BANNER OF LIGHT.

AN EXPONENT OF THE PHILOSOPHY OF THE NINETEENTH

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Original Essay.

"The Darkness of Darwinism"

DISPELLED BY THE LIGHT OF ITS OWN ILLUMINATION.

BY A. P. H.

[*Concluded.*]

The much boasted power of will is but the servant of mind, which follows the dictates of attraction and repulsion as they respectively act upon it by the same law which controls the action of natural forces. Though we claim to choose, motive is the inexorable law, governed by attraction or repulsion, the same as are the blind forces of nature. Hence mind is but natural force made conscious. Judgment is nothing more than perception of relationship. The blind man cannot judge, unless clairvoyant, nor can clear vision discern a ponderous property without the experience of lifting or weighing; and so all faculties of mind have their birth in the perception of consciousness, and develop through experience and exercise.

Though clairvoyance, clairaudience, psychometric reading, etc., seem to be exceptions, they all depend upon the faculty of consciousness, which has its interior as well as exterior relations to objective existence. The soul is made up of objective essences with the capacity of consciousness, which may become educated by the influx from that vast sea of inspiration which acts upon clairvoyants independent of the physical senses. We are able to educate the deaf and blind, and we certainly have no claim to powers above the angel-world.

We believe these are phases of the soul's latent capacity which have never been fully developed, and may yet become general through exercise in communion with the "spirit-world." Man is yet ignorant of the extent of his own powers; and so long as he leaves for others to do his thinking, will remain undeveloped and uncertain as to his own ability and true worth. We often hear the expression repeated, "one world at a time"; but man is a world within himself of universal relationship, the neglect of which is to check his mental growth and bedwarf his happiness in the advancement of knowledge. If all which science cannot explain be an illusion, then our boasted knowledge is confined within very narrow limits. Science never precedes known facts. It must first have them in order to explain the laws to which they are subject. Our senses are necessary to observation, and observation is the groundwork of science. We know we live, and yet science has never proved the laws by which we have our being. Does that invalidate the fact? Science only extends our knowledge to the laws of nature, and the facts subject to those are proved by observation through the senses. Even the laws of electricity have been discovered by experiment, which is nothing but a means of observation, and science is incompetent to decide what electricity is; but it is known to be a natural force, and experiment has proved it convertible into heat, light, chemical action and magnetism, and there are strong reasons that it is also convertible into life. According to science heat is atomic motion, and if motion be life, then atoms are veritable living entities.

Mrs. M. T. Longley says—or says her control, "Everything which has existence, even lightning itself, is composed of animalculæ. Electricity itself, according to science of the spirit-world, is made up of this living, moving, breathing force we call spirit and man calls God. These animalculæ are individualized, each a separate particle having a life of its own." If this be true—and microscopic observation seems to confirm it—then living atoms aggregate into particles and molecules which unite in masses, according with chemical affinity, and through some refining process become the soul-essences of form. If the atom has self-motion it must have polarity, which unites in the aggregate, as with magnetism and the earth. Then polarity, chemical affinity, life and sex, are but different phases of the same principle, and all resolve into the sentient soul of the animal. This conclusion follows from the inevitable tendency of evolution.

We may safely predicate a power behind all motion, and that attraction and repulsion are the principles of force, beyond which there is no manifestation. Communicate a spark of fire to gunpowder and instantaneous explosion results. This is the power of repulsion, and when the elements of powder are separated by a slower process the principle is not changed. Attraction brings the elements together, and is the creative power, while repulsion is the power of destruction, and it is as necessary to evolution as the constructive power; for were the elements bound as an inseparable mass no further progress could be made.

The oblivion of old age in gradual decline is often cited as evidence that physical motion constitutes all there is of life or mind. If this were true, the elephant, the lion and tiger would excel the mental powers of man in proportion to their superior physical strength. But in nature a calm always precedes great change and follows violent activity. When a fabric is once finished there is no longer need for continued activity, and the forces to that end are entitled to rest.

As every form has its duplicate in its soul made of the essences the body supplies, it is supposable that the seventy years of constant labor might complete a work in the service of evolution of sufficient worth and durability, deserving a short vacation until death opens the portal to the light of never-ending reward in the beatitude of continued progression. What else can evolution mean? For an eternal power through ages of toil to complete conditions to realize the grandeur of its own sublimity, and then drop to sleep to never wake, is not of nature's persevering activity. Her labor is constant and fruitful; her aim is direct and unmistakable, and she has plenty of time to accomplish all her aims, even with reincarnation to hinder, and she will never stop the progression of mind until it has become a complete copy of the universe. We stand assured of this in the very limited knowledge of her character. These facts do not depend upon the knowledge of what life is, though what life does proves it to be an indestructible natural force.

We are of the old farmer's opinion, that "the D. Ds., D. Ps. and Drs. have a *leetle* more authority with the crowd than they are justly entitled to."

M. de Blainvill defines life as "the process of decomposition and recomposition which incessantly goes on in the living body." Is not this putting the effect for the cause, assuming "a leetle more authority than he is justly entitled to"?

As water falls by the force of gravitation, so the work of elimination and repair which "incessantly goes on in the living body" implies a force behind it, and this force has every attribute of intelligence, except consciousness, in working to the end of a purpose which evidently is the waking of nature to a realization of its own powers. Life builds the organism and keeps it in repair, not for the mere purpose of preserving a paltry lump of flesh, but for a much grander object. Does the life of the builder depend upon his work? Not much!

But the most ridiculous part of the assumption is that he should treat decomposition, which is death, as a part of life. The very fact that the particles are cast off after having surrendered life in the service of evolution, and that they are replaced by living ones to go through the same process, is the strongest evidence that they supply the need of a higher purpose to which the physical organism is but the means. The tendency of evolution is unmistakably from better to better, from the simple to the more complex, in which conditions are elaborated for the ever-increasing advancement to the highest object of evolution—the perfection of mind. Matter dies in giving birth to the soul of consciousness necessary to mind, and so "all things visible are but expressions of the cause," and the real effects are invisible. Edmund Montgomery maintains that "Life, even at its lowest, most passive ebb, consists in a never-ceasing cycle of activities, displayed by the substance of which the living being is composed."

If life were mere motion, how is it that the germ of seed contains life locked up motionless for years until the seed comes in contact with conditions of differentiation or development?

Subject a seed to boiling heat and its life departs, while the arrangement of germ-matter is in no way disturbed. Then mere matter can have no vital energy, for it all goes with the departure of the soul-essences. Expose a magnet to a certain degree of heat and the magnetism is expelled from the ore. Will Mr. M. say that the magnetism is annihilated? If not, he must admit the same with the life or soul of a seed; and we must bear in mind that life and soul are inseparable, and matter is only a process of their purification.

The "specific energy," defined as "a peculiar hyper-mechanical kind, an action or reaction on the part of a functioning body transcending general mechanical laws," does not to our satisfaction explain life as a principle or a force; and at most only pertains to the laws of force. Force is defined in mechanics as any cause by which a body is moved; and motion is the movement of anything as distinguished from its cause. Hence life does not "consist in a never-ceasing cycle of activities displayed by the substance of which the living being is composed."

We have great respect for Mr. Montgomery's scholarship; but when he exclaims: "Indeed, can there be found among all the extravagances of Metaphysics, or even of Spiritualism, a more wild or visionary figment than that of self-existing energy, a motion capable of detaching itself as an independent entity from its manifesting substratum, of catching hold of other inert masses, violently pushing them about and rushing at each contact in and out from one body into another?" we are somewhat astonished at his audacity in face of the well-known fact that electricity leaps from earth to cloud and cloud to earth, shivering the sturdy oak, "violently pushing inert masses and rushing in and out from one body into another."

If electricity can do so much, who shall limit the power of mind, which already controls and commands its service?

But scholarship sometimes hampers free thought, and free thought often stretches wide from the mark.

In the logical sense, life may as well be motion as the cause of it, for the essences of matter constitute the dynamic power, and they furnish material of the soul which is eternal in virtue of self-existent substance. But that life is the cause of motion is a rigorous, logical conclusion, for to a large extent will controls motion, but not life. If we cannot lift a hand without life, then life must be the power of motion.

We can only know what life is by what it does. It may include what is called physical force. The bones and muscles, like the mechanical powers, are but aids to force independent of them. Dead muscles have no power, more than the wedge and screw when not in use. The muscles are controlled by nerve vitality. Cut the nerves and the muscles gradually consume, and are powerless for motion. Hence the failure of what is called physical strength is due to organic derangement, by which the action of life is intercepted.

When we come to the intrinsic reality of things our knowledge is very superficial. But we consider mind as the transcendent aim of evolution. In its capacity even to penetrate the confines of this boundless field of mystery, we have sufficient data to prove eternal progression; for with nature, conditions prepared are the warrant of conditions fulfilled.

When we interrogate nature she answers according to our receptive ability; and when we seek for proof of immortality she freely yields it, for she is replete in evidence for and none against it.

But for the absurdities of theology none would doubt eternal life, for it is stamped upon feeling with such indelible impression that even false theory to explain can hardly erase it.

Then let theology come down from its high prerogative of usurpation and make restitution for its blunder by teaching only what can be logically proven, for the world is eager for truth only, and anxious to know the consequences, that it can profit by them.

Teach that moral character is necessary to happiness; that self is but a part of the whole, through which the good and useful things of life should be more equally distributed. Give equal opportunities to all, and help each man to his proper place of fitness.

Above all, drop the notion that man can be improved through fear, which is the most abject and demoralizing of means to an end. Transpose the love of God to the love of man, for it is too small for division, and man needs it all to lift him from his degradation.

We think we have proven without transcendental aid that nature has ample power to produce all known effects, and is efficient in herself. If we have not satisfied the demands of logic in showing that every living form has its duplicate soul, we have proved the necessity of a soul in order to account for the effect of consciousness, and shown the efficiency in the essences of matter.

We would not be understood that the fragrance of the flower or the aura of the animal is other than soul-elements which have passed through organic change in preparation for an advanced step in evolution; and this follows from the admitted fact that the soul must be of substance to exist as an entity. We are talking to a class of men who reason from known facts, and spirit, as distinct from substance, has never been proved, nor can it be; nor is there necessity for it, since nature embraces all conditions of both cause and effect. But no stronger proof can certify a fact than the necessity of a cause to an effect, and if a complete analysis of the soul could be made, it would not strengthen the evidence of its existence.

We have seen that matter is but the aggregation of substance as a means to an end; and when it has completed its mission it dissolves. And so everything visible is the manifest agent in the evolution of the invisible, which is the durable reality.

We have also seen that life is a permanent force which separates from matter and goes with the soul-substances; and whether this force be the principle of opposites or a property of the atom, does not change its permanent quality. As every motion is the exertion of some natural force, so long as there is motion there must be force.

We have the authority of science that duality of opposite forces is the creative power; and as mutual attraction of opposites is the law of selection, adaptation and adjustment, so evolution must be continuous with the stability of this law.

Though the notion we have adopted of the origin of ideas is old, and has often been controverted, it has never been confuted—Victor Cousin to the contrary, notwithstanding.

It is pretty clearly determined that all phenomena are but modes of motion, and continued motion necessitates opposite forces, and motion necessitates something to move, so an idea must be of substance, which had its birth in virtue of opposite forces. If these premises are true there is no escape from the conclusion.

That there can be no change without motion is obvious to all; and that everything is in process of change, except the immutable laws, must be granted. And what is the tendency of this constancy of change? We say evolution

[*Continued on third page.*]

Literary Department.

THE ONWARD WAVE;

OR,

THE "LIFE-LINE" OF A SENSITIVE.

Written Expressly for the Banner of Light,

BY WILLIAM PHILLIPS,

Of Clackamas, Ore., author of "Nirva, The Orphan Girl," Etc.

CHAPTER II.

A Spirit Guide.

[Continued.]

I arose as without effort, and ran swiftly by the side of my stranger friend. We soon came to more open ground; then across cultivated fields to a small hill, where my guide stopped, and pointing to a light which I had already seen, said: "There, boy, is your mother, call to her."

He then instantly disappeared from my view, but I had seen such a phenomenon before, and was not surprised at its recurrence. I called aloud, and was answered by my mother!

I found that my protracted absence had had the result of alarming the family and neighborhood, and that a searching party had been looking for me for hours. These friends were notified of my return; and my father and mother, after thanking them for their services took me into the house, and demanded the cause of my absence. The stern looks and threatening manner of my father entirely unnerved me, but the softer accents of my mother encouraged me to relate all the "day's doings" in relation to myself—not omitting the least description of my actions from the time the darkness overtook me to the time of reaching home.

The strict attention paid by both father and mother while I was detailing this account gave me assurance, and I asked:

"Now, mother, is n't this old 'Cuff' about the same as the children I saw down on the brook; and the other children I saw in the Paw-Paw grove?"

Both parents gave a look of surprise, and mother said:

"I don't know, Jackson; maybe he is. But tell us about the children."

Feeling much composed, I proceeded to narrate all that occurred to me the day I met the mysterious children at the brook; I rehearsed their conversation, especially in regard to their explanation of the origin and composition of the little stones they picked up on the way; I also spoke of the visit of the other children while I lay in the shade of the Paw-Paw trees, and of their leader's statements in regard to the flowers, and as to whom they themselves were.

The result of this narration upon the severe and methodical mind of my father was such as to convince him that I was by nature of a roving, visionary, unsettled disposition, and he informed my mother that he proposed to bind me to a blacksmith for five years, as an apprentice, hoping that the steady application and heavy labor attached to that business might tame my wandering spirits "*while it was yet time.*"

To this course my mother strongly objected, but she was overruled in this, except in so far that my father promised not to make the experiment for some time to come, in consideration of my tender years.

As I grew older I was sent to school, but for some interior reason could make no progress in my studies. Attempts to stir my desire for acquisition by opportunities to share in the farm profits failed after one year's experiment—as later did the efforts of my father to train me as an overseer of the field hands on the place; so that finally he concluded to apprentice me at some trade, with the hope of overcoming my natural restlessness and desire for change. He decided in favor of cabinet-making, instead of enforcing his old threat of binding me to a blacksmith.

On the morning after I learned my approaching fate I went out of the house into the orchard, and sat myself under an apple tree to lament the prospect of going away from home to live among strangers. After I had cried a while there came that calm relief which always follows the flowing of tears, and I was lost in silent meditation—when, feeling a touch on my right shoulder, I turned, and there stood "Cuff," who smilingly said:

"Come, boy; don't be 'feared, 'Cuff' go wid you all de time."

I arose quickly, intending to offer him, my faithful friend in time of need, both my hand and my thanks, but he was *gone!* I returned to the house to find father and mother and Mr. Beals (the cabinet-maker at Bakersfield) and a lawyer in the sitting-room, awaiting my presence. The lawyer had drawn up an agreement in duplicate, binding me to Mr. Beals as an apprentice for five years, to learn the cabinet trade. This was to be signed by each party concerned: I was to be a good boy, and never leave Mr. Beals's premises during the five years without his permission. Mr. Beals was to board me, and clothe me warmly and decently, and teach me the full art of cabinet-making; and at the end of five years was to give me fifty dollars in money and a full set of cabinet tools. And in case I ran away or was disobedient, Mr. Beals was to have the option of sending me away empty-handed.

The papers being signed by the respective parties, Mr. Beals taking one and father the other, the company broke up with the understanding that I was to begin my apprenticeship within ten days from that date. These ten days soon passed by, mother keeping me near her all the time, preparing my clothing and giving me wise counsel as to my future behavior—with the encouragement that I would have a nice good trade when I came home to earn my living with in the future in case of necessity.

The tenth day having arrived, father, without ceremony, drove me over to the town of Bakersfield, through which a stage road ran from Louisville to Knoxville. In the town was a large hotel. One block from this hotel was the cabinet shop, in which I was to spend the largest portion of my time for the next five years (for my bed-room was in the upper story of this building), while to the north, in the same block, was Mr. Beals's dwelling, where I went to obtain my meals.

Mr. Beals's family consisted of himself, wife and two small boys. The oldest of the boys, whose name was John, was about my own age; he possessed a good-natured and confiding disposition, and was also learning his father's trade of cabinet-maker. The other boy's name was James. It was my fortune to occupy the same bed-room with these two boys.

I was invited into my new home, and passed the first day in being shown around and through the shop—the various rooms where the different works were being carried on. In front, on the street, was a large room where the finished furniture was kept for sale.

On the morrow Mr. Beals assigned me some task fitted to my inexperience in the business, and explained that after this work was done by myself and John, if we had any spare time, we were allowed to go to a room adjoining the shop, in which were kept a full set of cabinet tools, together with some materials not particularly needed in the other rooms, there to construct, or attempt to construct, any piece of mechanism our fancy might dictate; taking care to use economy in the use of material.

Here, under the suggestion and to some extent the guidance of John, I endeavored, as my first step, to construct a small table or stand; but when finished the result—in the judgment of my fellow workman, and of Mr. Beals (when he saw it later)—proved anything but a success. My employer, who understood boy-nature well, gave me valuable points as to how to improve on what I had done, and then told me (evidently as a measure to prevent early discouragement on my part) that I need not work in the apprentice shop during the odd hours of the next three or four days, but could spend my time in looking about and becoming acquainted with the place and its surroundings, and in watching the more advanced workmen at their tasks, after which time he would give me a piece to construct.

I gladly accepted the offer and spent the time each day as requested, learning many useful things in the time. On the fifth day Mr. Beals, taking the stand I had constructed the week before, told me to see if I myself, unaided by further instruction, could not improve on it in making another; he also bade me take plenty of time in doing the work.

I applied myself to the problem, but first spent much time in mental calculations as to how the work was to be done; I seemed, however, to make but little progress; but one night, turning with weariness in my bed, I saw the form of "Cuff" in my room, who, accosting me cheerfully, said: "Boy, I tell you all about it, watch me."

My strange attendant then seemed to take the lumber I had gathered out of which to make the stand, and taught me how to shape the pieces, how to dress them, how to smooth them, and how to nail them together. In fact, every detail of the construction of the coming piece of furniture was exemplified, and when he finished his "object lesson," there stood before me a well-constructed stand. So clearly was the lesson taught me that I remembered its every detail, and felt confident of being able to carry the plan out to perfection. Then he disappeared as he came, and I slept soundly until morning.

I eagerly began, next day, the construction of the new stand in the way and after the pattern which had been so strangely shown to me, carefully following "Cuff's" example in detail. The result this time called out John's admiration, while Mr. Beals was unwilling to believe I had performed the work, and openly declared his conviction that some of the journeymen had helped me. I informed him that my only helper had been "Cuff," and told him the way of his coming to me—which only called out my employer's derision.

This matter, however, ended here; but "Cuff" continued to aid me in my efforts.

John Beals was an honest boy, but I could

see that he felt his inferiority to me as a workman; poor fellow! he little knew, though I believe he suspected as much, that it was "Cuff" who taught me to do my work so well.

CHAPTER III.

Seance in a Negro Cabin.

Bakersfield was situated about forty miles east of the mouth of the Ohio River, consequently in the heart of the most populous slave district of Kentucky. These slaves, for reasons of their own, easily believed that a negro man called "Cuff," though dead many years, could and did talk with me, for by some means they had heard of what I had said to Mr. Beals in regard to advice in constructing the stand; consequently several of them came to me, and said:

"Young Massa Jackson, won't you please tell us who dis 'Cuff' am?"

I told them, in confidence, all I knew about "Cuff." How he first came to me, and at what times he had visited me since, whereupon an aged slave-mother brought her hands together, exclaiming:

"Bress de Lor'! I knowed you was one of dem folks."

"What folks, granny?"

"Why, dem what sees de bressed angels and spirits, and talk wif 'em."

My intuitions, backed by observations and my previous experience, taught me at once that the aged slave mother was correct, and that I was gifted with powers which many others did not possess.

The news of my being "one of dem folks" soon spread among the slaves in the vicinity of Bakersfield, and also to some extent among the white people. Various persons would come to me, asking "Cuff" about this and that—young men about their calling and education, young ladies about their admirers; the slaves almost invariably confined themselves to three questions: "Will I ever be sold again?" "If so, will my new massa be good?" "Would I better try to run away to Canada?"

"Cuff" speaking to *me*, gave apt answers to all such questions.

One evening, as I was going from church to my room in the shop, I met a middle aged couple of slaves, man and wife, who bowed low with uncovered heads, and said:

"Massa Jackson, we'se like to ax you a question."

"Do you wish to ask me or 'Cuff'?" I replied.

"'Scuse me, Massa Jackson, I spects 'Cuff' will gib de answer we wants, but won't you please come to our house now?"

Having a curiosity to know what was wanted, I agreed to go with them. They led the way to a plantation about one and one-half miles distant from the village, where were met together, in one of the slave cabins, some twenty aged and middle-aged slaves, men and women. When they saw me enter the room, they all arose to their feet and bowed low—a custom among the slaves when meeting one whom they expect to give them information from the unseen world—and offered me a stool for a seat. Then the oldest one of the company, "Uncle Aaron," as he was called, approached me and said:

"Massa Draper, we'se heard dat one of our folks, named 'Cuff,' who is bin dead dis long time, could tell us t'ings we'd like to know; and we've 'vited you heah dis ebenin' to ax him some 'portant questions."

"All right," I said; "proceed; 'Cuff' is here—for I have seen him standing by my side ever since I entered the cabin."

"Well, Massa, we has a custom of singin' and pra'r befo' proceedin' to business like dis, if you hab no objections."

"None at all."

A hymn was then sung, in which all took part; then a prayer was offered by Uncle Aaron. He prayed that God would lend a listening ear on this occasion, and tell the poor slave what his heart had longed so much to know. To especially inspire their spirit brother, 'Cuff,' who was probably now standing at the gate between the two worlds, awaiting to bring His messages to the unfortunate black people of earth. And, finally, to bless young Massa Draper, who was the true friend of all poor people. Then, rising to his feet, he came near to where I was sitting, and said:

"Young Massa, we has two questions we wishes to ax. De fust one am: Would de poor slabe better seek he liberty ebery time he gits de chance? Now, young Massa, we waits for de answer to de *fust* question befo' we axes de oder one."

Taking his seat, the slaves each crossed their hands on their breasts to await the reply. By this time I perceived that the space overhead was full of "Cuff's" spirit-friends, with whom he seemed to hold a short consultation, then instructed me to say:

"No! Do not run away at all. Though liberty is sweet, it would be dearly bought by this means. It is true some of you might get away on tolerably easy terms; but this would lead others to attempt to follow your example, and who, failing, might bring sufferings on their own heads which might lead to death. Stay and comfort each other. God has further use for you here."

"Bress God!" exclaimed the negroes: "De Lor has tole us what is bes' to do. Amen."

Then Uncle Aaron arose and said:

"Young Massa, de oder question am one ob heap 'portance to us culled folks, an' it am dis: Will de culled race in 'Merica eber be free?"

A solemn silence prevailed in the room, and I could see tears running from many eyes. To this question "Cuff" instructed me to say:

"Yes! Some of your present generation shall live to see the day when there shall not be a slave in all this broad land of liberty. But do not think liberty is coming to your race with the sound of angel-trumpets. No, no! It will come with the roar of cannon, the sound of musketry, and with fire and sword. The greatest suffering will be among the white people; but the blood of the colored race must also flow to secure, as it were, a right divine to the liberty that is coming."

At the close of these remarks, expressions of "Thank God!" "Hallelujah!" "The day will sometime come," "Let us teach our children for that day," were heard on all sides.

It was a happy and interesting evening, or night, rather, to me, for the small hours of the morning were drawing near ere I reached my room at the shop.

CHAPTER IV.

A Saving Impulse.—Mysterious Music.

Time passed on. The hills were green with verdure, and decked with beautiful and variegated plats of flowers. Bees were humming everywhere, and birds were chanting their sweetest lays in welcome to the approach of the glorious summer-time. One day, while John and I were assisting in the main shop, I felt an irresistible influence impelling me to haste with all speed out on the road leading through the town toward Nashville. So strong was this influence that I dropped my work, ran out of the shop, mounted a customer's horse that stood tied to the rack, and went with full speed down the road—to be loudly called after by Mr. Beals and several others.

