rest with the people to settle the matter according to their own best judgment, and their observation of who cures and who does not among those who approach the public for patronage.

Thus far in the State of Massachusetts politics has not to any degree entered into the question of the "Doctors' Plot Laws": in the last "medical law" farce prominent members of the Senate and House, as Republicans and Democrats, were to be found on both sides of the issue. The Spiritualists and Liberals of the State will be obliged to watch the nominations as long as the issue does not become a party measure, and vote for *no* man who will attempt to deprive individuals of their dearest privileges in medical matters—let such candidate be either a Republican or a Democrat.

A movement, I understand, is in contemplation for the obtaining of a United States medical law which will defend the entire body of citizens of our common country from being deprived of their constitutional right of free choice in the way of defense against the inroads of disease merely that pecuniary benefit may accrue to a certain privileged class in the community. Chattel slavery is a thing of the past, and the government stands pledged to prevent its resuscitation! Shall the national authorities allow a system of *medical* slavery to take its place in free America?

ANTI-MONOPOLIST.

Woman.

An Independent Voice.

Eleanor Kirk, writing from Brooklyn, N. Y., to the *Cape Ann Advertiser*, says an interesting meeting was held recently at the headquarters of the Brooklyn Women's Suffrage Society:

"The subject under discussion was 'Women on the Boards of Education.' After a few appropriate remarks, Miss Caroline B. LeRow, author of 'English as She is Taught,' and 'The Young Idea,' read an article by Prof. Ham, of Chicago, upon this question. This paper has been widely copied, and is considered one of the most logical as well as brilliant treatises on this important subject. Prof. Ham's assertion that women are much less selfish than men was endorsed by the gentlemen who followed the reading of the paper, with one exception, and he declared the statement as fallacious as it was dogmatic. There was some snap and some show of common-sense in the remarks of this speaker, though his general treatment was conventional and narrow. As I listened to the old arguments about the slavery of woman, and the necessity of raising her to an equality with her father, husband and brother, I felt humiliated and insulted. *I do not need a defender or a special pleader.* I have not stumbled by the wayside. I do not require a masculine arm to help me regain an equilibrium I never lost. *I do not require an excuse for living. I can earn my bread, and pay my taxes, and plan and transact my business without the slightest aid from anybody.* It is entirely a work of supererogation to say that I am as good as a man. It is breath thrown away.

That argument might have had some weight when Susan B. Anthony and Elizabeth Cady Stanton first inaugurated their work of reform, though I am inclined to consider it was a mistake even then. On the other hand, what can be more foolish than the statements so constantly made of woman's superiority over man in the matter of unselfishness, economy and constancy? *Now, I had a father as well as a mother, and my father stands to me as the very incarnation of unselfishness and generosity.* To say that all men are selfish, is to make a false statement. To declare that all women are unselfish is to tell what 'Bob Burdette' calls 'a measureless lie.' There is only one dignified manner of conducting these suffrage meetings, and this is to drop all personalities and spend every bit of time planning and organizing. There is no question of the fitness and expediency of the right women serving on the Board of Education. They have just as much right in these places as man, *if they can get there.* But this journey will never be made by abusing men or lauding women. It has got to be accomplished by earnest and persistent effort. *It must be a right demanded, not a boon prayed for.*"

Female Officials.

Petticoat government out in Oskaloosa, Kan., seems to be justifying its existence. The female mayor and the council, composed exclusively of women, have introduced a number of salutary reforms, and law and order prevail there. All boys under eighteen years of age are obliged by ordinance to be off the streets after eight o'clock in the evening, under penalty of arrest. The tobacco-chewers, too, have also been made to feel the influence of the rule of the women, and there is no longer any expectorating of tobacco juice on the sidewalk. In view of such a record as this, it is not surprising to hear of the triumphant reëlection of this government of the women, and of other towns in Kansas falling into line with female rulers.—*Boston Herald.*

The Leading Form of Injustice.

The worst case of injustice which civilized countries have to look upon, now that slavery is extinguished, is the injustice of excluding women from the suffrage. One of the chief grounds for excluding them is that women have too undeveloped a sense of justice to make it safe for them to take part in the joint government of themselves and men. It would seem as if men ought to have a sufficient sense of shame to refrain from so suicidal a plea as that women are by nature too unjust for men to do them this first, plainest and simplest act of justice.—*Woman's Journal.*

Children's Day at Greenwich, Mass.

The Independent Liberal Church of Greenwich, Mass., closed for its annual vacation Sunday, June 30th, which was observed as "Children's Day." The usual order of things was reversed, and the morning service commenced with the Lyceum March, the varied evolutions of which were gracefully performed, ending with grouping with waving banners upon the platform, and singing of the "Song of Welcome," after which the march was resumed until children and leaders were seated in the front slips.

Then followed the rendering of sixteen numbers of the programme, consisting of responsive readings and singing by the Lyceum members, readings by Mr. Smith, Mrs. Johnson and Miss Lochlan; song by Grace B. Smith, and recitations by Fred Gutterlet, Lillie Ruddock, Nellie and Mabel Nevins, Edmund Magrath, Edna and Lena Johnson, Eddie Baker and Webster Parker, all of which were *intensely* interesting.

At this point an intermission of thirty minutes was introduced, and the audience adjourned to the dining-room for participation in the usual abundant lunch; for this church provides not only for the spiritual growth, but also for the physical refreshment of its hearers, realizing that the gospel of bread and butter is an essential adjunct to the retention of mental impressions.

At 1:30, refreshed and rested, the audience resumed their seats to listen for another hour to singing by the Lyceum, a dialogue by Nellie and Mabel Nevins and Bessie and Lena Johnson, a reading by Mr. Smith, and recitations by Creetie and Mamie Southworth, Nellie King, and Mrs. Johnson.

The closing address was given by Mrs. Juliette Yeaw, the regular speaker.

The entire programme was most successfully carried out, and where all did exceptionally well, to particularize almost savors of injustice.

Notwithstanding the intense heat of the day, large numbers were present from adjoining towns. Mr. E. W. Smith of Boston and Miss Carrie Smith, daughter of Mr. H. W. Smith, favored us with their presence. The latter, as a tribute of affection for her beloved father, and of appreciation of his work, presented to him, for the adornment of the platform, an elegantly engrossed and exquisitely framed utterance of Appolonius, who lived in the early part of the first century, viz., "May the spirit of peace and truth ever abide with you and your work." Thus shall it stand, as a memento of human affection, inspired by the "wisdom of the ages."

The floral appointments of the church were of great beauty and loveliness. Conspicuous among them, the central figure was a magnificent tablet of water lilies upon an improvised easel, the result of the labor of our young men in procuring the watery trophies and the skillful arrangement of Levi Chamberlain. On either side of this central design were displayed a profusion of potted plants and cut flowers.

As a guest of Mr. and Mrs. Chamberlain, and friend of and worker for our Cause, we have been pleased to welcome the past two Sundays Dr. Mathews of Boston, who has greeted us with pleasant words of cheer.

At the close of the exercises of the day, a business meeting was called, and the whole board of officers of the last year unanimously reelected.

Then came the inevitable parting, when everybody said to everybody, "What a grand success this day has been," and I believe the angels said, "Amen! Amen!" Surely the heart of him who "built wiser than he knew" was cheered and gladdened by this day's evidence that much of the seed sown with lavish hand is already bringing forth fruit.

The regular service commences Sept. 22d, with the writer as speaker, who, after four years of ministry to this people, gratefully feels to say: "The lines have fallen to me in pleasant places, and mine is a goodly heritage."

JULIETTE YEAW.

Free Thought.

OCCULT TELEGRAPHY.

To the Editor of the Banner of Light:

I notice in THE BANNER of a recent date that some doubts are now in circulation in regard to the genuineness of Mr. Rowley's Occult Telegraphy. In view of this fact, I wish to present the subjoined statement: Some ten years ago I engaged a medium to come to my house for the purpose of investigating spirit-return; and among the hundreds of truthful evidences I received was the following:

The medium was, at different times, controlled to write, and on several occasions I received written communications, signed "Frank." All those communications were written in a coarse hand, and *always* "backhanded." They contained from six to eight lines on common foolscap paper, and in the last one or two lines were unintelligible, there being a division in the words, but apparently no form to the letters; I ascribed this to the spirit losing control, as all the former lines were written very plainly—the last part of the message *gradually* growing unintelligible. (In two of those messages the spirit said: "*My friend,* we in the spirit-world are perfecting a system of telegraphic communication from heaven to earth, and we will succeed." He said he was a telegraphic operator, and passed away in Peoria, Ill. He always signed his name "Frank." He could never communicate save by writing.

About this time I left the State, and on returning some five years after, met the same medium in the summer of '87 at a friend's house, and there sat at a table for the purpose of communications by raps. Soon the raps commenced, and for a long time I tried to discover the identity of the spirit communicating by calling over such names as occurred to me. All of my suggestions were, however, answered in the negative. Finally I learned that the spirit was a male, and that Illinois was his State. One of the ladies present then said: "Let me ask a question: 'Is this spirit the one who communicated with us when we held circles at Mr. Smith's?'" "Yes," was the reply.

I then repeated what he ("Frank") had said to me years ago, and asked: "Frank, is this you?" [Yes.] "Do you know that communication is perfected?" [Yes.] "Do you know who the medium is?" [Yes.] "Is it Mr. Rowley of Cleveland, Ohio?" [Yes.]

Should this statement come to the notice of persons in Peoria, Ill., I request them to verify the fact of the name "Frank" as being that of a telegraph operator. N. M. SMITH.

Bauff, Mo.

New Publications.

SPIRITUALISM FOR THE YOUNG. Designed for the use of Lyceums, and the children of Spiritualists in general, who have no Lyceums at which they can attend. To which is added The Children's Progressive Lyceum: What Is It? A Discourse for Teachers. By Alfred Kitson. 12mo, cloth, pp. 144. Keighley (Eng.): S. Billows.

This is a book of great excellence, and admirably well adapted to its purpose, which, the author says, is to render as plain and comprehensive as possible the teachings of the philosophy of Spiritualism, so that young minds may be able to comprehend what otherwise would be difficult. Mr. Kitson has been actively engaged in Lyceum work in England for a long time, and to him is largely due what of interest exists in that country in its highly commendable method of implanting in the minds of children correct views of life here and in the great Beyond.

ELSMERE ELSEWHERE; or, Shifts and Makeshifts, Logical and Theological. By A Disciple of James Freeman Clarke, D. D. 16mo, paper, pp. 168. Boston: William Macdonald & Co.

The author of this condensation of the various theories and arguments regarding the retention and rejection of Scripture and collateral matters is Judge B. F. Burnham, author of "The Life of Lives," to which it is in part supplementary. To those who have read "Robert Elsmere," and those who have not, it will prove interesting and highly suggestive of the rapid march of progressive thought to greatly advanced planes of action. The appendix contains the gist of Mrs. Ward's article in the *Nineteenth Century* on "The New Reformation" and other matters, including newspaper accounts of visions, premonitions, etc.

THE CHANGED BRIDES; or, Winning Her Way. By Mrs. Emma D. E. N. Southworth. 12mo, paper, pp. 503. Philadelphia: T. B. Peterson & Bros.

A twenty-five cent edition of one of the most popular works of its author.

MARRIAGE; or, Nellie. By Margaret Lee, author of "Lizzie Adriance," etc. 12mo, paper, pp. 311. New York: George Munro.

A bright and breezy story of much interest, exhibiting great skill in a clear analysis of human motives. No. 6 of "Munro's Library of American Authors."

A HOPELESS CASE. The Remarkable Experience of an Unromantic Individual with a Romantic Name. By Luther H. Bickford. 16mo, paper, pp. 146. Chicago: Chas. H. Kerr & Co.

A story of Hypnotism and its exercise by an expert to the commission of a crime that results in an opportunity for reflection in a prison.

Ten Health Commandments.

1. Thou shalt have no other food than at meal-time.
2. Thou shalt not make unto thee any pies or put into pastry the likeness of anything that is in the heavens above or in the waters under the earth. Thou shalt not fall to eating it, or trying to digest it. For the dyspepsia will be visited upon the children to the third and fourth generation of them that eat pie; and long life and vigor upon those that live prudently and keep the laws of health.
3. Remember thy bread to bake it well; for he will not be kept sound that eateth his bread as dough.
4. Thou shalt not indulge sorrow or borrow anxiety in vain.
5. Six days shalt thou wash and keep thyself clean, and the seventh thou shalt take a great bath, thou, and thy son, and thy daughter, and thy man-servant and thy maid-servant, and the stranger that is within thy gates. For in six days man sweats and gathers filth and bacteria enough for disease; wherefore the Lord has blessed the bath-tub and hallowed it.
6. Remember thy sitting-room and bed-chamber to keep them ventilated, that thy days may be long in the land which the Lord thy God giveth thee.
7. Thou shalt not eat hot biscuit.
8. Thou shalt not eat thy meat fried.
9. Thou shalt not swallow thy food unchewed, or highly spiced, or just before hard work, or just after it.
10. Thou shalt not keep late hours in thy neighbor's house, nor with his cards, nor his glass, nor with anything that is thy neighbor's.

—*The New England Farmer.*

TOO OLD TO LEARN.

I am sumthin' of a vet'ran, jest a turnin' eighty year,
A man that's hale and hearty, and a stranger tew all fear;
But I've heerd some news this mornin' that has made my old head spin,
And I'm goin' to ease my conshuns if I never speak ag'in.

They say there's "mikrobes" all around a huntin' for their prey;
There's nothin' pure tew eat or drink, or no safe place tew stay.
There's "misamy" in the dew fall and "malary" in the sun;
'Taint safe tew be out doors at noon, or when the day is done.

There's "bactery" in the water and "tricheeney" in the meat,
"Ameeby" in the atmosfeer, "calory" in the heat;
There's "corpussels and pigments" in a human bein's blood,
And every other kind of thing existin' sence the flood.

Terbacker's full of "nickerteen," whatever that may be,
And your throat will all git puckered with the "tannin" in the tea;
The butter's "oly-margareen," it never saw a cow,
And things is gittin' wus and wus from what they be jist now.

Them bugs is all about us, jest awaitin' for a chance
Tew navigate our vitals and tew 'naw us off like plants.
There's men that spends a lifetime huntin' worms jest like a goose,
And tackin' Latin names to 'em, and lettin' on 'em loose!

Now, I don't believe sech nonsense, and I don't intend to try;
If things has cum tew sech a pass I'm satisfied to die.
I'll go hang me in the sullar, for I won't be sech a fool
As tew wait until I'm pizened by a annymallycool!

—*New York Evening Sun.*

Banner Correspondence.

Pennsylvania.

DANVILLE.—"W." writes: "'In the early days of speculation,' says G. H. Lewes in the introduction to his 'History of Philosophy,' 'all philosophy was essentially metaphysical, because science had not distinctly emerged; but in the course of human evolution a second method grew up, at first timidly and unconsciously, gradually enlarging its bounds as it enlarged its powers, and at last separating itself into open antagonism with its parent and rival. The child then destroyed its parent; as the mythic Zeus, calling the Titans to his aid, destroyed Saturn and usurped his throne. Observation and Experiment were the Titans of the new Method.' The inductive method of modern science professedly tolerates no unwarrantable or gratuitous assumptions. Unlike pre-scientific speculation, it condescends to observe nature; it aims to conform facts to theories, not theories to facts. It repudiates such *à priori* assumptions as 'Nature abhors a vacuum,' which served as an explanation for the rise of water in a pump. Neither does it reject a discovery because a peasant or a milkmaid stumbled upon it. It does not say: 'Can there any good thing come out of Nazareth?' *Come and see!* is its watchword. Believing in the law of evolution, it recognizes that truth itself is subject to progressive development. Unlike theology, it cannot have fixed creeds, and must naturally expect to discover from time to time new facts which revolutionize old theories or demand the adoption of new theories; moreover, in making experiments it recognizes that nature prescribes the conditions, and that man must be willing to follow nature whithersoever she leads him. Now, every advance in science discloses new and deeper problems in the arcana of nature and mind. 'More light!' were the dying words of Goethe. 'A few pebbles only have I picked up on the shores of an illimitable ocean,' said Sir Isaac Newton. Our age may be called enlightened, relative to the superstitions of former ages; but a century hence some of our conspicuous superstitions will very probably be pointed out by the then prevalent enlightenment. Mr. Spencer's '*Unknowable*' very likely will fall into this category. It is a startling dictum in the light of the theory of evolution of which Mr. Spencer himself is the distinguished exponent. It virtually says to man: 'Thus far shalt thou go and no further!'

But what will be most surprising to future ages will undoubtedly be the astounding fact that an immense number of new discoveries in our age are ignored by the majority of professional scientists, discoveries which furnish the subject matter and data for the solution of the greatest problem that can engage the human mind. Can any good thing come out of Nazareth? Come and see. Can any new truth come from mediums? Come and see. Prof. Huxley has pointed out, in a recent article in the *Nineteenth Century*, the radical difference between Christian apologetics and Modern Spiritualism; he says: 'I must say, however, that the Spiritualists do not sneer at "evidence," nor repudiate the requirement of legal proofs.' This is an exquisite self-accusation, coming as it does from one who sneers at Spiritualism; exquisite, because a self-accusation made unconsciously and incidentally. The *rationale* of his contention against the credibility of the miracles of the New Testament being something like this: Whereas Christian theology bases its belief on miracles on questionable ancient evidence, Modern Spiritualism simply says: 'Come and see.' What can be fairer than this challenge, Come and see? Modern Spiritualism claims to be in possession of facts amenable to scientific observation and experiment. Is it enlightenment to refuse to examine the facts, or is it not rather superstition and ignorance? I think it will be a matter for astonishment in the near future that scientific men and educated laymen in general should have arrogated to themselves the epithet of being enlightened, when, in reality, they neglect to avail themselves of data in a department of human research that has for its object the momentous question: 'If a man die, shall he live again?' or more definitely, why am I here in this vale of conflict and sorrow, and what will become of me when I die? Come and see! But men must not come with foregone conclusions like the Seybert Commission, else we go back to the old pre-scientific method described by G. H. Lewes quoted above."

Illinois.

WOODHULL.—After quoting at considerable length the views of several theologians concerning the almost obsolete doctrine of the fall of Adam, which our limited space precludes the insertion of, Isaac Paden writes: "The fall, as it is called, is an ancient symbolical illustration translated as a literal fact, the same as the lake burning with fire and brimstone, and many other childish ideas that originated in the childhood age of man, when the earth was flat, and God and heaven located just above the sky. Man is a creature of education; that which he knows he has learned, as can be seen by looking back to the days of our first parents, starting out upon the path of life, one degree above the animal.

Comparing his condition then and now it must be conceded, as Rev. Edward Beecher has said, that if man has fallen he has fallen up instead of down, and the human family instead of retrograding has steadily advanced and improved, and is still doing so.

The theologian will here say, it was in a moral sense man fell. This is denied, from the fact that one cannot lose that which he does not possess, or die a moral death before he is in possession of a moral life, and a moral life does not exist in the absence of the knowledge of good and evil. By reading the sentence, one would not know the penalty was death. The earth was cursed, and it was said to Adam he should earn his bread by the sweat of his brow during his natural life. No one but an indolent man would say *that* was a curse, as farming is more healthy than idleness. As for serpents, or the devil, neither one eats dust, as it was predicted. Theology claims death, and all misery and wretchedness in this life, are the result of God's vengeance for the disobedience of Adam, some six thousand years ago. None but a theological father would inflict such punishment upon all of his children for the disobedience of one. In a moral sense, the eating of the apple was done before his son possessed the knowledge of good and evil, therefore he would not be held responsible in a court of common-sense justice. Under all honorable and just governments the death penalty is not known only for the crime of willful murder, and all just and honorable fathers forgive their children for the first disobedience; and as, under the Gospel forgive seven times. I prefer saying theology is mistaken."

Ohio.

DAYTON.—Mr. W. A. Lewis writes: "Myself and wife were invited to the residence of one of our most esteemed business men to attend a séance held by the well-known medium, Mrs. Creery, of Cincinnati. Her phases of mediumship are trumpet-speaking and independent slate-writing. Of the former there seems to be but little said or known, and any light given on this subject would doubtless be gladly received by many readers of the BANNER OF LIGHT. The manifestations occurring in the presence of Mrs. C. are wonderful and convincing, and why this phase of mediumship is not more cultivated is a mystery to many good Spiritualists. At these séances we actually talk face to face with those the Christian would have us believe are slumbering in their graves awaiting a call to eternal bliss, or to suffer endless torment.

But thanks to good spirit friends, at these séances the grief-stricken mother talks with her dear little babe, her long departed son, daughter, husband. To attend one of these séances, and participate in its enjoyments, is a privilege no one can overestimate the blessedness of.

I take much pleasure in saying to the readers of the BANNER OF LIGHT that Mrs. Creery's remarkable and peculiar form of mediumship is, through its exercise, convincing many of the truth, and bringing into communion hundreds of the inhabitants of this and the world of spirits. Long may she be with us to continue the good work."

Canada.

MONTREAL.—George Dawson writes: "G. W. Kates and wife have fulfilled their engagement with the Religio-Philosophical Society of this city, and have gone to Saratoga, N. Y., whence I believe it is their intention to proceed to Onset for a short season. They commenced their labors here on Sunday, June 2d, and held their last meeting on the evening of Thursday, July 4th. Sixteen meetings were held during the term, most of which were fairly well attended by intelligent and appreciative audiences. Mr. and Mrs. Kates have made a good impression on the Spiritualists of Montreal, the general feeling being that they are faithful, honest and earnest workers, and a credit to the cause which they so efficiently advocate.

At the regular monthly business-meeting of the Religio-Philosophical Society, held on the 3d inst., the following resolutions were passed unanimously:

Resolved, That the Religio-Philosophical Society of Montreal tender a hearty vote of thanks to Mr. and Mrs. Kates for the extremely efficient manner in which they have ministered to the said Society during the month's engagement; and we hereby avail ourselves of this opportunity of congratulating Mr. and Mrs. Kates on their straightforward, practical and thorough exposition of the philosophy of Spiritualism, and trust that they will be long spared to labor in the cause of truth with undiminished power. And further,

Resolved, That a copy of this resolution be duly inscribed on the Minutes of the Society."

Connecticut.

NEW HAVEN.—E. P. Goodsell strongly objects to the attempt of certain over-zealous creed-worshipers to induce Postmaster-General Wanamaker to abridge the mail privileges of the people on Sundays by interdicting the opening of the offices and all necessary labor in them during the hours assigned to what is mistakenly termed "divine worship." He thinks a trial of that scheme would not require long to obtain an emphatic disapproval of it by the people.

NEW HAVEN.—"J. D. E." writes that the Spiritualist Society at this place accomplished much good work during the past season; he speaks in high terms of praise concerning the services of Dr. George M. Barrett as an instrument for the making of converts and the awakening of public interest in New Haven: "We have," he says, "held well-attended meetings, and have depended upon our home talent. Our speakers have been Mrs. Dr. Clara A. Eager and Mrs. Estelle Webster, who have given universal satisfaction. Either of them would grace any spiritual rostrum in the land. We chose Dr. Barrett our President. Every Sunday and Wednesday night we have had public séances, and developing circles every Tuesday night; we have given eight sociables in addition to these meetings."

Maine.

ROCKLAND.—F. W. Smith writes: "Mrs. H. S. Lake's meetings here were well appreciated. It was her first appearance before a Rockland audience, and we hope it will not be her last. Her ladylike and honest appearance, her fine lectures, clothed in choice language, and delivered with earnestness and power, and her excellent psychometric readings, render her an exceedingly interesting speaker; all the hearers seemed to like her.

We shall have no more meetings at present. Hon. Sidney Dean is to be with us the second Sunday in September. We have had some of the very best talent in the country, and we trust good seed has been scattered that will in the future yield an ample return for our efforts. We are laboring under a great disadvantage in not having a suitable place in which to hold our meetings. There are many liberal-minded people here, but many of them lack courage to identify themselves with a spiritual society."

Colorado.

DENVER.—M. E. J. Phelps writes: "The Spiritual Association meeting at Odd Fellows Hall is a flourishing institution and rapidly gaining attention and membership, and that too from among the best class of thinking people. It has received a new impetus by the presence in our midst of Mrs. C. J. Meyer, the wonderful platform test-medium of San Francisco. In a large audience she gave a dozen tests, to as many different persons, who recognized the names and statements given.

Time and want of space in your columns forbid an enumeration of the tests given in an hour's meeting by this marvelous woman. They were strikingly convincing. We would gladly keep her with us, but we learn that she has already engaged for a trip through the East. We certainly congratulate the Societies that have been fortunate enough to secure her."

Massachusetts.

BOSTON.—A correspondent writes: "A lady (Mrs. P.) recently stated to me that about thirteen years ago herself, husband and daughter were residing in Natick. One night a burglar was found in the house, and the daughter, suddenly awakened, shouted as loud as she could: 'Fire! Fire! Fire!' It subsequently appeared that her mother's father, who was at his home, twelve miles distant, was at the same moment awakened, and, springing from his bed, said to his wife: 'There is a terrible fire'; but his wife neither heard nor saw any indication of such being the case. The matter remained a mystery until it was explained by the incident at Natick."

Michigan.

DUNDEE.—Eliza L. Winters writes that the value of the weekly visits of the BANNER OF LIGHT to her is beyond all estimate; she learns from it that which she cannot obtain from any other source upon subjects of vast importance, and her faith in spirit-help and guidance grows stronger day by day.

The *Hotel Mail* avers that an Iowa farmer appeals to both the carnal and spiritually-minded among the rising generation by putting in his garden this sign: "Boys, don't touch these melons, for they are green and God sees you."

July Magazines.

VICK'S ILLUSTRATED MONTHLY.—"Science Applied to Agriculture" is the subject of the opening article. On subsequent pages interesting and instructive reading is given upon "Hyacinths for Winter Bloom," "Nature's Secrets," "Old Fashioned Flowers," etc. The departments, "Foreign Notes," "Pleasant Gossip," and "Our Young People," are well and appropriately filled. Rochester, N. Y.: James Vick.

HERALD OF HEALTH.—Dr. Holbrook supplies a large number of "Health Notes," in the course of which he favors cremation. "The Latest Drug Abomination," the use of which, says the writer, by certain medical practitioners and reckless women has become almost a craze, is anti-pyrine, a product of coal-tar, a description of the effects of which is given. New York: P. O. Box 2141.

THE NEW IDEAL contains a report of the proceedings at the Free Religious Convention in this city last May, including the addresses of Col. Higginson, M. J. Savage, J. W. Hamilton, Mrs. E. D. Cheney, Dr. McGlynn, Edward Bellamy, W. D. Bliss, Wm. Lloyd Garrison, N. P. Gilman and F. A. Hinckley. Boston: 620 Atlantic Avenue.

PAMPHLETS RECEIVED.—*Heaven Revised.* A Narrative of Personal Experiences After the Change Called Death. By Mrs. E. B. Duffey, author of "What Women Should Know," "Relation of the Sexes," etc. 12mo, pp. 101. Chicago, Ill.: Religio-Philosophical Publishing House.

Light on the Path. With Notes and Comments by the Author. A Treatise for the Personal Use of those who are Ignorant of the Eastern Wisdom, and who Desire to Enter Within its Influence. Written down by M. C. 16mo, pp. 68. Boston: Theosophical Book Co.

Beyond the Grave. A Drama by John Franklin Clark. 12mo, pp. 34. New York: The American News Co.

Optimism; or, The Bright Side of Life. By Aurelius. "Optimistic Library," No. 1. 12mo, pp. 48. Chicago, Ill.: Bright Side Publishing Co.

Home Rule and Federation. With Remarks on Law and Government and International Anarchy; and with a Proposal for the Federal Union of France and England as the Most Important Step to the Federation of the World. By a Doctor of Medicine. 12mo, pp. 54. London: E. Truelove, 256 High Holborn.

Mr. Donnelly's Reviewers. By William D. O'Connor. 12mo, pp. 101. Chicago, New York and San Francisco: Belford, Clarke & Co.

An Object in Life, and How to Attain It. By Leopold Schmidt, jr. 16mo, pp. 47. New York: Fowler & Wells Co.

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MRS. ALMIRA D. KEITH was born in Henderson, Jefferson County, N. Y., in 1840. She was married to W. W. Keith when seventeen years of age, joined the Baptist Church in 1874, and removed to Michigan in 1878, where she met with the new gospel, and very soon became developed as a good medium, giving many fine lectures, until failing health obliged her to cease speaking. Some four years ago she lost her daughter—an only child—with consumption; from that moment her own health began to fail, and the same insidious disease bore her slowly, but surely, as she fully realized, to the gates of death.

Months before her demise she made all needed preparation for the important change; sending a loving request to myself that I should speak some appropriate words for her at her funeral. The supreme moment came at last, and on the 18th of June, from her pleasant home in the village of Pierson, Kent County, Mich., she went to the higher life, fully conscious and responding to her stricken husband till her lips grew still forever. She passed peacefully out with the last rays of the setting sun, and as weepers by her bed were forced to say: "Good night," the angels in the beautiful dawn of the Eternal bade her welcome and a glad "Good morning." Truly we can say, "None knew her but to love her," and the trail of her footsteps has made the earth brighter for her living.

MRS. S. B. KUTZ.

Rockford, Mich., June 25th, 1889.

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☞ When the post-office address of THE BANNER is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

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Sir John Franklin and Spirit Revelation.

The publication in England last spring of a book entitled "Sir John Franklin: The True Secret of the Discovery of His Fate. A Revelation," gave rise to an animated discussion in papers and orally that has not yet subsided, and is not likely to for some time to come. It was a volume of two hundred and forty-three pages, written by Rev. J. H. Skewes, Vicar of Holy Trinity, Liverpool, and presiding officer of the Mental Science Association of that city. Its point of interest was that it disclosed the fact that the fate of Sir John Franklin was made known by a spirit-child about the time disaster befell him and the expedition under his command, and that from the same source were received directions of a course to be pursued that if followed would have led to their discovery many years before they were; likewise that the information was communicated to Lady Franklin, and accepted by her as being true.

The Franklin Arctic Expedition started on its perilous undertaking May 24th, 1845. No tidings of it having been received for a long time, an effort to learn its whereabouts and condition was made in 1848. It proved unsuccessful, as did others that followed. The English government at length abandoned the attempt, and Lady Franklin continued the search by means of her own resources, assisted by friends. Capt. William Coppin was at this time (October, 1849) residing in Londonderry with his father, wife, wife's sister and four children. The previous April one of his children, Louisa, four years of age, but familiarly called "Weesy," passed to spirit-life. Soon after Capt. Coppin was absent from home three months. On his return his wife told him that a ball of bluish light was seen about the house, which the children said indicated the presence of "Weesy," and the children declared to him they saw their sister almost constantly; that she was "always about," and sat with them at their meals when a chair, plate, knife and fork were placed for her use.

All England deeply sympathized with Lady Franklin in the fixed determination she manifested to leave nothing undone that might be done to ascertain the fate of her husband and his associates. The Coppin family partook of this feeling, and it occurred to one of its members that, as "Weesy" had communicated correct information upon other matters, she might do so in regard to Franklin. One of the children was asked to make an inquiry of that nature. This was done, and immediately there appeared on the floor a complete Arctic scene, showing two ships surrounded with ice and almost covered with snow, including a strait, or narrow passage of water that led to the ships. "So realistic," says the *Newcastle Chronicle*, "was the scene that those who beheld it shivered with cold. One of them, however, had the presence of mind to make a drawing of it in the form of a chart. Then came the question as to something more definite being desirable. Consulted again, 'Weesy' complied by drawing on the opposite wall in large round letters three inches in length the following: 'Erebus and Terror. Sir John Franklin, Lancaster Sound, Prince Regent Inlet, Point Victory, Victoria Channel.' The route of the missing explorer was thus traced, and it remained alone to make use of the 'revelation' for practical purposes." There was at the time no map or chart of the Arctic regions in the house, and had there been it would have borne no relation to the drawing, for no such channel as the one mentioned was known, much less marked on any map or chart.

Lady Franklin was at this time fitting out her first expedition. Captain Coppin visited her and informed her of what had transpired at his home. After hearing it her countenance brightened, and she exclaimed: "*It is all true! It is all true! Your children are right!*" and then recalled a conversation held with her husband the night before his departure that confirmed its truth. Unfortunately the confidence of Lady Franklin in the revelation was not participated in by those who commanded her first expedition (June 5th, 1850), and it was not until Captain, now Admiral Sir John McClintock, who sailed in *The Fox*, July 1st, 1857, and who must have followed the course laid by the spirit drawing—whether knowing it to be such or not being of little matter as to the *fact*—found and entered the strait shown on the spirit-drawing, and now known as "Bellot Strait." Wintering there, he learned that natives held relics from a ship crushed by the ice on the west of King William Island—*Victoria Channel*—and subsequently he and Hobson, an officer in charge of another exploring party from *The Fox*, met at Point Victory, both places mentioned by "Weesy," and there was discovered a cairn containing a tin cylinder in which was a record of the safety of the *Erebus* and *Terror*, and of the departure from the ships of a party of two officers and six men on May 24th, 1847. Round the margin of the paper was a record subsequently made of the death of Franklin, on June 11th, 1847.

A singular feature of all is that forty years should elapse before it was made known to the world, but this does not invalidate its truth. The long delay seems to have been caused by the parties related to it having thought their position in that very exclusive fraternity known as "Society" would have been endangered by any appearance of affiliation with so unpopular a belief as that which admits the existence of departed relatives and friends, and their power to watch over, guide and protect us.

To begin with, the Rev. J. H. Skewes, who writes the account, has been a bitter opponent of Spiritualism, and was the antagonist of Mrs. Britten in a debate upon it at Liverpool. We do not know whether his views upon the subject have changed, but judge they have not. Nevertheless he stoutly maintains the truth of his statements, and gives other evidence than that in his book, in the face of much depreciatory criticism, mainly letters from Lady Franklin and her niece, Miss Cracroft. He also convicts McClintock of an attempt to evade the facts in a manner that looks much like uncalled-for prevarication. Mr. Skewes claims to have in his possession the original letters. One of them, dated June, 1850, states Lady Franklin's belief in the "supernatural revelation," and that she had laid the "revelation of the little child" before Captain Forsyth and his chief officer, Captain W. Parker Snow. The latter is represented as being "deeply and seriously impressed" by it.

The Captain Snow above mentioned was second in command of the *Prince Albert*, the first vessel fitted out by Lady Franklin (1850). Last May he wrote a letter to the *Atheneum*, which that paper published. In it he says: "Lady Franklin knew of the 'revelation,' and, on the night before we sailed, communicated it to me alone. In her private room she gave me the particulars, and directed me to draw a map, duplicating what had been said to her by Captain Coppin. My note-book was small, but I roughly sketched it out, and I have it now before me."

Though this did not influence him in the discharge of his duties, "it ever seemed to me," he says, "night as well as day, that the voices of our dead or living brethren, ice-imprisoned midst those mountain-frozen barriers, were calling me."

From his voluminous notes and letters regarding Arctic explorations, Captain Snow, who is the author of several works, including "A Voyage in the Arctic Seas," has prepared a book which he names "Plain Facts Concerning the Franklin Expedition and the Search for It," which as soon as sufficient means are contributed to do so he will publish. "I am too reduced," he says, "and my old wife too blind and helpless, for me to go to the smallest expense outside of our actual needs. Therefore, I appeal to all lovers of truth and justice to aid me in printing my 'Plain Facts.'"