I had proceeded but a little way before I met a horse coming at a rapid rate, with a part of a harness upon him. On I went, and soon came to an overturned buggy, near the bank of a creek, under which was a man bruised and stunned; just beyond him lay a woman, unconscious, and bleeding with a wound on her head. It was but the work of a few moments to release the man and place him in a comfortable position by the roadside; then, hastening, I brought water, and bathed the face and the hands of the woman. She soon revived, and I assisted her out of the roadway. By this time Mr. Beals and the man whose horse I had taken, with several others, leading the horse I had met running away, came to the scene and to the rescue. They soon tied up the broken harness, righted up the buggy, fastened the horse thereto, and assisted the man and the woman therein, and they drove away to their home.

Mr. Beals was active in his assistance to the unfortunate couple, but wore a sullen look the while, which sullenness reached its climax just after we had returned to the shop. Turning to me, he said:

"Jackson! did n't you know you were not to leave these premises without my permission?"

"Yes, sir."

"Then why did you go away a while ago without asking me?"

"'Cause, sir, I had no time to say anything to anybody. If I had, you would have said 'No,' and the man might have died."

"You did n't know anything about the buggy being turned over! You wanted to get out. Maybe you was running away with the man's horse, and found the buggy turned over and stopped to make us think you are smart. Never leave again without asking. Now go to your work, and remember you get no 'off hours' to-day."

I saw it was of no use to attempt further explanations, so returned to my work.

Several weeks passed without anything further taking place other than the common routine of everyday life.

John and myself devoted ourselves at "off hours" to the construction of various articles, which sometimes found their way into the salesroom of Mr. Beals, instead of going in the direction we had intended. John finally expressed a wish to assist me in the construction of some article which I might carry home with me as our joint production when my term of five years had expired, and "Cuff" appearing to me, suggested that we make a violin—promising *his* assistance, and prophesying great things as to what he would make me do with it when it was finished. The work of its production occupied a long while, but the instrument proved a success, and—more wonderful still—my mysterious friend wrought upon me by his own knowledge of playing, so that I was able to create a profound sensation in the neighborhood by my performances. This displeased my employer, and he sold my instrument—in direct violation of his agreement, and of the oldest traditions of his establishment—to a Mr. Woodruff. Angered beyond measure, I improved my opportunity to remove the treasure from his salesroom ere the transfer could be accomplished, and going home my sister Jennie befriended me by hiding it in her trunk. Great was the indignation of Mr. Beals when, on Mr. Woodruff and wife having arrived with payment for the violin, it could not be found, and I—on demand of Mr. Beals—refused to produce it. The lady, however, was well suited to purchase a bureau instead, at an advance in cost over that of the violin.

While these negotiations were going on I felt "Cuff's" presence near. I thought that Mrs. Woodruff realized his presence also; in fact there seemed to be a unity of feeling, an intuitive knowledge of a spiritual relationship between Mr. and Mrs. Woodruff and myself, yet no words were spoken except that when the time for departure came she took my hand and said, in an undertone:

"Good-by, my dear boy. I see that your faithful friend," meaning "Cuff," "will care for you; come and see us if you can."

This scene and the invitation, "Come and see us if you can," renewed my faith in the goodness of common humanity, and revealed the fact that there is a sea of spiritual life, the waves of which are continuously beating against the walls of ignorance, selfishness and pride.

Mr. Beals, however, soon returned to the attack, and on my continued refusal to produce the violin, swore out a search warrant, armed with which he proceeded to my father's house in company with a constable. My parents, of course, knew nothing of its existence, while fortunately my sisters were absent at school, so that they could not be questioned; therefore, though the house was searched, the violin was not found, and the party retired in discomfiture.

Much to my disappointment this episode did not bring about my dismissal from Mr. Beals's service; I longed for greater personal freedom, and to go to school as the other boys were preferring to do; but, cheered by the advice of my faithful spirit, "Cuff," I concluded to resign my ambition, and leave these personal matters in the hands of fate.

[To be continued.]

Written for the Banner of Light.

THE UNSEEN BELL.

BY JAMES M. ROGERS.

I hear at times a strange, sweet bell—
Beyond the touch of mortal hand;
Such haunting music never fell
From any tower on sea or land.

Is there a belfry in the soul,
Inaudible to stranger's ear,
Where mournful requiums ever toll
For lost affections, dead and dear?

Do those who gain a higher sphere
(In twilight's calm and thoughtful hour,)
Draw from the keys of being here
A strain of superhuman power?

A chord that vibrates, though unseen—
A touch that thrills, a song that wakes
Memories of hours that once have been—
Which on the soul's dull slumber breaks?

We do not solve the life we live,
Nor guess the ways our journeys lead;
In scripts the wise immortals give,
Are hidden lines we do not read.

Niantic, Conn.

Foreign Correspondence.

ECHOES FROM ENGLAND.

NUMBER FORTY-SIX.

BY J. J. MORSE,

[European Correspondent of the Banner of Light.]

The present year has seen the removal from the earth-life of two notable but widely diverse personalities. In the early part of the year a feeling of widespread regret among all classes was excited by the departure of Charles Bradlaugh, the sturdiest champion of free speech and popular rights since Wilkes, Carlyle, and other doughty upholders of the people's cause. Liberalists gained much from Bradlaugh's well-nigh herculean labors. Freethought became a fact and a party, as well as a claim and system. And that its chosen chief was ultimately admitted to the full privileges of the British House of Commons was as much a triumph to the man as an indication of the tremendous advance that public opinion has made during the previous thirty years. Paradoxical as it may seem, Spiritualists have something to be grateful to the distinguished Freethinker for. He and his party have rendered free criticism and unorthodox opinions largely possible, and the right to their open advocacy, free from overt persecution, has been largely won by both. His life was for the poor and suffering. He labored for a rational liberty, and that there are none to impeach his honor or his honesty is proof that, in so trying a career, he lived a manly life, and higher praise pen can scarcely trace. His long-time associate, Annie Besant, contributed a most appreciative memoir of his career to the *Review of Reviews*, and its generous lines give a faithful picture of the earnest life, the simple tastes and the noble longings of this man of the people, who literally lived and died for the people he so truly served.

The second notable personality recently departed is Helena Petrovna Blavatsky, a truly remarkable person, too. Her departure kindled a flame of comment and criticism on her life and works, and yet there still remains the unsettled point as to her sincerity and motives. The faithful theosophist virtually canonizes her, the skeptical outsider still derides her—and there the matter remains, an open question. A. P. Sinnett contributes a prettily-conceived eulogium in the current *Review of Reviews*; but, on a due perusal, one feels that he either says too little or too much.

Outside of the London or "Blavatsky" Lodges in this country, Theosophy, as a movement, drags a feeble existence; the interest in it is virtually extinct, so far as the general public is concerned, and it is doubtful if the eloquence and assiduity of Annie Besant, aided by William Q. Judge, who is now here, will suffice to keep the body together for any length of time, now its originating and directing genius has departed to "Devachan," "Avitichi," or wherever else the many-sided, much-maligned and much-worshiped Madam has her present abode. As she is *reported* to have materialized at a London séance recently, there appears to be some hiatus in her own philosophy, if the above is a fact, as alleged.

Apropos of my query in the previous installment of these "Echoes," *re* the first formation of the Theosophical Society, the net result of available information leaves the subject still involved in more or less of haziness. But, nevertheless, my effort to obtain the facts has thus far resulted in my being able to put the following items together: According to the information at hand there have been "two Richmonds in the field"! On the authority of my friend, Mr. Henry J. Newton, of New York City, as published from him in the New York *Recorder*, during the past month, the first, therefore the original, Theosophical Society was formed in his house, 128 West 43d street, New York City, Oct. 30th, 1875, and the officers were: President, Henry S. Olcott; Vice-Presidents, S. Pancoast, M. D., and George Henry Felt; Corresponding Secretary, H. P. Blavatsky; Recording Secretary, John Storer Cobb; Treasurer, Henry J. Newton; Librarian, Charles Sotheran; Counsel, W. Q. Judge; Councilors, Rev. J. H. Wiggin, Emma Hardinge-Britten, R. B. Westbrook, C. E. Simmons, M. D., and Herbert D. Monachesi. In this connection Mr. Newton's own words had better be cited:

"There is not a word in this original Constitution of the original Theosophical Society setting up any claims to present a new religion—nothing about a 'Universal Wisdom Religion,' or a 'Brotherhood of Humanity,' or the 'Study of Aryan and Other Oriental Literature,' or 'Esoteric Buddhism'—the rallying cries of the present society."

In fact, according to Mr. Newton, "there was no other idea in the foundation of the society than the study and investigation by physical tests or processes of so-called psychic phenomena in their physical manifestations. The name was chosen from Webster's Dictionary, not for the signification of 'wisdom religion,' now given to it, but for its euphony, and because one of Webster's definitions of 'Theosophy' conveyed the idea of knowledge of God by physical proof."

"In less than two years [Mr. Newton continues] the society died a natural death. I resigned both my treasurership and membership toward the end of 1877. The by-laws required eleven members to constitute a quorum for the transation of business, but for months before my resignation, and up to the time Madam Blavatsky and Col. Olcott went to Europe in 1878, not more than three members could be got together, so it was impossible to have any legal business meetings. The society was practically dead and abandoned when I resigned."

Thus far Mr. Henry J. Newton. But, unluckily, I have been made the vehicle of an entirely different statement, *i. e.*, to the effect that this Society "was inaugurated in New York City—its earlier, if not its initial, meetings being held at the home of Dr. and Mrs. Hardinge-Britten, then resident in New York City," *vide* a paper, by the writer, published in the *Two Worlds* Dec. 5th, 1890, p. 34, while in a recent issue of the same valuable periodical, June 12th, 1891, p. 359, Mrs. Britten, in referring to "the true practical origin of the above Society," refers to it as being "removed from Dr. Britten's reception rooms in Thirty-Eighth street to the Mott Memorial Hall; and, on p. 347 of the issue of the above journal for June 5th, 1891, three references are indicated to her very fine volume entitled, "Nineteenth Century Miracles," but a diligent search in that volume has only resulted in the tracing of one of them. Mr. Newton himself several times informed the writer, among his frequent visits to that gentleman's home on his late visit to the United States, of the facts, as quoted above from the New York *Recorder*, and the present writer so stated them in the paper he above refers to, and which was entitled, "Do the Facts of Spiritualism Support the Theories of Theosophy?" but, at the direct request of his good friend and mentor, Mrs. Britten, he altered his statement, on her assurance that it was incorrect. It is no doubt quite possible that the muddle has arisen through there having been two Societies, and Mr. Newton refers to the first and Mrs. Britten to the second. The moral of this is, that if to-day, with all our advantages, the actual history, in the making of which we take our part, can become so tangled, what can be said concerning the records of antiquity, of a "sacred" or even "occult" character? The writer has never willfully made a misstatement of fact, and he is always careful to have full authorities for any matter he advances. He is too old a journalist to accept hearsay and haphazard as evidence and proof. He was in hopes that Madam Blavatsky, W. E. Coleman, W. Q. Judge or Prof. Coues might have responded to the query he raised; but as Mr. Newton and Mrs. Britten have virtually put in their testimony, it may be others, if there is aught more to come, will contribute their quota in due course.

We are on the eve of our Annual National Conference. It will convene on Sunday, July 5th, in the Princess Theatre, Bradford, and should be under the presidency of our highly esteemed president, John Lamont, Esq., of Liverpool. But, alas! *La Grippe* has held him in its fangs, and it is very doubtful if he will be sufficiently recovered to attend. It is hoped that the attempt now being made to unite British Spiritualists upon a working basis of Union, will assume practical shape this year. A considerable number of our societies have already affiliated with the Conference, and there is little doubt but that many others will do so if the projected Federation assumes constitutional form. The next *Echoes* shall deal fully with the day's doings.

Let these lines close with heartiest greetings to all good friends in the Great Republic of the West, from their sincere admirer in the East, who, though absent in the body, is often with them in the spirit.

European Agency of Colby & Rich,
80 Needham Road, Liverpool, Eng.,
June 24th, 1891.

For the Banner of Light.

RE-INCARNATION.

Must I don the habiliments of flesh, and tread once more life's uncertain path? Must I feel again the bitter tumult and the wild unrest? Must my tired hands take up anew the warp and woof of earthly life with all its tangled threads?

Oh! it were sweeter far to linger mid the idyllian spheres, with their magic and their music, than to travel back to earth with its jar and discord, and its years of petty strife. Yet, oh! yet, if Karma bids—if more experience I need than I could gain in one brief term at school—if earthly discipline is the mallet that will smooth the angles, and round to greater beauty my undeveloped soul, bravely will I throw aside my ethereal robes of light, and don the homespun dress of mortal life once more.

For what were a hundred lives on earth! They are but a moment in the throbbing pulse of time compared with the vastness of eternity; and when at last life's battles all are fought, and victories won, and I stand on yonder sun-kissed shore, toward which life's river tends in never-ceasing flow, I shall remember all; memory is not *lost*, though dimmed for a season brief by curtains thick of clay. Individuality is still preserved, though a hundred times I change my robes, and cross the slender bridge that joins the world of spirits to this world of sense; I still shall be *I*, though countless times I feel "Life's fitful fever" burn my brow.

Not one moment will be lost to memory; before my spiritual sight will glide the pictured scenes of all my former lives, the threads of all those lives will be softly gathered, and before me will lie my consummate web; therein I 'll see woven the sombre threads of sin; across the gray of grief will flash the glaring threads of passion; this web is mine—soiled by the dust of human frailty—but through its gloom of sin, its mists of tears, I see the *White Roses* that love has 'broidered there. *Love* is no longer limited as 't was on earth; not the dim star that lit the lives of few, but a broad fervent sun, whose floods of light form a golden chain, that binds in closest ties heart unto heart, throughout the universe.

Bridgeport, Ct. BERTHA FRENCH.

July Magazines.

THE ATLANTIC MONTHLY opens the current issue with the initial chapters of a new serial, entitled "The Lady of Fort St. John"—an historical romance of the Acadian period in North America. Those who wish to know something about the course of existence in the "New South," with a glance at that of the "old," can do no better than turn their attention to the perusal of Octave Thanet's sketch, "Plantation Life in Arkansas." Prof. Lanciani gives considerable light in his paper on "Underground Christian Rome," regarding the beginnings of the "New Superstition" ("Christianity") in the "Eternal City," and the persons who made them—on the mortal plane. "The Neutrality of Switzerland," by W. D. McCrackan, suggests a plan whereby, through a lengthening of this "battle-safe" strip, a barrier could be raised between Germany and France, at least, (and perhaps Italy and Austria,) which would be an effective "fence" over which the "dogs of war" could not mount to get at one another, and so the general peace of Europe could be measurably assured for all time. There are other papers, sketches, sonnets, etc., in the present number, not here named; and these with the regular departments constitute a standard collection. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE CENTURY.—A portrait of Horace Greeley is the frontispiece, and an interesting address giving his estimate of President Lincoln, never before published, and presumably never delivered, is given on subsequent pages. Major G. W. Baird contributes a finely illustrated paper descriptive of "General Miles's Indian Campaigns." An illustrated article of special interest, and replete with thrilling scenes and adventures, is "Across the Plains in the Donner Party (1846)," by Virginia Reed Murphy, who, as a child, was one of that ill-fated company. Some of the fearful ills that befell the early seekers for gold are vividly told in an article by A. C. Ferris, and in one upon the "Arrival of Overland Trains in California in '49." The first of a series of papers showing the results of observations at the Lick Observatory is given in this number, illustrated with drawings and photographs of the moon and planets, nebulæ, star-clusters, etc. Those given this month appear to bring one in very close proximity to the moon's surface. In fiction this issue abounds with attractions, and many of the details of a typical modern city are noted in an elaborate article by Mr. Shaw, on "Paris." The departments, supplementary to the general contents, are of more than ordinary interest. New York: The Century Company.

THE QUIVER continues its two serials, "On Stronger Wings" and "For Erica's Sake," and gives several stories complete: "Crickety's Child," "Miss Prescott's Fortune," "A Great Mistake," "Eunice's Offering" and "Both Right and Wrong." Its engravings are many and excellent. A page of music and a frontispiece, "The Lily Walk," add to its attractions. New York: Cassell Publishing Company.

NEW ENGLAND MAGAZINE.—A frontispiece portrait of J. G. Blaine, and a profusely illustrated description of the State of Maine, are leading features. Two other finely illustrated papers are "The Natural Bridge of Virginia," by Katherine L. Parsons, and "Schliemann's Discoveries in Hellas," by Prof. J. L. Ewell. A story written in the quaint vernacular of the sixteenth century, entitled, "Master Shakspeare's Star," by Elizabeth B. Walling, will find many interested readers. Suggestive articles for thinkers are, "The Municipal Threat in National Politics," by John C. Adams, "A Brief for Continental Unity," by W. H. Harte, and "Emerson's Views on Reform," by W. M. Salter. Several fine poems enrich the general contents. Boston: 36 Federal street.

VICK'S ILLUSTRATED.—A review of the past six months is followed by an interesting description of the "Yucca Whippiei," a California plant used as food by the Indians. Fresh installments are given of "Among the Ranchers" and "A Beginner in Fruit-Growing." In "Foreign Notes" a new Begonia is described, and in "Pleasant Gossip" a variety of topics are dealt with instructively to in and outdoor gardeners. Rochester, N. Y.: James Vick.

THE PHRENOLOGICAL JOURNAL opens with a portrait and some account of Dr. Chas. A. Briggs, whose "case" was prominent in the recent General Assembly of the Presbyterian Church. New York: Fowler & Wells Co.

Points Current.

Ghosts in Arkansas.

There once lived on the plantation an erratic reformer, a sort of rural Artegal. . . . His end came in the semblance that one would expect from the country and the time: he was shot and mortally wounded while walking out of our garden. He was carried into the room that is our dining-room. And ever since that boisterous March morning, when Whitsun Harp was borne across our threshold, never does the wind rise that his ghostly bearers do not come again with their burden. Night, or morning, or noon, they pass through the wide gallery on soundless feet; their invisible fingers lift the latch; we see it rise; the door swings open; it swings back; they are in the room! What do they do there? How can I know? They do not show. . .

Our best spectre, however, may pass muster anywhere. It is the shade of old R——— in his habit as he lived; and it patrols his buried treasure. The planter told me the following tale: "We used," said he, "to have an old sailor on the estate, and one day, a little while after he came, he was out ploughing in the field just back of the old mansion, and I happened to come along. Says he, 'Did anybody pass you?' I answered, 'No.' 'Well,' he said, 'I saw a man.' Something had happened to the double-tree of his plough, and he was bending over it, adjusting it, and when he looked up there was a man standing there, watching him; but his mules began to prance, frightened of a sudden, and he turned to soothe them, and when he looked again the man had gone. I asked him how the man was dressed. He said he was very well dressed, but he did n't look like any of the people about here; he was an elderly man with a gray beard, wearing a white suit that looked just ironed, and a wide white straw hat, and he had a mighty pretty riding-whip in his hand. Well, there 's the strange part of it—he described old R——— exactly; and lots of people are sure it was the old fellow looking out for his money. I know the man never had heard the stories, and of course never had seen Colonel R———. It was the very place where they had hid the salt and the silver."—*Octave Thanet, in Atlantic Monthly for July.*

Fault-Finding.

What other petty sin is more disagreeable to come in contact with than the habit of fault-finding? By that we mean, not the exercise of criticism in matters of importance, but that disposition of not being pleased at anything. The habit of hunting out the insignificant points wherein all people are liable to make mistakes, or what can be twisted into mistakes, and parade them for the supposed edification of their hearers, is a characteristic that is not peculiar to any one person or any particular place; it is a fault that is entirely too common. It requires no special talent to find fault with the most perfect specimen of human endeavor, and if any one can be found whose acts are beyond the reach of criticism—by that we mean this nagging fault-finding—he certainly would be divine. The striking characteristic of fault-finders is the desire for praise, and by finding fault with others they indirectly praise themselves, for it is natural to suppose that he who finds fault is very superior to faultiness himself. The contrary is mostly the case: they who habitually point out weeds as representing the crop are scarcely ever the ones who are capable of striking a just and unprejudiced balance. The truly spiritual-minded have more practical and interesting matters occupying their attention than this wholesale criticising.

Why is it not possible for every one to remember the good and overlook the ordinarily faulty, and place it to the credit of the "loss" account carried by every individual, instead of demanding perfection in every one but themselves? Let us all be wary that we may not be found guilty of the uncharitableness of fault-finding.—*The Summerland (Cal.).*

The Age of Man.

When was man first placed on earth? No one can answer that question. Hugh Miller says that man's habit of burying his dead out of sight makes it very easy to be mistaken on that point; for, because of burial, men's bones may be found among the animals that have lain in the earth for ages. There is one thing, however, that gives us an inkling of when he came: Certain tools, that only man could have made, have been found buried in caves, in peat beds, and in the bottom of lakes. Often these are covered by layers of rock; and, by calculating how long it took to make the layers, a guess can be made as to when the tools were put there. Still, it is only a guess, and no one pretends to regard the question as settled, because under some conditions the layers would be made much faster than under others. But the bones of certain animals, the mammoth and other great creatures of that time, which have long since died, have been found with these tools. By calculating in what ages these animals lived, and how long it takes a race of animals to die out, a surer result can be arrived at. In a cave in England, buried under a limestone layer from one to fifteen inches thick, tools have been found mingled with the bones of elephants, tigers, rhinoceroses and hyenas, which roamed over that country thousands and thousands of years ago. The peat bogs of what is now Denmark and Scandinavia are filled with stone tools. Some have been found in beds of gravel, underlying peat, which is certainly seven thousand years old. This seems to show that man must have dwelt on earth at least as many years ago.—*Teresa C. Crofton, in July St. Nicholas.*

A Red Ball of Fire,

Which seemed to be suspended from the heavens, yet moved, was seen recently, according to Lima, O., dispatches of July 7th, by residents of the southwestern part of the county. It does not stand stationary up in the heavens, says the account, but sometimes may be seen within a few feet of the ground, moving from one place to another, and when so seen it gives a very bright light, the size being about two feet in diameter.

It seems to be flat upon the bottom, with an oval-shaped top, the color being a blood red. The first appearance of this light was about two years ago, but it has been more frequently seen within the last two months. It may be seen every night now, and when watching for it the first thing the watcher knows it is right before him. It moves around over the country for awhile and then disappears, and no one can tell when or how.

"Then, in an hour or two, it will reappear and disappear as before. It is a strange apparition that the oldest inhabitant cannot account for. The truthfulness of the statement can be vouched for, as a number of reputable citizens have seen it and will make a sworn statement to that effect. The whole country is worked up to the highest pitch of excitement over it, and some believe it to be the troubled spirit of some unfortunate being long since deceased."

[Continued from first page.]

of mind; and it does not require rose-tinted glasses to see it.

Geology has shown by the fossils found in successive strata that the lower types of animal life appeared first, and gradually advanced in organic complexity.

But the paramount fact of this discovery is that mind not only kept pace with this advancement, but when the sequence stopped on the highest plane of progression, mind has attained the power of self-progression, and marches steadily onward independent of further organic aid.

Mind, then, has won the eternal prize of the glorious race through ages, and what else is so worthy?

Is not this qualification of mind for a higher sphere of activity the strongest evidence of its promotion? In what language can nature speak plainer? With her, to prepare conditions is to fulfill them, and she never shirks a promise. This tendency of evolution is nature's testimony to the culminating reward of eternal happiness, the grandest achievement within her power, and the crown of glory without which all her efforts through bygone ages are but vain and worthless.

When we consider the amount and strength of evidence in confirmation of immortality, and no reason to deny it only from the standpoint of supernaturalism, we then wonder why so many fold their arms and shake their heads with doubt. Agnosticism is a very captivating word, which seems to say I have given much thought to this question, but—but there is so much fraud; so much confusion of ideas—in fact, so much contradiction—who can tell—we have no data by which to conclude.