The American Sunday.

On the whole, it will have to be conceded that our modern American life, with a large and rapidly increasing population, is putting an altogether different meaning into the weekly Sunday, and will in due time make it such a day as was never yet known or conceived of in either the Old World or the New. Even so Puritanical an organ as the Boston *Congregationalist* speaks of President Harrison's yachting trips over Sunday as "sensible excursions"; and while it thinks they will do him needed good, it hopes that "his critics will hold their peace." Now what is good for the President as Sunday rest and recreation, is just as good for everybody else. Sunday should work benefit to all alike. It is encouraging to see the old spirit of Puritanism thus give way on so vital a matter, even if it has to get behind the President in order to utter its reasonable views.

The change thus illustrated, observes the New York *Evening Post*, is a change for the better. "Ancient Sabbatarianism had transformed Sunday into a day which it was a ghastly sarcasm to call a day of rest. Long sermons three times a day, with an hour of Sunday-school somewhere interspersed, and a strong dose of the catechism administered by force, if necessary—such was the repose for the mind; while for the body there was a tranquillity produced by the substitution of 'cold victuals' for the ordinary hot dinner; and for the spirit the peace flowing from the denial of even a walk through the fields to enjoy the beauties of Sabbath-breaking flowers, and hear the melody of Sabbath-breaking birds. Such a *régime* could only survive while unquestioning obedience of an accepted order was the rule, and it was bound to yield before the first onset of common-sense criticism."

The excuse given by the President for taking this yachting Sunday excursion was that he "must rest if he was to keep on with his work." And so must millions of others do, as well as the President. Sunday is the only "day of rest" they have or can have. Unless they are allowed their rest on that day, they cannot go on with their work for the other six days of the week. The larger part by far of a city population must go off on Sunday morning and be back the same night to be ready to begin work again on Monday morning. Their entire weekly recreation must be crowded into one day. The President, as well as some others, can go off on Saturday noon and return by Monday noon, which is a different affair. Still, it is very much better than nothing. A snuff of the ocean air, and the refreshing sight of pleasant country scenes, may be enjoyed in those few hours, for which a tired heart is sensibly grateful. This is the only chance for the weary laboring classes to enjoy what Nantasket Beach, Coney Island, and Cape May offer as a recreation for their senses. As to there being any difference between taking an outing that simply includes Sunday and one that is included within Sunday, to maintain any such nonsense is as false as it is bigoted and insufferable.

The *Evening Post* is of the opinion that the President's example will undoubtedly give an impetus to the movement "in favor of making the restful feature of 'the day of rest' its *chief* feature." It thinks it will open the eyes of many to the truth that "this is the great blessing of the break between two sets of working days." And it maintains that no candid observer can question that this movement is in favor of public health, public content and public morality. A rigid Sabbatarian witnessing the spectacle in Central Park on a Sunday afternoon in midsummer cannot fail to confess, if he is honest, that he has never understood what he has been talking about in his ignorance.

Since cheap Sunday excursions have enabled the poorer people of New York to take a trip up the river or down the harbor, the *Evening Post* says there is more happiness, better order, and less crime among them than when necessity kept them cooped up through the day in tenement houses far less comfortable than the Executive Mansion, in spite of all the faults found with that place of residence by its successive occupants. And it frankly asserts that the President is throwing the weight of his influence on the side of those who have the best authority for believing that "the Sabbath was made for man, and not man for the Sabbath."

Cost and Payment.

Enough, one would suppose, had been written and spoken about the law of *compensation* to impress the truth of the operation indelibly upon the human mind. Yet it seems that teaching comes only by repetition. It is "line upon line, precept upon precept, here a little and there a little." Example can do nothing for mankind in respect to learning this law, and precept can do not much more; all comes by experience, which includes observation also. It is as true in spiritual matters—nay, far more so—as in physical, that we pay the cost as we go along, every one of us. There is no escaping it. Here—there—everywhere, no one is exempt from the obligations of the law; all are alike mulcted by its provisions. None need hope to escape by skulking behind somebody else. There is no escape of this nature. Men need not think to transfer the debt they owe, by the very laws of their being, to the shoulders of somebody else. There is no vicarious atonement about it.

"Cost" we may call "penalty," as when we pay the price of error; or it may take other forms, as when we have to school ourselves to self-sacrifice, to the exercise of patience, to the practice of charity, and even to extending forgiveness to those who are declared enemies. There are a great many ways in which such cost is multiplied to man, just as interest charges accumulate upon borrowed money of which he enjoys the current benefit. Man hurts his spirit by lust and crime just as truly as a child burns its hand when it thrusts it in the fire. The murderer is only a suicide, though unconsciously so. The thief all the time steals from himself. It has many times occurred to us, in connection with the doctrine of universal salvation on which a special sect has been founded, that a much better, because more effectual, way of preaching that particular view of the subject of "salvation" would be to impress people who came to listen with the plain truth that all sins in this life must be atoned for, here or hereafter. That is to say, that wrong-doers will have to go over the whole ground of their wrong again, and undo what they have done contrary to the rules of right and justice.

If men were thus taught that there is no escaping from the cost of what they have and what they do, but that a settlement is certain to be exacted as the primary condition of "salvation," in other words of emancipation and progress, they would, as a matter of wise policy and prudence, forbear doing many things which they now do, thinking to escape paying the forfeit which their own consciences tell them is just. All the while there would be before their eyes the precept of this universal and inevitable law of compensation. Not as a punitive statute, executed by a harsh and cruel judge, is it to be regarded; but rather as a wise remedial provision, the best thing possible for us, without which, in fact, we should come at last to but an imperfect and wholly unsatisfactory knowledge of ourselves. We commonly think it a hardship that we are called "to tread the wine-press" alone; that it cannot be done for us by another, according to the dogma of vicariousness which forms a foundation stone in the old creeds; but as we progress further and further, we shall see and praise the goodness as well as the wisdom that has imposed such a necessary condition upon our existence.

The chief thing learned by man from these repeated fallings and gettings-up is to use his own faculties aright; to acquire the habit of self-command; to act uprightly and firmly from an acquired consciousness of the fact that he is sustained by an unfailing power of limitless dimensions; and to be brought in this way into closer relations with the Great Source of Life from whom we sprung, and continue to derive all that we hope to be. Without discipline we could learn nothing in a way to make it really our own. And no discipline could well be more thorough and perfect than that which teaches us a knowledge of ourselves, in respect to our life and its surrounding conditions.

☞ Mr. and Mrs. Fred Evans and Mrs. T. Harris left Melbourne for Sydney, May 13th. The séances held by Mr. Evans in Melbourne are represented by the *Harbinger of Light* as having been very successful in establishing the genuineness of the phenomena and convincing many of the truths of Spiritualism. The editor of *The Harbinger* had a large number of unmistakable proofs of Mr. E.'s mediumship. At his last sitting with him the signatures of twelve of his (Mr. Terry's) friends and relatives were written on a slate which lay on the table, untouched by Mr. Evans. They were different from the handwriting of Mr. E., and five of them closely resembled that of the individuals when in this life.

☞ A. S. Hayward, magnetic physician, of Boston, will be located at the Washburn House, Onset, Mass., for a few weeks, where he will exercise his powerful magnetic gift of healing. His treatment at a distance will be continued as by advertisement on seventh page

The Marriage Question.

Rabbi Solomon Schindler writes on the question whether marriage is a failure, in the June number of *The Nationalist*, assuming for his premises that, so far as it is accounted such, it is owing to the unfortunate social conditions that surround us. He distinctly holds that the existing social order lays upon the shoulders of the individual the burden which society itself ought to carry and could easily carry, and the current weakness and unsatisfactoriness of the marital relations is but the legitimate result. But for the strength of natural instincts, he says that under present conditions it would require an almost heroic effort to enter into matrimonial relations; and that it amounts even to crime to assume responsibilities such as the contracting parties do assume when there are no prospects of meeting them.

The very first cause of matrimonial infelicity, asserts the Rabbi, is therefore the insecurity of our conditions, which places upon the individual a heavier load than he can possibly carry. From this root spring all the other branches. If marriage is deferred until a man gets into and beyond middle life, when he has established for himself some degree of success, suggesting that he might possibly be able to support others besides himself, he is very apt to select a wife with as much regard to utility and to money as to any other consideration; and this is more apt than otherwise to lead to dissatisfaction on both sides, and ultimate wretchedness mutually. Again, an old man generally chooses a young partner, and neither understands or sympathizes with the other. A great deal of misery results from this ill assortment in point of years. The younger has none of the experience of the elder, and the elder cannot bear with the inexperience of the younger.

Even those who are well-to-do shrink from rearing large families. They may have one, two, three children, but dread the advent of the fourth or fifth. This he ascribes to the demands of life on the one hand, and our social conditions, which burden the individual with responsibilities the society should assume, on the other. Hence he suggests as the only effective and practical remedy for the infelicities of the married state, that society shall enter upon the plan of coöperation; that the nation guarantee to every one of its members—man, woman or child—the means of support; that the broad shoulders of the community shall carry the load that now is too heavy for the shoulders of the individual. Then, he believes, marriage will cease to be "a failure"; and men and women will attach themselves to each other, led by the pure impulses of nature; and children will become a blessing to parents, and their advent be hailed with joy.

Of course this implies the evolution of a new order of things out of the existing disorder and seeming confusion. Nor is it at all among the impossibilities. It is, after all, but a matter of theory and tendency combined. The theory of nationalism, as laid down and illustrated in the book called "Looking Backward," may be in practice quite all that is claimed for it with so much ardor by its advocates. That the current tendency of things is toward the practical working of that theory depends largely upon the apprehension and interpretation of facts as they are continually accumulating on every side. Concerning marriage it is to be said with truth, as Rabbi Schindler recapitulates, that humanity has experimented with its various relations for thousands of years, and has always found that when one evil was removed another would appear, and when a leak was stopped on one side a new leak sprang up on the other. It has preached and legislated against the social evil, against infanticide both before and after birth, but it has never been able to suppress the crime.

Therefore a new method, as outlined above, is urged on the adoption of society and the State. It is maintained in all seriousness that only through a radical change in our social conditions can the problem be finally solved, matrimony become a sacred institution, the family be built up on a solid foundation, and marriage cease to be a failure. But whether government control of all industrial interests and operations is the only way out may be regarded a question. Whether individual experience under such easy conditions will be worth, in the marriage relations for one thing, what it would be worth with the individual exposed on all sides to chances and responsibilities, is something not so readily predicted. It is essential that experience be acquired in order to develop our natures, and a certain amount of freedom and self-dependence is essential to that.

Union at the International Congress.

An International Congress of Spiritualists—as we have taken occasion to previously announce in THE BANNER—will be held in Paris, France, September 9th-16th, and promises to be an event memorable alike for the matter with which it will treat, and the method of "agreeing to disagree" which it will endeavor to introduce into the public work of the Cause.

"M. A. (Oxon.)," editor of London *Light*, has an article in that journal for June 22d which conveys his own adhesion and that of his paper to the views of the Executive of the Congress in this direction, and so succinctly treats of the proposed enterprise, and what may be hoped from it, that we present the following extracts therefrom:

"The fundamental points to be affirmed [at the Congress] are, 1. The survival of consciousness after death. 2. The relations between the living and the dead. To this is added, 'All questions that divide us will be set aside.' ... It is to be an essentially catholic body. Its promoters put aside matters of contention, and fix the attention on those respecting which we are united. The wisdom of this course is undoubted in my mind. *Points of disunion are generally speculative; points of agreement are generally practical. The former we guess at, the latter we know.* The one is in the air, the other has its foundation in solid fact. ...It remains an urgent duty to proceed with constructive work duly organized and with experiments rationally conducted.... Neither confederation nor organized research has been successfully carried out. It may be that a dearth of mediums is accountable for the latter failure. It may be that Spiritualists refuse to organize from an apathy, a torpor, a lukewarmness, and, in the last analysis, a selfishness, the traces of which are over the whole movement in all its various manifestations."

The editor of *Light* proceeds to consider the case as put—emphasizing the necessity of union in this as in all other systems of labor—and remarks truly:

"No cause can be worthily advanced the votaries of which are not willing to sacrifice selfish aims and to throw into it that vitalizing energy which comes of strong conviction, and of a readiness to bear witness to the truth that they hold, even at some personal risk of loss, at some self-sacrifice, at some cost of time and money, or money's worth.

"Bricks cannot be made without straw: great efforts to disseminate truth cost money: workers ought to be and must be adequately paid, unless self-respect is to be forfeited."

"The average Spiritualist," he continues, "is content to let a few willing souls bear all the burden and heat of the long day, slaving in unrequited toil, or sacrificing of their substance for duty's sake, the *while he frisks in heedless abandonment, sublimely self-contained and self-satisfied.*"

From the consideration of this important theme he rises with a concluding sentence the incontrovertible truth whereof is self-apparent to every mind given at all to reflection concerning the best interests of the Modern Dispensation:

"Such a work as ours has grown to is not done by vaporing; by bumptious talk about what we know—the more we know the less we are likely to say about it (it is the sciolist who shrieks); by selfish isolation; by feline scratches at a neighbor who sees not as we would have him see; by internal dissension; by quarreling and strife:—by none of these, but by a resolute performance of the duty laid on each, by cohesion, by self-sacrifice, by steady determination; in short, by the employment in our specific work of those methods which have been found successful elsewhere and everywhere the world through."

Another Plan for Disposing of "the Dead."

A Boston letter to the *New Orleans Picayune* describes the organization of a company in this city to introduce and carry into practice a new system of disposing of the forms of the deceased. Dry air is the agent to be called into service. Plans are being drawn for an enormous mausoleum-like structure of massive materials, to be erected as soon as may be, one part of it containing from two to three hundred small compartments, each capable of admitting a single body. A powerful current of dry air from big steam fans is to sweep all the time through these compartments. The dead bodies are to be wrapped simply in winding-sheets and laid on marble slabs in these compartments. They will not be embalmed, nor will they be placed in coffins to prolong decomposition. The gases and liquids developed by the operation will be at once absorbed by the dry-air currents and carried upward to a chamber above, where they are passed through fire and destroyed. In this manner, in due time, a corpse will be reduced to the condition of a mummy, retaining a natural though not lifelike appearance, and capable of preservation for an indefinite time—the projectors of this system say for centuries.

After this mummification process is complete, the body is ready to be put away, which may be done at the option of relatives and friends in one of the hundred thousand vaults which are to constitute the larger part of the mausoleum. The vaults may be rented or purchased just as in a cemetery, metal doorplates indicating the person or persons to whom they rightly belong. It is further stated that each of the mummifying compartments will communicate by a wire with an electric annunciator in an office on the first floor, where an attendant will be in readiness to respond to any alarm given in consequence of premature entombment. Should this novel experiment prove successful here, the same company will introduce it into other large cities.

The new system, if seriously attempted, may be termed "dessication." Whether it would prove to be a more desirable process for disposing of the dead than cremation in its most improved and least objectionable form, may perhaps be allowed to be a question. But it is interesting to note the fact that it demonstrates the direction of modern thought on this increasingly important subject—the bettering of the present dangerous and repulsive burial conditions.

Religion Working with Politics.

The inquiry is going around—What is the Government at Washington going into next, after it has fairly disposed of the subject of religion? Well may the question be asked, in view of what the Postmaster-General is actively doing to mix religion with post office politics. A special to the *Boston Herald* from the capital says that instances multiply to show that the most effective way to influence the post-office department is through its religious side. The mere word of a professed, or professional, Christian has opened the way to a post-office appropriation, which has been blocked to all other influences. The old servants in the Department are said not to be able to understand it, being entirely beyond their comprehension.

Two instances are cited in connection with the postal administration in Boston, in which the religious element has been strongly injected. One is connected with the post-office at East Boston, a branch of the Boston office; the other relates to the Somerville post-office, also a branch of the Boston office.

The East Boston case concerns the lease of a building for the office, the old lease having expired a year ago. A more suitable location was demanded, and the Department concluded not to renew the lease. The head of the inspection force in New England was directed to look up new quarters, and duly advertised for them. One offer was made, among others in response, which was undesirable, chiefly on account of the high figures asked for rent. The inspector disapproved of it on that ground, and so reported. The sanitary conditions, too, were unfavorable. The owner goes on to Washington to see Mr. Wanamaker himself, whom he styled "his old friend." The two men met, it is said, not as political friends, but as sympathetic members of a great Christian brotherhood. As *The Herald* dispatch puts it, "the master of Bethany and his evangelical friend from East Boston have long been co-workers in a common religious field," and the latter at once got what he wanted. It is not of so much importance to know about the few hundred dollars higher rent as it is to note the manner in which the transaction was consummated. The same kind of influence brought about at Somerville what had not been able to be accomplished in many years.

Bon Voyage.

Mr. George A. Bacon, of the Agricultural Department, Washington, D. C., was booked to sail from New York for the Old World the 17th inst., per steamship "*City of New York.*" He will visit England, Ireland, Scotland, and then "do" a portion of the Continent—visiting Paris, Switzerland, the Rhine, Germany, Belgium, etc. He especially makes the trip on account of the delicate state of his health, caused by his long and arduous clerical duties. Brother Bacon is a firm and consistent Spiritualist, who has been a highly appreciated correspondent of this paper for many years. Any favors rendered him by our fraternity in Europe will be fully appreciated by his numerous friends in this country.

Superstition and Bigotry in the Statutes.

It seems that the laws of Massachusetts, as recently interpreted by one of the local judges of the State, do not permit a farmer to house his hay on Sunday to save it from spoiling by the rain, nor even to turn it in order to advance the process of curing it in the sun. The particular case that illustrates this fact is as follows: An exceedingly pious man sold a lot of standing hay to another person, who in due time proceeded to cut and cure it. It so happened that an intervening Sunday threatened it with ruin by raining on it, and the purchaser went ahead and got it in out of the wet, without any regard to the day whatever. It is just what any thrifty farmer would do to save his crop, for when grass is once down it must be watched and tended with reference to the weather above all things else. He would be thought a pretty poor farmer who would stand and see a field of hay spoil on account of his superstitious views regarding Sunday.

There would have been no trouble with the owner of the hay in the present case, but for the peculiar perverseness of the peculiarly pious individual who sold it to be cut as it stood. He no sooner saw what the purchaser had done than he made complaint against him for desecrating the Sabbath! A cooler piece of—well, one does not know what to call it—is very rarely recorded.

The case came up for trial, and the defendant testified himself, and brought expert haymakers to testify that the hay would have been spoiled if it had lain out in the rain. But the judge decided that getting in hay on Sunday in order to save it from the rain was a work neither of necessity nor of mercy within the meaning of the law, and therefore it could not be legally performed on that day. Such superstitious nonsense is made to operate as part of the laws of Massachusetts as the nineteenth century draws near to its final decade! Under such a law the hay crop of the State is likely to become largely reduced in such changing weather.

No doubt those who uphold such a ridiculous application of a ridiculous statute would be the ones of all others to advocate a "doctors' plot law," that would compel every man, woman and child in the State to place their health and lives in the hands of a small and self-elected class of men who possess certificates of medical knowledge and skill which none of the facts actually bear out. A Boston contemporary reasons from this hay case, that if a carriage or a coat, a mowing-machine or a hymn-book were left out of doors on Sunday, the same judge would hold it unlawful to put these articles under cover on that day. We recall to mind the rebuke administered by Jesus himself to those old Pharisees who piously found fault with his disciples for plucking ears of corn to eat on the Sabbath. He asked them to their faces if any one of them, in case of his having an ox fall into a pit on that day, would not make haste to get him out. And he added that memorable saying of his—"the Sabbath was made for man, and not man for the Sabbath."

A worthy divine in Massachusetts once made a decision in a "hay case," which we regard as far superior, in common sense and right reason, to the one set forth at the commencement of this article. The instance occurred many years ago in a town on the banks of the Merrimac. A deacon of the Congregational Church was afraid his hay would be ruined, as a heavy thunder-storm was coming up, and in his anxiety he asked his minister if it would be sinful for him to get his crop into the barn before the shower reached it. To which the good parson at once replied: "I presume it is against the law to do secular labor on the Lord's day, but in this case *it is a work of necessity*, and I will dismiss the meeting and assist you in the work, as I believe it would be a sin in the eyes of the Lord for you to feed your domestic animals on hay not fit for them to consume." So the good parson adjourned the meeting and assisted in gathering in Farmer D.'s crop of hay.

De-Lunatico Inquirendo.

The *Harbinger of Light* (Melbourne, Australia), in its June issue, mentions under the above heading a case of alleged lunacy which it deems should be looked into—that of a man admittedly *sane in all other respects*, having been sent to a lunatic asylum because he believed in spirit influence. The victim of this ill-founded judgment was Charles Robinson, said to be "a smart-looking, respectable bushman." Dr. M'Lean stated to the Bench that he believed him to be a lunatic, basing his opinion on the admission of Robinson that he was a Spiritualist, and his declaration that spirits came to him when engaged in his avocation in the bush. Dr. Bryant testified similarly, admitting that in other respects he seemed to be sane. Robinson then addressed the Bench and said he was perfectly sane, and was surprised at the doctors. *The Bench replied that he might be of perfectly sound mind, but they would have to go by the doctors' evidence!* Very naturally and reasonably Robinson became incensed by such a mockery of justice, and said he would see that the Home Government took the case up, emphatically declaring that he was sane, and it was a shame that he was subjected to such treatment.

H. J. Browne wrote to *The Herald* the day after the case was reported in its columns regarding it, saying: "It is not stated that this unfortunate bushman was dangerous to be at large, or even unable to take care of himself, but simply that he believed in Spiritualism."

When the doctors in one country not only rule the people in the course of their profession, but courts where justice is supposed to preside, so far as to fill insane asylums with sane people because of their religious or other belief, it certainly should serve to warn the people of other countries, where they do not so fully hold the power to do so, against allowing the first step to be taken that shall by any possibility enlarge their authority.

A Spirit Mother's Warning.

The Pittsburgh (Pa.) *Dispatch* publishes a letter received in that city from a German friend in Wheeling, in which he said he visited Johnstown a few days prior to the flood, intending to stay there a week, but at night he was warned to leave and go to Wheeling. "You can call it what you like," he says, "spirits or ghosts, but I know it was my mother who came to me. I am safe now, but had I staid in Johnstown I would be a dead Dutchman. I had all my goods there, and had my board engaged for a week at the Merchants' Hotel, but my mother came to my bed and told me to go. How do you account for it? Is it 'Spiritualism,' or what? I know you will all laugh, but I cannot help that, and hereafter I will always follow my spirit's advice."

"Home Rule" in a New Guise.

The project is now assuming practical proportions, both in Washington and the West, of demanding that officers appointed over Indian reservations located in divers States and Territories shall be *residents* of those States and Territories—not drawn from outside sources.

Harper's Weekly, *The Christian Union* and other papers have uttered a very sensible protest against this new scheme for repressing the rights of the Indian—correctly asserting that *the best men* are what is wanted, no matter where they live: "The Indians," these papers declare, "are not in the least, in the sense of this home rule doctrine, *citizens* of the communities [States or Territories] in which they live, or happen to be located; on the contrary, the voting and controlling citizens of these localities are often very hostile to them [the Indians] and desirous only of being rid of them."

Therefore it is stated, and with justice, beyond question, that to establish the usage that none *but* these controlling and voting citizens above described shall be appointed to take charge of Indian affairs within the limits of said States and Territories will result in placing the red men directly in the power of those who have no sympathy with them whatever, but rather a burning hostility *to* them. We trust the paternal government at Washington will at once set its foot upon this latest scheme for defrauding the Indians under the cover of an unjustly extended precedent.

Tidings from Mrs. Richmond.

A letter from Mrs. Cora L. V. Richmond (of Chicago), dated "Natural Bridge Hotel, Lookout Mountain, Tenn.," Aug. 11th, informs us that this talented speaker left Chicago last week, her meetings having closed, after a very successful season; they will be reöpened Oct. 1st. Herself and husband are attending the Camp-Meeting of the Southern Spiritualists at their beautiful mountain retreat. "Too high in altitude," she writes, "for the heat to be oppressive, the days are lovely and the nights perfect."

She remains at Lookout during July, enjoying the unsurpassed scenery and the genial society found there. Her guides speak three or four times each week.

In August, Mr. and Mrs. Richmond will go to Western New York and Pennsylvania—being at Cassadaga Lake the last of that meeting. In September they visit Boston, as Mr. Marcellus S. Ayer has engaged her to speak in the Spiritual Temple—Newbury and Exeter streets—during that month.

Three Times "Dead" and Alive Again.

The San Francisco *Chronicle* of June 9th states, upon the authority of a journalist of that city, that a young lady known to its informant has three times become what is termed dead and returned to life, and is likely to do so again. The subject of this remarkable phenomenon is a young lady who two years ago came to San Francisco, accompanied by a gentleman from Boston. She was ten years younger than her escort, and in what was considered to be the last stage of consumption. Twice preparations have been made for her funeral, she having been pronounced dead; but she lives to-day, though an invalid. On one occasion her companion was out of the city, when she was taken suddenly with a sinking spell. In two hours she was pronounced dead by the ladies in attendance upon her. As the day advanced, the landlady seeing no signs of the gentleman's return, an undertaker was applied to, who came, viewed what he supposed was a corpse, and went back to his shop for his assistant. During his absence the missing companion of the young woman arrived. Upon being informed of her death he uttered an exclamation of surprise, passed rapidly to the room where the body lay, closed the door and turned the key. When the undertaker returned he was refused admission. Two hours later the gentleman emerged from the room and ordered two suppers sent to the apartment. Later the young lady was seen sitting upright in bed, eating heartily. Her companion had brought her back to life by a method of rubbing and physical manipulation known only to himself. Twice after this he repeated the performance.

Found by a Dream.

After three or four days' fruitless search by as many hundred people, for the body of the missing man in Maine, Elbridge Call, the place where it lay was shown to his brother-in-law in a dream. The Bath *Times* says that after telling his wife and others of his dream, which located the body under a bridge, he started for the point indicated. Upon arriving in Dresden he sought his intimate friend and brother-in-law, Mr. Bowman Myers, and they both went on their search, and under the old country road stone bridge, so old that old people say that it was built before their time, they found the body.

☞ A special dispatch to the *Boston Herald* places the number in attendance on Onset's opening day, July 14th, at nearly fifteen hundred people.

☞ Marshall Curtis, of Oakland, Cal., a pioneer Spiritualist, passed to spirit-life at 5 P. M., on June 27th, at the ripe age of eighty-one.

☞ Dr. M. L. Sherman passed to spirit-life from Adrian, Mich., July 9th, aged 80 years.

Spiritualist Camp-Meetings for 1889.

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 subjoined a list of the localities and time of session where such convocations are to be held.

We trust the managers of these meetings, and the friends attending, will kindly coöperate in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthen the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

ONSET BAY, MASS. — The Thirteenth Annual Camp-Meeting at this place commenced its sessions July 14th, to close Aug. 11th. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:05 P. M.; Sundays only at 7:30 A. M., 8:15 A. M. Leave Onset, 8:15 A. M., 8:31 A. M., 11:30 A. M., 3:30 P. M., 5 P. M.; Sundays only at 6:20 P. M., 6:31 P. M.

LAKE PLEASANT, MASS.—The Sixteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), July 28th to August 25th.

LOOKOUT MOUNTAIN, TENN.—The Sixth Annual Meeting will be held at this place (near Chattanooga) till August 31st.

SUNAPEE LAKE, N. H.—The sessions of the Twelfth Annual Meeting commence August 4th, to close Sept. 1st.

QUEEN CITY PARK, VT.—Meeting commences July 26th, and continues to August 15th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 25th, and closes August 26th.

VERONA PARK, ME.—Meeting opens August 10th, and ends August 25th.

CASSADAGA LAKE, N. Y.—The Tenth Annual Meeting commences July 26th and closes Sept. 1st.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Seventh Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 27th, to close August 27th.

PARKLAND, PA.—Meetings will continue till Sept. 11th.

CAPE COD CAMP-MEETING.—Harwich Port, Mass., till July 28th.

ETNA, ME.—Twelfth Annual Meeting, Aug. 30th, to hold ten days.

VICKSBURG, MICH.—The Camp-Meeting will commence its sixth session on Thursday, August 8th, and continue until Sept. 3d.

NIANTIC, CT.—Meeting now in progress.

TEMPLE HEIGHTS, ME.—Meeting commences August 18th, and holds to August 25th, inclusive.

RINDGE, N. H.—Meetings will be held here, under direction of E. B. Craddock (Concord, N. H.), during the last two weeks of July.

Movements of Platform Lecturers.

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

W. J. Colville is now in San Diego, where all letters, etc., should be addressed to the post-office. He will sail for Europe early in October.

Dr. H. B. Storer will preside at the Harwich (Mass.) Camp-Meeting, from July 14th to 28th inclusive; lectures at Verona Park Camp, Me., Aug. 11th; at Temple Heights Camp, from Aug. 18th to 25th inclusive. May be engaged for the ensuing winter anywhere in New England.

A. E. Tisdale is to speak at Harwich Camp, July 21st-23d; at Lake Pleasant, Aug. 11th-17th; at Hanson, Aug. 18th; at Sunapee Lake, Aug. 25th-28th and Sept. 1st. Societies wishing his services may address him, Merrick, Mass.

Rev. E. B. Fairchild will lecture in Salem, Mass., the last Sunday in September. Address care of J. W. Fletcher, 9 Bosworth street, Boston, Mass.

Mrs. Ada Foye, lecturer and platform test medium, will be in Denver, Col., during August and September; October in Chicago, Ill.; November in New York City; December in Chicago; January in Philadelphia, Pa.; March in Cincinnati, O.; April in Brooklyn, N. Y.; May in New York City. Spiritual societies desiring her services for week evening meetings in the vicinity of the above-named cities will please address her, until Sept. 28th, at 1203 Wazee street, Denver, Colorado.

Mrs. Florence K. Rich will be at Onset after July 19th to July 22d, and at Cassadaga the last two weeks in August.

Mrs. J. J. Whitney, platform test medium of California, will pass the coming winter in the New England States. She will accept engagements for the fall and winter months before societies. She has placed her public engagements under the sole management of J. W. Fletcher, 9 Bosworth street, Boston, Mass., to whom all letters should be addressed.

Oscar H. Edgerly, having finished a two months' engagement with the Bangor, Me., Spiritualist Society, will visit Onset and Lake Pleasant during July; has engagements in Maine for the months of August and September; would like to make engagements in Massachusetts for dates later in the season.

J. Frank Baxter spoke Sunday, July 14th, at Parkland Camp, Pa., and on Monday and Tuesday evenings, July 15th and 16th, in Vineland, N. J. From thence he went to Ohio, and will lecture in Chagrin Falls Opera House Sunday, July 21st, and Tuesday, July 23d; in Mesopotamia, Wednesday, July 24th, and in Middlefield, Thursday, July 25th. He will then go to Michigan, to speak at Hasleti Park Camp-Meeting, Sunday, Tuesday and Thursday, July 28th, 30th and Aug. 1st, and, returning to Ohio, lecture at the Mantua Station "Annual" on Sunday, Aug. 4th; and to Ashtabula for Tuesday, Aug. 6th; thence to Cassadaga Camp, N. Y., to fill appointments for Wednesday, Friday and Sunday, Aug. 7th, 9th and 11th. He will be at Niantic, Lake Pleasant and Etna camps later.

Mr. Frank Algerton lectures in Lowell, Mass., the first two Sundays in January; in Bridgeport the last two. Address, 9 Bosworth street, Boston, Mass.; will lecture in Lowell, Mass., for the next two Sundays, by special request.

Edgar W. Emerson is engaged for the summer at the camps, as follows: Onset Bay, from July 13th to 29th; Sunapee Lake, from Aug. 3d to 7th; Lake Pleasant, from Aug. 10th to 19th; Cassadaga, from Aug. 21st to Sept. 2d.

Mrs. Clara Field-Conant is at Lake Pleasant, Mass., for the summer, where all letters and communications should be addressed.

Bishop A. Beals speaks in New York, Sunday, July 21st. He can be addressed at 230 West Thirty-sixth street, that city.

Mrs. Cora L. V. Richmond's engagements for the summer and autumn are as follows: July, Lookout Mountain Camp-Meeting, Tenn.; Aug. 4th, Corry or Columbus, Pa; Aug. 11th, Yorkshire, N. Y.; Aug. 18th, Cuba, N. Y. (probably); Aug. 25th to Sept. 1st inclusive, Cassadaga, N. Y., Camp-Meeting; September, the Spiritual Temple—Newbury and Exeter streets—Boston. She returns to her regular ministrations in Chicago, Ill., Oct. 1st.

J. W. Fletcher can be addressed for the present at 9 Bosworth street, Boston, both for private correspondence and the Independent Lecture Bureau.

Mrs. H. S. Lake speaks at Ocean Grove Camp, Harwich Port, Mass., July 26th and 28th.

Dr. A. W. S. Rothermel can be addressed in care Judge John Fitch, Paris Flats, Toledo, O., for the present. He will journey in Michigan, and stop at Cassadaga Lake, New York, on his return to the East.

FOR SUNSTROKE, USE HORSFORD'S ACID PHOSPHATE.—Dr. A. L. ZURKER, Melrose, Minn., says: "It produced a gratifying and remarkable regenerating effect in a case of sunstroke."

To Inquirers.

As numerous letters are often directed to this office from distant points inquiring as to who are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence *to the friends of the paper throughout the world* to assist them in their important work. COLBY & RICH, *Publishers*.

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

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

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

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

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

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

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

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

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

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

Payments in all cases in advance.

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

☞ **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.

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

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.

Psychometry.—MRS. LILY CAMPBELL treats absent patients and gives written instructions in Spiritual Healing. 51 Yorkstreet, Buffalo, N. Y. 4w* Jy13

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Jy6 13w*

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. 13w* Jy6

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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.

ADVERTISEMENTS.

CAMP-MEETING

AT

Lake Pleasant, Mass.

Fitchburg Railroad—Hoosac Tunnel Route.

The Management take pleasure in announcing the

Sixteenth Annual Session,

July 28th to Aug. 25th, Inclusive.

ABLEST Speakers. Fine Test Mediums. Worcester Cadet Band and Ingraham's Orchestra in attendance July 20th to Sept. 5th.

Reduced rates of fare as usual on all roads leading to Lake Pleasant.

For Circulars, address

J. MILTON YOUNG, Clerk,

Jy6 **LAKE PLEASANT, MASS.** 14w

FOR ONSET BAY.

PASSENGERS buy tickets for ONSET STATION, on the Old Colony, because by so doing they contribute to the Camp-Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for eleven years, costing over $20,000, without asking for donations or collections. Any liberal Spiritualist should willingly coöperate to the extent of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage and freight transferred therefrom.

Onset Camp-Meeting,

From July 14th to August 11th.

Leading Speakers and Mediums in attendance. Concerts by Middleboro' Band. To attend Camp-Meeting, be sure your ticket is for "**Onset Station.**"

Returning from Onset,

Onset Station passengers get first chance at vacant seats on the O. C. R. R. Stations above have only what is left. Travel comfortably. Quick transit; free from dust. Sunday evening Concerts at Onset Station. tf My25

Etna Camp-Meeting.