The fact is, these old skeptics have seen enough to shake their confidence in nihilism, and they are too proud to own up. But they generally believe in evolution. Let us try it by a canon of logic.

The lower types of animal life elaborate conditions for the higher, which necessitates a conservative element in order to carry whatever gain to the next step forward. There are but three agencies by which this can be done: First, by the physical body; second, by parental transmission; third, the soul. The body decays and its elements revert to their original state. This circumstance, therefore, must be eliminated.

Hereditary descent is impossible, because species can only beget their kind. Then the only circumstance in which the instance agrees must be the soul, or essences of matter. Thus the immortality of the soul is logically proven by the fact of evolution, and the "Darkness of Darwinism" is dispelled by the light of its own illumination.

If this is not a complete induction of immortality we crave to be corrected; nor do we expect it will satisfy those who deny the premises or those who deny that it can be done. But if evolution is a well-established fact, why not accept it in all the fullness of its logical meaning? We are on the verge of a great change in human affairs, in which the full sense of all our knowledge is necessary for our guidance. It is the culminating struggle between the false and the true, of momentous concern to each and all, when every opinion must pass the crucial tests of reason and every thought be well considered; nor can we wake too soon to our individual responsibility in this vast and ultimate struggle for "the survival of the fittest."

Vermont State Spiritualist Association.

To the Editor of the Banner of Light:

The Quarterly Convention of the above named Association commenced its sessions in Hubbard Hall, Tyson, Friday, June 12th, 1891, at two o'clock P. M. Vice-President Hubbard called the meeting to order, and an invocation was voiced by Lucius Colburn. The afternoon was spent in a Conference participated in by A. F. Hubbard and Abbie W. Crossett, closing with singing by Miss Albee.

Evening.—Services commenced at 7:30, President Dr. E. A. Smith in the chair. After a short Conference, participated in by L. Colburn, A. F. Hubbard and L. Gillingham, Mrs. Abbie W. Crossett gave a lecture, followed by F. A. Wiggin, of Salem, Mass., with a few timely remarks, and the names of fifteen of the spirits present.

SATURDAY, JUNE 13TH.

Morning.—President Smith in the chair. Conference participated in by D. P. Wilder and others. Lucius Colburn of Manchester gave a lecture.

Afternoon.—President Smith in the chair. In Conference Dr. Smith and Mr. A. F. Hubbard made remarks respecting Queen City Park. Mrs. Sarah A. Wiley of Rockingham gave the afternoon lecture.

Evening.—President Smith in the chair. Miss Albee gave a recitation, followed by a solo by Mr. Hemmenway, and a recitation by Miss Maud Holden. Mrs. Gertrude Howard was then introduced and gave the names of sixteen spirits present, all of whom were recognized, after which F. A. Wiggin gave a short lecture and names of twenty spirits, nearly all of whom were recognized.

SUNDAY, JUNE 14TH.

Morning.—President Smith in the chair. At the close of a half hour's Conference, Mr. A. E. Stanley of Leicester gave the lecture.

Afternoon.—Met at 2 P. M. in the grove, Pres. Smith in the chair. Mrs. Sarah A. Wiley of Rockingham offered an invocation, followed by F. A. Wiggin with lecture and tests, which were well received by a large and attentive audience.

Evening.—President Smith in the chair. Recitation by Miss Albee. Sarah A. Wiley of Rockingham made very appropriate remarks, followed by Mrs. Howard of Saxton's River, and F. A. Wiggin, who made the closing address. A. E. Stanley moved the usual vote of thanks. The Universalist choir of Ludlow generously gave their services Saturday and Sunday, furnishing excellent vocal and instrumental music at every session, which was greatly appreciated by the large audiences. F. A. Wiggin rendered valuable service as a lecturer and test medium. Our Vermont speakers fully sustained their good reputation as lecturers, giving us their best thoughts. While the friends of Mrs. Fanny Davis Smith were disappointed in not being favored with her services as a lecturer, their disappointment was greatly lessened by having her with us, her presence giving us hope that at no far distant day we may listen to her inspiring voice. This report would not be complete without mention of the ladies of Tyson, whose untiring efforts resulted in causing the hall in which we met to appear like a garden of flowers and evergreens. There was a large attendance at each session; so large on Sunday that the meeting was held in a beautiful grove near Echo Lake. It was estimated that over one thousand people were in attendance. Thus ended one of the largest and most harmonious Conventions held in Vermont. JANUS CROSSETT, *Sec'y.*

Waterbury, Vt., June 20th, 1891.

LEARNING THEIR DRILL.

Down in the meadow, under the hill,
I saw the soldiers learning their drill;
Hay foot, straw foot, watched them go,
Catching a heel and tripping a toe;
And long I sat, and I laughed my fill
Watching the soldiers learning their drill.

From mother and home, one summer day,
A little blossom went drifting away,
Full of faith, to the world's hard fight
Of vice with virtue, and wrong with right;
And I saw the beauty of that sweet face,
The innocent smile and the girlish grace,
Withering, fading, dying away,
Little by little, day by day,
Till, haggard, wretched, worn and ill,
She died, heart-broken, learning her drill.

I saw a fearless, innocent boy,
A father's pride and a mother's joy;
Brave in the teachings of love and youth,
The beautiful lessons of honor and truth.
I saw the flush to his brow that came
At the first faint whisper of falsehood and shame;
But learning came to both lip and eye,
To look the truth, and to speak the lie,
To pray at God's altar, and seem demure,
To flatter the rich and insult the poor,
To be selfish and sordid, and weak of will,
Aha! I thought, he's learning the drill.

But even now, in life's evening still,
I see one learning a nobler drill:
A beautiful soul in the vale of years,
Washed in the world's deep fountain of tears,
A brave resolve in the eyes that shine
With a holy love, and a faith divine;
Doing good with a Christ-like art,
Pouring balm in the broken heart,
Raising the fallen, aiding the weak,
Wiping the tear from the sorrowing cheek,
Leading ever, with looks of love,
The thirsting lips to the fount above,
Working on earth the Father's will,
Learning the step of the angels' drill.

—*J. R. Parke, M. D.*

Banner Correspondence.

Delaware.

WILMINGTON.—Mr. S. N. Fogg writes: "There is an aged retired physician residing in this city who has been bereft of wife and children, and he is left as it were alone in the world. He is a firm Spiritualist, and says if it were not for the consolation of spirit-communion he could not endure his bereavements. His wife passed over about two years ago, and just before her last sickness he gave her a sum of money to do with as she pleased, but what she did with it he did not know. She also left a pair of gold spectacles, and he had the glasses changed to suit his own eyes and then wore them himself. About a year ago he visited a trance medium in Philadelphia, and his wife controlled the medium and said to him: 'You have on my spectacles, and you ought not to wear them, for the glasses are not right for you and they will hurt your eyes.' He said he had the glasses changed to suit his eyes. Then she said it was all right, and she was glad he was wearing them. He then asked what she did with the money he gave her just before her last sickness. She said she put it in a little shoe, one of the first pair that was bought for their little (and only) boy-baby, and had been kept as a keepsake, and that it was rolled up in a piece of an old silk dress, and laid away in a certain bureau drawer. He went home and found it just as it was told to him. That to him was a very satisfactory and convincing test."

Connecticut.

WILLIMANTIC.—A correspondent, "E. S. R.," writes: "The Willimantic Lyceum celebrated its twenty-fifth anniversary Sunday, June 28th. It is the second oldest Lyceum, that of Cleveland being the oldest by six months. Like the Cleveland Lyceum, it has an unbroken record. Lyceum Hall was beautifully trimmed with flags and bunting and with flowers in abundance. The young people and children as well as the older ones took hold with a will. Singing, recitations and mottoes appropriate to the occasion were well rendered. Tributes of love and flowers were laid upon the altar of memory for our arisen members, of whom there are many. The seed we have sown and the good done can never be fully estimated. We elder ones, who have been members from the first, are passing on. May the good work be continued by the young people who follow.

July 5th the officers for the ensuing year were elected. Mr. H. N. Bill was reëlected by a unanimous vote, but he declined to serve. His daughter, Mrs. Ida Kingsley, was chosen Conductor; Mr. H. N. Bill, Assistant Conductor; Miss May Smith, Guardian; Miss E. S. Ripley, Secretary and Treasurer; Miss Addie Cole, Musical Director; Miss Amanda Smith and Emma Cole, Guards; Mr. John Lewis, Librarian. After the business was finished we voted to adjourn till the second Sunday in September."

California.

BAKERSFIELD.—Solomon W. Jewett says: "I have been an interested reader of the BANNER OF LIGHT from its first number; am now a patron of five spiritualistic journals in this country, and have long been a subscriber to the leading spiritualistic paper in London, Eng. THE BANNER is to be highly commended for its long and successful presentation of the most instructive matter, and its noble course in advocacy of the truth, and in defense of the instruments employed by the spirit-world to convince the dwellers upon earth of the fact of a future life of peace and happiness for all.

In 1872 I was in Boston, and witnessed the great fire of that year. The day after its occurrence I was wandering over the burned district, when I saw upon the walls—all that was left standing—of the building THE BANNER had occupied, its sign in letters of gold, unharmed by the flames that had swept around it. I felt and believed it had been protected by spirit power. Long may its sign continue to be seen, a symbol of hope to every passer-by, as the paper itself is to every individual who reads its pages."

Massachusetts.

NORTH EASTON.—Mrs. James Humphrey writes: "I have long felt a desire to express to you the deep interest I take in the great work in which the BANNER OF LIGHT is engaged in enlightening the world with the grand truths of our Spiritual Philosophy. I feel it a great pleasure to so express my interest in your work. Coming, as THE BANNER has, a welcome messenger of truth to me since its first issue, when my dear departed husband subscribed for it, until the present time, it has become very dear to me, and affords me so much comfort, I feel that I cannot live without it. Much that is uplifting and progressive to the human soul has reached me through a knowledge of the truths presented in your welcome sheet. It seems to raise the mind into a spiritual atmosphere wherein we get a glimpse of heaven. I agree with Friend Evans that your paper, in its position, sustains the standard of Spiritualism nobly."

Florida.

PALMETTO (Manate Co.).—"H." writes: "JOEL HENDRIX passed to higher life July 1st, aged eighty years. Both Father Hendrix (as he was affectionately called) and his companion—who have traveled the hills of life for fifty-one years as man and wife—were born and reared under Christian influences; all the friends of their younger days were church-members, but these two *could not* believe the creeds of the church, so that before they heard of Spiritualism they were Free Thinkers.

Removing to this section over twenty years ago, when it was a wilderness, they opened a small country store, and were accustomed to entertain the few travelers that passed through this vicinity, and from one of these they heard of Spiritualism; but, of course, doubted its truthfulness at first. Father Hendrix had lost one son in the late war, and said if he could get a communication from him he would believe. The stranger advised him to write a letter to his spirit son and send it to a medium in New York, which he did, and obtained a reply that not only convinced him, but his wife and oldest son. Then they became outspoken in their views and commenced holding séances, which were free to all—Sister Hendrix developing as a rapping medium. They were at once denounced by their bigoted neighbors, their lives threatened, and they were ordered to leave the place; but they were not of that kind of stock; their rifle and shot gun were as long and as well loaded as those of their persecutors, and these knew they would be as unerringly aimed. They stood their ground, growing stronger in their belief as the manifestations increased. (Your subscription books will show how long he was a subscriber for the BANNER OF LIGHT.)

As like attracts like, other Spiritualists settled here, until to-day, in a population of between 200 and 300, we have over thirty in our society, of which he was President. Having no hall (although he has given us a beautiful lot), we meet in one another's houses, and frequently, as the infirmities of age increased, and he could not meet with us, we would go out and meet with him, making our gatherings there always a picnic day; and most enjoyable were those occasions, cheered by our aged president and his dear wife and his son Beauregard, who we are proud to think will be a worthy successor to so worthy a father.

When Father Hendrix was sixty-four years old, he bought some of our rich hummock land and planted orange seeds just where he wanted the trees to grow, from which trees for several years he has enjoyed a comfortable income. His home was in the midst of his grove, surrounded by the perfume of its blossoms; and he was in constant communion with those he was so soon to join.

On Wednesday, the 1st inst., he resignedly and quietly joined his angel band, and the next day we, with cheering words and songs, laid his worn-out body under his loved orange trees, while we realized his spirit-presence, which must have been pleased by seeing the large concourse of his old friends and neighbors."

New Publications.

LIFE. A Novel. By William Wheeler. 12mo, cloth, pp. 287. New York.

Entertaining and instructive to Spiritualists. A man subject to periods of entrancement is supposed to have died; preparations are made for his obsequies, when the intervention of his sister, who is aware of her brother's hypnotic proclivities, causes them to be indefinitely postponed, and eventually not to take place, for the reason that after a long time and the persistent asseverations of the sister respecting his real condition, he resumes earthly existence. The subsequent chapters to that which opens this broad field of study of the duality of life, treat with great clearness certain details of that study, and throw much light on problems connected therewith. As he proceeds, the reader will soon realize that he has reason to thank the author for having removed many seemingly insurmountable obstacles from his path of spiritual advancement. The book, as may from this remark be inferred, is one of great interest and value, and we warmly commend it to the attention of our readers.

BARS AND THRESHOLDS. By Mrs. Emma Miner. 12mo, paper, pp. 210. Clinton, Mass.: The Author, 33 Water street.

Thousands of readers who became deeply interested in this truly spiritual story as it appeared for the first time in the columns of the BANNER OF LIGHT, will extend to it a warm and hearty welcome in this neat, convenient and preservable form. Many letters were received at this office as it appeared from week to week in THE BANNER, expressing a wish that it be published as a book, in order that it be at hand for reperusal and for general circulation. As that wish is now met, the volume will doubtless receive the extended patronage it should command, and prove to be a valuable and very efficient auxiliary to the agencies now actively engaged in efforts to elevate the minds of mortals to higher planes of thought and action than those a vast majority of them now occupy—a plane where belief will be supplanted by knowledge, and faith by a realization of the plans, purposes and possibilities of life and of its eternal continuity.

SWEET AND TWENTY. By Mary Farley Sanborn. No. 10 of "Good Company Series." 12mo, paper, pp. 310. Boston: Lee & Shepard.

A fine book to take with you on your summer vacation. The characters are true to life, and work out a simple plot that calls the reader's sympathy into intense action, the denouement being skillfully concealed until the conclusion of the story, when a happy ending enables the reader to close the volume with satisfaction in having given it a perusal.

Passed to Spirit-Life,

From Whippleville, Malone Township, N. Y., June 30th, by drowning, Louis, eldest child of Bessie M. and Scott G. Boyce, aged 12 years 4 months and 21 days.

His life was like a bright golden sunbeam that found an open door into the hearts of all who knew him. He was far advanced for one of his years, having entered the High School Academy at Malone. Prof. Merriman said to the sorrowing parents on the day of the funeral that Louie never had to be corrected in school—he always had his lessons well learned—and that he had only thought of him with bright anticipations for his future usefulness in the world. These sentiments were also voiced by his teachers and classmates.

May our beautiful Philosophy so appeal to our dear brother and sister at this time as to bring tangible support to them in their deep bereavement. Open wide the door, dear immortals, and speak in tones of sympathy and love, and make the way seem hopeful to these hearts that truly mourn. How blest the assurance which the visiting angels bring of a coming morrow when we shall meet our loved ones, never more to part! Funeral services were rendered by the writer. MRS. MARY C. LYMAN.

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

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☞ All communications relative to literary or editorial matters must be addressed to the EDITOR. All business letters must be sent to ISAAC B. RICH.

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To the Friends of the Cause.

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The Time for Woman is Come.

In any survey of the modern social state, the conclusion is unavoidable that the women of to-day are very different beings from what they were in days gone by. They have had new and larger opportunities opened to them, and their moral and intellectual powers have greatly enlarged in consequence. They now do a great many things which they did not formerly do, and which they were expected to leave undone. Hence the character and extent of what they may suffer has undergone a radical change and abridgement. The common load which humanity has to carry they must help in bearing, as they have always done. What has been gained for them and by them is the removal of the long-endured brand of inferiority. Prejudice has had its barriers broken down. Force is no longer wilfully applied to them. They have the whole world lying open for their legitimate occupancy.

Human experience is confined within the limits of being, doing and suffering. Some one wittily said long ago, "The children *are*, the men *do*, and the women *suffer*." Still, the assets of human experience are hardly distributed thus. All alike share in the common lot and bestowal. Each one, young and old, of both sexes equally, is, does and suffers. Yet the bare statement of the case in such a form contains more than an intimation of the impending change of relationships so far as woman is concerned. The simple complaint that she existed for no purpose but to suffer was the prophecy of what she was about to *do* for herself and to have done for her. It meant that the time had fully come for breaking up the old and meaningless order of things; that the old ruts of the worn old road were to be filled up and travel made easier; that the ends and aims of human existence were to be attained by new paths and on different lines of pursuit. And in proof of it, we see already that woman is a very different being from what she was.

Mrs. Julia Ward Howe descants on this changed condition of woman, and of the changing condition of the world in consequence, in terms of eloquent impressiveness. She says, among other things, that woman can now aim at the crown of scholarship, the badge of service, the distinction of character. The fruits of this tree of knowledge are already sweet in many a home, and in many a charity of deeper wisdom than those of old and of higher hope. Knowledge and nature-wisdom are no longer looked upon as mutual enemies. This ancient strife is to be reconciled once for all in the persons of the women.

A sweeter, happier music is heard from the cradle. Science is its guardian now. The way for all healthful influences is kept open to it. And human life begins nobly, with the careful training of the Kindergarten. Considerate wisdom turns her torch first on one, then on another of his gifts and faculties. And in the future education at the college, refinement gives its hand to rudeness, and having seen better things, no one can be rude if he can help it. And in far heathen lands, too, women are making their better learning available. They bring health and healing with the new and wonderful knowledge of what women can do to help each other.

Woman suffrage is also a part of the new order. It belongs to what may justly be called the pacific era. In politics, in religion, and in social taste and feeling, the peaceable interests of mankind are beginning to gain the ascendency over the stormy and destructive impulses which belong to human nature in the early stages of its development. And the supreme value of human life is making itself felt. We find we can convert our enemy into our friend by simply loving him. Insensibly, too, the thoughts of men and women are led and lengthened out beyond the narrow bounds of sect, and family, and neighborhood. We are being baptized into the great faith of a common humanity. The Golden Rule is beginning to be discovered to be wise as well as morally just. We are irresistibly pushed forward in this direction. It is on this road of peaceable justice that the political enfranchisement of women is overtaken—they who are half of the human race, and the mothers of the whole.

The new order regarding the status of women in the Commonwealth is not only coming, but has already come. Every day's developments are but the gradual outgrowth of what always was and was to be. The moral world undergoes its metamorphoses like the natural world. The woman that is so unlike her former self is the result simply of what has gone before. She is armed with courage and equipped with culture. She resists wrong with more than military power. She applies herself with a clear head and steady nerves to the solution of the world's problems; that is, when she is especially spiritually inspired.

But the change is not at all against nature. It is strictly according to the laws of spiritual growth and progress—laws unknown to past generations, but in good time to be made manifest and to become familiar. The time for woman has come. The wheat is to be bound through her with institutions that are to come, while the old chaff of tradition is to be burned.

Father Henry Fitz James.

When the medium, Mrs. J. H. Conant, (then in our employ, years ago,) resided in Cambridge, we on a certain Sunday night felt impressed to call upon Dr. Pike, who had an office at that time in The Pavilion, Tremont street, Boston, to accompany us to the "University City." Arriving, we proceeded to the residence of Mrs. Conant, and soon after were somewhat surprised to meet Mr. David Wilder, who was then employed in the treasury department at the Massachusetts State House. He had brought with him a large bouquet of flowers. We at once felt impressed that something unusual was about to occur from the spiritual side—which conjecture subsequently proved to be wonderfully correct, as very soon the medium was entranced, and a spirit took full possession, who had evidently left his earthly body in a fit of *delirium tremens*.

By spirit impression we said: "You are a Catholic priest!" "Yes," the spirit replied; "but drunk or sober I was always true to the church!" Upon the table in the room was a volume, from between whose leaves depended a large-sized book-mark—a red cross on a white silk background. We felt impressed to present the cross to the spirit (who seemed to be in a dazed condition, and who we had sympathy for,) and did so. He looked at it a moment, and then said: "I thank you, sir, for presenting me with the emblem of our faith; but not now—not now!"

He remained in full control of the medium at least twenty minutes, until he became free, through her physical form, of the untoward conditions which, because of his inordinate love of strong drink, had attached themselves to his spirit, and had accompanied him to the other life.

This private séance was to those present a wonderful manifestation, showing as it did the condition of spirits who misuse their opportunities in the earthly life. Other delinquents who have disobeyed the moral law while inhabitants of earth find the same conditions true of themselves also.

We asked for the name of the spirit, which he gave as "Father Henry Fitz James." He had resided, he said, at the South.

A fortnight afterward Dr. Pike and ourself had another Sunday night sitting in private with our medium, when this same spirit controlled and said:

"Gentlemen, I have met you before, but under entirely different auspices."

We replied: "We recognize you as Father Fitz James."

"Yes," he responded, "and I come to bless you, and to say that from this day henceforth I am to be reïnstated a teacher among my people. I desire to say at this time that God works through instrumentalities, and you have been used in this case as an instrumentality as others are likewise used, whose object is to do good to their fellow creatures, whether on this side of life or on the other side of existence. Now I wish to impress upon your mind that in the arduous work you have before you, I shall remain your constant and active friend through all the vicissitudes you may encounter."

This speech, made in a most earnest manner, impressed itself indelibly upon our mind, and strengthened us to continue the work assigned us by the spirit-world with more confidence than ever.

This episode in our life-line occurred years ago, and now our good faithful friend and co-worker, Father Fitz James, manifests through our present medium, Mrs. M. T. Longley, at our Free Circle Meeting, a report of what he said being published in the issue of THE BANNER for July 11th. We have not the remotest doubt that the spirit was the friend we had aided to rise out of his deplorable condition in the spirit-land. He opens his address by referring to us directly, and gives us encouraging words to persevere in our labors for humanity—stating that we are under divine protection, and cannot therefore be injured either by enemies in the earth-life or enemies in the spirit-world. Here is what he says:

"To that veteran in the ranks of Spiritualism [he says] to whom I owe much, I bring my greeting and a word of cheer. I knew him not when I was encased in mortality, but I came to him under darkened conditions from the spirit-world, and he received me kindly, giving words of wisdom and influences of magnetic strength which were of immeasurable good to me; so I call him friend, and say: Fear not, my brother; the clouds will not envelop you so closely as to obscure that light of truth which the heavens have revealed for your warmth, and guidance, and mainstay. No power on earth or in the spirit-spheres can work much harm to you, because yours is a labor for humanity, under the direction of spiritual forces, so that neither temporal powers nor those that belong to the unseen can prevail against your labors. No Jesuitical influence from this world or from the occult realms of space can work evil against those who, in the defense of truth, are faithful to the end, who, in the name of humanity, labor persistently to bring grand results for the elevation of mankind."

Barbarism in a New Guise.

What has finally been given the name of "electrocution," which is simply the killing of condemned criminals with a powerful current of electricity, has the second time been illustrated at Sing Sing prison by the recent execution of four murderers in one morning. The affair was one of pure horror, although the authorities did their utmost to smother the details of it in mystery. Three of the victims of this legalized killing were—so daily press reports aver—buried in the prison cemetery, their nude bodies being placed in rude pine coffins and covered with quicklime, and the grave was filled up and leveled over. Convicts served as undertakers, gravediggers and mourners.