THE FIRST MAINE SPIRITUAL STATE CAMP-MEETING ASSOCIATION will hold their Twelfth Encampment, beginning Aug. 30th, and holding ten days.

The speakers engaged are Moses and Mattie Hull, J. Frank Baxter, C. Fannie Allyn and Mrs. Abbie Morse.

Half fare will be secured as usual on M. C. Railroad. Circulars will be furnished about the first of August upon application to the Secretary, **L. C. SMITH, West Hampden, Me.** Jy20

ONSET BAY.

PARTIES visiting Onset will find good rooms, nicely furnished, at the "Blue Cottage," corner of Onset and East Central Avenues, near street cars, stores, post-office, auditorium, and hotels and restaurants, where good meals are served at reasonable rates. Best facilities for boating, fishing and bathing. Address MRS. O. O. SPRAGUE, Lock Box 30, Onset, Mass. 8w* Je8

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Prophetic Spirit Germ.

ALL who desire to read their spiritual nature, send one dollar, with age, name and address. I will send you a poetic gem photographed from either the animal, vegetable or mineral kingdom. Tells your mission to humanity, and is the ruling element of your earth-life. Address MARION HELEN BASSETT, Henderson, N. Y. Jy20 tf

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THE AMERICAN INSTITUTE OF PHRENOLOGY opens its Annual Session on Tuesday, Sept. 3d. The courses of instruction, open to both men and women, are invaluable to all who would acquire a Systematic Knowledge of Human Nature by competent instructors. For full particulars write for "INSTITUTE EXTRA." Address FOWLER & WELLS CO., 775 Broadway, New York. 2w Jy20

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Second Edition,

The First Edition having been closed out within a few weeks from date of issue.

THE

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Message Department.

☞ It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. 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 must be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and *not*, in any case, to the mediums.

The Free-Circle Meetings

Held at this office have been suspended for the summer. They will be resumed, as usual, in the fall—Mrs. Longley beginning her séances on Tuesday, Sept. 17th, and Mrs. Smith on Friday, Sept. 20th.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held April 23d, 1889.

Spirit Invocation.

Oh! thou Omnipotent and Eternal Spirit, thou in whose love we rest and in whose life we find our being, thou who art the source of all power, the fount of all wisdom, the storehouse of all truth, we would learn of thee and be quickened in our intelligence because of the force that we receive from thee and through an examination and study of thy great laws.

Oh! thou who art the Supreme Spirit, whom we may call our *Father God*—for thou art *all* goodness, all tenderness and mercy—we would understand more of thy life, and receive more of thy presence within our own souls. At this time we feel that we are uplifted upon thy spirit, even as the flowers are uplifted on the breath of the morning, and gain their light and strength from the glorious sunshine that streameth downward from on high. We feel that we are a part of thee, and that we cannot be lost or stray away from thy great tenderness and protection. And oh! our Father, as we learn of these things, may we come to drink more deeply of that which is spiritual, to understand more fully that which is of the eternal, and which cannot decay.

We would at this time come into blessed association with the angels who do thy will, and receive from them sympathy and consolation, instruction, and such helpful stimulus as will quicken our minds and help our spirits to do their work, to press on, to study and to achieve as best they can. May we, while receiving so much of assistance from those blessed ones who come from worlds beyond, be ready to give forth from our own lives that which is also encheering and full of sympathy to those who are so gracious and so kind.

We ask that thy blessing, and the blessing of all good spirits, may go forth everywhere upon the wings of the morning, and upon the shadows of eventide, bearing influences of peace and love and all that is uplifting to the weary hearts of earth wherever they may be found. May all be assisted and strengthened, and made to feel that thou, our Father God, art the soul of all goodness, of all love, of all truth, now and forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman.

QUES.—[By R. B. H., San Francisco, Cal.] *The statement is going the rounds of the press that on a certain morning in July, 1854, a planter by the name of Williamson, living near Selma, Ala., left his house on his way to a field, where he purposed giving his servant an order regarding his horses; and while crossing an open, ten-acre lot, perfectly free from anything which could obstruct the vision, disappeared at once in full view of his wife, who at the sight became a maniac, and has never since been able to relate what she saw at the time. Will the Controlling Intelligence at* THE BANNER *Free Circle give us his views* (1) *as to what became of Mr. Williamson?* (2) *Was the physical man dissolved on the instant?* (3) *If so, by what power and to what end, and through what force was he so quickly and completely blotted out from the plane of physical existence?*

ANS.—We have no personal knowledge concerning this very strange affair of which your correspondent speaks, and we should desire to be positive whether this is not purely a sensational story. There is so much passing through the press of the country that has only a little foundation of truth, but which is so colored and exaggerated by the various accounts that are given, that it is sometimes difficult to trace the foundation of truth upon which the story is built. We should judge this to be of that class, for we cannot conceive it possible for an individual to suddenly disappear from sight under circumstances like those narrated by your correspondent. We do not think it possible for the physical body to at once disintegrate, and for its elements and particles—its various parts and organs—to be dissolved, so as to become incapable of being handled, weighed or in any sense inspected by the natural sight and touch of those who may happen to be present. We know that certain chemicals can be brought into conjunction with that physical body, and so act upon it as to dissolve its various component parts, and reduce them to gases and to ethereal forms, so that they may not be perceived by the external senses; but the process goes on through the action of scientific law, and we do not see any such action in the circumstances related by your questioner; therefore we should say there must be some physical and material explanation of this strange experience. Undoubtedly if the companion of the man who thus disappeared had retained her senses and had been able to give her explanation of the affair, we should have solved it upon purely natural grounds.

True, we do not know of anything occurring in the universe that may be *outside* the pale of natural law; and so, if the physical organism of the man had been dissolved at once, under some strange action of law, we could not say it was unnatural, and yet when we consider the term "unnatural" as being applied to that which is outside of the realm of actual or usual occurrence, then we can truly apply that word to this strange disappearance.

We can give no definite information upon the subject. We have not seen the spirit of the man mentioned, nor have we come in contact with any individual in either world who is cognizant of the affair; but we believe, if it was traced back to its first starting point, there would be found some rational explanation which would at once account for the disappearance of the man, and also for the strange and sudden condition of insanity which had afflicted his wife. No doubt by-and-bye this will be found to have been a sensational story, started to account for the disappearance of an individual who had reason for taking himself away; and the time may come when all those concerned will understand this strange affair.

Q.—[By S. Snyder, Salem, O.] *Christ in some of his sayings, as recorded of him in biblical lore, seems to have implied that before the world was, he was, and that he had been one with the Father before time began. What did he mean by this? and what were the joys that were his before the world was?*

A.—Undoubtedly the Nazarene felt himself to have been an immortal spirit long before his incarnation in the human form, and undoubtedly it was impressed upon him that as an immortal spirit he had companionship, association and spiritual elevation with some of the highest and brightest of influences and intelligences which it was possible for him as a human spirit to come in contact with. He felt that he and the Father were one, and yet perhaps not more so than every one of you may feel yourselves one with divinity, one with the Infinite Spirit; if you are truly *spiritual* in aspiration, in desire and in moral attribute, if you feel within your soul that the inner man has the ascendency over the physical, has a stronger, more abiding existence, has power and possibility to be cultivated and sent forth, in order to express itself as a truly spiritualized being, you may count yourselves one with the Father, one in likeness, one in spirituality, and by-and-bye perhaps one in attainment.

The Nazarene was a very sensitive, susceptible instrument for the reception of truth from worlds beyond, and such was his condition that he was often brought *en rapport* with high and advanced spirits, who felt themselves not only qualified to send forth the word of instruction and of spiritual knowledge through their instrument, but also ready and willing to do this uplifting work. It is not strange that the instrument, or the sensitive medium as he assuredly was, should have caught this spirit, should have felt the pulsating waves of infinite power which came reaching down from worlds beyond to that portion of the earth where he lived, and therefore should have felt to express himself in this way: "I and the Father are one," meaning that the Truth and God, or the Eternal Spirit, were one. There is no difference, no distinction between the Spirit of Truth and the Supreme Spirit of all Goodness and Intelligence, and this sensitive instrument felt this Spirit of Truth pressing upon him. He spoke not for himself personally as Jesus the Nazarene, but for the Spirit which, indeed, infiltrated every part of his being with its inspiration and power. Thus he said: "I and the Father are one." "Before the world was, I was;" the Spirit of Truth existing long before this world or system of worlds which you see rolling around you in space could have existed, because the Spirit of all Truth is itself the spirit of infinitude, of omnipotence, of supreme intelligence.

It may be said of mediumistic subjects, even in this day, that sometimes they speak not in their own names and for their own persons, but in the name and for the spirit that is exercising its power upon them; and so when a spirit controlling a medium in this modern age shall say to you: "I am one with the spirit that is abroad throughout the universe, the spirit of humanitarian impulse and love that is seeking to elevate and to bless the race," you are not to suppose that the medium who speaks claims this for himself, or even that the intelligence giving utterance through his lips claims this personally for himself, but he feels the humanitarian spirit surging within him, he feels that he is one with the great bands of spirits who are working for the brotherhood of man, to lift the race higher, more closely toward the spiritual kingdom, and so he speaks in the broad sense, as being one with the spirit of humanitarian love, doing its work throughout the world. "Before the world was," perhaps he may say, "I was," meaning that the same spirit of humanitarian love has existed through all the ages, sending forth its power and its elevating strength to bless, to instruct and to guide the ignorant children of earth onward toward a better day.

If we study the Scriptures carefully, especially that portion of the New Testament which applied to the life, conduct and teachings of the Nazarene, we will find that they are something more than the history and record of a human life. We do not accept them as a history of the movements of a Saviour, or of a Divine Being, but we read them as records of that which was done through an instrumentality by spiritual intelligences; we may read between the lines, and find that the spirit expressing itself meant to convey a widespread, broad, universal thought of truth through many of these utterances which seem inexplicable and strange to us, if we seek to account for or to explain them on purely material grounds.

Q.—*Is the use of animal food conducive to our spiritual and intellectual welfare?*

A.—We should not suppose, strictly speaking, that the use of animal food is conducive to intellectual or spiritual progress or culture. The animal, partaking largely of the physical life, contains within itself elements, atoms and forces which are of the material, which belong to this outward structure of the universe, and therefore when these elements, forces and atoms are taken in the shape of food into the system of man, they must go to supply the nutriment or physical force to the organic structure, and they will not provide very much of magnetic power to the spiritual body of the man who partakes of them; and yet to an extent they *may* assist in supplying electrical force or vitality to that same spiritual system. We are not one of those who believe that every man and every woman on the planet should at once and forever abstain from partaking of animal food, because we can see there are many systems and organizations that perhaps for the present require a certain amount of animal food to supply especial elements and forms of nutriment to their physical systems, and also to provide a certain degree of electrical vitality to the spiritual emanations that go to help build up the spirit body.

We believe the time is coming when animal food will be eschewed by all humanity, when it will not be necessary, or even agreeable or helpful in any degree, to the organic structure of man; but we must remember that humanity has come down from a long line of ancestors who were meat-eating people, and whose habits and impulses and characteristics, physical as well as mental, have been transmitted to their offspring; that you have, many of you, inherited not only a taste for animal food, but such physical systems as absolutely require a certain portion or quality of animal life to nourish and sustain them.

There are those among you who do not require this, who are indeed very unhealthy if they partake of any form of animal food, and are much happier in spirit, more keen in mentality and vigorous in physique, when abstaining from any muscular form of food than when partaking of it. The time will come, undoubtedly, when all will arrive at that same condition, when there will be no necessity for any part of animal life being incorporated into their natures; but we know, having studied the subject not only from a rational but from a scientific and medical standpoint, that there are natures here in your very midst which require at least a small portion of this food of which we speak, and that, when they long abstain from it, the physical system seems to collapse, certain elements are denied which it can find in no other way, so there is prostration of the entire organic structure, which can only be revivified by partaking of some form of that food which in the future we believe will not be used by mankind. When the race grows in spirituality, gains the ascendency over physical life, rises above the animal plane of existence, it will find a certain portion of its nutriment in the atmosphere, in the odor of flowers, in the aroma of fruits, and can extract from herbs and from the vegetable growth of the fields that substance which it requires for its nutriment and sustenance, and then we shall see animal life no longer playing an important part in the utility and in the structure of the human form.

Q.—[By T. M., Lebanon, Ohio.] *Has Christian Communism, as taught in the life and example of Jesus, any special claim on Spiritualists?*

A.—Spiritualists, as all others, can find something to commend and even to emulate in not only the life and teachings of the Nazarene, but in the life and the exalted teachings of high-minded, spiritual individuals, instructors, sages or prophets, wherever they may be found. We may find a teacher, a pure example of right living, here in our midst if we search diligently; or we may find one afar off, in past ages, whose life shines like a clear and living light down through all the years, as one to be emulated, because it is one tending toward the cultivation of spirituality. Now we would say to your correspondent, if he can study the life of Jesus and find in it instruction, if he can discover within it a code of moral ethics that point to the spiritualization of man, if he can learn from that life and its teachings something which will be a guide to him in his efforts to do right, to live by "the Golden Rule," to follow the higher law of spirituality, then will he derive from the example of that life a helpful stimulus to press on and do his duty and his work. A Spiritualist may find something in the teachings and the example of the past just the same as he may find helpfulness from the world beyond, from those instructive angels who come to him telling of the immortal world and its conditions. We need not throw aside all that is good in that which has gone by because we have something helpful and bright to take hold of that comes from beyond, but we may take up the good, the true and beautiful as we find it of all ages, incorporating it into our lives, and making it useful to our own unfolding spirits as the years go by.

Q.—*Did Jesus arise a natural or spiritual body?*

A.—According to our records in the spiritual world, Jesus did not arise in the material body; according to our records, the body of the Nazarene was taken from its place of sepulchre by a band of associates who loved and revered him, who recognised him as a brother, a teacher and friend before he passed from earth, and who honored his memory. We are told that it had been considered a solemn vow between the members of this brotherhood that when any of their number should pass from the body, that form should be taken and cared for by the society, and that its place of sepulchre should be sacredly kept from the world; that this vow should never be violated; and as the Nazarene belonged to the Essenian brotherhood, his body was taken by night, carried away to a secret spot, and laid reverently where it should not be molested by friend or foe. Such are the records which we have in the spirit-world concerning the disappearance and disposition of the body of Jesus the Nazarene. We are also taught that he, as a spirit, appeared after three days to certain of those who had been his friends, that he appeared in order to prove the immortality of the soul, to prove the resurrection of the spirit and the ascendency of that which is lasting and immortal above that which is fleeting and corruptible. We are taught that when he thus appeared, those who met him believed him to have been a spirit, that they realized he was an ascended soul, and that he could return and bless their lives. This was not, to our mind, or according to our records, an instance of materialization as you consider materialization in the present day, inasmuch as the form in which he appeared was of a more ethereal nature, was really in correspondence to that spiritual body which he had taken up, yet it was a materialization in another sense, since it appeared sufficiently material to be seen and handled upon the occasion by those to whom it appeared. This was not, according to our records, an instance of the resurrection of the body, since, as we have explained, the body of Jesus was taken away and buried from sight by his beloved and trusted friends and fellow-associates.

Q.—[From the audience.] *Does Jesus claim in the spirit-world that he was conceived and brought into this world without the aid of an earthly father?*

A.—The spirit whom we recognize as he who dwelt on earth as the Nazarene, makes no false claims and assumptions. It is not recorded of him that his birth on earth was different from that of every other mortal who has taken his place on this planet. We have every reason to believe that Jesus the Nazarene came to earth of humble parentage, possessing a father and a mother just as much as every child born of woman has done through the ages past; but we claim that Jesus, as we claim that every truly exalted and spiritual character who has ever lived, was especially the favored child of angelic ministration, because he attracted to himself those influences and intelligences from worlds beyond who were elevated in character, and who delighted to minister unto others; therefore he was in one sense a child of divinity, but no more a child of God than is every human creature that walks the earth to-day, no more a child of God than the humblest soul in the lowest circumstances that may be found on earth, because, although such an individual is degraded, perhaps, is lowly and environed by unlovely circumstances, yet he must be a part of God, must have been the offspring of the Great Spirit, must possess within himself something of the elements of divinity, which in time somewhere, under some inspiration, will show themselves and begin their growth.

The Nazarene makes no false claims. He considers himself, as we all do, to be simply a part of humanity, a man, just as are the men of the present time; but to us he is in advance of those who are not as high and exalted and as full of tender love as is he, because of his spiritual aspiration and exaltation and purity of life.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 19th, 1889.

George W. Wilder.

Good afternoon, Mr. Chairman. I was determined to get in at your meeting to-day if possible. I could hardly tell you how many times I have started to speak here, but have always failed, for various reasons. To-day, sir, I have kept close to the medium, I should say for many hours, hoping I would be able to speak. There are dear ones yet in the mortal form who would be glad to hear from me. None pass away from earth, as I have been told, but that some one would be glad to hear from them. Little do they understand of our coming at home. As I make the attempt to speak to you here, on coming in contact with mortals and with the earth, a little sensation passes over me of the water, on account of the way in which I went out of the form.

How many times have I heard mortals speak in this way: "Well, I don't know, I think sometimes this life ends all." I never could quite coincide with them in that; it seemed to me if this life was all, it must be a failure our being placed here. Now from my own experience on the spirit-side, I know this life was merely a life of probation; we may term it the shadow, ours the real. In spirit-life we walk together, converse together, and are all interested in each other.