One of the victims was brought—such as he was—to New York and buried from an undertaker's shop by his relatives at Woodlawn cemetery. The New York papers report that his face was burned and badly scarred by the electric fluid, looking as if a hot iron had been passed over it. When the undertakers saw that the reporter was making a close examination of the body they ejected him from the room. He is said to have been told that no one would be allowed to see the body until it was prepared for burial. An assistant in the room, however, is reported to have admitted that the dead man's left leg was burned through to the bone, and that the eyes were scorched. There was likewise a report that the warden, in reply to a reporter's question, would neither affirm nor deny the story that the victims were burned. Another authority—one of the official witnesses to the execution—states that all the men were burned by the electrodes. Another story is, that the fourth one to be executed, having threatened to resist at the last moment, was drugged before being led to the fatal chair. But no proof of it is to be had.

Without assuming to say whether these reports are true or untrue, or only half true, we do not hesitate to raise our earnest and vigorous protest against this new method of taking the lives of condemned criminals. Of course we do not believe in either the humanity or the right to take human life at all, let the offense committed by a condemned person be what it may. Like hanging, the new process of killing condemned criminals by electricity is a relic of barbarism still left inside the limits of civilization. To change the method of legal killing, merely that death shall be more speedy, does not change the spirit of the law in the least. The inhuman law itself is the thing to get rid of.

What, pray, is the great difference between being slowly burned at the stake or quickly and fatally burned by an electric current? The garrote and the guillotine do their deadly work quicker than the rope, but they are not the less barbaric and cruel just for that reason. All of them are alike the last resort of a state of savagery. It may profess to take on the name of law, but it is none the less the law of barbarism and undisguised inhumanity. The present age of the world revolts at the retention of this relic of past ages, and calls for its immediate and absolute removal.

To Betray is to Fall.

The case of "Honest" John Bardsley, formerly the trusted treasurer of the city of Philadelphia, who has just been committed to the State Penitentiary for a term of fifteen years for betraying the high trust reposed in him, is one that should come very close home to a good many men in these days of lax business morals, haste to be rich, treachery and false pretension, and ambition to luxuriate and shine at the expense of others by the abuse of their confidence.

The rascality that has become so common in men occupying places of trust preaches to the popular mind and conscience in tones that are not to go unheeded. John Bardsley's case is but one of many others. It is more public than the majority of them, because it is related wholly to public interests. There are a great many dishonest, falsifying, untrustworthy, traitorous men who are never brought to the bar of public judgment at all, yet they are just as much stained with guilt morally, and deserve punishment just as much as the public servant, but recently honored and trusted of all, who was but the other day committed to the penitentiary, and clothed in the prison uniform.

If nothing but the fear of exposure and subsequent punishment will deter a person from betraying confidence and being untrue to his trust, then he is worthy of little less than condemnation already. Ingratitude is morally as much or more a crime as the misappropriation of money. There are other offenses deserving of punishment, and that ought to excite a degree of remorse that is the heaviest punishment, besides those which relate to matters strictly financial. It is quite as much a breach of trust to betray the confidence of one's benefactor as it is to misuse funds deposited in one's keeping for none but specific uses.

Yet there are few things more common than this base betrayal of confidence, of friendship, of beneficence. What the recompense and reward for it is imagination itself would find it hard to tell. No possible motive can be discovered for it but the sheer love of treachery for its own sake. Those who commit acts of this nature think, as John Bardsley did, that in any contingency he would be upheld by the friends about him whom his rascality helped to sustain; but they invariably find, as he has found, that all such friends are the very first ones to desert and turn against him in his hour of trial, and that the friendships of fraud of every degree and kind are of all earthly things the most hollow, and the least to be depended upon.

Sooner or later the sin of untruth is sure to find us all out. Falsity and deceit cannot be always concealed, disguise them for a time as we may. It is a very high price that a person pays to betray confidence and trust. He is not only a fool, but a blind fool, who deliberately turns traitor to his benefactor. The State may not punish such an offense in its prisons, but the prison of the mind has a keeper whose rule is inexorable.

☞ As already announced, the Public Free Meetings conducted by the BANNER OF LIGHT publishers at their building, 9 Bosworth street, Boston, have been closed for the summer, to reöpen again early in September. Correspondents who have sent or may hereafter send questions to this office for answer by the Controlling Intelligence at these séances, will kindly bear this fact in mind: their queries on arrival are placed on file, and will be taken up in due course and order when these meetings are resumed in the autumn.

A guarantee fund of $40,000 has been secured to get the next G. A. R. Encampment at Washington, D. C.

National Glory.

The Great National Holiday has passed, amid the booming of cannon, the sputtering of firecrackers, the burst of rockets, and the general rush and whirl of boyish fun. Now that it is all over, and the big boys and little have settled back into accustomed routine of work or pleasure, it is not amiss to stop a moment and analyze our enthusiasm.

It is not possible for two minds to exactly interpret the word *Freedom*. But it is the duty of every aspiring mind to define freedom in its higher or spiritual sense. In the higher or spiritual realm, freedom means simply the doing of that which brings a return of good. The recompense of the false is always retributive. The recompense of the true is always spiritual advancement. To be free, then, is to be able always to do and dare that which shall develop the Godlike. There are certain principles which inhere in humanity. Every age and every nation has made some effort toward the expression of those principles in laws and national organizations. The best expression we can give to the foundation-principle is this: Every soul must be free to rise.

The question then is, What is ascent? Who shall judge what is the way toward the higher? The Christian says simply, Jesus is *The Way*. But no two agree in interpreting the way revealed by Jesus, because each one interprets by an external standard, and one says here, and another there. External standards bring external measurements. The interior or spiritual affirms, and it affirms by *results*. The person who exercises his freedom according to spiritual standards becomes always truer and nobler, and brings his life into accord or harmony with the universe of truth and right. Therefore, no man or woman is free to violate law, even civil law. He can and must contend against laws that are oppressive by continual effort to compel the enactment of higher laws, and by respect for all those who thus labor.

The *interpretation* of civil law is open, and at present depends too much on selfish interest. Thus the guilty escape and the innocent suffer. But the true Spiritualist is to be a law unto himself, by compelling himself to those acts alone which develop his higher self.

National freedom consists in compelling obedience to just laws, and just laws are those which advance man physically, mentally and morally.

More About the Millennium.

Prof. Totten of the Yale Scientific School again comes before the public to announce that "the kingdom of heaven is at hand, and it is the Millennium." "But," he says, "the kingdom of *another* is its herald in the guise of judgment," and he advises his readers not to go after that, "for all its ways lead to destruction." Says the prophetic professor: "All of the cycles are running into perihelion together, and all the signs of spring upon the 'Annus Magnus' are putting forth their buds." Chronologically, he believes and knows that "we are living in the final year of grace."

He then proceeds to show the face of the dial. He says that history is about to repeat itself upon a concentrated scale, and when this particular section of the final chapter begins, faith must give place to fact.

He illustrates chronology by hanging a bridge on the bed of history, showing that "its grand catenary of years is an accurate astronomic sequence, and throughout its length it has been *set* to meet the necessary strain." The bridge starts with *Adam*, (!) its first great arch bending to its place of rest in Christ, the solitary pier that founds the structure. Then moving forward to the hither shore, its cable sinks its anchor in the Second Advent. To reach the plain beyond the bridge is steep, and legions of "the enemy" are arrayed round its termination.

"Michael and his angels have already joined in battle for the Lord," he says: "The human race is getting nerved up for the fray. For the present, the war is carried on in the heavenly places; but the rout begins, and the vanquished hosts of hell will soon find their final foothold on the earth." All which is too preposterous to entertain for a moment. The coming revolution will result as all past revolutions have—in the bettering of the condition of earth's people.

A Case of Real Church-and-State.

This is the way, it seems, that Ireland is sought to be ruled: "The archbishops and bishops of Ireland have assembled at Maynooth and adopted a resolution that Mr. Parnell, in consequence of his public misconduct, has utterly disqualified himself to be a political leader, adding the statement that his open hostility to ecclesiastical authority, since their first denunciation of him, has supplied new and convincing proof that he is wholly unworthy of the confidence of Catholics. 'We therefore,' they say, 'call on our people to repudiate his leadership.'"

Now take the other side of the case: Suppose the English archbishops and bishops assembled in solemn conclave and declaring either Mr. Gladstone or Lord Salisbury unfit to be a political leader, and calling on the English people to repudiate him. What sort of a Church-and-State union would that be for England? How is it any different for Ireland, except that the English Church is the legally constituted state church, while the Roman Church in Ireland is not the state church at all?

The Opening Session

At the Onset Bay Camp-Meeting was a grand success, as Spiritualists and others from different localities were present to the number of between four and five thousand. The old-time chairman, Dr. H. B. Storer, was in his glory, as well he might be, for his appearance was hailed with bursts of applause as well as a cordial handshaking. For time of trains to the Camp, see list in another column.

☞ Particular attention is called to the announcement concerning PROF. CARLYLE PETERSILEA'S MUSIC SCHOOL, on page 5 of the present issue.

☞ Our thanks are returned to Mr. W. S. Haigh, Scranton, Pa., for choice specimens of the "Keystone" wild flowers.

NEW EDITIONS have just been issued of the following timely pamphlets from the pen of the late Mrs. Maria M. King: "Social Evils; Their Causes and Cure"; "The Spiritual Philosophy *vs.* Diabolism"; "What is Spiritualism? and Shall Spiritualists have a Creed?" "The Brotherhood of Man, and What Follows from It"; "God the Father, and Man the Image of God." They are for sale by Colby & Rich. See advertisement of Mrs. King's works in another column.

Representation of Spiritualism at the Columbian Exposition.

To the Editor of the Banner of Light:

The importance of Spiritualism being adequately represented at the World's Fair at Chicago need not be discussed with its recipients. A representation which would show to all the world what it has accomplished and what it promises; a presentation of its highest and best, would do away with unjust prejudice and place the movement in the front ranks as a factor in the religious movement and education of the age.

Many Spiritualists have recognized this supreme opportunity, and have come forward with suggestions. The BANNER OF LIGHT voiced the thoughts of its constituency, and not only moved for representation, but mentioned the name of the writer as one to act as representative. I was deeply appreciative of the confidence thus expressed; and when other spiritual journals, as *The Better Way*, *Carrier Dove*, *Harbinger of Light* (Australia), etc., seconded the measure, I began to question myself as to the means at hand and my ability to execute the high trust. In the present condition of the spiritual movement, he who assumes the office of representative takes a great responsibility, for, instead of the solid support of an organized body, he must rely on individuals, and all the diversity of their opinions must come directly to him.

The great difficulty is to decide on the form and manner of the exhibit, and to secure the means in carrying it forward. All will agree that unless the showing is all it should be, it would not be desirable. A half-way showing would be more damaging than useful. It should be made commensurate with the grand philosophy it represents: The fitting up of rooms as headquarters, where Spiritualists from all countries may meet and become acquainted; a collection of books on the subject; files of early spiritual papers, and of all those now published, and works of spirit-art, etc., are among the suggestions.

The nomination to the position came unsolicited and unexpected, and there are many who are in every way more capable of carrying the enterprise to successful completion.

I have remained silent in the hope that some one would arise to take the lead; not because I had no interest in the Cause. Numerous letters from friends, urging me to express my views on the subject, is my apology for writing this communication. Some one must take the initiative step, and outline the work. The time will be too brief unless there is at once concentrated action. The opportunity for expression is favorable at the numerous camp-meetings.

If Spiritualists desire representation at the Columbian Exposition they cannot gain their desire by the wishing. A fund much larger than they have ever subscribed to must be raised before any further action can be safely taken.

Without the least desire to lead, or in any way control the enterprise, preferring rather to be among the assistants, I suggest that those who desire the furtherance of the movement communicate with Messrs. Colby & Rich, proprietors of the BANNER OF LIGHT, stating how much they will subscribe, how they think the representation should be made, and whom they prefer as representative. This will be truly a democratic way of determining the last two points, and, if backed with the means, will assure success—not without.

The suggestion of a collection of books and papers has already been acted on by a gentleman in New York, who has forwarded to my care an almost perfect file of the BANNER OF LIGHT since its first issuance, and also many rare books. This is an auspicious beginning, and should be promptly acted upon by those favoring the enterprise. HUDSON TUTTLE.

Berlin Heights, O., July 12th, 1891.

Arraigned in Texas.

Mrs. Mary A. Tabor, to whose arrest for being a medium—though the *charge* read "fortune-teller"—at Texarkana, Ark., we referred in our issue for June 13th, has just met with a similar fate at Marshall, Texas—so "Lone Star" journals of the 3d and 5th insts. inform us. Says the Denison *Gazetteer*:

"She was pounced upon by the officials for not taking out a license, and put in jail, where she remained two days and nights, when an attorney got her out on a writ of habeas corpus, her bond being fixed at $500. She was first charged with the horrible *crime of being a spirit-medium*, but the erudite officials soon discovered that it was not a crime under the statutes, and the charge was changed to that of practicing 'fortune-telling.'"

In Arkansas the case, on being brought up in court, was abandoned by the prosecutors themselves, and she was discharged; in Texas she, at last accounts, was free, as far as her personal liberty is concerned, but under bail bonds to show at any or *some* time *why* the exercise of mental and spiritual liberty should be accorded her. The papers above alluded to spoke of the occurrence in broad and liberal terms—the *Marshall Messenger* summing up its allusion to the matter as follows:

"In the case of Mrs. Tabor the authorities were perhaps a little too previous. If the lady is anything like an intelligent Spiritualist she is then certainly not a fortune-teller. . . . The lady is out on bail bond furnished by gentlemen who probably thought *the law was being put to purposes beyond the dictates of fair play and common sense.*"

Who Will go to Bavaria?

A lady arrived from Germany called on us some weeks ago, stating that there is in Munich a small but very wealthy society of investigators into Spiritualism. One of its chief members is Mr. Fosboome, whose address is Maximillian Hotel, Maximillian Strasse, Munich, Bavaria; he is a gentleman of wealth and high social prominence, and is full of enthusiasm for the work of investigating the spiritual phenomena. The members of the Society with which he is so prominently identified have already witnessed the phenomena occurring in the presence of Messrs. Slade and Bastian, also the usual order of the trance, etc., but as yet have *not* seen any *materializations*, and they are very anxious to induce a medium to visit them in Germany, from America, who possesses this phase of development. Such medium would be well treated and well rewarded pecuniarily. They requested the lady above mentioned to call at THE BANNER office and ascertain what could be done toward getting such a medium, to come to them in Germany at the Society's expense. We are unable to be of any service to these ardent inquirers—whose wish we certainly endorse to the full—other than to publish the announcement that any medium with this phase who feels to consider the plan can address Mr. Fosboome, as above, or Baron Du Priel, Munich, Bavaria, and they should do so at once.

He Was Not a Spiritualist!—The prognostications of fearful events to occur within the present decade, the second coming of Christ, and the end of all terrestrial things, made by Prof. Totten of Yale, have had the effect of carrying to the Hartford Insane Retreat a very brilliant theological student who, on the eve of going to Europe to enter upon a long course of study, met Lieut. Totten, with whom he soon became very intimate, and an enthusiastic believer in his theories. His mind quickly gave way, and he was led to think himself the Redeemer, who Lieut. Totten predicts will soon be on the earth again.

"Dead" and Alive Again.

A few weeks since Miss Mary Bradley, sixteen years of age, residing in the village of Knauertown, Chester County, Pa., passed (so reported) into a trance, in which she remained five days. Her state so nearly resembled death, that several physicians pronounced her dead, and the body was prepared for burial; but her parents would not permit this to be done, clinging to the hope that it was but a state of suspended animation, as their daughter had not been ill, but went into the state from a quiet sleep.

During the five days that she lay in this condition, friends took turns in watching beside the body. Every art known to the medical fraternity was resorted to in order to establish the presence of death or life. On Wednesday night, July 8th, when hope had almost died out in the hearts of the parents, the girl returned slowly to consciousness, her eyes opened, and, seeing her friends (watchers) sitting about, she exclaimed:

"I've had such a funny dream. I thought I was dead and went to heaven. Oh, it was so beautiful there, such sweet music and happiness everywhere. I saw Uncle John, and he is so contented. It was like sitting in a great cathedral and listening to divine music with one's eyes shut."

She continued to talk in this strain for some time, and was greatly surprised when told she had been unconscious for five days. She felt no fatigue, was not unusually hungry, and appeared generally as well as usual.

The Philadelphia *Evening Telegraph*, from whose columns we gather this statement, says: "The case is a mystery to the physicians." They term it one of catalepsy, and attribute the nature of her "dream" to Miss Bradley's fondness for biblical studies. So much for materialistic views of spiritual realities.

"God's Poor Fund."

This fund—so named by our Band of Spirits many years ago—has been kept in active service up to the present time, and been the means of doing much good. All *donations* in aid of this fund have been faithfully applied under spirit direction. The donors to this fund are cordially thanked by us, as well as by the decarnated intelligences having it in charge. The destitute poor, who have been aided in different parts of the country the past season by its means, have from time to time acknowledged their gratitude by letter and otherwise.

Sums received of late, not heretofore acknowledged in THE BANNER, are as follows:

Contributions received at our Free Circle-Room, $10.00; by mail, and handed to THE BANNER publishers: From Mrs. M. Lincoln, $10.00; W., $5.00; Mrs. L., $5.00; C. P. Crane, $2.50; Ira W. Russell, $2.50; A. G. F., $2.00; O. M. North, $2.00; Sagoyewatha, $1.00.

English Notes.

The London Spiritualist Alliance held a largely-attended meeting in St. James Hall, on the evening of June 25th. The President, W. Stainton Moses, being unable to be present on account of illness, Mr. E. Dawson Rogers, senior Vice-President, occupied the chair, and introduced Rev. J. Page Hopps, who delivered a lengthy and very able address entitled "A Study of the Old Testament Jehovah from the Standpoint of Spiritualism." At its close a vote of thanks was accorded Mr. Hopps. An informal season of sociability, music and refreshments succeeded.

Read J. J. Morse's "Echoes from England," on our second page.

The Two Worlds announces the coming of another English medium to this country—Mr. T. Grimshaw of Nelson.

Ocean Grove, Mass.

The Twenty-Fifth Annual Camp-Meeting of Cape Cod Spiritualists began at Harwich Port July 12th. The speakers were Rev. S. L. Beal of Brockton, and L. K. Washburn of Revere.

☞ Col. Olcott, the well-known theosophist, recently returned to London (Eng.) from Australia, and attended the convention of the Order in that city a few days since, presiding as chairman. He testified to the nobility and worth of the late Mme. Blavatsky, saying that she was one of the most high-minded although one of the most eccentric women he ever knew, and after seventeen years of close friendship and coöperation in forming the Theosophical Society, he still held this view as strongly as when he first met her in a farmhouse in America.

Mrs. Annie Besant of London, who has hitherto been an efficient worker in several branches of public service, chiefly educational, announces her intention of withdrawing from them all, and devoting herself exclusively to the propagandism of Theosophy:

"The death of my honored friend and chief, Mme. Blavatsky, [she says] throws on me heavy additional work in connection with the Theosophical movement, and believing, as I do, that in the progress of that movement lies the hope of a better religious, moral and social order than we have to day, I elect to leave the more popular work in other hands, and devote myself wholly to the less understood and less attractive duty of pressing the claims of a spiritual philosophy on a public largely dominated by materialism."

The Choice of the Gadarenes.—We note that a correspondent of *The Voice* makes the point on the Gadarenes of the modern church that like their prototypes of Christ's day, being driven to a sort of Hobson's choice between "Jesus or hogs," they are fain to choose the hogs, and let the Messiah go! The point sought to be made was that the ancient Gadarenes besought Jesus "to depart out of their coast" after his healing the obsessed man, because, in the drowning of the unfortunate swine, he was "interfering with their hogs. Caring little for the cure of the man, or for the other advantage of having a God with them, they limited their consideration to the question of material profit and loss. It was a question of hogs or Jesus, and they chose hogs."

There is a New Truth among men to-day called Spiritualism which is opening men's eyes, and disturbing the old landmarks of faith to a tremendous (but for humanity *hopeful*) degree; and the modern Gadarenes—the nineteenth century clergy and Levites—show every tendency to prefer the swine of the world's material possessions, and politico-theological power, to the immanent Christ-Spirit that seeks to make all men free. "Choose ye this day," ye self-appointed teachers of the people, "whom ye will serve."

Medium Wanted.—Christian Brownfield, Roy, Wash., (a BANNER OF LIGHT subscriber,) wishes a medium to come to that place and remain, that an interest in Spiritualism may be aroused there. He will, he says, do what he can to further the interests of the right party.

Rev. Heber Newton's arraigner, the self-sufficient Anglican Monk Ignatius, is (it is reported) about to go back to Llanthony Abbey, where he can figure out at his leisure, says a Yankee daily, the amount of good he has done by coming over here and interfering in other people's business.

Salem, Mass.—The Society of Spiritualists closed its public meetings for the season Sunday, June 28th. A review of the work it has accomplished—from the pen of Miss Amanda Bailey—will appear in these columns next week.

☞ Mrs. Ada Foye, lecturer and platform test medium, will make another Eastern tour during the season of 1891-92. Spiritual societies desiring her services for Sundays or week evenings will please address her immediately at Chicago, Ill., P. O. Box 517.

☞ W. H. Vosburgh, magnetic healer, Troy, N. Y., will be at the Lyman House, Saratoga Springs, (Harvey Lyman, proprietor, 151 Circular street,) for a season before visiting Lake Pleasant. His sojourn there will commence July 18th.

☞ The second edition of "A GALAXY OF PROGRESSIVE POEMS," by John W. Day, assistant editor of THE BANNER, has just been issued from the press of the publishers, Colby & Rich, 9 Bosworth street, Boston.

NEWSY NOTES AND PITHY POINTS.

A TYPOGRAPHIC PI.

[Remixed and Added Unto for ye General Consumption.]

A Typo of ye "full" °
 Fared homeward through ye mist,
And lurched against a royst'rer free,
 Who smote hym with hys ☞.

The blow was given with a ——
 That fairly made hym stagger;
But like a "dago" Mafite rash
 He quick whipped out a †.

But soon he saw ten thousand *****.
 Hys foe lov'd not dis§,
So in a " blacked his ●,
 Without ye least reflection.

Again they hurried to em——
 With fierce, ear-piercing yell,
Which hearers said was quite without
 A western ||.

But "cops" ye Typo dragg'd away;
 Hys friends saw with a laugh
In ye police-court news next day
 He fylled a ¶. J. W. D.

Attention is called to the prospectus of the BANNER OF LIGHT in another column. This is the leading exponent of Spiritualism, and should be taken by all interested in that faith.—*The Newmarket (N. H.) Advertiser.*

The will of the late Sir John Macdonald, the Premier of Canada, leaves an estate worth about ninety thousand dollars, exclusive of Earnscliffe Hall, to be divided equally between Lady Macdonald and Hugh John Macdonald, his son. His law library is bequeathed to Hugh John Macdonald.

Science is not a mere acquaintance with physical things—it is a method of knowing, and is as comprehensive as the phenomena of the world we live in. It is not merely knowledge, it is the most perfect form of knowledge, upon all subjects that it is possible to know.—*Prof. E. L. Youmans.*

The present frigid wave in these parts, which, as a daily contemporary observes, causes "July overcoats" to be "much worn," gives an additional edge to the announcement that a shipload of one million fans has arrived in San Francisco from Japan. No doubt (says an exchange) the owner is ready to advertise: "*You bring on the hot weather*, we do the rest."

The industrial system of a nation, as well as its political system, ought to be a government of the people, by the people, for the people.—*The New Nation.*

Girls are taught to mend the clothes of the family at the public expense, in Strasburg, the material being furnished by the city whenever necessary, and the instruction is given by teachers of the primary schools. The number of pupils has increased from twenty in 1884 to about one thousand at the present time, and the annual expense to the city is $750.

There is a man in jail in California for stealing locomotives. If he had only stolen the whole railroad, he might have been president of it.—*Boston Herald.*

Woman's coiffure, like her gowns, may change with every mood and yet be in the height of style. Could anything be more delightful? Certainly no one thing in a woman's toilette can so make or break her reputation for good looks as the methods she employs in arranging her tresses.

[A BELATED PARAGRAPH.]—*St. Peter*—"What's all that noise inside, Gabe?" *Gabriel*—"They're laughing at Barnum and Noah. Noah's mad because Barnum's disparaged his show."

The *Detroit Free Press*, with the fate of the "hot enough for yer?" man before its eyes, closes a poem, "Don't Kick," with the following *noncommittal* stanza:

"Speaking of the shifting weather,
Tell you what I wish you'd do:
Wish you'd please inform me whether
It is (**hot**) enough for you.
It is (**cold**) enough for you."

The London *Post* says that the display made in honor of Emperor William's visit to England may be considered not only as an homage to Germany's greatness, but as a manifestation of England's desire to preserve her friendship with that nation.

A landslide on the Skeena River, B. C., killed one white and forty Indian women, recently.

[NOTHING IF NOT PARLIAMENTARY.]—*Chairman*: "Brother Skinner submits his resignation as a member of this society. What action shall be taken upon it?" "I move you, sir," said one of the Parliamentarians present, "that the resignation be accepted, and that a vote of thanks be tendered to Brother Skinner."—*Lowell Citizen.*

A frightful railroad accident occurred July 11th at Aspen Junction, twenty miles below Aspen, Col., killing seven people, and scalding six.

William Hanlon, one of the famous Hanlon brothers, was killed by the breaking of a trapeze bar at Lyons, Ia., July 13th.

The National Prohibition Park on Staten Island, near Port Richmond, was opened auspiciously on Saturday morning, July 4th. Charles F. Deems (President of the Park Association), R. S. Cheves (Secretary), I. K. Funk (Treasurer), and others—who state that they are either personally indentified with the Farmers' organizations of the land, or otherwise deeply interested in them—unite in a call for a conference of all who wish to consider the bearing of the liquor traffic from the political standpoint to meet at Prohibition Park, Staten Island, New York, Aug. 10th, 1891. This conference will be non-partisan, and held for simply an *exchange of views*. All communications should be sent to Col. R. S. Cheves, Prohibition Park, West New Brighton, Staten Island, New York.

Mr. Edward Burgess, the well-known naval architect of the "*Puritan*," "*Mayflower*," and other "fliers," died at his home, 503 Beacon street, Boston, July 12th, from typhoid fever.

THE USUAL THINGS!—It is positively denied that yellow fever in any form has made its appearance in New Orleans.——The Delaware peach crop has been injured severely.——Trouble expected (?) with the Chippewa Indians, *et al.*——Mr. Blaine is better.——Chilian insurgents have (*have not*) been paralyzingly defeated at Coquimbo; ditto those of Balmaceda.——Revolutions are on the tapis in Mexico and Hayti. Have n't "shown up" yet, though.

Elsewhere we give our views *vs.* electrocution. We see it now announced that Coroner Levy of New York has decided to have the body of Smiler exhumed, and an autopsy and inquest held. He says, as reported:

"Every witness at the execution of Smiler will be summoned and asked to tell all he knows. The veil of mystery will be lifted and the whole truth be made public. If the executions were a success we shall know it, and if they were a horrible torture we shall know that, too. The oath of secrecy administered by Warden Brown to his witnesses will have no binding force when they come before a jury."

The attorney-general says such an act would be a misdemeanor on the part of the coroner. The outcome will be watched with interest.

The Cassell Publishing Company will issue immediately, by arrangement with the English publishers, Miss Menie Muriel Dowie's book, "A Girl in the Karpathians," in which she gives an unconventional account of her travels alone, on horseback, among the mountains of Russia—Poland. Miss Dowie aroused the enthusiasm of the British Association by an address before that learned body on her return from her travels. The *Review of Reviews* calls her: "A bright, humorous, lively, unconventional, spoiled child," and her narrations cannot fail of being interesting.

Anent the perils attendant upon the Fourth of July ascensions this year, *The Picayune* (New Orleans) remarks, sententiously:

"Balloonists have high times while they live, but they are always in danger. So far as a long life is concerned, let one of them fall from a balloon and he is not in it."

The new explosive, ecrasite, is the invention of two Austrian engineers named Siersch and Kubin. Its power in relation to dynamite is declared to be as 100 to 70, and it can be carried from place to place with perfect safety.

Spiritualist Camp-Meetings for 1891.

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 (as far as yet announced) of the localities and time of session where such convocations are to be held.

As this paper is always ready and willing to give all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer—thus coöperating in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

ONSET BAY, MASS.—The Fifteenth Annual Camp-Meeting at this place commenced its sessions July 12th, to close Aug. 30th. Trains leave Boston for Onset Junction at 8:15 A. M., 9:00 A. M., 1:00 P. M., 3:28 P. M., 4:10 P. M. On Sundays leave Boston at 7:30 and 8:15 A. M. Sundays leave Middleboro at 8:10 and 8:42 A. M. Week-day trains only to and from Provincetown leave for Onset at 6:05 A. M. and 2:10 P. M.

LAKE PLEASANT, MASS.—The Eighteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association, Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), July 25th to August 30th inclusive.

CAPE COD CAMP-MEETING.—Harwich Port, Mass., July 12th to 26th inclusive.

CASSADAGA LAKE, N. Y.—The Twelfth Annual Meeting of the Cassadaga Lake Free Association commences July 24th and closes Aug. 30th.

QUEEN CITY PARK, VT.—Meeting commences Aug. 2d and continues to Sept. 6th.

VERONA PARK, ME.—Meeting will be held from Aug. 16th to Aug. 30th.

SUNAPEE LAKE, N. H.—Meeting commences Sunday, Aug. 2d; closes Aug. 30th.

TEMPLE HEIGHTS (Northport), ME.—Commences Aug. 9th.

THE INDIANA CAMP-MEETING will be held in the Grove at Chesterfield, purchased by the State Association of Spiritualists, from July 16th to Aug. 10th inclusive.

VICKSBURG, MICH.—The Eighth Annual Meeting will be held at Fraser's Grove, Aug. 6th to Aug. 23d.

PARKLAND, PA.—Meetings commenced for the season (thirteenth year) June 14th, and will continue to Sept. 16th.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Ninth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 2d, to close Aug. 30th.

ETNA, ME.—The Camp-Meeting will commence Friday, Aug. 28th, and continue ten days.

LIBERAL, MO.—The Missouri Camp Meeting will be held at this place Aug. 15th to Sept. 15th.

HASLETT PARK, MICH.—The Ninth Annual Camp-Meeting commences July 29th, continuing to Aug. 31st.

LAKE MINNETONKA, MINN.—A Camp-Meeting under the auspices of the Northwestern Spiritualists will be held at this place during the month of July.

SUMMERLAND, CAL.—Commences Sept. 5th and closes Sept. 27th.

RINDGE, N. H.—Meetings will be held at the camp-grounds from July 26th to Aug. 16th.

NIANTIC, CT.—Opened July 1st, closes Sept. 1st.

MANTUA STATION, O.—ASHLEY, O.—The National Spiritual and Religious Camp Association will hold its first session at Mantua Station, O., from July 18th to Aug. 10th, both dates inclusive, and its second session in Shoemaker's Grove, Ashley, O., from Aug. 21st to Sept. 8th, inclusive.

LOOKOUT MOUNTAIN, TENN.—The Eighth Annual Meeting at this place (near Chattanooga) commenced July 5th, closes Aug. 2d.

DELPHOS, KAN.—The Twelfth Annual Camp-Meeting of the First Society of Spiritualists commences Aug. 6th, and closes Aug. 24th.

MEETINGS IN BOSTON.

Dwight Hall, 514 Tremont Street, opposite Berkeley.—Spiritual meetings at 2½ and 7½ P. M. Mrs. Dr. Heath, Conductor, office Hotel Simonds, 207 Shawmut Avenue, Boston.

John A. Andrew Hall, corner Essex and Chauncey Streets.—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. F. W. Mathews, Conductor.

Alpha Hall, 18 Essex Street.—Services every Sunday at 10½ A. M., 2½ and 7½ P. M.; also Thursday, 2½ P. M. Dr. Ella A. Higginson, 85 Dartmouth street, Conductor.

Rathbone Hall, 694 Washington Street.—Spiritual meetings every Sunday, at 2½ and 7½ P. M.

Berkeley Hall.—On Sunday last, July 12th, W. J. Colville lectured in Berkeley Hall for the last times until Aug. 30th, when the hall will reöpen and meetings be resumed after the summer recess.

The morning discourse, on "The Spiritual Value and Ethics of Recreation," was a very inspiring and helpful effort. The lecturer spoke on the close of the season for the benefit of those who are compelled to remain in the city, as well as for those who can enjoy a delightful change in the country or at the seaside. The old text, "The kingdom of heaven is within you," formed the basis of the discourse. In these busy days it is a favorable omen that holidays are multiplying and vacations lengthening. The old Masonic doctrine that eight hours should constitute a full working day is a sound one, and the Saturday half-holiday and early closings of business houses on all days during the summer are indications of progress, for it is the intellectual and artistic nature of man that is seeking to force its way through the animal, and is demanding opportunities for culture and expression long denied. We as a people are waking up to our higher needs. Though beset on every hand by the rising tide of plutocracy, we are also being forcibly touched by our truer instincts than those which lead us to worship mammon, and these nobler impulses are demanding the recreation or reconstruction of society through the regeneration of the individuals constituting it. Recreation is renewal, and unless pleasures and pastimes renew the mind and body they are counterfeits, and should be quickly placed under the ban of popular disapproval.

The Sunday law is always a topic of discussion, and it will never be reasonably considered so long as partisans seek to favor some particular theological opinion. "The Sabbath was made for man," which means that a day of rest in every seven was appointed by the wisest men of old with a view to securing the highest good of man, and, according to the fourth commandment, of animals also. Now, is it a recreation to attend crowded theatres, where the atmosphere is close and the performance a sensational and often harrowing melodrama? *Is it recreative to go to picnics*, where the crowd is intolerable, and every one returns home exhausted? All sensible people are compelled to answer, *No*. For that reason, then, such entertainments and ways of spending the first day of the week should be discouraged; not because they conflict with the tenets of a particular church, but because they do not contribute to the better qualification of those who participate in them for their six days' employ. Museums, libraries, picture galleries, parks, zoölogical gardens and numerous other resorts are decidedly calculated to benefit all who visit them in search of pleasure and instruction. And the same may be said of every kind of outdoor and indoor amusement which reaches the mind and improves it through a proper appeal to the senses. Means should be devised whereby ample opportunity should be afforded everybody for spending Sundays and holidays in such a manner that on the days following a decided improvement be noted, mentally and physically, in the bulk of the people. Instruction and entertainment should go ever hand in hand.

The present fashion of spending a summer holiday at a fashionable resort is most fatiguing. People who are actively employed in cities all the rest of the year need retirement and repose; most of all do they derive benefit from uninterrupted communion with nature during the summer vacation. Spiritualist camp meetings are much better than many resorts, but they are open to improvement. Particularly is it desirable that there should be less noise and excitement, and more invitation to drink in the blessings which a peaceful environment can always invite. But for those who cannot choose a place for summer outing, but are compelled to stay at home and stick closely to business, there are means of recreation ever open. Though the splendor of the ocean and the mountains may facilitate communion with the spiritual world, it is after all a question of state rather than of place whether we do or do not commune with the highest. If we strive to keep our interiors open by constant aspiration, if we carry into all our occupations a spirit of consecration to the holiest ends of human service, we can be perpetually recreated from within, and find in every path of duty and field of effort means of purest and abiding joy.

In the afternoon a great variety of questions were answered to the evident delight of a large audience. In the evening a valedictory lecture and poem gave opportunity for a general summing up of the teachings presented during the season then brought to a close. The speaker said concerning *Spiritualism per se*, that it is an all-inclusive philosophy, and when defined in accordance with the very meaning of the word, cannot but include all that is true in allied schools of thought. It is not Spiritualism as a philosophy that fails to content the earnest seeker after universal truth, but the narrowness of professed Spiritualists which alienates some and fails to attract others who would gladly embrace the truth were it made plain to them. Some people's limitations are in their heads, others are in their hearts, and, again, others in their pockets, and between three kinds of stinginess, a great cause has much to contend against. The worst kind of meanness is lack of appreciation of the motives of others; the next worst condition is intellectual contraction; and the least important, though nevertheless in some cases rather serious drawback to usefulness, is financial smallness. Spiritual work cannot be done without joint efforts of heart and head, and to supplement these a liberal use of worldly means is necessary; but this latter always follows a truly generous inward state. The only effectual way to proclaim a truth is to live up to it, and it is surely ridiculous to complain of intolerance or any other vice while practicing it one's self. Let one and all resolve to so spend the summer vacation that when the usual lines of work are resumed at the approach of autumn, we may be prepared to do all things in a new and better way, and also find ourselves qualified to do much good work heretofore unattempted.

Berkeley Hall reöpens Aug. 30th, with W. J. Colville as lecturer. This active worker has been spending this week at Onset. On Sunday next, July 19th, he will deliver two lectures at Niantic, Conn. He speaks at North Edgecomb, Me., July 21st and 22d, and commences a short period of work at Cassadaga, Saturday, July 25th. All letters addressed to him, care of BANNER OF LIGHT, will be promptly forwarded.

Eagle Hall.—Wednesday, July 8th, singing by Mrs. Nellie Carleton. Remarks by Mr. Dill of Everett. Remarks and tests by Mrs. J. E. Davis, Mrs. Chandler-Bailey, Mrs. J. E. Wilson, Dr. Fuller and W. A. Hale.

Last Sunday the developing circle was well attended, and much interest manifested. Magnetic healing was demonstrated by Drs. Willis, Shute, Kingsbury, Fuller and Mathews.

Afternoon exercises opened by singing "Only a Thin Veil Between Us." Remarks by Mr. Dill. Remarks and tests by Mr. Mackenzie, Dr. Allen Toothaker, Mrs. Dr. Bell, Mrs. S. E. Buck, Mrs. Chandler-Bailey, Mrs. Davis, Mr. Osgood F. Stiles, all of which gave entire satisfaction.

Evening.—Remarks by Mr. Quint of Everett. Remarks and tests by Mr. Hatch of Malden. Mrs. Davis, under control of her spirit-guides, spoke very feelingly of those of her own friends who have passed on, supplementing her remarks with psychometric readings, as did Mrs. Chandler-Bailey.

Mrs. Dr. Bell of Cambridgeport gave good satisfaction. The chairman closed the meeting with remarks and tests. Meetings are held in this hall every Wednesday at 3 P. M., Sundays at 11, 2:30 and 7:30.

F. W. MATHEWS, *Conductor.*

Alpha Hall, 18 Essex Street.—The services last Sunday consisted of the usual preliminary exercises, followed by Bible-readings and remarks thereon by the Conductor, Dr. Ella A. Higginson, remarks by Mr. Health and Mr. Haskell, tests by Mr. Allen Toothaker and Dr. Bell, and magnetic treatments by Dr. Higginson.

The meetings held in this hall are increasing in interest and in attendance. In the evening of last Sunday many strangers attended. Beautiful flowers in abundance were sent to the hall by kind friends. These meetings are spiritual in the true sense of the term. I am confident all who attend will not regret doing so. E. A. H.

INDIANA.

Indianapolis.—G. W. Kates and wife have held meetings here under auspices of the State Association, June 28th to July 5th. Their meetings have been well attended, and have created much interest in the coming camp-meeting. The lectures and tests have been excellent.

Mrs. Kates gave a benefit séance for our local society, at which "Fleetfoot," her Indian control, gave excellent tests. We have engaged some of the best talent on the spiritual platform for our local work, beginning next September. FIELD.

Movements of Platform Lecturers.

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

Mrs. Nora Dowd, of Lynn, has located at Lake Pleasant, Mass.—17 Montague street—for the summer.

Mrs. Clara Field-Conant lectured for the Spiritualist Society of Saratoga Springs, N. Y., Sunday, July 12th, at 8 P. M. She will speak for the same society the remaining Sundays of July; in St. Louis, Mo., during September. Societies desiring her services for platform work should address her in care of BANNER OF LIGHT, Boston, Mass.

G. W. Kates and wife will be at the Indiana camp during its sessions until Aug. 10th. Address, Chesterfield, Ind.

Mr. J. W. Fletcher can be consulted at 14 Ashburton Place, Boston, until Aug. 1st. He will open lectures in Adelphi Hall, New York City, and Conservatory Hall, Brooklyn, the second Sunday in September, for the entire season of '91 and '92. He can make, however, a limited number of engagements within easy distances of New York City. Address 268 W. 43d street, New York.

W. L. Jack, M. D., is now at his cottage on Winona street, Coburn Square, Lake Pleasant Camp-Ground, Mass.

Dr. F. H. Roscoe of Providence, R. I., (430 Broad street,) is engaged to lecture for the months of October and November. He has the months of December and January open. It is possible that the Doctor and wife may visit Parkland, Pa., Camp Meeting during its session. His health has much improved—so writes a correspondent.

Mr. J. Frank Baxter will speak on next Sunday afternoon, and Miss Jennie B. Hagan in the forenoon, at the Harwich Port Camp-Meeting in Ocean Grove, Mass. They remain during the week, alternating daily their lectures and exercises, and will take part in the concert on the announced eve of the illumination. Mr. Baxter's Parkland, Pa., Camp exercises begin with Sunday, July 26th.

A Valuable Bit of Advice.

The value of information is more in the receiver than in the giver. Some things which are given free are worth many dollars to the recipient.

Such, for example, are the illustrated Catalogues sent out on request by Paine's Furniture Company, 48 Canal street, Boston. There are ten large volumes in the series, and nine of them are mailed gratis on receipt of the necessary stamps for postage. The descriptions, engravings and prices are very complete, and any one purchasing furniture can save money by consulting the right book before setting out on his quest.

☞ Kate R. Stiles has brought out a pamphlet of some eighteen pages—a copy of which we have received—wherein in poetic phrase the thoughts of "Sitting Bull" are briefly expressed from spirit-life as to the past, present and future of the Indian problem. A portrait of the noted Indian chief forms the frontispiece. Copies of this "Message" may be obtained from Mrs. Stiles at 15 cents each, by addressing her at 43 Dwight street, Boston.

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☞ **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.**

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.

☞ **Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.**

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. July 4.

A. J. Davis, in his office, 63 Warren Avenue, Boston, every Tuesday, Thursday, Saturday. Treatment of new cases by mail discontinued. April 25. tf

J. J. Morse, 80 Needham Road, Kensington, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

ADVERTISEMENTS.

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.

Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer.

Due notice of their reöpening in the fall will be given in these columns.

QUESTIONS ANSWERED

By Spirits through the Mediumship of

Mrs. M. T. Longley.

Report of Public Séance held April 21st, 1891.

Spirit Invocation.

Oh! Infinite Source of all Life and Power, thou Soul of all Animation, thou Fount of all Truth, we would drink deeply of thy waters of knowledge, that we may be refreshed in mind and strengthened in soul forces; we would take what is suited to our needs from the storehouse of thy vast and wonderful truths, that we may be stimulated with new thought and a diviner conception of life and its duties. Oh! may we receive words of wisdom from on high; may our minds be imbued with that glorious and beautiful desire that uplifts the spirit and brings it nearer, still nearer, to the source of all understanding; may we be baptized by the spirit of love, and receive into our hearts a new sense of that Divine Tenderness which cometh from above, and which takes no thought of individual life, but only swells out gloriously toward all the race; may we be uplifted to the atmosphere of peace, which shall truly enliven our souls and bring us into fraternal accord with our kind.

Oh! may we learn wisely of those teachers who, from exalted heights, study the universe and its laws, gaining knowledge and wisdom from day to day; may their inspirations be received by our own lives, that we may be illuminated with new conceptions of being and of the Supreme Spirit. And, oh! thou who art the Guide and Friend of mankind, may we, from thy angel-ministers, receive that blessing which we most truly need. May they be given strength to bear knowledge to the ignorant, consolation to those who mourn, instruction to those who require lessons, and may they give unto each one just that solace or that stimulation which the soul and the mind demand.

We ask thy blessing, and the blessing of all pure and holy angels to be with us now and henceforth.

S. B. Brittan.

This mundane sphere is acted upon by spiritual forces and elements from the intelligent minds of denizens of a still more advanced planet, and, consequently, we behold the march of progressive thought, and learn that, as mankind advances through the years in spiritual unfoldment and mental expression, he becomes more susceptible and responsive to these higher elements.

Your world is agitated to-day, and in some quarters it is shaken to its very center. The stronghold of theological opinion trembles and fears the onslaught of liberal sentiment. Old Conservatism shrinks back at the sound of the marching tread of that inquiry which, coming from on high, is making its way into the heart and intellect of mankind, and demanding a recognition of its claims. Therefore I find the clergy in many directions obeying the spirit that is upon them, and giving expression to this human toleration, which in time is to draw men together into bonds of fraternal sympathy and belief. Yet, those who have not sufficiently grown to understand and believe the spiritual power pressing upon the earth question the attitude of the more liberal school, and criticise and condemn.

I am led to make these remarks by the present condition of affairs in the sectarian schools of this country. I find much agitation of thought and discussion of opinion. These I claim to be useful. They help man to grow, they stimulate his mental forces, and call out that inner thought which otherwise might not be expressed. Thought is a substance. You may not be able to see it with the physical eye, handle it with the physical hands, nor even weigh it by the mortal senses, and yet it is a substance that may be directed against any object in life, and work its sure effect. It is a substance that may fill the atmosphere with power, the potency of which will be received and inwrought into daily life, and yet, perhaps, it will not be at all comprehended by those toward whom it is directed.

You know that a flame of fire is substance through its effects, as it reaches your material garments or touches your hands; and yet that flame is the result of the workings of a strange and subtle element. The wind is a substance, and works potent results as it sometimes sweeps with fury across your plains or over your mountain tops. So is thought as substantial, though as immaterial, as flame or wind. In spirit we may behold this strange illuminating power that you call thought, streaming from the human mind in rays of light, in threads of vapory substance and, according to its color and degree of density or illumination, we may learn to judge its quality and its potency for good or ill.

Some of my friends have questioned, What is thought? and I have sometimes endeavored to give a solution of that subject; but who shall tell what Infinite Spirit is? what Divine Intelligence may be? and when one can explain these so that we may grasp the idea and know for a surety what the Supreme Power of all Life is, then may we comprehend the elements of thought. In the spiritual world I am interested in the generation of this power, in its concentration so that it may be outwrought in objective, as well as manifested in subjective life, and I can truly say marvelous are the achievements of power expressed in its dealings with these subtle laws and forces with which the human mind has to deal. I have seen intelligent souls handle this substance, which you call thought, manipulating it according to their own will, until its elements are crystalized into objective form and material, appearing as beautiful shapes, fashioned upon delicate models for the pleasure or information of those for whom they are constructed.

So, friends, with the spirit. We may study and experiment with these laws of human life, these forces belonging to the mental department, as well as with the laws and forces of objective, natural life. The human mind, therefore, that is aspirational and progressive may reach out through thousands of years in research, in study, in experiment, through epochs of time in the pursuit of special labors and observations, and not grow weary; for, as it advances, new lines of thought, new fields of discovery, new opportunities for achieving good results open before it.

I have been asked by a friend privately, not long since, at a séance in New York state: "How it is possible for an individualized human being to live through the eternal years without exhausting his own powers and energies and becoming thoroughly weary of life?" That is a question that, perhaps, no finite mind can answer, because no finite mind has gained an eternity of experience and existence. We do not know what the eternal years may hold for humanity; but we may judge something of the scope and possibility of human life from those existences which we come in contact with in the spiritual world. I have seen exalted minds who have lived in that other world for many centuries; but, in place of their energies becoming exhausted, they seem only to increase in power and in the grandeur of achievement. It were impossible for me to describe to you the wonderful scintillations of light that stream out from these etherealized forms, to picture the grand, expressive character, and the nobility of courage which are theirs. It were impossible to find mortal language adequate to depict the intellectual power of those advanced minds. What is given by and through their agency to the world of spirit could not be understood or appreciated by the inhabitants of earth, because you have not yet arisen to that state of comprehension which will enable you to receive these statements. Much is kept from you concerning the spirit-world, its movements, occupations, and planes of social, industrial and governmental life, because you have nothing here by which we can measure or compare them. You could not comprehend these things were they given to you, but you must grow into an understanding of them through actual experience and unfoldment.