As I looked and beheld one and another, on reaching spirit-life, some I recognized, some not; strange faces came to me; then in a little while I saw an old schoolmate, Johnnie, coming toward me, and I said: "Is it possible you have passed on, too?" Although many miles had intervened between our lives, in our childhood we had been together. Looking again, I saw old neighbors that I had known years ago, and they appeared familiar as I passed them. It was a little strange to me at first, but it was not long before I understood full well that we could identify each other in spirit.

I passed away over the old Holyoke Dam, in Holyoke, this State. An accident, I suppose they termed it. It did n't take me long to know I had left the old mortal form. I have no regrets, no wish to return to this life again; neither have I found any spirits that will say to you they wish to return to stay. We do acknowledge we have a very strong desire to come into communication with our loved ones. There are some who will be glad to hear from me. George W. Wilder.

Charles E. Johnson.

As I saw the gentleman stepping up nearer and nearer to the medium, I wondered if I should be closed out. I turned anxiously, looking toward the Spirit Chairman, and he said: "Wait patiently, and your turn will come. Do not leave, but stand here, and when he is through there may be an opportunity granted you, sir." Oh! how glad I am to find it is all true. Father and mother beckoned me on; for my own dear angel mother was an instrument in this life between the two worlds. Dear uncle, I know full well you will say: "Charlie, why did you come in public to speak?" Because, dear uncle, my spirit reached out to acknowledge to mortals that I had found it true. And why should I not come to acknowledge it, although many miles from where they laid the form away, and not one twelvemonth hardly yet since I laid off the mantle of clay and put on that bright and beautiful garment? Oh! how grand it is to feel that I am freed from all sickness, where no physician comes, where no connection with churches is spoken of.

Dear uncle, you were sincere in the request you made, but I could not receive it gladly. I was but little more than nineteen years of age, and I could not feel my spirit fed through the church. Mother was continually reaching out to me, and the words would come to me: "My boy, think for yourself." I could not get away from those words, neither did I desire to. How many nights I have lain thinking of the angels, thinking: "When shall I see my dear mother again?", and feeling that she would come to meet me; feeling it was a truth. Although so young—and life was dear and sweet to me here—still it seemed I could almost see my dear mother as I have gone in prayer to the Great Father and to the angels that she might come to smooth my pathway to the shining river; and that prayer was granted. Only a desire, a sincere desire of the spirit is a prayer. We have learned to know that. And when grandma said to me: "Here is your dear mother," oh! how beautiful was the sight as I beheld her face again. I was but a mere lad of eleven or twelve years, as near as I can remember, when she was laid away, and then it was said: "He is an orphan boy." Oh, no! for my mother lived, and I know she watched over me.

I wish to reach my dear uncle in Toledo, Ohio; and I know of a channel through which he will see the message that Charlie has given out. I felt many times while in the mortal, after I had taken the good paper—as I read what one and another had spoken—if I could only be permitted to speak through this channel, what a great thing it would be. And so it is, dear mortals: We in spirit-life know how to prize these privileges better than you can.

I wish them to know in Defiance, Ohio, and in Toledo, that I have returned, not for the first time, but the first time I have spoken; and I promise, by the help of the angels, I will walk with the loving ones, that they may learn something of the higher life while dwelling here.

Oh! how beautiful is the music of heaven! how beautiful the flowers that are provided for us in spirit-life! I am very grateful to you, Mr. Chairman, for this privilege of speaking. To the Spirit Chairman, also, do I return thanks. Will you please, sir, place my name as Charles E. Johnson?

Hannah Alley.

I saw the young boy as he made the attempt to speak; he faltered a little, but the guides came to the rescue and assisted him. I have started out twice, thinking perhaps I might be able to speak, but have failed. Now I wish to reach some of my dear friends in South Boston. When they come to see the paper they will know well that I was very persevering. I passed away suddenly, hardly having time to say good-by to any one. I started across the street, feeling that I would do an act of kindness for a poor soul that was suffering, and I do not hold any remembrance after that. I suppose that was the period when the old body was exchanged for the new one. A little while since I stood close by the side of my friend who has been so dear to me for years, hoping I might use an influence there from the spirit-side, that she would understand I was not dead, although, sir, the church has a little to do with her. But I am not here to tell tales.

I want you to know, Selinda, that we surely do come to earth; and not only that, we can commune with you if you will only meet us half-way. You have often thought of Hannah, and wondered where I was at certain periods. Now, we visit you, we visit our loved ones, and there are some in the old homes who would be glad to know I live and am able to come into communication with them. How sweet the reflection, only it read a little differently when I perused this passage so often, "How cheering the thought"; but I say, how sweet the thought to feel we shall find our own. But after we leave the mortal no thought with us then!—it is knowledge. Dear mortals, learn what you can; you have the privileges; you are surrounded with them; then as you enter the spirit-life you will feel you have not quite so much to learn, although it is a life of learning, a life of activity.

William comes by me, and wishes to be remembered to Sarah; also I wish to say to them there is a great number, not only of kindred, but of others, of old neighbors, that come to listen, hoping in some way we may reach our own. How glad I am to feel that it is a truth, and also that they are more liberal here in the mortal than they used to be. You will not get any too much so. Oh! how charitable we should be in this life; words often spoken wound the spirit of the dear friends here, and not only here but with us, for we are more sensitive than we possibly could be in the mortal form. Hannah Alley.

Dr. W. Fenner.

To-day, Mr. Chairman, I am here, hoping I may reach some loved one in the mortal life that knows very little of our coming. I shall be remembered in Dover, N. H., for they often speak my name, and it is but a little while since I conversed with a gentleman whom I had known in his childhood's days there, as I was a practicing physician at that time. He well remembered of my practicing in his father's family:

Now I wish to say this: that we in spirit can see a little clearer than your physicians in the flesh. If you had listened to what he advised you, you would have had a serious trouble that would have carried you out of this life in a certain time. Now you well understand, sir—for I am directing my conversation to you, Samuel—to what I refer. I knew at that period it would have been a very wrong step when he advised you to submit to the operation. I know now the trouble is disappearing, and I feel that if you are willing to take care of the physical form a little better than you have done you may last quite a long period. I know you will ask me the question why I did not fulfill my promise earlier. I have my own reason, sir, and sometime I will make it plain to you. I have come here for the purpose not only of speaking to you but to bring a convincing power to some of the old families that I have ministered to in the flesh.

Father comes with me to-day, and wishes to be remembered in the homes, for there are more than one of those that are yet dwelling in darkness. Let me say to you, as the opportunities are granted to you all around you, there is no excuse for not learning now. I know it was my privilege to have learned more than I did, for many times I had assistance from the higher intelligences, as I well understand now—from the old physicians who had passed on scores of years before—which was of great benefit to me. Do not think for a moment I am here to find fault with the physicians, for they are placed in a pretty hard spot, and must bear much of what is said by many uncharitable persons.

I am very thankful that I could come and communicate to-day, although I have been very much interested to hear others speak from this platform. Dr. W. Fenner, of Dover, N. H.

Mrs. M. Chilson.

A long way, as you in the mortal would say, have I traveled, to give out a little communication. It is a long time since I passed away. I cannot tell you how many years; it does not seem to me more than six or seven; but as we make so many mistakes in reckoning your mortal time, it might be a dozen for what I know. My object in coming here is to try to reach one dear friend—Mrs. Turner, in New York.

How beautiful is the spirit home! Old friends came around with happy smiles to greet me. And as I looked upon one face and another, and upon the groups of little children, so happy in their glee, I said, within my soul, "Is this heaven, or where am I?" Then in a few moments the guides had taken me to a beautiful bower, where the flowers were blooming everywhere; as I looked again I saw the dear face of an old colored lady I had known long here in the mortal. I spoke to her, and said: "Jane, do you stay here all the time?" "No, Missus, only when I wish to be in my own abiding-place; we go wherever we will." It seemed a little strange to me that the dear old colored lady could give me a great deal of knowledge, because, having been in spirit-life longer than myself, she had learned what there was for me to learn. As I said to you, the old friends came and took me by the hand, and welcomed me warmly; then I knew it must be a reality, that there were no more changes to come, only through progression, for as they told me, it was a life of learning, a life of labor, which I did not understand in mortal life.

Dear friend, you have heard the music from the instrument, and known well, as you have learned since, it must have been produced by those that had passed on gaining power enough to touch the keys, and to give out the music. Remember, in spirit-life we love the music more fully than we can in mortal life. Mrs. M. Chilson, of Beaufort, S. C.

Gardner Green.

I know I shall be remembered in this good old city of Boston, for, as I look into the audience, I see some familiar faces here, although it is quite a number of years since I laid off the old mortal garment and put on the new suit. I was glad to do so—glad to be released from the old form, where aches and ills came pretty often. I know the question has been asked sometimes: "Why does not such a one or such a one speak, if they are all privileged?" Time for everything, if you wait. I know Mr. Gray—Billy Gray, as they termed him—asked me, one time in particular, why I did not speak. I had my own reason that day; I did not stay through the meeting.

I wish them to know that I have found a better country than I ever thought I should. Then again you mortals say: "If your home is so beautiful, why don't you stay there? Let me ask you: Why don't you stay at home? Why did you come here? Just as much sense in it. You come because your spirit is reaching out to know a little something more of the country beyond: *We* come to draw from you the magnetism that you give out to us, so that we may be able to tell you something of the beautiful homes that await you. But remember, you are making your own sphere while you dwell here; you carry your lives with you; and if you do n't build your home well, you must build it over; therefore I wish to say to each one, Build it the best you know how.

I would say to John, also to Sarah, we are not so far from you as you may think or imagine. I know it used to be thought, in my day, heaven was a far-off place, while it is so near it seems to me you can almost peer through the mist that comes between. Since I have entered spirit-life dear old grandsire has said to me many times: "Gardner, you did n't understand anything of spirit-return." My answer has been: "I did understand something of it." In his day he did n't have the privileges that I had, and I did n't have the privileges that you are blessed with to-day. The name that I was known by in mortal life was Gardner Green.

Esther Kitchen.

Many, many opportunities are lost; as we enter spirit-life we find it so. Not that we wish to find fault or blame any one, but as we come into the surroundings of you mortals, we see those opportunities that we let pass where we might have learned a great deal while here. In my own home I knew nothing of spirit-return. I have many dear friends to-day who would not listen to one word that should be spoken, and I know they will with one accord say: "I know Esther would never have come in public." You know no such thing. After we leave the mortal we feel very differently; when we come to look back into mortal life, and find a channel that we are privileged to use, we feel that we must use it, in order to make our friends understand that we live. Not that they have forgotten me, but still they place me too far away. As the gentleman has just said to you, it is but a step. It seems to us like a little fog, just a filmy mist that separates you from us.

In Nova Scotia I know they will understand who purports to speak. I know also they will doubt very much of my coming. There is one who I feel will give heed to what I have said, and that is Jonas. I am thankful that he is learning a little something in this line while the others have closed the doors tightly against us. I thank thee, Great Father, that they cannot bar us out, although they can prevent our coming into communication with them.

How beautiful I found the spirit-home—much different from what I had been taught of heaven in this life; much different from what I had ever formed any idea.

Alice is here to-day; also your mother, Nancy, is here too, and sends greetings to the dear boy. She is feeling a little hurt as she comes, because she opposed you before she passed away. Do not blame anybody, mortals, when they say to you they do not believe we return to earth. Obstinacy and ignorance will have their day, as we have learned.

Oh! how grand it will be when the reünion takes place, and we are all together again: father, mother, sister, brother, friends, all reunited.

The little children, too, are so happy here. Many a mother has thought: "Who will care for my child?" The angels! for there are angels everywhere. How good it is of you here to pen the few words that I have spoken. I am very happy in my spirit-home, and I know I shall be remembered in Nova Scotia. I hope David will see this message. I passed away in Pictou, but had friends in Sheet Harbor, Nova Scotia. Esther Kitchen.

Doliver Johnson.

I have felt, as I have entered this room, so many times, Why is it so many of you mortals go and come here day by day and know so little of the spirits that attend you? I was well known in this city, also in other surrounding places, and in New York, quite a number of years ago—also in Lee Centre.

I have walked up and down in these aisles many times during your services, for we make no noise, and have looked into one and another face, and I have seen the question come up in your minds: "Why do n't my own come?" This question has been asked by me many times, while I dwelt in the flesh, although I was pretty firm in the faith; and I was outspoken for the good cause, after I had proof enough to feel that spirits did come to earth. I was outspoken in many instances where I knew it caused a little feeling, but I had to be myself, and I am the same to-day.

Now, dear friends, why should you fear mortals, when you feel you are pursuing the right way? why should you fear what one should say, when your reason has said to you: "Go and proclaim the truth"? All we want is the truth. Then fear not, I say, loss of popularity, or any mortal, I care not who.

I was connected in business affairs with machinery, and had much to do with railroad tracks. I engineered the first train that run over the Eastern Railroad. You will well understand where that is, and who Doliver Johnson was; also if he was, he is the same. I am very glad of the privilege granted me here to-day.

Luther Goff.

I have been a listener, Mr. Chairman, for months, I might say for years, in your meetings. I have never spoken before only just once, to give my name from a platform in what I think is termed a conference meeting. I wish them to know in Barre, Vt., that I have had courage enough to speak here to-day; and not only that, I am going to say to some particular friends of mine that yet remain in the flesh, I have solved the question whether there is anything after this life or not. I cannot understand that there is a great deal of happiness to be gained in mortal life. You think you are given a little comfort, and something knocks it all over; that is the experience I had myself. I wish them to know that I have been present in their little gatherings in Vermont, where they often hold them; also that I have been especially anxious for this one point—to prove to them that I have found it so different from what I expected: then they will understand that Luther Goff has given out his idea of the spirit side. Mary is here, too; also Mr. Royal Flint, who wishes to be remembered to the people in St. Johnsbury and in Royalton.

Lewis Clark.

I am anxious to speak here, but hardly know how to control; yet by the help of the guides I feel I may do so for a few moments. We are all anxious to reach our own, and to prove to them that we are not dead. On entering spirit-life, at first, it was so sudden, I could hardly realize that I had left the mortal until the guides came and took me to the beautiful homes of my dear loved ones. Then I knew I was what is called dead. How many I find to-day in spirit that know not of spirit-return. I have really, sir, seen spirits for the first time making the attempt to enter earth, who would hold the hand of some loving spirit for fear they would not gain an entrance to heaven again. You must know, sir, if we were not pretty careful to find out that we should be able to return, we would not come to earth. It is grand to feel that you are not compelled to be in any one location, but can go wherever you will.

I wish to say to them at home that I have not been asleep. I have not been so far away but that I have been with them often; yet little did they know of it, in St. Johnsbury, Vt. Then again, as I tried to make my presence known in the homes of my own people, I know I have failed. We can tell very clearly, by the appearance of your spirits, whether you realize our presence or not. I

have asked, sometimes, if they would merely carry a message for me, and the spirit would say to me: Go for yourself; there is much more satisfaction in doing so. Lewis Clark.

Warren Russell.

I am as anxious as any spirit can be to send a word to the dear friends at home. I know as I look into this audience some one here will remember me when the name is spoken. I did not understand fully the philosophy of what you term Spiritualism, although I was always glad to listen to what others might have to say, and since I have laid off the garment of clay, I have had ample time to learn a great deal in spirit-life, although it is only a short period.

Music had charms for me. I loved it on earth, I love it in the spirit-life; it seemed to me it was my life. I was speaking a little while since with a gentleman by the name of Lane, that I knew well, and he asked me if I had ever been to this place. Scores of times, I told him, but only as a listener. I am very glad that I learned what little I did on the old camp-ground, where the woods resounded with songs and also with the music of instruments, and where the invisibles gathered around, so that they were seen by many mortals. I feel now that the whole company had guardian spirits attending them, which I did not understand, here, and I am looking forward to the time when they may gather together again and speak of the dear ones that are gone, for we enjoy meeting with them in the groves more fully than we could in mortal life. I thought a good deal more than I said.

I trust that this message will reach my loved ones in Fitchburg. I think they will learn, by scanning the paper, that I have been able to speak here. There is much I would like to say that I feel should not be given in public.

I would say here to my dear loving friends who smoothed the pathway down to the shining river, there will be some one to do it for you; not one of you do I forget, not one do I leave out, but an earnest petition is sent forth from my heart, asking for the guardianship of the angels, that they may walk hand in hand with you through the short journey of life, and I will be upon the shore to meet you. Oh! how beautiful will be the meeting, when the angel of life shall bid you come up higher. Warren Russell.

Nellie Seavey.

[To the Chairman:] Can I come now? I was here once before, and I had to keep quiet, because they told me I must n't speak then; I might sometime. Oh! the lovely, lovely flowers! These grow in the woods, grandpa says [referring to a bunch of Mayflowers]. Aint they funny little fine ones—pink, kind o' pink? Oh! we have so many flowers! I 'll try to bring you some, bigger than those be, white ones. We have all white flowers where we live.

You are writing down what I say, aint you? Then what do you do with it? [It goes to press.] What kind of a press? [A printing-press.] Grandpa says, "a cider mill," but I know better than that. It aint, is it? He 's just teasing me. Grandpa always had to have a little fun, and now, as he comes, he feels so much of the earth-life he thought we 'd have a little mirth. I wish you could see my doggie what I have where we live.

We have birds and animals; we have what is called the animal kingdom. They stay by themselves, and we do by ourselves, and when we wish to have a pet we have it, just the same as you do here.

Did you ever go to New York? [Yes.] Be you agoing there again some day? [I think so.] You be awfully much careful when you go to the Park, because you know they have deers there. I have been there myself. I used to live in New York. You do n't just know in this life how to get the affection of the animals. If you 'd just stroke a horse on the forehead, instead of putting on the lash, it would mind very quickly. Grandpa says: "That 's pretty true."

One time, when I was in this meetin', there was a smaller lady here, and I wanted to speak, but the gentleman said: "Not to-day." No use to tease, if he says that; then we have to be quiet; so I stepped right back again. In just a few minutes I came again, and he said: "You can listen, but you must n't attempt to talk." So I did n't say anything.