This I say in response to that friend who mentally propounded the query, and I can tell him that I do not skrink from the thought of an eternal experience. I do not desire at any time to lay aside my individuality and be swallowed up into a great sea of general intelligence and power, because I find it has been the experience of human beings, who, for many ages, have lived in other worlds, that their power increases, their energies continue to unfold, their vitality grows more active as time goes by, their achievements are beyond the telling by mortal lips, and it is my pleasure to aspire upward to such souls seeking for the light they have gained, craving the wisdom that is theirs, pressing forward toward the planes of knowledge which they have explored, feeling that I, as an individual spirit, an entity, have the right to do these things and at sometime to stand upon the same eminence which these others have attained.

Now, Mr. Chairman, you may present your queries, which I will endeavor to answer to the best of my ability. S. B. Brittan, with greetings to all my friends.

Questions and Answers.

QUES.—[From one in the audience.] *It is believed by different nations, and the Christian world in particular, that a period in the world's history is approaching called the Millennium, during which time universal happiness and a heavenly condition is to prevail over the earth. Is there any rational foundation for such a belief, and what was the origin of it?*

ANS.—It seems to me that always in the human heart there has been the indelible aspiration for something higher and more spiritual than this external universe offers man; that there have been promptings of an interior character, yet palpable and natural, urging the human being onward in search of happiness and of a condition of general prosperity. To my mind, there is implanted in the race a deep and abiding consciousness of fraternal brotherhood. In reality every one of us intuitively knows that we are all members of one family, children of one living Spirit, brothers and sisters by birth and inheritance; and this being so, it is our duty to live in fraternal relationship, extending to each other the same degree of kindliness, the same law of justice, and the same privileges that we claim for ourselves. Consequently, it has been the dream of suffering, struggling humanity to reach a condition of life where all would be really as brothers and sisters, filled with the spirit of love and harmony, exercising the beautiful attributes of peace, concord and sympathy toward each other, dwelling under the reign of justice, which is the law of love. So have prophets foretold the time when humanity should live in peace and harmony, and the earth should blossom like the rose; so have poets sung of the grand millennium, when there should be no war or rumors of war, but only happiness and good-will; so have sages told tales of the good time coming; and humanity still dreams of that future state of bliss which it feels is yet to dawn upon the world.

How near that condition of life may be for mankind, I am not prepared to say. We shall not see it in this century, nor in that which is soon to dawn. Why? Because there are yet many angularities in the human family which must be outgrown, many sharp corners in human nature to be rounded and polished, and many types of selfishness which are exercised far too freely for the spirit of human brotherhood to largely grow at the present time. Therefore, I do not see the near approach of that sweet millennium when the earth shall blossom like the garden of Eden, and human beings sit down together in harmony and in the spirit of blessed love. There is persecution, and the spirit of intolerance abroad. We find it stalking on every hand, even though that opposite quality of spiritual toleration which I have mentioned is coming forward and demanding a recognition. There is much of injustice in every department of life. We find it exercised by the kings and queens of society toward the humble and weak; we find it creating conditions of caste, which the spirit of brotherly love never inaugurated in human life; we find it stalking through our legislative halls, and through all the avenues of political life, manifesting itself in such aggressive ways as would restrict the exercise of our personal rights, and which prove that we have yet need of a purifying element in our state and national legislation. It is true that we have much that is good in these quarters, but, nevertheless, there is much of antagonism still to be eliminated, because it is opposed to the spirit of growth and enlightenment, before the kingdom of heaven shall dawn on earth.

We find this iron hand of injustice making itself felt in the department of industrial life, scourging the people and crowding the masses down to a state of unhappiness, misery and want. Therefore you see there must be some gigantic steps taken before the race will have gained that state of beatitude which man calls the millennium. Yet we are growing, mankind is reaching forward, the march of life is onward, progression marks the hour, none can stand still even if they would, because forces are sweeping us onward that cannot be acted against.

The planet itself continues to unfold in beauty. The storms and convulsions of nature are distressing to behold, and sometimes are very disastrous in their effects; but, for all that, the planet is unfolding its possibilities of expression, it is eliminating from itself those more crude and violent conditions and elements that have had their day, and which are no longer of use. Man advances with the growth of the planet, and, therefore, when the earth itself, Mr. Chairman, has gained that condition of growth which shall present to you only the more refined and beautiful results of life, when the planet has become so perfect as no longer to bring forth storm and tempest, and the convulsion which shakes the earth and makes it tremble, then perhaps will human life have reached that state where it will unfold the higher possibilities of spiritual expression, and in which injustice, persecution and selfishness will have no place or room for manifestation, and only the sweeter qualities of being will express themselves, such as brotherly love, sympathy, peace and justice. The millennium will then have dawned; but races will have come and gone, I think, before that time shall be, because there is much of adversity to overcome and to sweep away.

Q.—[By J. E. H., Cincinnati.] *Will the Controlling Intelligence of the "Banner Circle" be kind enough to answer the following? Why are there no communications from the spirit-side of life from Judge Edmonds, M. Faraday, and others, who gave us so much information, instruction and entertainment years ago?*

A.—You have your teachers, your thinkers, and your wise minds in the spiritualistic field and in the various departments of thought and intellectual activity. These have their work to do in stimulating the thought of the world, and in assisting you to unfold your own qualities of mentality.

Those intelligences who have gone on to other fields of labor have their work to do in those special departments of experience in spirit just as much as they had their labor to perform on earth in the past; not that they are neglectful of your interests or are unmindful of the knowledge you would like to gain from sprit worlds, but they must not only attend to the duties and labors which are given them to perform in spirit-life, but, in order to give to you intelligent manifestation of their own thought, they must be provided with channels of communication through which they may convey that which they have to express. Your public channels of such communication are few, and therefore it may not be possible for such intelligences as are called upon to always respond in public life, yet there are many private means of communication, through which such minds as those mentioned by your correspondent, and many others equally active, just as interested in the progress of the race, and just as anxious to add some thought or influence to the world, can communicate with minds that are ready to receive.

The result of this thought, and the information brought to earth through those avenues are felt at large in the magnetic influence that goes out to humanity. It is not necessary for a profound thought or a divine truth that is given to the world to have attached to it the name of any individual! It is not necessary for an intelligence, bringing his influence to bear upon mortal life, and, in his own way exercising a power upon individual minds to stimulate them into higher activity or grander expression, to give his personality to the world in connection with that work. Few spirits are anxious to express themselves in such a way unless it be for special purposes; and, therefore, a Faraday may return to earth, and, in connection with scientific minds, trace old truths to new expressions, and stimulate such minds as he comes in contact with to higher research or to more profound thought, and yet he may have no ambition to announce to the world that he has performed any special work in that direction. Results are what these spirits who are working for human good seek, and, although you may be pleased to hear from a Faraday, or some other scientific mind personally, though you may be interested to learn that a Clay, a Washington, an Alexander Hamilton, or some other statesmanlike mind is devoted to the consideration and elucidation of questions connected with your forms of government, it does not matter to these intelligences. They concentrate their thought upon the work in hand, and are pressing forward for results. Truths are brought you from beyond, and whether they are uttered in the name of a little child, or of some obscure intelligence unknown to fame, or, indeed, of some potentate once high in authority, if they prove to be a truth and can be practically applied to your life for some useful end, you may receive them. That is all we think necessary from our side of life.

Q.—[By G. S. L., Dublin]. *Eighteen centuries ago the apostles were commanded to go into the world and "teach all nations." At the lapse of that long period of time we find two hundred millions of Brahmans, two hundred millions of Buddhists, two hundred millions of Chinese, two hundred millions of Japanese and kindred races, who are practically unconverted. Will spirit friends explain the cause?*

A.—When the command was given to go out into all the world and preach the gospel, no special creed was designated, no particular denominational lines of belief or acceptance were given, no particular sects were unfolded to the minds of those who were thus adjured, by which they might lead and teach the people; but the idea, it seems to me was this; that those who felt thus endowed with the interior power to reach humanity with the expressing spiritual forces, and thus lead human lives on to a contemplation of some high truth or grand principle and precept of conduct should go out into the world among the people, irrespective of race or color, and extend this spiritual strength and power freely to mankind.

It was, in my opinion, the desire and teaching of the Nazarene to free the people from the yoke of dominant authority. Mankind had been held in subjection by strong domination and the bonds of ignorance, so that it had not dared to raise its head and question of the eternal heavens for itself. The race had not dared to reach out its own spiritual hand to feed upon the divine truths in the universe independent of that dominant power, which would ever hold it down in ignorance and error; but Jesus, the teacher, felt the need of the hour, which was to call man up to the consideration of something beyond the animal life, the material existence, and to have him understand truly that there is a spiritual body as well as a temporal one, that there is a divine man within the carnal form of flesh, and that this interior life may be unfolded and spiritualized with high quality and power.

The command to go out into all the world and preach the gospel, then, was not to go out and found sects, mark out denominational lines, spread creeds broadcast, and form dogmas of religious thought and opinion; it was not to extend assumptions on every hand, and compel man to worship man-made images without question and without the exercise of his intelligent thought; it was nothing of the kind, although theology, in the name of Christianity, has done these things, has crystalized itself into old ruts, forms and ceremonials, and set itself up before the world as the religion to be worshiped and followed.

A Mohammedan may contain within his soul just as much of the Christ principle of love, mercy, tender benevolence and even spiritual truth as does the intolerant Baptist, the Orthodox, or the Catholic of the present day. The Buddhist, in his conception of a divine life and a spiritualized nature, in his desire to live so pure and free from the trammels of error and carnality that he may rise in exaltation of spirit above the sense of physical suffering and want, thus triumphing over the things of time and flesh, may contain as much of the true gospel of life in his soul as the so called Christian of this hour. The Brahman, also, who follows the line of precept and morality outlined for him by the teachers of his own race, may truly understand the higher principles of life and receive a spiritual baptism. So we are not to look for external signs, but to the inner condition of humanity, to ascertain whether the races have so grown in spiritual thought and aspiration as to really have accepted the word of divine truth, the gospel of eternal life into their hearts.

Q.—*What specidl effect does return to earth through a medium have on the spirit making the effort?*

A.—It would be impossible for me to give to you the results of any special experience but my own. No man can possibly pass through the experiences of another. Each one has them peculiar to himself. While there are general laws, under the operation of which returning spirits must pass, while there may be regular rules of guidance or conduct which many come in contact with or express, yet there are peculiar and subtle experiences belonging to each life which are distinct from all the experiences of any other being. One spirit, in coming back to earth and communicating through a medium, may gain a special knowledge and power for himself that no other spirit can gain in precisely the same way. One may get certain information he could not otherwise receive, or be stimulated with new magnetic power he had not been conscious of before. His spiritual perceptions may be enlarged so that when he leaves the atmosphere of the medium he will be able to see and understand more clearly his own surroundings in the immortal world.

As for myself, every time I come in contact with a medium through whose organism I may catch some tidings of what is taking place in the mundane sphere, or through whose agency I may be able to express an intelligent thought or perform a work, such as stimulating the mind of the subject to form a thought of its own or to more profoundly grasp a theme that will be for his benefit to understand, I seem to gain a personal power, so that when I retire from that line of work I find my spiritual nature has unfolded or quickened a little more, and I can myself grasp a spiritual idea from the great schools of learning beyond more readily than I had done, or perhaps I can more clearly perceive something of the spiritual life that I have not before so fully comprehended, and my own nature is enlarged in consequence.

There are many little benefits that are received by the spirit that comes back with the desire to be of use; but some come selfishly, only to gain their own ends, only to gratify some personal desire, appetite or ambition, and while they may succeed in their quest, yet they are not spiritually enlightened or illuminated, nor do their activities of mind and spirit become increased. They are not practically benefited unless they can gain some lesson from those with whom they come in contact, which, while it may be a trying one, yet will work an effect on their lives, perhaps burning into them, and, at the same time, removing the dross which has prevented them from rising higher in the spiritual scale of unfoldment and growth.

We thank the kindly friends who have sent us the sweet Mayflowers for our Circle, and also the friends present for their sympathy and attention.

SPIRIT MESSAGES,

Given through the Trance Mediumship of

Mrs. M. T. Longley.

Report of Public Séance held April 24th, 1891.

A. D. Bullock.

[To the Chairman:] This is a very strange experience to me, sir, and I fear I may not be able to discharge my errand with credit to myself, for I do not understand how to control psychologically a brain foreign to my own; yet I confess I have a curiosity in this line of study, one that has just awakened, but which I am sure will not be satisfied with this one control. I am here in company with a number of prominent former citizens of our city, that which we took pride in calling the "Queen City of the West." Among them I may mention George D. Nichols, Oliver Perrin, Nicholas Longworth and Albert Galatin.

In passing from the physical life to the spirit-world, I met many friends and acquaintances whom I had known in former years, in the streets of the new country, seemingly engaging themselves in practical pursuits with as much energy, power and ambition as they displayed on earth. I am growing accustomed to these sights and experiences, and have ceased to wonder at them, for I find in my individual life that I am no less a man of energy than I was on earth. I do not feel that I have quite the same influence and means at my command that I acquired here, because the life of the present is of the spiritual world, and each one has to set himself to work to acquire an influence that belongs to the spiritual, and which may be different from that exercised on the earthly side.

Some of the friends whom I have met have urged me to come to your office and try to manifest. They told me it would be an interesting psychic study, and that I had been engaged so much in the pursuits of material life it would do me good to have this change and take up the study of psychic laws. One of them said to me only two days ago: "Colonel, I think you will reap an experience by making that visit, which will assist you in arriving at a more complete understanding of life in the spirit-world," and, said he, "we will make up a party to go to that circle room in Boston and see if we cannot gain some information or experience that will be beneficial to us."

That is why we are here, though I was told I might have to come a good many times before I could say one word that would be heard and understood in the mortal atmosphere. I find, however, that I am privileged to speak at this my first visit, and I count myself fortunate.

I wish to give my family and friends my love and expressions of regard from my spiritual state. Tell them I am satisfied to find myself a conscious, living intelligence, and that I discover much around me that is so natural, so much like the old life, that I sometimes wonder where one ends and the other begins; but I am learning that man as a spirit takes up his experience here, and only goes on to continue it when he passes from the physical form.

I have many friends in Cincinnati, and I think some of them may be interested to learn of my return. A. D. Bullock.

Sarah A. Wheeler.

I told John that if the dead could come back I would truly come to him. I told him that I would try to make him feel that I was near him, and that he must not get lonesome and think I was far away, because if those who die can have the power of coming to watch over their friends, I would surely come to him. He said he had heard that sometimes those who died could make themselves known through people on earth, and he wished I would try and use some one in that way if it was a truth. I have been trying ever since (and it is a long time since I left the body), but I have never been able to manifest through a medium before. I have been trying to learn about these things, so as to work with intelligence when I did come. I have tried to make John feel I was near him, and sometimes I have thought he did catch the impression and was pleased to have me come. He lives in Prince Edwards Island. I do not know of any mediums there; at least I have not found any that I could reach, and so I came here because I have been told a good many times by spirits who live where I do that they had been here and had spoken. Some of them have reached their earthly friends, and have felt happy by so doing. I have tried to come here before a good many times during the last few years, but I never was able even to give my name.

I send my love to my friends. I want them to know I am well situated in the spirit-world. I do not feel sorry that I was taken from earth, only because I have sometimes thought that if I had been spared here I might have helped to make John's life more happy, and perhaps have done some little good in the world; but that could not be, and I feel it may be all for the best. I have nothing to feel badly about on the spirit-side, because there is home and happiness and I have many friends. My name is Sarah A. Wheeler.

Philo D. Willis.

A fellow-townsman of mine tells me that he has communicated at your circle, and that the experience has done him much good. He advised me to make the attempt to communicate, and I am very glad to do so, for I would like to reach my family, and have them know that I can return from the spiritual world, not debilitated and helpless as I felt before I passed away, but with renewed energy and activity, such as I displayed until ill health and weariness fell upon me.

My friends will acknowledge that during most of the years of my life I was a busy man. I felt that I had much to attend to, and I tried to do my duty in looking after those affairs which came to me. For quite a while I was unable to attend to my duties, and I had to lay the work down for others to look after. It sometimes worried me to think that I could not be as active as I had been, because it took the spirit a good while to free itself from the body after my work was done.

I come to-day with rejoicing. I feel so proud to say that all that sense of weariness and uselessness has gone because the renewed powers have come to me, and I can take my place in the active world, and do my part in its employments and duties. I would have my friends know that I am pleased with the spirit-world. It is even more vital, more alive, than I expected to find it. Why! it seems charged with a sort of electric life that fills men and women with wondrous powers, and so they are active, and they express their powers in useful ways. You are not to think of the future life as a state of inactivity, because you will find that those who live there are more full of life and business than those you have known on earth. That is as *I* see things, and it seems to be the common experience of those friends and neighbors whom I find on the spirit-side. My ideas of the other life were not very far wrong, but no one but a spirit can realize what the spirit-world actually is, and he cannot describe it very well to mortals. But we are glad to come back, and I am glad to say Spiritualism is true just as we hoped and believed. I would like to talk with my family in private, and expect to some day. I am from Thompsonville, and you may call me Philo D. Willis.

James A. Edmondton.

[To the Chairman:] I do not know, friend, as I could express myself in regard to the spiritual life and its realities any different from what the intelligence has who has just preceded me. His experience in that line is similar to my own. I find it truly a world of actualities, where one is stimulated by the the very atmosphere and by the progressive spirit of the age to renewed efforts, and also to the working out of high achievements.

I know not if I shall be received as an intelligence coming from the spiritual world, claiming identity with that man who was once known, and not very long since, in the good old city of Salem, as a prominent worker in various orders and societies, and as one who did not believe in the stagnation of any vital moral or mental force in humanity. But if I am not welcomed, at least I feel that I shall reap an experience by coming in this way, and I also feel that it is my duty to seek expression through such avenues as this, that I may do my part in proving to the world that immortality is an assured fact for the human soul. I find it so, and countless other human entities have found it so.

The world I have entered is a vast domain, where intelligent beings dwell, pursuing their vocations, reaping their experiences, following their lines of study, and coming together in social harmony for purposes of mutual helpfulness. I find various grades and conditions of life in that other world. I find souls there that are just as much in need of a physician as are many individuals here. I find that there are many who have entered the spiritual world maimed and broken down, not with physical bodies crippled or with the nervous system belonging to the organic form shattered and destroyed, by no means, but with mental and moral natures warped and stunted in growth. I find some of them sadly in need of the healer's help, and, therefore, I find here a field for the exercise of one's most helpful powers and activities.

I find also that there are many lines of occupation open to the advancing spirit. One need not long search for employment, nor need one stand idly by and say, "There is work for others, but none for me;" or, "Let others do this work, I am not needed here;" for there is need for each one, there is employment for all.

I am delighted with the world that has opened before me. It is as if I had taken a powerful glass, and, sweeping the heavens with my vision, beheld opening to my sight fields upon fields of glory, peopled with wonderful beings, filled with power and with the possibility of expression; for opening before my spiritual sight are indeed fields upon fields of usefulness and labor, where human beings of high intelligence seek to accomplish good results.

I waft a greeting to all my friends in every department of human interest and labor, not only to those of one profession, but to those in other lines of work; nor do I lose a thought of any one with whom I have been associated in times past. I have recently endeavored to come into close sympathy with a friend of the Genealogical Historical Society, whom I somehow felt was sufficiently mediumistic to sense my presence. That individual has been thinking of me a great deal of late, and I am pleased to believe that his thought has been inspired by my presence—he feeling the influence though he did not know whence it came.

I wish to express my continued interest in the members of the Grand Army of the Republic. I have come in contact with more than one of the boys of the post, and have felt myself at home with them. If I could meet them together with my friends everywhere, and have a good talk concerning the things and the friends I have met on the spirit side, I think the recognition would be a blessed one for us all. I may have to wait for that until they meet me in the other world, but at least I shall feel that I have done my best at this, my first, attempt to employ your instrument in this way. James A. Edmondton.

Samuel Cook.

Such a long time has gone by since I moved as an active man among the people of the old town I do not know but what they will think I am dead and buried beyond all resurrection; but I am not, nor have I been buried at all. I have been resurrected to the new life ever since I stepped out of the old.

The thought struck me sometime since before Lucretia, my daughter, came to the spirit-world, that I ought to come back and say a word in this way, for perhaps it would wake up some of those who have gone to sleep over spiritual things, and give them a hint of what is to be found outside of the body; but, although, sir, the spirit was willing, the way was not open to me. I could not get into the line of travel to this place, that is, I got near enough sometimes to hear what was going on, but not close enough to say a word for myself.

Oh! I have had so many thoughts going through my mind. I have wished so many times I could talk right out in meeting, and in thunder tones proclaim the truth as I see it to-day, the gospel truth of immortal life and heavenly love. I do not want any one on this blessed earth to believe in God as a God of wrath. Of course a good many do, and we had to believe these things from the old standpoint of teaching, because the world did not know any better; but, finding that the Father of all is kind to every one of his children, and that there is no such thing as divine wrath, because that is entirely out of place in an infinite life, why, we want to teach it, and preach it, and tell it to the world, for it seems to me, as I look at things, that if we all come to lean on the heavenly love and to look upward to a divine light for guidance, we will soon or sometime grow near to that love and develop it in our own lives. When we do that selfishness fades away, and we feel kindly toward all the world; and so you will see that a sort of tender love takes hold of us, and we do not want to do wrong. I believe in teaching little children of the great, good love, and then they will begin to want to know about it, and to feel it in their hearts and send it out to all the world.

I did not exactly come to preach, but I came because I thought it might do me some good and it might also help me along a bit.

I have a good many of my family in the spirit-world. There are only a few on earth, and they will soon be coming over, I think. I have in the spirit-world those dear girls that went out of the body seeking the new life and its unfoldments, and I have other dear ones, and they all are anxious to have the friends here know they are well and happy, and that the life with them now is a satisfying one. Of course we do not all live in one mansion, and we all have our own experiences and work to take up; but we are together in harmony of spirit, and we have a happy time in feeling that life is immortal and has no end.

You may call me plain Samuel Cook. I belonged in Campton, New Hampshire.

Mary E. Cooley.

I felt strong and quite ready to undertake any journey or task before I came into your atmosphere, if I could only reach my loved friends; but, as I approach, the conditions of the last few hours of weakness that came over me as I stepped into the spirit-world again come over me and seem almost to take away my power of expression. They told me I might feel some such sensation in coming for the first time, but I did not understand it. They said it would not continue, that it was only in accordance with the law of asssociation that

[*Continued on seventh page.*]

[Continued from sixth page.]

these feelings come to one in trying to reach the external life.

I am here to send my loving greeting to my home in the West, and to tell my dear ones that I entered safely a heavenly world, where I met kindly friends who made me feel at home. Tell them I have no misgiving or regret, and now I am waiting for one dear to my life to also pass to that higher world and join me in that beautiful state that I have found. I think his experience will soon be rounded out below. It has been a wide and varied one; it has been one that has brought to his life much that is pleasant and much of influence, and I feel it will be of great service to him when he crosses to the other shore.

The dear ones who have passed on to the life glorious before I was summoned are all safe and happy. I have been reünited to precious souls whom I have known and loved, so I feel that all I have to do is to take up the new work and to wait for that which is to come. Death is no longer a mystery, because I have passed through it and found it only an entrance-way into a brighter and more beautiful apartment of life. So I say to my friends: Be ready for the change, and take courage; be of good cheer, for there is nothing to dread; you will find when the summons comes that it is only to usher you into a larger, grander apartment, where you will meet friends assembled whom you have missed and mourned to give you welcome home.

I am from Ann Arbor, Mich. Mary E. Cooley.

Samuel G. Stewart.

[To the Chairman:] Do you want to see me? [I guess so.] Well, I don't think you know me, for I don't know you, but I have been wanting to come here for a good while.

I think it is almost eight years since I went away from the body. Of course I have grown since that time. I was quite a little chap then, but I have n't had to stay like that all these years. I thought I was quite a big boy; I was eleven years old, but I have grown, and studied, and learned during these years, so that I am not so small and so ignorant of life as I was.

I have a queer feeling in taking hold of this lady. Why, I feel just like the boy that I was when I went out of the earth-life, and I want to talk and act just as I did then; but I know I am not, and so I want to express myself, if I can, as I am now in the spirit-world.

I tried to get home, and to tell mother I was all right, and to make father feel that the children were safe on the spirit side. It was pretty hard for them, because, you see, we were sick, and then we had to go, we could n't stay here, and life seemed dark, I know, at home. Well, it did n't seem dark to me after I got out of the body, for I found Rachey, and it was good to see her first of all, looking so bright, and feeling so well. She only went, I think, about a week before I did, and so, you see, it seemed as if I had come right home to my own people. Then, when I found how bright it was, how the sun shone and the flowers bloomed, and how well I was, and no longer uncomfortable like I was here, I did n't see anything to fuss about—there, you see I 'm going back and talking as if I was little again. The gentleman who has charge here says to talk just as it comes to me, and that it will be most natural and right.

Well, what I want to say is, that we all send love, and we have been trying to learn and to get ahead in the spirit-world as well as we can so that mother and father and the rest won't be ashamed of us. Our home over there is bright and pleasant, and there is no reason why our folks should not feel that everything is for the best.

I had a terribly sore throat before I passed out, but I do n't know why I should feel it now. I do n't care, though, because I know it 's all gone long ago. My mouth do n't feel good either. Tell them we are not sick, and never have been in the other world, and I do n't think we ever shall be, although that gentleman that came said he found plenty of spirits in need of a physician. I do n't see any that are sick and all worn out, the same as you see people here. I suppose he goes hunting around after those that are going about feeling bad, but it is a different feeling from what you have when your throat gets sore,

I do n't know as there 's anything more. I thought I would like to come and let every one know that I have been living all this time, and doing as well as I could. I lived in Cambridgeport. You know where that is, do n't you? [Yes.] My father's name is Hugh Stewart. I suppose you want to know mine? It is Samuel G. Stewart.

Nannie B. Graves.

Your good spirit-president said I might come and send a message of love to my dear, darling mamma. I wanted, and we all did, to give her something from the spiritual world on her birthday, and we did come very near to her, so that I think she felt the presence of her loved ones. I want to tell her that early in the morning she had the pointed bunch of beautiful spring pinks placed by a loving spirit hand at her side as an offering of tender remembrance for the day. I brought my white lillies and placed them around her, hoping she would get strength and comfort from the spiritual offering, while Genie brought violets and Winnie roses as their birthday gifts.

I asked the spirit presiding here if I might come and speak, because we could not give what we wished on that day, and he said yes, he was glad to have me come. I want mamma to take care of herself and not get sick. I want to tell her that we have all the last season been doing all we could to keep up her strength and courage and to help Pedden. Tell him I bring my love, and come to him every day, hoping to make his way brighter and to bring him strength, so that he can get out into the bright sunshine and enjoy the sights of the beautiful season that is almost here. I want him to get better soon! I think that by-and-by he will understand these things better than he does now, and so will be glad to know his little sister came back to him from the spirit-shore. Please tell my pretty papa that I love him just as much as I did when I was a little baby girl here. We all bring affection from the spirit-world, and do our best to make the life of our friends here full of joy.

Grandpa wishes me to give his love to mamma, too, and to say that he has been with her and has given her impressions what to do within the last three months; and that she may feel he has kept his promise, and has been by her side as a guide and helper, and he will be one of the first to meet her on the other side.

I was only a little tot when I went to the spirit-world, and I have been there many years; but, we do not remain children there always. We grow just as the little ones on earth grow, gaining our knowledge and experience, and unfolding those attributes of mind and spirit that have been given us, so that we, too, may learn to understand as do those of larger growth. [To the Chairman:] I guess you know my mamma, but I am not sure. She lives in Boston, and her name is Anna Graves. I am Nannie B. Graves.

Catherine Blake.

My home was in Portland, Maine, and my name is Catherine Blake. I have relatives in that city, and I have friends who are interested, I think, in Spiritualism. I do not know as they were when I was here, for I did not hear of it. I have been attracted to them since I was a spirit, and I know that some of them have sat in circles and have tried to hear something from the spirit-world through mediums. It was that which attracted me to them, and I tried to manifest. I could not give them my name, although once or twice I was described to them, and one friend thought she recognized me.

I come here to-day to send my greeting to my friends, and to ask my own people to try to understand this spirit-communication, for I wish to come to them in private. There were some matters connected with my earth life that puzzled members of my family. They wanted to understand them, but I did not explain them before I went away, because I did not think it necessary; and so, afterward, my people thought they could not tell just what I would like to have done. I wish to say that I have no complaint to make. Everything was arranged satisfactorily, and I would not have asked to have anything different. If I ever have the opportunity of coming in private, so that I can clearly express myself, I may be able to explain one or two matters which have never been understood. If I do not get that opportunity, we can afford to wait until they join me on the spirit-side, and then I doubt if they will care very much about it, because those things belong to the material life, they have nothing really to do with the spiritual state, and we as spirits need not concern ourselves with them.

James Marshall.

I knew I was booked for this place to-day, and I had no notion of being closed out.

I have come all the way, speaking after the manner of this earth, from New Orleans, for, although it is not much of a journey to the spirit, it is quite a little distance according to your measurement of space.

I am not sure whether I shall be recognized by my friends or not. I had a talk with George the other day (he is on the spirit side with me), and I told him I should try to get back in this way. He thought I would have my labor for my pains; but, said he, "If you do get in there, Jim, and can say a word, don't forget to mention me, and tell the friends that I am right side up and would be glad to meet them if I could get a line direct to their own homes."

Well, now, I am satisfied to go a little out of my way to find an opening, and I am not so anxious to get right into the homes of my friends. I would like to do so, of course, but then I know they do n't believe in spirit-return, and would not sit for it any how, so I come here partly to send greeting and partly for my own convenience, thinking it will do me some sort of good to learn about this thing.

I reckon the time is coming when we shall have more of this light in the old city. I hear now and then of the meetings that are held and the good words that are spoken by Spiritualists and mediums down there, and it seems to send out a new power to the spirit-world, or rather to those members of the spirit-world who are interested in that section. After a while the power will get strong enough, I think, for those spirits to take hold of and come sweeping back along its track, and then I believe there will be new life infused into the place.

I am very well pleased with what I have found. I am not tied to one place, but go about as I used to do. That helps me along. I could not stand still in one place, and I can't do so now. That is why I have come to the North, to see what is going on, and I expect to be in other places shortly, for I see a work ahead of me to do. I am James Marshall.

INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

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CONTENTS: PREFACE. References. Explanatory Note—Definitions. MATHER AND CALEF. COTTON MATHER. ROBERT CALEF. THOMAS HUTCHINSON. C. W. UPHAM. MARGARET JONES. Winthrop's Account of Her, etc. ANN HIBBINS. Hutchinson's Account of Ann, etc. ANN COLE. Hutchinson's Account, etc. ELIZABETH KNAPP. A Case of Spiritualism, etc. MORSE FAMILY. Physical Manifestations, etc. GOODWIN FAMILY. Hutchinson's Account, etc. SALEM WITCHCRAFT. Occurred at Danvers, etc. TITUBA. Examination of Her, etc. SARAH GOOD. Her Examination, etc. DORCAS GOOD. Bites with Spirit-Teeth, etc. SARAH OSBORN. Was Seen Spectrally, etc. MARTHA COREY. Her Character, etc. GILES COREY. His Heroism, etc. REBECCA NURSE. Was Seen as an Apparition, etc. MARY EASTY. Her Examination, etc. SUSANNA MARTIN. Her Examination, etc. MARTHA CARRIER. Examination, etc. GEORGE BURROUGHS. His Susceptibilities and Character, etc. SUMMARY. Number Executed. Spirits proved to have been Enactors of Witchcraft. THE CONFESSORS. THE ACCUSING GIRLS. Ann Putnam's Confession. THE PROSECUTORS. WITCHCRAFT'S AUTHOR. THE MOTIVE. LOCAL AND PERSONAL. METHODS OF PROVIDENCE.

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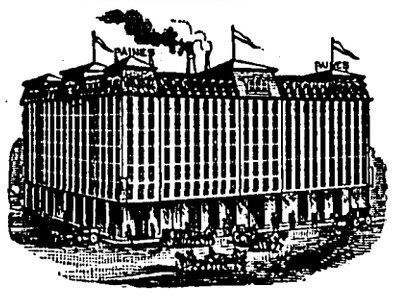

Camp and Grove-Meetings.

Cassadaga Lake, N. Y.

To the Editor of the Banner of Light:

Notwithstanding the cold and unpropitious weather of July, this Camp is aglow with warm-heartedness and the light of the spirit.

The 4th dawned cold and damp, but the birds sang just as cheerily, the flowers were as bright, and every one was in the best of spirits. Not unmindful of the fact that it was the anniversary of the Declaration of Independence, a large number of verandas and balconies were decorated with "star spangled banners."

Capt. Powell's beautiful steamers "*White Wing*" and "*R. S. Lillie*" were flitting up and down the lakes well laden with merry passengers from early morning until the close of the dance at midnight.

In the afternoon an impromptu boating party was gotten up by Mrs. Isabella Keeler (wife of P. L. O. A. Keeler, the slate-writer), her sister Miss Jennie Leslie, Miss Clara Clark (daughter of Mrs. Lillie) and her guest, Miss May Clapp. Through the kindness of Capt. Powell, the Stockton band was in attendance. The above-named ladies did the honors in a very happy manner, and treated the company to a bountiful supply of the most delicious ice cream and cake. Sociability and merriment were the order of the occasion, and everybody had a good time.

In the evening we had some fine fire works, and a dance in the auditorium, which was quite largely attended.

On Sunday morning a number of the campers went out to Cassadaga village to attend the funeral services of Mr. Enoch Pettit, who died suddenly of Bright's disease a few days ago. Mr. Pettit was a man of about fifty years of age, and was an estimable and exemplary character. He was born a Spiritualist, so to speak. His parents before him were pioneers and active workers in the Cause, and what was quite unusual, Mr. Pettit was born into physical life in the same house from whence he took his departure to the life beyond, and experienced the second birth.

Mrs. R. S. Lillie gave the funeral address, and it seemed that she was, if possible, more than ever, touched as with a "live coal from off the altar" of truth and inspiration.

Even a *verbatim* report of such a discourse would be but as empty husks, and we feel like dropping our pen in utter discouragement at the thought of attempting to give an idea of it by a few extracts. The glowing spirit which made the voice of the speaker tremulous, and her eyes tearful, and which vivified the words and breathed upon us *real* instead of *ideal* consolation and proof of continued existence, made it an occasion of exaltation and anticipation of a beautiful hereafter, instead of weighing us down with gloom, lamentation and doubt.

Prof. Richardson furnished the music and singing, which in point of melody and sweetness was in keeping with the occasion. The opening song, "Just as of Old," was beautifully rendered. Mrs. Lillie gave an invocation which was an embodiment of soulful aspiration and thanksgiving. She then read a poem entitled "Man Never Dies," and made it the subject of her discourse.

Death was represented as the second birth; a step on the highway of progress, bringing us face to face with all that is spirit; a veil which hides a world of manifold, beating, pulsating life. She said:

"The man whose body lies prone before us was in the prime of manhood—just ready to fulfill the promises of life when its thread was broken. He inherited a constitution which made it impossible for him to baffle the conditions of being, and we should question the wisdom and justice of the Author of Life did we not know beyond a doubt that the body is but the medium through which the spirit is manifested, that we are the children of God, that our inheritance is life, not death, and that what the soul has not completed here can be taken up and continued until perfection crowns the effort in the life beyond. That body so cold and silent is of itself a sermon; but it is not the *man*, it is only the chrysalis, the empty shell; he who occupied it and manifested through it has gone forth from this home on earth to be greeted—by whom? By the mother, who welcomes him just as tenderly and lovingly at the second birth as at the first."

As the speaker repeated the words: "He whom thou seekest is gone forth, not to some far-away place—perhaps here," her eyes were blessed with a vision of the departed, the clasping of hands and loving welcomings of the friends gone on before. And at the closing of the song, "We Shall Meet Again," by Mr. Richardson, she stepped forward, her face enraptured with what she saw, and with hands clasped said: "Yes, 'We shall meet again.' I see him leading two bright spirits, and saying: 'I wish I could tell you all! I have found two bright jewels. All is joy and gladness here. "*This is the resurrection and the life.*" Lift the veil and look through the shadows.'"

The floral decorations were choice and abundant, and were fashioned in many typical and beautiful designs.

As the casket was lowered into the grave, friends and a long procession of the members of the Grange to which Mr. Pettitt belonged dropped, one by one, a bouquet of flowers upon it. Mrs. Lillie, as she dropped the last one, a bunch of lovely white lilies, improvised a poem upon the same, which was the crowning inspiration of the hour.

She returned to the camp in time to deliver the morning's discourse, which was seemingly a continuation of the inspiration which was upon her at the funeral. She also gave a very instructive discourse in the afternoon upon the subject: "What is Christian Influence?"

She filled an engagement in Dunkirk in the evening. She does all this amount of work with little apparent fatigue, comes out bright and fresh every time, and never repeats herself in a discourse. She is indeed one of the marvels of the rostrum.

The interest in these meetings, prior to the camp, has exceeded our expectations. People have come earlier in the season, and there seems to be a decided tendency toward a more permanent and substantial population. There are already one hundred and fifty cottages occupied by campers, and every day there are new arrivals.

The Grand Hotel is under the management of Mr. M. R. Rouse of Titusville, Pa. Many additional conveniences and embellishments have been made for the season of 1891. It has been papered and painted throughout, and supplied with extensive modern improvements in the culinary and other departments. It will be open from July 20th to Sept. 1st. The prices for board with rooms are one dollar to one dollar and a half per day, according to location. Campers and regular occupants of tents and cottages can obtain board by the week at the rate of twenty-five cents per meal.

The dancing parties are, as usual, given on each Wednesday and Saturday evening. The best of order prevails, and they are closed promptly at twelve o'clock. This—together with the opportunity for boating (there being three steamers that make regular trips, and a large number of sail and row-boats that can be hired for a few cents)—is a great source of enjoyment.

Spiritual papers and periodicals, also daily papers, are for sale on the ground; and an extensive library furnished with progressive, scientific and fictitious literature, also affords mental food or recreation for every class of minds.

A post-office, a telegraph and a telephone office are also located here. Drays are at hand for carrying baggage, and hack lines run to and from the trains.

The Children's Lyceum will be made an attractive and beneficial adjunct. It will be under the direction of our former and efficient leader, Mrs. E. W. Tillinghast, assisted by Miss Rittenhouse and Mrs. H. D. Barrett of Spartansburg, Pa. There will also be a first-class teacher in elocution and physical culture, who will give instruction to the children free of charge, and will afford an opportunity for adults as well.

The Northwestern Orchestra, which is one of the best on the Continent, is engaged for the season, and will enliven the camp by giving daily concerts and furnishing music for the dancing and other parties.

W. J. Colville, who is a favorite author and teacher of Spiritual Science, will conduct a class in Practical Metaphysics, or the Theory and Practice of Spiritual Healing, and every effort will be made to render the instruction useful to those who are seeking for knowledge and health. Terms $2 for full course of ten lessons.

P. L. O. A. Keeler of Brooklyn, N. Y., and family are already at their cottage. The wonderful manifestations given through Mr. Keeler, as a slate-writer, have never, to our knowledge, been excelled. This is his fourth year at this camp.

Mr. W. A. Mansfield, slate-writing medium of Boston, who has been not only favorably known to the Cassadaga campers for many years, but also throughout the country, for his wonderful powers as a medium, is here for the season. Mr. Mansfield has been a close student, and has sought the highest personal culture. He graduated two years ago at the Emerson (formerly Monroe) College of Oratory, Boston, Mass., and since the close of the last camp has taken the Post-Graduate Course at the School of Oratory above mentioned. He was an invalid when he began the course of study and training; though an ordinarily large-framed man, he was so reduced in flesh that he weighed but one hundred and thirty-five pounds; but is now in perfect health, and weighs one hundred and seventy pounds—which improvement in his bodily conditions has been accomplished by a course of physical training such as he is now prepared to give to others who desire to avail themselves of the opportunity of receiving it. He is a capable and attractive teacher of elocution, voice and physical culture.

Dr. W. B. Mills of Saratoga, N. Y., and Miss Maggie Gaule of Baltimore, Md., will give tests from the platform.

A large number of mediums for different phases of a test, business and phenomenal character will be present during the season, and our programme of lecturers comprises some of the best talent in the land.

Much attention is being given to the subject of Political Equality. We have a large club, and Saturday, Aug. 15th, is to be set apart as Woman's Suffrage day. Rev. Annie Shaw of Washington, D. C., Susan B. Anthony of Rochester, N. Y., and Miss Hattie O. Peate of Jamestown, N. Y., are to be the speakers.

Miss Jennie B. Hagan was to address the friends at Cassadaga on Sunday, July 12th.

ORPHA E. TOUSEY.

Onset Bay, Mass.

To the Editor of the Banner of Light:

Since the 4th of July week Lindall's Band of Boston has been holding daily concerts at the auditorium, pleasing the people, who gave them a fine attendance at their Benefit Concert at the Temple on Wednesday evening.

The dance at the Temple on the evening of the 4th *was the largest ever held there. Saturday evening* last called out another large assembly. There are a great number of young people at Onset, and dancing is always popular. These assemblies are to be held every Saturday evening through the season.

Sunday morning, July 12th, was clouded, and threatened rain. Notwithstanding this the "*Island Home*" steamboat brought a large company from New Bedford, and the cars still larger numbers from Boston, Brockton, Middleboro, and way stations; so that more people were present than usual upon the opening Sunday.

Lindall's Band gave a morning concert, and at 10:30 A. M. the President announced the order of exercises for the day. A change had been made, and deferring his own lecture until later in the season, he had invited Prof. J. W. Kenyon to deliver the morning discourse. Mrs. E. C. Kimball had been compelled by the sickness of her husband to give up her engagement, and Mrs. C. Fannie Allyn would therefore occupy the platform in the afternoon.

The Onset Quartette, comprising Mrs. J. H. Bowker, soprano, Mr. W. D. Packard, tenor, Mrs. A. L. Adams, contralto, and Mr. G. E. Russell, bass, under direction of Mr. Frank E. Crane, organist, then sang with excellent effect an opening selection, which was greeted by hearty applause, the audience fully appreciating the efforts of the directors to supply first class music at these meetings.

Prof. Kenyon's lecture was admirably adapted as an opening address, defining the scope and genius of Spiritualism as a revelation of Nature's methods in the evolution of physical and mental forms of expression—life and spirit being synonymous; progressive evolution of personal consciousness being the result of individual experience—all the activities of life in lower forms of being culminating in conscious man. He traced the inevitable result of the great spiritual revealments of the present age in revolutionizing theological theories—in changing the attitude of the human mind toward Infinite Being—in the unfoldment of new faculties of spiritual perception—in effecting a radical change in man's conceptions of the basis of morality, and his ideas of duty—and generally in restoring him to conscious harmony with Nature, the continent of his being, his only law-giver, by voluntary obedience to her laws. The lecture was fertile of thought, varied in illustration, educational, and altogether satisfactory to the audience.

In the afternoon Mrs. C. Fannie Allyn addressed the people upon subjects received from them. Her vigorous, wise and witty lecture may be summed up as a definition of "The Life That Now Is," and practical suggestions as to how life here may be as productive of happiness and benefit to the race as the *life* which we speculate about "over there." Her telling points and illustrations were heartily applauded.

She supplemented her lecture by experiments in sensing the character and peculiarities of individuals from their emanations left upon gloves or handkerchiefs, which, wrapped in paper, were laid upon the desk before her coming on the platform. She was very successful, her statements being verified by the owners of the various articles. She claimed that all persons are in some degree receptive of this subtle influence, which, emanating from the thoughts and feelings of others, determines our likes and dislikes, and is often the force that directs our conduct for good or ill. The quartette sang several selections during the services, all of which were received with marked favor.

An open-air concert by Lindall's Boston Band closed the exercises of the day.

Materializing mediums on the grounds are Mrs. Bliss, Mrs. Fay, Mrs. Beste and Mrs. Stafford, whose séances thus far are well attended.

The Berry sisters are recuperating at their beautiful cottage, but giving no public séances.

Dr. A. W. S. Rothermel has arrived and will give séances at his cottage.

Dr. Stansbury is greatly improved in health, and has resumed his independent slate writing séances.

Mrs. Mott Knight from St. Louis, whose fame has preceded her as a slate-writer and medium for physical manifestations, similar to those of Mrs. Maud Lord-Drake, is at her cottage near the Temple on Park street.

Mrs. Maud Jones-Gillett, slate-writer, is on Onset Avenue, and well reported.

Dr. Frost, physical medium, has arrived, and will soon commence his circles.

Gen. F. J. Lippitt of Washington is enjoying his ninth year at Onset.

A larger number of visitors from distant States than usual at the first of the season are at the various hotels.

All mediums and visitors should register at the Headquarters Building, where the President and Treasurer may be found. REPORTER.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

The eighteenth annual gathering will open here on the 25th of the present month. In addition to the following speakers, extra talent is being secured. As arranged the following is the list:

Sunday, July 26th, Mrs. S. A. Byrnes, Boston; Tuesday, 28th, Mrs. S. A. Byrnes, Boston; Friday, 31st, Mrs. R. S. Lillie, Boston; Sunday, Aug. 2d, Hon. A. B. Richmond, Meadville, Pa., and Mrs. R. S. Lillie, Boston; Tuesday, 4th, Mrs. R. S. Lillie, Boston; Wednesday, 5th, Hon. A. B. Richmond, Meadville, Pa.; Friday, 7th, Hon. Sidney Dean, Warren, R. I.; Sunday, 9th, Rev. Robert Collyer, New York, and Hon. Sidney Dean, Warren, R. I.; Tuesday, 11th, Mrs. Carrie E. S. Twing, Westfield, N. Y.; Friday, 14th, Mrs. Carrie E. S. Twing, Westfield, N. Y.; Saturday, 15th, F. A. Wiggin, Salem; Sunday, 16th, Rev. John W. Chadwick, Brooklyn, and Hon. A. H. Dailey, Brooklyn; Tuesday, 18th, F. A. Wiggin, Salem; Friday, 21st, Dr. Fred. L. H. Willis, Glenora, N. Y.; Sunday, 23d, Dr. Fred. L. H. Willis, Glenora, N. Y., and A. E. Tisdale, Springfield; Tuesday, 25th, A. E. Tisdale, Springfield; Thursday, 27th, J. Frank Baxter, Chelsea; Sunday, 30th, A. M., Miss Jennie Leys, Boston; P. M., J. Frank Baxter, Chelsea.

The list of platform test mediums includes the best, and every phase of mediumship will be represented. The Worcester Cadet Band has been reëngaged. The indications are favorable for a larger attendance than ever before. This is not only possible but highly probable. The grounds are in the best condition, and all is in readiness for the event of 1891.

Since the meeting of last year several prominent citizens of our summer city have changed the mortal for the immortal. Among the number are Mr. Rynus of Brooklyn, Mr. Comstock of Niantic, Ct., and W. R. Tice of Brooklyn. Others will take their places, but the old familiar faces will be sadly missed.

NOTES.

All are cordially invited to our convocation.

Eight new cottages have been built.

The Hayes family will sing at the auditorium. This announcement is of importance and interest.

People are already here from all parts of the States.

Excursion tickets from Boston and return are only three dollars.

The speakers' stand has been rebuilt.

The bookstore is open, and subscriptions will be received for the BANNER OF LIGHT. All publications of Colby & Rich on sale.

There has been a large amount of painting.

Aunty Cushman is here, also Mrs. Wentworth, Mrs. Conant, Mrs. Steers, and other mediums.