[To the Chairman:] I have a teacher where I live; perhaps sometime you 'll see her, if you look hard, when you are by yourself, for the lady tells me you be a medium. She is a lovely lady. She was a princess—Princess Itella. You did n't know her, did you? She was an Italian lady. She is my teacher part of the time.

I am getting bigger; I am growing fast. I was so high [holding her hand out perhaps two feet from the floor] when I went away. Nellie Seavey.

SPIRIT MESSAGES
TO BE PUBLISHED NEXT WEEK.

April 26.—Elijah Blake; Horace D. Kent; Leonard Swain; Willie Ireland; Susan Searles; William Kemble; Belle Hempstead; Rhoda Chandler; Joseph Pond; Alden Loomis; Charles Hunt; Freeman Hatch.

WHAT I SAW AT CASSADAGA LAKE: 1888. Addendum to a Review of the Seybert Commissioners' Report. 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," and "A Hawk in an Eagle's Nest." "No pleasure is comparable to standing on the vantage ground of truth."—*Francis Bacon. Ad officium justiciariorum, spectat, reni cuique coram eis placitanti Justitiam exhibere.*" Boston: Colby & Rich, Publishers, 9 Bosworth street. 1889.

Over a year ago we noticed in these columns the volume to which allusion is made in the above title. We call it one of the best books to put into the hands of investigators we have seen. But having read that volume, every one will naturally want to read this *addendum*. The first thing Mr. Richmond does is to relate several new experiences he has had since his other book was in print. Among them were communications on slates screwed together, telegraphic messages, etc., which he calls upon the Seybert Commission to investigate. They have received Mr. Seybert's $60,000 under the most solemn pledge to investigate these phenomena. He demands of them to do their duty in this matter, and proposes to help them in their investigations.

He convicts a few of the clergy of uniting with second-rate showmen to put down the only evidence in the world of the truth of their own doctrine. Several of these gentlemen, particularly one who witnessed and acknowledged all the phenomena, but said the devil was in it, this lawyer handles without gloves. In reply to these gentlemen, he quotes the opinions of seventeen of the most thoughtful and scientific men in the world.

Mr. Richmond having been a magician of some note, very properly devotes one chapter to "Magic and the Manifestations." In this he shows what magic does and how it does it, and explains the difference between that and the genuine.

He quotes from the Fox girls and other renouncers of Spiritualism, and applies to them the old law proverb: "*Allegans suam turpitudinem non est audiendus*"—a person alleging his own infamy is not to be heard."

On his last page he says:

"I am fast approaching the allotted period of human life. I would not willingly deceive myself or countenance deception in a matter so important to me as the evidence of a future existence. I am accustomed to the examination of evidence in our courts, where life and death are involved in the pending issue. After ten years' experience in scientific laboratories, and forty years at the bar in investigating evidence, I cannot resist the conscientious conviction forced upon me by what I have seen and heard, and all that 'saint, sage and sophist ever writ' cannot lessen the force of the evidence of my senses. My belief is not voluntary; it has been forced upon me against all my former predilections, against the logic of early education and the conclusions of more mature years; and I sincerely believe that the *true* phenomena of so-called spirit-manifestations deserve the candid investigation of both science and religion, and that eventually they will receive it at the hands of all save those who are so blinded by bigotry that they will not see, or so prejudiced by creeds that they will not hear, even though one should speak to them from the dead."

For sale by the publishers.—*New Thought.*

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We 'll All Meet Again in the Morning Land	25 "
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We're Coming, Sister Mary	25 "
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Je15 tf

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The New Spiritualist Colony
OF THE
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Building Progressing Rapidly.

IT has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on the Pacific Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequaled climate of Santa Barbara, and but five miles from that most beautiful city—a spot overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road to San Francisco and the East.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found anywhere. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque background. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best.

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Orders for lots in Summerland will be received, entered and selected by the undersigned, where parties cannot be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee), if they prefer them when they visit the ground.

Reference: Commercial Bank, of Santa Barbara, Cal.

Send for plat of the town, and for further information, to

ALBERT MORTON, Agent,
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OR TO
H. L. WILLIAMS, Proprietor,
Santa Barbara, California.
Je15 8w*

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By a Powerful Clairvoyant and Magnetic Physician.

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MRS. J. J. WHITNEY, Platform Test Medium, and DR. D. J. STANSBURY, Independent Slate-Writer, will hold Public Test Séances every Sunday evening at Onset Temple during the season of 1889. Private Sittings daily at "California Cottage," Pleasant Avenue, Onset, Mass.
Jy6 4w

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ELEANOR MARTIN now makes *specialty* of business, $5.00. *Full* Spiritual Message, $2.00. 73 Lane Avenue, Columbus, Ohio. Register all letters. 4w* Je29

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The Psychograph,
OR
DIAL PLANCHETTE.

This instrument has now been thoroughly tested by numerous investigations, and has proven satisfactory as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

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Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote to the inventor of the Psychograph as follows:

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Raphael's Almanac:
OR,
The Prophetic Messenger and Weather Guide,
FOR 1889.

Comprising a Variety of Useful Matter and Tables,

Predictions of the Events, and the Weather,

That will Occur in Each Month During the Year.

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Studies of the Outlying Fields
OF
PSYCHIC SCIENCE.

A work with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose previous works have been important contributions in certain fields of science.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons, faith in a future state of existence has a very slender hold. In his opinion it is the right and duty of this generation to place this doctrine on an enduring basis—a basis as solid as the Copernican system of astronomy. This, however, is not to be done by old methods, but new and modern ones suited to modern thought. The author believes there is a large class of facts which have a direct bearing on the subject, and he brings these into his discussion in a masterly manner. In many ways Mr. Tuttle is well fitted to this work, having given over a third of a century to its study and investigation.

The subjects treated are as follows: Matter, Life, Spirit, Mind; What the

Banner of Light.

BOSTON, SATURDAY, JULY 20, 1889.

NEWSY NOTES AND PITHY POINTS.

[Dansville Breeze.]

SUMMER DANGERS.

Little Vacationists, Take Warning.

IN THREE PARTS—PART I.

Two little boys, named Jack and Jim,
In hot, or wintry weather,
No matter what the racket was,
Most always were together.

A noted physician of Marseilles, who was never known to acknowledge a blunder or mistake in treatment, during his round of inspection in one of the hospitals, approached a cot, and after feeling the patient's pulse, remarked: "Hum—he is doing very nicely; his pulse is much better." "It is as you say, doctor," replied the nurse; "but it is not the same man. Yesterday's patient is dead, and this one has been put in his place." "Ah," said the doctor, "different patient, eh? Well, same treatment." And he walked on.

TO THE BEST OF HIS KNOWLEDGE AND BELIEF. —*Sunday-School Teacher*—"Now, you have named all but two of the persons who went into the ark. Can you tell me who they were, Arthur?" *Arthur*—"Ham." *Sunday-School Teacher*—"That's right. Who was the last one? Horace, your hand is up; you may answer." *Horace* (*drawling*)—"Eggs."—*Time.*

Captain Thomas W. Brown, who was well-known between 1849 and 1857 as senior member of the firm of Brown & Dilloway, shipbuilders and caulkers, passed to spirit-life in Boston, Sunday, July 7th. He was born in Scituate seventy-nine years ago. For many years Mr. Brown was an officer in the old Columbian Artillery. He leaves five children, E. Gerry Brown—connected with the Onset Bay Association—being one of his sons.

A man who had been hurt in the vicinity of Carondolet street was asked: "What are you in this, a bull or bear?" "I am neither," he replied, excitedly, "I am a donkey, and I'll bet money on it."—*New Orleans Picayune.*

Saratoga (N. Y.) advices contain the alarming intelligence that a house is being erected there which will have a solarium, an atrium, a tablinum, an altar, and a laratrium, with paterachydrii, krateres, cineria, triclinia, exegra, peristylum, and a bibliotheca!

My foot is asleep—it is dreaming of things—
Of spears and of lances, of arrows and slings.
Of needles, of nettles, of screwings, of strings,
Of bees and of fleas in a fury of wings,
Of hornets and wasps, and mosquitoes and stings—
My foot is asleep—and is dreaming such things!
—*Wide Awake for July.*

The Oklahoma Daily Capital, published at Guthrie, I. T., felicitates itself on the course of affairs as follows: "The Indian Territory will soon be a thing of the past. The opening of Oklahoma was the edict proclaiming that this is a white man's country, so far as the Indian is concerned." *The Capital* is welcome to all the encouragement it can glean from that quarter. Truly "they that take the sword shall perish by the sword," is receiving new illustration in this case of Oklahoma. Planted with wrong and riot, it is now *bringing forth—as per recent telegrams—a harvest of civil war!*

The city of Pisa, in Italy, having become insolvent, and obliged to raise money somehow, has decided to "raffle off" the ownership of the famous "Leaning Tower" there, rather than lose its own Town Hall. Poor Pisa!

Boston's English sparrows (a nuisance without doubt) are now accused of taking in their bills donated crackers which are too hard to peck, and placing them on the horse-railroad track, while they patiently and collectively await the coming of the "crusher" which shall reduce the "hard tack" to edible crumbs. Next!

KNEW THE FACTS.—*First Little Boy*—"Papa was readin' somfin' about Mind-Reader Bishop bein' killed, but I could n't make out how it was." *Second Little Boy* (*solemnly*)—"He had two doctors."—*New York Weekly.*

In ancient Rome, says the *Newton* (Kan.) *Republican*, child-stealers, when detected, were liable to the penalty of being severely flogged. The Latin word, *plaga*, signifies a stripe or lash, and these kidnappers were consequently styled *plagiarii—liable to stripes.* It has since come to be employed in a wider sense, as applicable to those who appropriate as their own the children of another's brain.

The laundryman now counts the dollars
Taken in for wilted collars—
Counts them o'er with joy profound,
Piles them in a stack,
Smiles a smile that reaches round
And buttons in the back.

The minister called one afternoon to see Mrs. Brown, and at a moment when she was out of the room, being in a sermonizing mood, he said to little Johnny: "This is an unreasonable world, my young friend." "You bet it is!" assented little Johnny, in a way that left no doubt as to his sincerity. "Teacher licks me when I do n't know enough, and dad takes it out of me when I know too much."

It is suggested that Mr. Wanamaker's next move will be to forbid the carrying of Monday newspapers by the mail service because they are mostly made up on Sunday.—*Truth-Seeker.*

YOUNG AMERICA TRIUMPHANT.—Two good little Sunday-school boys—says an exchange—were recently comparing notes about their lessons within hearing of the mother of one of them, when the shockingly untrue statements of the other little fellow caused her to interpose, for fear her own darling's "ear" for the truth might be spoiled by the "false key" in which his companion vented his views: "Why," said she to him, "did you never hear of Ananias and Sapphira?" "I know them both," he replied. "You know they were struck dead for telling lies." "Yes; I saw them struck." "Do you know where they went? They went to hell." "I know it; I saw them go."

The wildest guesses have been made in Paris and other parts of France as to the range of vision from the Eiffel tower. The real limit, according to the *Temps*, is forty miles, which takes in Fontainebleau, Mantes and Pontoise; and even this area can only be viewed in exceptionally clear weather.

An old couple, living in Gloucester,
Had a beautiful girl, but they loucester;
She fell from a yacht,
And never the spacht
Could be found where the cold waves had toucester.
—*Washington Critic.*

Cremation is growing in favor with the aristocratic classes in England. One of the great landed owners of London, and the descendant of an illustrious line of Dukes, is reported to have made a donation of $4,000 to the Cremation Society of England, and his body is to be incinerated after death.

The second Women's Congress opened in Paris, France, July 12th. Jules Simon was chairman. A number of American delegates were present, and the speakers included the Misses May Sewall and Greenwood Smith. The prefect of the Seine entertained the delegates in the evening.

There's a moral on which we'd lay stress—
And it's easy for people to guess:
You will always obtain
Great and prompt gain
By inserting your wants in the press.

Emperor William is playing sad havoc among the Generals. He shunted in 1888 eight corps commanders, twenty-one commanders of divisions, twelve Brigadiers of cavalry and forty Brigadiers of infantry. Age has no claim to consideration in the young monarch's eyes. In this he makes a mistake, for some men ripen more slowly than others, and often a man far past the prime of life, measured merely by physical standards, is at his best in mental powers, and to these are added a store of *experience* which is valuable.

The Camp-Meetings.

Onset Bay.

[From Our Regular Correspondent, Sara Williamson, who keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.]

The wharf has been repaired, and is a great improvement. The steamer from New Bedford is expected to make periodical trips with excursion parties for Martha's Vineyard and other places during the season.

The Café and fish market are now running. New buildings are going up, and nearly all the cottages are taken.

Registered since July 6th:

F. S. Jones and wife, Rochester, N. Y., at Doane's Cottage, corner West Central Avenue and 8th street; Mr. and Mrs. B. F. Lyle, Worcester, Mass., Miss Jean M. Lyle, Webster, Mass., at Bullock's Café, Union Avenue; Miss Hattie E. Waite and Miss Jennie E. Flagg, of Worcester, Mass., at Bullock's Café; Will A. Wilcox, of Webster, Mass., at Wilcox Cottage, Onset Avenue; E. Byefield, Toronto, Canada; Mrs. E. C. Kelley, Mrs. M. A. Cushing, Mary A. Cushing, Boston Highlands; Mrs. L. S. Cadwell, 244 Lexington Avenue, Brooklyn, N. Y., at Bluff Cottage; Mrs. C. R. Bird, New York City; Miss Jennie Wood, St. Paul, Minn.; Mrs. L. Allen, New York City; Mrs. S. R. Stevens, Topeka, Kan.; H. A. Budington and Mrs. S. S. Budington, Springfield, Mass.; Mrs. H. V. Ross, Mr. Chas. R. Ross, Boston, Mass., at their cottage, corner South Boulevard and 4th street; Allen W. Lewis, Lynn, Mass., on Highland Avenue; W. S. Eldridge, M. D., H. M. Eldridge, M. D., Boston, Mass.

Mr. J. W. Fletcher, the noted lecturer, made a flying visit this week to Onset.

We would recommend the friends to register their names at headquarters.

Mrs. C. B. Bliss has resumed her séances at her cottage, West Central Avenue, having recovered from her recent illness.

July 12th.—Capt. S. G. Cabell and Mrs. Flora B. Cabell, Washington, D. C., arrived at Rainbow Cottage, Longwood Avenue.

Mrs. Myra Adams, Boston, is at Florence Cottage, Pleasant Avenue.

We see that Dr. W. S. Eldridge of Boston is here with his wife. They are stopping at Mr. N. Poole's on Onset Avenue.

July 14th.—The weather is very warm, and a great number of people arrived this morning, gladly seeking the cooling shades of old Onset.

The steamer *Island Home* came from New Bedford bearing a large number for a day's excursion.

A very quiet and orderly assemblage of persons, they, at the hour of meeting, filled the auditorium and composed the largest assemblage yet seen during opening days.

The Middleboro Band played a selection of well-chosen pieces, after which Dr. E. B. Fairchild, the chairman of the meeting, made the opening remarks—officially announcing the programme for the season.

The National air, "America," was then sung by the assemblage, led by Mr. Frank Crane, organist, Miss Alice Sinclair soprano, Mr. J. C. Lillie and Mr. Charles W. Sullivan, and accompanied by the band.

Questions from the audience were requested by the guides of Mrs. R. S. Lillie, who delivered an invocation of great beauty and feeling, after which Miss Alice Sinclair sang the solo, "Not a Sparrow Falleth." The following topics were read and taken up in succession by the guides of Mrs. Lillie: "Is Man Dependent on a Divine Personality?" "Intuition and Thought," "What is Life?" and "The Home Beyond." The lecture was one of great power, and filled with telling points that were fully appreciated by the listeners. The guides summed up the infinite forces of the universe as forever eluding the comprehension of the finite mind, and yet as progressed spirits ascended in the scale of evolution they obtained greater ability to grasp those ideas that were still greater than they could attain to. The diverse experiences of spirits in their varied spheres were explained. Many live virtually upon earth, having attached themselves to some individual for the purpose of gaining experience of life while at the same time helping the mortal. The realm which the guide entered after throwing off the chains of material existence was one so radiant with light, that the spirit was dazzled and blinded with its splendor until it became adjusted to the regnant conditions. Spirit guardians are often your friends; your mother—she who ever watched over and guarded you—is the one who is the watchful and faithful guardian in the spirit-world. There are many spirits who are still expecting to reach the Orthodox Heaven. The Man of Nazareth said "The kingdom of heaven is *within* you."

Mrs. Lillie's guides wove the thoughts evoked by the questions given into an effective poem.

A collection was taken up to aid in the support of the meetings. Mr. J. C. Lillie sang in fine style a solo, "There is a City," after which Mr. Edgar W. Emerson proceeded to describe the spirits whom he saw desirous of giving messages to friends: One, a very old man, Amos Johnson, was recognized by several; another one, Milton Cabell, accompanied by his Uncle Milton Cabell, sent a very beautiful message to his father and mother, Capt. and Mrs. Cabell, of Washington, D. C., who recognized every particular—being entire strangers to the medium; Mrs. L. L. Atkins, from Provincetown; Dr. Ewing, from Washington, D. C., also recognized Barbara Wood, of Pocasset; Capt. Richard Freeman, of Wellfleet; Capt. Joseph Waterhouse, Fitchburg, Mass., fell down stairs and rose to higher life, was the landlord of the Fitchburg House (confirmed by friends); an old lady, Mrs. Betsey Cook, of Provincetown, Mass.; a young man, Arthur Silver, of Leominster, Mass., had a tooth pulled, and bled to death—grew weaker and weaker, and finally awoke in the spirit-world (confirmed by a gentleman from Leominster); a lady strong in spirit, Mrs. Eliza F. McKinley, of San Francisco, came, and with her a brother, Frank Fuller, a policeman of Oakland, Cal. (recognized by Dr. Stansbury). These descriptions were given with great clearness and precision, and were fully recognized.

In the afternoon the meeting began by the singing of the hymn: "Oh! Think of the Home Over There," followed by an invocation by the guides of Mrs. Lillie. A solo by Miss Alice Sinclair, of Attleboro', Mass., "I Linger in the Daisied Field."

The guides of Mrs. Lillie then considered the relation of Modern Spiritualism to both the ancient and the present time, and its relations to humanity—its all-embracing character, its purposes and its ultimation.

We cannot do more than present a brief synopsis: Spiritualism comes to all alike, the poorest, as well as the richest. It was the foundation of the early Christian church, and it was the organization of that dispensation into a State religion under the government of kings and emperors that destroyed its inner spirit, leaving only the dead husk. The speaker dwelt upon the danger of losing sight of the true individuality in the desire to train and polish the medial instruments. Spirits are endeavoring to give you the undiluted proof of their continued existence, and so work slowly. The time will come when the great questions that open before modern minds will be as they once were called, schools, not churches—schools of metaphysics, of occult science, of mental magic.

Spiritualism is becoming popular, is entering into and permeating the minds of philosophers and scholars. The people are learning to reason for themselves.

A subject for a poem was given by Mrs. Carrie E. S. Twing: "The Only Dead are those Forgotten," which the guides transposed to "There are no Dead Except the False and Untrue," giving an improvisation of rare beauty and power. Collection of contributions followed, after which Mr. J. C. Lillie sang "The Inchcape Bell."

Mr. Edgar W. Emerson proceeded to describe spirits present: Richard Carson, of North Attleboro'; [Mr. Emerson was here impelled to go into the audience, where he remained some time giving particular messages to persons; then returning to the platform, he went on:] Old gentleman, Milton Chase, also Dr. Dodge, a dentist, and Richard Freelove—all of Fall River (these were recognized); Capt. John Smith, of West Harwich; a beautiful spirit, bearing a bouquet of white roses, seemed to float—her feet did not touch the earth—Hattie Maria came with her—a trinity in heaven; Stillman Brown, of Wellfleet, and wife, Hannah; Addie and Watson Kimball; Dr. Gross, of Brockton, helped Richard Harlow; Alice Sinclair; Capt. Steven Olney. Each one was fully recognized.

The audience sang "Nearer, My God, to Thee," standing. Thus closed the largest opening meeting ever held at Onset.

Previous to closing, Mr. E. B. Fairchild announced the Fact Conventions to be held on July 24th and 25th, and Fact Meetings on Wednesdays and Thursdays at 2:30 P. M.

The platform was filled with prominent workers and mediums, among whom we observed Capt. and Mrs. Cabell, of Washington, D. C.; Mrs. Hare, widow of Prof. Hare; Dr. Stansbury and Mrs. J. J. Whitney, of San Francisco; Mrs. S. R. Stevens, late of Topeka, Kan.; Mrs. K. R. Stiles, of Boston; Mrs. Carrie E. S. Twing, Mrs. E. Moss and others whose names we were unable to obtain.

The Onset Bay Railway and the street cars from East Wareham brought in a large number of persons from trains during Saturday and Sunday, and everything passed off smoothly and agreeably.

Quite a large audience congregated at the Temple on Sunday evening to greet Dr. Stansbury and Mrs. J. J. Whitney at their opening séance. Mrs. Whitney is the celebrated platform test medium whose public work in San Francisco is well known. This lady, after a few introductory remarks, submitted to the control of her guides, who held the medium entranced while they gave messages to many persons in the audience; most of whom were strangers to the medium, all of which were acknowledged to be correct.

Dr. Stansbury introduced the "spirit telegraph," which he exhibited and explained to the audience.

The meeting was highly satisfactory. These mediums are doing a grand work, both public and private. Dr. Stansbury and Mrs. Whitney will appear at the Temple every Sunday evening. We are promised some additional phenomena next Sunday evening.

Dr. J. C. Street, of Boston, spent a few hours with us.

Registered July 13th:

Dr. J. S. Loucks, Worcester, Mass., at Cedar Cottage, foot of Union street; (Sunday, July 14th): Mrs. E. B. Stratton, of Boston, at Onset Place; W. W. Stratton, O. H. Burdette, L. L. Whitlock, Boston, Mass.; Mrs. F. A. Clark, Brockton, Mass.; Mr. and Mrs. Charles A. Albright, Philadelphia, Pa.; John Byfield, at Washburn House; Isaac M. Rider, Fall River, Mass.; Julius Carroll, of Providence, R. I.; James Dahl, of Fairhaven, Mass.; E. B. Fairchild, Stoneham, Mass.; Maria H. Fairchild, Gertrude Fairchild, Stoneham; A. S. Hayward, Magnetic Physician, Washburn House; A. Osborn and wife, of Cambridgeport, C. E. Langdon and wife, of Rochester, N. Y., at Bunker House; A. H. Richardson, Magnetic Healer, of Charlestown, Mass.; W. P. Sturtevant, Bridgewater; Carrie E. S. Twing, Westfield, N. Y.; Edgar W. Emerson, Manchester, N. H.; Henry O. White, Mrs. H. M. Wood, Mrs. H. C. Blecklock, all of Boston; Mr. and Mrs. Charles Ingersoll at cottage on Twelfth street.

Lookout Mountain, Tenn.

To the Editor of the Banner of Light:

The camp-meeting of 1889 opened under most favorable conditions Sunday, July 7th. The day was perfect, the attendance large, President Albert presided.

Rev. Samuel Watson opened the morning service with an invocation; Hon. A. C. Ladd delivered the address of welcome; Mrs. A. M. Glading followed with interesting remarks, and Mrs. A. E. Kibby gave several excellent tests.

In the afternoon Mrs. Cora L. V. Richmond was the speaker, and won new laurels and admirers.

In the evening Hon. A. C. Ladd lectured on "The Present and Future of Spiritualism." Mrs. Glading gave a number of readings that were remarkably lucid and satisfactory. Dr. Watson contributed some pithy suggestions relative to the urgent need of a speedy and decided action on the part of Spiritualists to place Spiritualism on an organized platform.

Monday evening Dr. Watson delivered an able and eloquent lecture.

Tuesday morning a conference meeting was held. In the evening Dr. Geo. A. Fuller was the speaker. Mr. G. H. Brooks, who has been our guest for a few days, gave some striking readings, and Mrs. Richmond improvised a grand poem, taken from a written request. The subject was "Confucianism," and the handling of the same was masterly.

Wednesday morning Mrs. Richmond answered questions and gave poetical readings. Several strangers present were amazed and delighted with this manifestation of spirit power. Wednesday evening Mrs. Glading lectured, gave readings and written communications. Every one here is a friend and admirer of Mrs. Glading. She is a lady of genial presence and sympathetic nature. Her gifts as a medium are many, and one feels that honesty and love control her mission as a bearer of light to the seeking.

The music is of the highest quality. Mrs. Ross, pianist, Miss Bertrand, organist, and Mr. Cooke, violinist, constitute a trio of musical talent rarely met. The audiences express their appreciation in cordial commendation. Mrs. Fuller will introduce Prof. Longley's spiritual songs.

Natural Bridge Springs Hotel is full of guests, as also are many of the cottages on the grounds, and the "Steamboat," as a certain long lodging building is called. Excellent cooking, clean rooms and polite service are the leading points in the management this season. General satisfaction is expressed.

Friday evening there will be a dance in the Pavilion, and next week the musical and literary entertainments will commence.

Mrs. Kibby has given me some of the most correct tests I have ever received. She is an agreeable lady and a worthy medium.

Mrs. Cissna, the slate-writing medium, will arrive this week.

Mrs. Glading is accompanied by her husband, a gentleman who carries an atmosphere of cheerfulness with him.

Mr. J. Seeman and family are occupying their cottage. Miss Laura Seeman is a fine elocutionist and a charming young lady.

Mr. Paul R. Albert and family are in the "Steamboat." Miss Sophie Albert is a bright little lady of "sweet sixteen," and has pleasant words for every one.

The Chattanooga papers give intelligent and pleasing reports of our camp-meeting.

Among campers now here are: Mr. and Mrs. E. Campulle, St. Augustine, Fla.; Mrs. Mary Donahower, Newport, Ky.; G. H. Brooks, Washington, D. C.; J. W. White, Chattanooga, Tenn.; W. D. Scates and wife, Union City, Tenn.; Paul R. Albert and family, Chattanooga, Tenn.; J. Seeman and family, Chattanooga, Tenn.; Mr. and Mrs. Glading, Doylestown, Pa.; Mrs. A. E. Kibby, Mrs. M. A. Ross, C. Chas. Cooke, Miss M. H. Bertrand, all of Cincinnati, O.; Mrs. Helen A. Haddox, Louisville, Ky.; Orinda Henning, Louisville, Ky.; Mrs. R. T. Clanney, St. Elmo, Tenn.; Mr. and Mrs. J. W. Paynor, Chattanooga, Tenn.; E. D. Morrill, Chattanooga, Tenn.; Rev. Samuel Watson, D. D., Memphis, Tenn.; Leo S. Holmes, Chattanooga, Tenn.; E. G. Raiford, Columbus, Ga.; E. H. Bieler, Miss Virgie Bieler, Mrs. J. N. McAlpine, Mrs. H. E. Eames, Gasport, Ala.; S. T. Ewing, J. W. Mead, J. D. Mead, Lake City, Ark.; Mr. and Mrs. Richmond, Chicago, Ill.

Many new arrivals are promised for this week.

The meetings this season are very harmonious, and attract numerous outsiders.

July 10th, 1889. GEORGIA DAVENPORT FULLER.

Niantic, Ct.

To the Editor of the Banner of Light:

We are here at Camp Niantic once more, and we find several other families represented. We have the promise by the invisibles that we shall have a good time, and so far it has been so, though we have to announce the transition of one of our number,* a medium who has been with us since the opening of camp-life here, and who, with her friend, Mrs. Lewis of Groton, spent the past winter on the grounds. Mr. A. Jones also passed the winter here.

In going about we find many of the doors are open. Mrs. Dorman of Willimantic has stopping with her Mrs. Johnson, Mrs. Thornton and Mr. and Mrs. Stearns and son, all of New Britain. Opposite, in the cottage, we see the wives and daughters of Mr. Gillette and Mr. Colburn of Hartford, Mrs. Harrington of Bridgeport.

Mr. Frank Wright of Meriden has opened his pleasant cottage, and his mother we are pleased to see present. Miss Eva Potter we hope will stay awhile with us.

Mr. L. H. Burnham is here.

Mrs. Marcy, of Norwich, is at her cottage.

July 9th, the shower cooled the atmosphere. Mr. J. E. Hayden, our President, was here on that day. We feel assured that whatever is the result it is the best that can be done, and that the invisibles are wide awake to help us, and that if we possess our souls in patience we shall be successful.

July 10th, Mrs. Mills, of Plainville, arrived. Mrs. Lawrence, of Stafford, we are glad to see. The DuChett Cottage is open. Mrs. Churchill and daughter, of Bristol, Ct., have been here several days; also the Tompsons. The Bidwell Cottage by the shore is open; we greet Mrs. Eager, of New Haven; Mr. White must not be forgotten, though he is now occupying his home bereft of her who a year ago we could find there waiting the spirit call, "Come home."

Mr. Samuel Allen, of the Mediums' Home, is here; Mr. and Mrs. Webster, of New Haven, and Mrs. Lewis, of Willimantic, mediums, are staying with him.

We see two new cottages have been erected, and Mrs. Williams, of New London, is in hers.

Impromptu gatherings are the order, and some excellent things are given us at times when we least expect. The guides of the mediums promise that they will send us such speakers as we need.

Mr. A. W. Healy and family, of Winsted, we find all settled now. Our friend and medium, Royal Calender, of Waterbury, has arrived.

Mrs. Roth holds circles at her cottage.

Sunday, the 14th, was a very warm day even here. Saturday evening we had a good time at the farmhouse just off the grounds. On Sunday morning a good though small circle was held at the writer's cottage. At 2 P. M. Mrs. Eager read us a poem and made splendid remarks under control; Dr. Temple took the stand and gave tests of a few spirits, and made some good remarks; George Richards spoke well, and held the audience for half an hour or more; then Mrs. Webster gave a soul-stirring response, which called out our friend and medium, Royal Calender, who gave kind, wise and sympathetic thoughts.

There is every evidence that the camp for 1889 will be a success. MRS. N. H. FOGG.

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*Passed to spirit-life on the evening of July 7th, 1889, Miss Emeline Daniels, of Hamburg, Ct., aged 52 years. Her health has been poor for the last year. She was quite a medium for physical manifestations, and her musical skill will be missed at Camp Niantic. Her death, though looked for, at last was sudden, and in our need Dr. Temple was sent from Hartford to comfort the mourning friends—she controlling him to speak many words of cheer, giving, through him and his guides, unmistakable evidence of her continued presence. F.

Lake Pleasant, Mass.

[From Our Regular Correspondent, J. M. Young, who keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.]

Though it is two weeks to the opening of the session, the crowd has commenced to come in. Most of the cottages are open; some well filled, and others only partially so. Building operations, which have been quite extensive, are drawing to a close for this year. The painters are putting on the finishing touches, and soon all will be ready for the camp-meeting.

The ethics of our philosophy will be ably presented at the auditorium with advantage, but it is an indisputable fact that the band and the dancing pavilion are a great attraction with many.

NOTES.

The Trojans from New York State have arrived at the Highlands.

The bakery has been opened by J. H. Clarey, of Rutland, Vt.

Mrs. E. L. Tozier, of Brooklyn, is tenting on Montague street.

Mr. Mowry and family, of Greenwich, N. Y., have taken the Fletcher Cottage, on the Corner.

T. Alexander, of Northfield, is building on the Highlands.

The Dillingham Cottage, on Montague street, has been enlarged and entirely rebuilt. That section of the camp is looking up.

The station and telegraph office is in charge of Mr. Irving Eames.

Dr. Arthur Hodges and Charles Faulkner have arrived.

From the Register: J. L. Alger, Jr., and family, Gardner; Arthur G. Cook, Boston; Joseph W. Cook, Stoneham; George B. Young, T. L. Young, Boston; M. W. Comstock, Mrs. M. W. Comstock, Niantic, Conn.

Hon. Newman Weeks, of Rutland, Vt., one of the Vice-Presidents of the Association, is here for a brief stay.

Harwich Port, Mass.

The Twenty-Third Annual Camp-Meeting of the Cape Cod Spiritualists and Liberals opened at Ocean Grove, Harwich Port, Sunday, July 14th.

After the regular business meeting at 9 A. M., Miss Jennie B. Hagan, of South Framingham, gave the opening address. Dr. H. B. Storer, of Boston, delivered a fine discourse in the afternoon.

Most of the cottages are occupied, and there is an excellent attendance at the beginning.

Among the advertised speakers and mediums during the meeting are Joseph D. Stiles, A. E. Tisdale, L. N. Washburn, Mrs. H. S. Lake.

Rindge, N. H.

E. B. Craddock, manager, announces that the opening day of the Rindge Spiritualist Camp-Meeting will be Sunday, July 21st. Tickets can be procured at Fitchburg R. R. dépôt, for that meeting. Secure *tickets* to East Jaffrey, N. H.

Frank T. Ripley and Mrs. S. B. Craddock are engaged for the entire time. Several other well-known speakers and good test-mediums will be present. Lectures and tests each day.

The camp-meeting closes on Sunday, Aug. 4th.

A stage will meet visitors at East Jaffrey, N. H., and convey them to Rindge.

The California Camp-Meeting.

The State Camp-Meeting, held in San Francisco, Cal., closed Sunday, June 30th. The speakers' platform was occupied by Mrs. E. B. Crossette in the morning, Charles Dawbarn in the afternoon, during which Mrs. E. W. Clark sang several solos, and in the evening a conference was held, participated in by the President of the Association, I. C. Steele, Miss Carrie E. Downer, Mrs. Addie L. Ballou, Mrs. Hendee, Mrs. Crossette and Mr. Dawbarn.

The gatherings have afforded the public much of interest, and it is thought great good has resulted and will continue to result therefrom.

Spiritualistic Meetings in New York and Brooklyn.

The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 36th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) F. W. Jones, Conductor.

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

Johnston Building, Flatbush Avenue, near Fulton.—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock. Samuel Bogart, President.

People's Spiritual Meeting.—Mr. William C. Bowen spoke in Mrs. Morrell's parlors, 230 West 36th street, last evening, before the People's Spiritual Meeting. In his remarks he treated of the confounding of the terms "Religion and Theology," by many, and claimed that there is a time coming when all religions will be merged into one, viz: the "Religion of Humanity," and sects and dogmas will be done away.

Remarks on the topic were offered by Prof. Edwin Veres Wright, Mr. F. L. King, Mrs. Morrell, and Mr. Drake. Bishop A. Beals sang "The Beautiful Hills," and "The People's Advent," and spoke under inspiration.

Mr. B. A. Beals and Mrs. M. E. Wallace are expected to speak next Sunday evening, and Prof. Edwin V. Wright on the evening of the 28th inst.

The Conference Meeting, which has been held in Mrs. Morrell's rooms Monday evenings, will hereafter be held Wednesday evenings. FRANK W. JONES.

230 West 36th street, July 15th.

Etna, Me.

By a card on our fifth page it will be seen that the twelfth Annual Meeting will commence at this popular resort Aug. 30th, to continue for ten days.

Spiritualistic Meetings in Boston.

Twilight Hall, 789 Washington Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.