Mrs. Buddington's new cottage is completed; also that of Mr. James.

Mrs. Thompson and family of Boston are at Mr. Henry's new cottage.

We have several new row boats.

Mr. Kennedy, at the Lake Shore dining-rooms, is feeding the multitudes.

The next number of the *Wildwood Messenger* will soon be out.

Mrs. Mayo-Steers is here for the summer.

The stores are open.

Several residents on Massasoit street, at the Highlands, are hourly expected.

Mrs. Shirley of Worcester is located near the bridge.

The Trojans have arrived.

Write to the Secretary of the Association for rooms.

The glass-blowers are on Lyman street.

Hon. A. B. French is expected to be here Aug. 12th.

THE BANNER scribe cordially invites everybody to call at his headquarters. Bouquets are not objectionable. J. M. Y.

Lake Pleasant, Mass., July 11th, 1891.

Niantic, Conn.

To the Editor of the Banner of Light:

In looking over our Camp Register I find many names to add to our last week's list:

From Bristol, Ct.: F. A. Gates, Josie A. Gates, Charles W. Gates, Austen D. Tompson, Eva M. Tompson, Austen C. Tompson, Augusta Churchill, E. A. Churchill, Mr. and Mrs. Henry Heath, Mr. and Mrs. O. G. I. Webb.

From New Britain, Ct.: Mrs. D. T. Holmes, Mr. and Mrs. E. U. Tompson, Mr. L. H. Burnham, John N. Allen, Hattie E. Allen, Jessie F. Allen, Emma Allen, Willie Allen, John W. Allen and family.

From New London, Ct.: Julia Caswell, Mrs. E. Smith, Edward L. Smith, Fred. Rodgers, Mrs. Sturdy, Mrs. H. Schwner, Mamie Schwner, Mrs. J. S. Williams, Carrie S. Williams, Lottie Havens, Linda Latham, Mrs. David Wight, C. E. Chappell and wife, Mrs. G. A. Sheppard, Walter Sheppard, Carrie Sheppard, Marie Mortensen, L. A. Mead, A. W. Denison, Harry Burdick.

From Hartford, Ct.: Rosia Runberton and child, Lizzie Runberton, Mr. and Mrs. L. E. Pike and child, Mrs. Hinne, F. A. Luhs and family, Mr. and Mrs. Stephen Maslen and family, S. A. Porter, E. M. Kemmerer.

From Meriden, Ct.: M. E. Williams, Elizabeth Williams, Minnie Williams, Nellie Williams, Ellen Quirt, G. T. Griswold, Sarah Griswold, J. K. Ramsdell, Mr. Lucas and family.

From Waterbury, Ct.: Mrs. F. A. Callendar, F. E. Hitchcock, G. W. Bird, J. D. Bird.

From Norwich, Ct.: W. J. Haselden and family, Eunice Douglas.

From Willimantic, Ct.: James E. Hayden, Mrs. Betsey Loomis, M. Grace Bill, L. Olivet Bill, Mr. A. W. Bill, Mrs. Maxon Clarke, Otto G. Robinson.

From Andover, Ct.: Wm. Loomis.

From Springfield, Mass.: E. M. Lyman, G. W. Patterson, A. W. Bruce.

From New Haven Ct.: G. Stickney, Mr. and Mrs. E. R. Whiting, H. E. Gulliver.

From Winsted, Ct.: A. W. Healy and daughter.

From Providence, R. I.: W. L. Croston and family.

From Middletown, Ct.: Cora A. Holmes, Lena A. Guild.

From Westville, Ct.: Mrs. A. W. Chapman and family; C. A. Andrews.

From Bridgeport, Ct.: Mr. and Mrs. Joseph Dellbridge; Grace Wright Leesville.

From Utica, N. Y.: Mrs. E. A. Tompson, Mrs. L. J. Charmer.

From Portland, Me.: Mrs. L. H. Woodman.

From Stonington, Ct.: Melvina James.

From Woodbridge, Ct.: C. B. Whiting.

Sunday, July 12th.—Warm and cloudy, and though not large yet an appreciative audience gathered at the auditorium to hear Mrs. S. A. Byrnes, who spoke on "The Adaptability of Thought as Expressed by Early Writers with the Present." She opened by reading passages from the writings of Seneca, Socrates, Plato, Franklin, Paine, Lincoln, Emerson and others, showing how they all had a kinship with us in thought and in their beliefs respecting the continuity of *life*. We were taken in thought into the mechanism, arts and sciences of the day, touching lightly of politics and creeds. It was an able discourse. We were pleased to greet an old time worker, Prof. A. E. Carpenter, who came up from Crescent Beach, where he has a brother; also in the afternoon, Mr. and Mrs. Collins of Hartford, who have a cottage at Black Point. They were all interested in Mrs. Byrnes's remarks.

Mrs. Byrnes read a poem by Barlow, entitled "Rated at their Best," which was the text of her remarks. The control said they had come to talk of the world we live in, showing the need of living right here physically and mentally. Nature, it was said, is unselfish in its unfoldments. Man is not naturally selfish. Men speak of Spiritualism as being the best; it is not the best, but the better, and we must ever seek for still better. Death changes not the man; a mean man makes a mean spirit. It is necessary that children should be trained aright; we should study their aptitudes; and if we would study the animal man as he studies the animal life below himself, we would have a better thought to-day. We should not ask, Will it pay? but should work and trust if we do not wish to be found in spirit-life mere beggars. Our creed should be "Peace, be still." We should be peace-makers, and not filled with malice, envy and jealousy; not wait until the mortal is laid to rest ere we say, He was an honest man, or a good neighbor. Many a spirit stands by our side amazed at our just or unjust remarks.

A social dance was held last Saturday evening in the Pavilion, and a séance at R. R. Callender's.

MRS. N. H. FOGG.

Knox Centre, Me.

To the Editor of the Banner of Light:

The heavy rain of June 26th-27th prevented the Spiritualists of Searsport from holding the two days' meeting as advertised, but services were held in Whitcomb's Hall for those who gathered. Mrs. A. Morse gave the address. Dr. Colson, Mr. and Mrs. Wentworth were absent on account of the storm.

July 6th, the Spiritualists of Morrill and adjoining towns had a reunion and picnic at the home of Mrs. Neal (the medium), which was in part also a reception to Mrs. Pulsifer, who with her son and daughter is spending the summer with her at the old homestead, from which the mother within a year has departed, to be with those whose loving presence she so fully realized for many years. The forenoon was passed in social chat and in listening to excellent singing by the choir. Then followed a sumptuous down-east dinner, in which baked beans, strawberries and *cream were an attractive feature.*

In the afternoon short addresses were given by Mrs. Abbie Morse of Searsmont and Mrs. F. Wentworth of Knox. After these Miss Edna Pulsifer and Mr. Charlie Pulsifer sang and played very finely. Mr. Pulsifer is a promising young artist of Brooklyn, N. Y., whose work has already received attention from the press. He received quite a convincing assurance of the interest of spirit-friends. While we were conversing of his pictures, the spirit of one whose photograph he had copied in crayon came and told him of the difficulty he had in giving a particular expression to the mouth; he also gave Mr. Pulsifer the assurance that spirit friends were interested in whatever effort individuals made for attainment, and that they aided all they could; that crayon and portrait painting were not all he would be engaged in, but that he would paint original pictures. I described a thought picture given me, Hope and Despair: The radiant, upturned face, the symmetrical form that expressed the expansive, uplifting power kindled within; despair stooping as if beneath an unbearable burden with an abandonment of grief and fear that seemed to distort the form and face, and speak its mute language of unutterable woe, and said, I think you will yet paint this picture. Mr. P. said: "That impression came to me this afternoon, even the picture, and sometime I hope to do work that will have a meaning. The spirit whose portrait was referred to was a distinguished artist, the description was perfect, and the statement correct with regard to difficulty in reproducing expression."

I do not record these as tests, but as intimations given by spirit-friends of the close relationship and sympathy between them and us of earth, and of their power to aid and inspire us in all good work, and to show that poets and artists, as well as others in spirit-life, are still co-workers with humanity for humanity. Even the thought is inspiring, and we question where the dividing line between the unseen and seen whose works of genius are revealments to us of earth. Is there not a key in this combination to unlock some of the mysteries of Evolution?

Another incident of our reunion I trust may be interesting. I obtained subscribers for our BANNER OF LIGHT; and when we think how much the reading of it may do toward educating, spiritualizing and helping those who read it, and the extension of its influence as it moves upon others, no one can question what the harvest will be, nor fail to realize more fully the influence that literature exerts, or our duty to do all we can to support and circulate spiritual literature, since it is so much needed and so essential for spiritual growth and consolation.

Channing has wisely said: "Truly good books are more than mines to those who understand them. Genius is not embalmed in them; it *lives* in them perpetually."

In response to an appeal for help for J. S. Parsons of Fort Fairfield, Me., that you published in THE BANNER of Feb. 27th: Mr. Grant, $3.00; Augustus Parsons, $10.00; Dr. Field of Dexter, $9.00; lady in Hamburgh, O., $10.00; Mrs. E. J. Bowers, Port Chester, sent money, amount not stated; Miss Hicks of Belfast, $2.00; for which an invalid's gratitude shall be a benediction; Colby & Rich, $2.00. ***

Lookout Mountain, Tenn.

To the Editor of the Banner of Light:

The Annual Camp-Meeting held on Lookout Mountain commenced Sunday, July 5th. The President, Mr. Jerry Robinson, called the meeting to order at 10:30 A. M., and introduced Dr. Geo. A. Fuller of Worcester, Mass., Secretary of the Association.

Dr. Fuller spoke for over an hour upon "The Principles of Spiritualism," and was frequently applauded—the audience seeming in most perfect sympathy with his remarks.

At 3 P. M. the address was given by Mrs. Helen Stuart-Richings of Boston. For upward of one hour this gifted speaker held the audience spellbound with her matchless eloquence. At the close she gave several psychometric readings, all of which were pronounced very satisfactory by those who received them.

At 7:30 P. M. the address was pronounced by Mr. George P. Colby of Lake Helen, Fla. "Materialism *versus* Spiritualism" was the subject selected by the audience, and the speaker handled it in a masterly manner, winning the hearty approbation of all who heard it. He was followed by Dr. W. S. Eldridge, recently returned from his trip to California, who gave some very correct readings.

The musical portion of the exercises was under the charge of Miss Broyles of East Chattanooga, Tenn., assisted by Dr. Geo. P. Colby, and Miss Longshore of St. Elmo. They rendered very satisfactory service.

The voice of Mr. A. C. Ladd, vice-president of the Association, was heard at the morning session in a most fervent invocation.

The following mediums are present, and most of them spoke briefly during the morning session of the meeting:

Mrs. Judge Ivey (Independent Slate writer), of Dahlonega, Ga.; Mrs. Nellie Ulrich (Business, Test and Medical Medium), of Nashville, Tenn.; Mrs. R. T. Clanney (Business, Test, Medical and Physical Medium), of St. Elmo, Tenn.; Mrs. Jennie Ryan (Test Medium and Inspirational Speaker), of Atlanta, Ga.; Miss Wheeler (Magnetic Physician), of Nashville, Tenn.; Dr. W. S. Eldridge and Mrs. Eldridge, M. D. (Magnetic, Clairvoyant and Eclectic Physicians).

The day was a glorious one, and large crowds of people were continually coming from the trains over the Incline and Narrow Gauge R. R.

The hotel is under the management of Mr. Wm. H. Russell, and is all that can be desired.

Monday, July 6th.—At 7:30 P. M. a conference meeting was held, President Robinson in the chair. Mrs. Richings began the exercises with appropriate music most beautifully rendered; the invocation was delivered by Dr. Fuller; a short and eloquent address was made by Mr. A. C. Ladd; he was followed by Miss Jennie Ryan, who spoke at some length in a most instructive and pleasing manner upon Mediumship. Then Mrs. Richings spoke in a sympathetic strain upon the influence of love; and Geo. P. Colby, under the influence of "Seneca," spoke for some time in a most unique and happy manner, to the great delight of all. Dr. Fuller closed the meeting with a benediction.

Tuesday, July 7th.—In the morning we had another most enjoyable conference meeting, and in the evening "Seneca," through his medium, George P. Colby, interested a large circle of inquirers.

Wednesday, July 8th.—The morning session was occupied by Dr. W. S. Eldridge, who gave some of his experiences while in California, and also several psychometric readings, all of which were pronounced correct.

The meeting in the evening was called to order by the President at 7:30; a poem was read by Dr. Fuller. The invocation was pronounced by Mr. Colby, and the lecture was given by Mr. A. C. Ladd, of Atlanta, Ga. He chose for his subject "Truth," and discoursed to the satisfaction of all in a most forcible manner.

We are having delightfully cool weather here at present writing. It seems like that we so much enjoy at our Eastern summer resorts.

Among recent arrivals may be mentioned: Dr. George P. Benson, magnetic physician of New Orleans, La.; Mr. William Brodie, New Orleans; Mrs. H. A. Haddox and Mrs. Heming, of Louisville, Ky.; Mrs. Dr. McInnes, of Augusta, Ga.; Mr. J. P. Haley, of Somerset, Ky.; Mrs. May C. Marston, M. D., Chattanooga, Tenn., and Rev. Samuel Watson, D. D., of Memphis, Tenn.

We expect a large attendance, and a grand spiritual feast. GEO. A. FULLER, M. D., *Sec'y.*

Lookout Mountain, Tenn., July 9th, 1891.

Lake Minnetonka, Minn.

The Camp-Meeting at Lake Minnetonka commenced its sessions Sunday, July 5th, at 11 A. M. Dr. S. N. Aspinwall, President of the Northwestern Association of Spiritualists, presided and made remarks introductory to the general services. He was followed by Dr. J. C. Street in an address, after which Mrs. Mattie E. Hull delivered a lecture upon "The Basis of Modern Spiritualism," that commanded the closest attention of the deeply interested audience. In the afternoon Moses Hull compared Modern Spiritualism in its phenomena and teachings with those upon which Christianity rests its claims, and clearly showed them to be identical. Monday, July 6th, a conference was held in the morning, and in the afternoon Dr. Street gave a lecture. The indications are that the meeting will prove a great success. The Minneapolis *Tribune* gave very fair mention of the opening day's services, and announced as among those present: A. M. Briggs, Boston; J. H. Miller and wife, Huron, S. D.; Mrs. H. M. Wood, Mrs. Bond, Nashville; Mr. Willis, Cincinnati; Mrs. Kate Hoskins, Miss Hoskins, A. Ryder, Miss Abby A. Judson, Col. Strait, Mrs. Holmes, Mrs. Slocum, James McIntosh and wife, George McIntosh and E. J. Bartlett. Among the mediums and other leading Spiritualists expected to be on hand during the month are Mrs. Anna Orvis and daughter, Mrs. H. M. Slosson, Mrs. DeWolf, Miss Lizzie Bangs, Chicago; Charles Barnes, Grand Rapids, Mich.; Mrs. Adah Sheehan, Frank N. Foster and wife, Cincinnati; Hugh R. Moore, Dayton, O.; Mrs. Lizzie Fulton, San Francisco; Ex-Mayor Joseph Brown, St. Louis.

Moses Hull writes from Lake Minnetonka:

"All things considered, the camp meeting here may be put down as a success. There are about three hundred guests at the Lake Park Hotel, conducted by S. N. Aspinwall and his good wife; many of them are Spiritualists. Among the speakers present are Dr. Street of Boston, Mr. Arnoup, Mr. Bach of St. Paul, Mattie and Moses Hull. Mrs. Orvis of Chicago, and Mrs. Sheehan and others, are expected soon. There are several mediums on the ground, prominent among whom are Mrs. Aspinwall, Mrs. DeWolf, Mrs. Barton, Mr. Briggs, Prof. Anson Severance and others.

Dr. Street is an excellent presiding officer; he looks out after everything to see that nothing is left undone that should be done. He presides with impartiality, and greets every one with a smile.

The grounds are perhaps the most romantic and beautiful camp-grounds in America. Ten or twelve steamers leave passengers at the wharf a dozen times a day. The hotel is 'first-class.' Cottages are filled, divers tents are pitched and occupied, and more are 'going up.'"

Wachusett Park "Annual."

To the Editor of the Banner of Light:

The largest gathering ever convened at a spiritual meeting in Wachusett Park, Westminster, Mass., was that of last Sunday, July 12th, large delegations coming from every city, town or hamlet within a radius of thirty or more miles. The occasion was the annual picnic and grove-meetings of the Spiritualists of the vicinity. Mr. J. Frank Baxter, who for the last successive seven years has exerted powerful influence in the interest of Spiritualism and free thought throughout this section by his ministrations, was the speaker and medium. While hundreds came to picnic in the grove and on the lake, yet more came to listen to Mr. Baxter and witness his mediumship.

He gave in the forenoon a masterly discourse on "The Silent yet Potent Forces of Spiritualism in Great Issues." It was in the line of fresh thought, was interesting, and unavoidably decisive.

In the afternoon the concourse of people was dense about the grand stand, and Mr. Baxter gave a half hour's impressive talk, in an amusing yet instructive way, and then spent the rest of the afternoon with spirit descriptions. Every delineation—and there were many—was astonishingly accurate in detail, and when names would be plainly spoken, immediate response would come in recognition of the significance of the description, etc. Scarcely one of the numerous word-portraitures but that embodied some emphatic test or tests of spirit presence and manifestation.

At four o'clock the great meeting ended, and of the vast number on the grounds, a perambulating reporter on rounds of inquiry declared his surprise that those who had not been edified or particularly moved to favor by Mr. Baxter's work were exceptions. It was a glorious day, a glorious place, a glorious occasion, and attended with glorious results.

Toward night an accident occurred on the lake, which saddened those who still lingered in the grove. A boat in which were three young men was by their carelessness upset. Two, after struggles, succeeded in reaching shore, but the third was drowned.

WACHUSETT.

Vicksburg, Mich.

To the Editor of the Banner of Light:

The Eighth Annual Camp-Meeting of Vicksburg will be held in Fraser's Grove, commencing Aug. 6th, ending Aug. 23d, 1891.

This camp-ground is a beautiful oak grove situated one-half mile from Vicksburg on the G. R. & I. R. R., carriages running to the grounds day and evening. A plenty of good pure well water is to be found there—also fine camping locations, commodious buildings for entertainments, séances, etc. Ample hotel accommodations at very reasonable rates at grove and town. Fine boating and fishing on Sunset Lake.

The Grand Trunk crosses the G. R. & I. at this place. Reduced rates will be secured if possible.

Parties desiring to rent tents and bedding should apply early in the season.

The programme of speakers includes the names of Dr. U. D. Thomas, Mrs. O. E. Daniels, Hon. L. V. Moulton, Mrs. Anna Orvis, Mrs. D. F. Smith, Mrs. C. E. Woodruff and Mrs. Russell. Conferences will be held, also a "Soldiers' Day" and a "Woman's Day" are in the order of exercises.

Mr. Alfred Keyser of Kalamazoo has been secured as chairman of the meeting. He will have general supervision of arrangements and control of the platform.

Among the mediums to be present are Mrs. E. F. Winch, Dr. U. D. Thomas, C. J. Barnes, Grand Rapids; Mrs. O. E. Daniels, Mrs. Anna Orvis, Chicago; Mrs. E. L. Hanson; Mrs. D. F. Smith, Vicksburg; Mrs. Russell, California; Dr. Caird, Chicago; Allen McKain; Prof. Olney H. Richmond and wife, Chicago, and others.

Good music, under the direction of Mr. A. Warner, Bronson, Mich. Charles Johnson will conduct a news-stand for the sale of spiritual literature, etc. Test meetings, circles, entertainments, socials and campers' dances evenings. Volunteer speakers and mediums to be given time by special appointment. For information write to

JEANNETTE FRASER, *Manager.*

Vicksburg, Kalamazoo Co., Mich.

The Indiana Camp-Meeting.

To the Editor of the Banner of Light:

This camp will open July 10th and continue until Aug. 10th at Chesterfield, Ind. The only railroad rates obtained are upon the certificate plan for tickets purchased July 13th to 10th. Interesting daily programmes will be given, and all may expect a good time. *The camp starts with bright prospects.* For accommodations or particulars address Dr. J. W. Westerfield, Anderson, Ind.

CALIFORNIA.

San Francisco.—Meetings of the Progressive Spiritualists, suspended during June, were resumed July 5th, under the ministration of Rev. N. F. Ravlin, who has now been with the society over a year, giving great satisfaction.

Mrs. Frances A. Logan having returned from Los Angeles, has revived her Circle of Harmony in St. George's Hall, and is meeting with success.

A new society, modeled after the First Spiritual Society of New York, was organized Sunday, June 15th, and will hold meetings at Washington Hall every Sunday afternoon. After a brief opening address two hours are devoted to a Free Conference, including tests, psychometric readings, physiognomical and phrenological examinations, experiments in hypnotism, mind reading, clairvoyance, etc. The first meeting was interesting, though the attendance was small.

A half dozen meetings for tests are held in various parts of the city every Sunday afternoon and evening, each under the direction of one or more mediums.

Meetings are held at various halls during the week; that at St. Andrew's Hall, 111 Larkin street, is under the direction of Mrs. Scott Briggs. The "Union Spiritualists" have been holding meetings in this hall five or six years. Two years ago the Society elected Mrs. Briggs President, and as there has been no reëlection since, she still remains in charge. The exercises consist of brief addresses on spiritual subjects, platform tests, music, recitations, etc., closing with a séance, those who desire to do so forming circles, with one or more mediums in the center. W. N. SLOCUM.

CONNECTICUT.

Hartford.—W. J. Colville's lectures in Hartford last week attracted large audiences, and very favorable notices from the leading newspapers of the city. The *Times* and *Post* gave several lengthy reports. A great variety of topics were handled, as the speaker answered all the questions placed upon the table by the audience. The City Mission Building is a very pleasant place for a gathering even in the hottest weather, as it is perfectly ventilated; and the lecture-rooms are shaded from all glare. Mrs. E. N. Sill of 89 Trumbull street, who keeps THE BANNER and all spiritual publications for sale, acted as business manager, and under her able superintendence perfect harmony and success prevailed.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street. Meetings Sunday evening at 7½ o'clock. Good speakers and mediums always present. Services held under the auspices of the Ladies' Aid. Mrs. M. Evans, President.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 10½ A. M. and 7½ P. M. W. J. Rand, Secretary.

The People's Spiritual Conference held every Monday evening at 8 o'clock in the Parlors 161 Lexington Avenue, three doors above Franklin Avenue L Station. Interesting speakers, good music, questions answered, tests given. Admission free; all are cordially invited. Also meeting every Friday at 3 P. M. Mrs. Mary C. Morrell, Conductor.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 284 Franklin Avenue, near Lafayette Avenue, every Sunday evening at 8 o'clock. Samuel Bogert, Conductor.

Eureka Hall, 378 Bedford Avenue, between So. 4th and So. 5th streets, Brooklyn, E. D. Mrs. Dr. L. Knowles Douglas will lecture on Sundays at 11 A. M. and 7½ P. M.

The Woman's Spiritual Conference meets at parlors No. 231 St. James Place, corner Fulton street, every Wednesday evening at 8 o'clock. Seats free; all invited. S. A. McCutcheon, President.

MEETINGS IN NEW YORK.

Knickerbocker Conservatory, 44 West 14th Street.—The new Society of Ethical Spiritualists holds meetings every Sunday at 11 A. M. and 8 P. M. Speaker until further notice, Mrs. Helen T. Brigham.

Arcanum Hall, 57 West 25th Street, N. E. corner 6th Avenue.—The Progressive Spiritualists hold services every Sunday at 3 and 8 P. M. Mediums, Spiritualists and investigators made welcome. G. G. W. Van Horn, Conductor.

MEETINGS IN PHILADELPHIA.

The Second Association meets every Sunday afternoon at 2½ in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street.

Keystone Spiritual Conference every Sunday at 2½ P. M., southeast corner 10th and Spring Garden streets. William Rowbottom Chairman.