

appears not." [Cicero De Divinatione, Lib. I., xviii.]



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

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SPIRITUALISM, like an enduring rock, rises amid the conflicting elements of ignorance and passion—a rock which the surges of Time and Change can never shake—on whose Heaven-blessed pinnacle the Angels build their altars, and kindle beacon-lights to illuminate the world.—Prof. S. B. Britton.

## Mr. Howells's "Undiscovered Country."

Looked at simply as a work of art in the way of a romance, this book by Mr. Howells is of a fine quality, and there is no character-sketching that can be called either novel or striking. He is very fond of using one of Dickens's pet expressions. Dr. Eccles "beams on" Mr. Ford. These reminiscences of Dickens do not add to the force of the author's descriptive touches.

But how is it with the work considered as a philosophical treatment of the great transcendental subject of Modern Spiritualism? In this respect it is even more deficient than in its interest as a novel. The reader, who buys it expecting to get some clear, rational views on the subject, will be grossly disappointed. The typical Spiritualist of the book, on whom rests the burden of representation, is a silly, crotchety old imbecile, known as Dr. Boynton. Some queer phenomena occur in the presence of his daughter Egeria. The raps are heard, and certain unintelligent movements of objects take place. On these initiatory and inconclusive manifestations, accompanied with his own supposed mesmeric power over the young lady, the Doctor's Spiritualism seems to be founded; and from these deductions are those of a light-headed, credulous, simple-minded enthusiast, who jumps to conclusions as irrationally as he abandons them on the slightest show of opposition. He comes to Boston with his daughter, undertakes to give séances, and is fooled by the easy impostures of those who pretend to come as sitters, or of the landlady at whose house he is boarding.

The first chapter is a description of a so-called spiritual séance. It does not rise in interest or literary execution above the ordinary work of dozens of reporters attached to the daily press in Boston and New York. It is tame, unattractive, and unenlivened by one flash of genuine humor, one vivacious hit, one sincere touch of nature. It is evidently the work of a writer who has a very superficial acquaintance with the subject which he affects to treat. The phenomena he adduces are all of a kind that can be readily explained under the hypothesis of trick. We have none of those inexplicable occurrences in broad daylight, in which intelligence is united to the independent movement of matter, such as direct writing under conditions excluding the theory of trick or hallucination, now so common and so easily verified. The manifestations, which the author seems to admit as indisputable, are simply such as Arago testified to some twenty-five years ago in Paris in the case of the electrical girl—raps and blind movements of objects. Even Arago was obliged to admit that they indicated the existence of a physical force unknown to science. Mr. Howells, in order to create a dramatic surprise, we suppose, reserves his *coup de grace* for Spiritualism until he nears the close of the book, and then it forms a most lame and impotent conclusion to his rash attempt to handle this subject. The talking-horse for his Spiritualistic speculations, Dr. Boynton, shows himself quite as much of a fool in getting out of Spiritualism as he was in getting into it. Here is his account of the manner in which, after an enthusiastic advocacy of some of the minor facts, he surrenders them all as being in any way indicative of powers justifying the spiritual theory:

"What facts or reasons have brought you to your conclusions?" he asked. Boynton pushed his hand up under his pillow, and drew out an old copy of a magazine. "Here is what might have saved me years of research and of hopes as futile as those of the seekers for the philosopher's stone, if I had seen it in time." Though he laid the book on the coverlet, he kept his hand on it, and had evidently no intention that Ford should look at it for himself. "There is a paper in this magazine giving an account of a girl, in this very region, possessing powers so identical in all essentials with those of my daughter that there can be no doubt of their common origin. Wherever this unhappy creature appeared the most extraordinary phenomena attended her; raps were evoked, tables were moved; bells were rung; flashes of light were seen; and violent explosions were heard. The writer was not blinded by the fool's faith that lured me on. He sought a natural cause for these unnatural effects, and he found that by insulting the hosts of the girl's best friend—these things mostly occurred during her sleep—he controlled them perfectly. She was simply surcharged with electricity." After a while

she fell into a long sickness, from which she imperfectly recovered, and she died in a madhouse.

"She was simply surcharged with electricity." That is your solution, is it, of the multifarious phenomena of Spiritualism? The electrical hypothesis, one of the earliest in the history of the subject, was wholly exploded years ago by the experiments of Robert Hare, Cromwell Varley, electrician of the Atlantic Cable, and other eminent men of science.

Electricity has been employed by Crookes and Varley to prove the genuineness of certain transcendental facts, but it has never been used successfully to invalidate them when once accepted by competent investigators as genuine. It is highly probable that in individual cases the inept investigator may have attributed to the effect of electricity what should have been credited to other and more subtle causes. But no general experiments have been successful in showing that it was by the brute force of electricity, by insulation, or by any such unintelligent cause, rather than by the will of the operator, or some more recondite influence, that the manifestations were effected. Electrical experiments have wholly failed in controlling or explaining the phenomena; and Mr. Howells is quite behind the age in bringing forward this old exploded theory of insulation as the grand solvent of the mystery. To all intelligent persons it will seem ridiculous even in eking out the plot of a romance. Therefore the plea that the writer is justified in the use of such an agency in untying the knot of his story does not hold good; for the real artist would have avoided so improbable an incident. Moreover, in some of the notices of the book with which the newspapers have been charged, it is vaunted that the author has been a great investigator of Spiritualism, and has given the results of his studies with philosophical candor and sincerity. But it cannot be that he has studied the phenomena intelligently or patiently, for such a supposition is contradicted on every page where he refers to Spiritualism. Either his acquaintance with the subject is utterly superficial, or he has intentionally misrepresented or ignored the fundamental facts.

The mischief and injustice of his treatment of Spiritualism consists in this: That he chooses to confound a superstitious belief in certain dogmas, of supposed spiritual origin, with a rational knowledge of phenomena for which the spiritual solution is adopted by intelligent persons as the easiest, most direct and most probable. Does he really suppose that such men as Fichte, Alfred R. Wallace, Archbishop Whately, Lord Brougham, William Mountford, Friedrich Zollner, Camille Flammarion, the astronomer, Franz Hoffman, Wurtzburg, professor of philosophy, Robert Chambers, Wm. Lloyd Garrison, George Thompson, Bishop Clark, of Rhode Island, and hundreds of other eminent men whom we could readily name, were or are really such fools as he would have us suppose in his selection of such a character as Dr. Boynton for a representative Spiritualist?

This character, referring to his daughter, is made to say: "She had no more supernatural power than you or I, and the whole system of belief which I had built upon the hypothesis of its existence in her lies a heap of rubbish. And here at death's door I am without a sense of anything but darkness and the void beyond." And language like this we are expected to receive as coming from a sincere and intelligent believer in the facts of Spiritualism—as the issue of his studies and investigations! What could be more unjust and inconsequential? Spiritualists, with very few exceptions, do not use the word *supernatural* in relation to the facts—all which they believe to be strictly within the sphere of the natural. And besides, no man of any philosophical reputation undertakes to explain such a transcendental fact as psychography on the principles of materialism.

Boynton, apparently expressing the author's own conclusions, is made to say: "Why should I, as soon as personal proof failed me, instantly lapse from faith in it? . . . I believe I can explain why. It is because it is not Spiritualism at all, but Materialism—a grosser Materialism than that which denies; a Materialism that asserts and affirms, and appeals for proof to purely physical phenomena. All other systems of belief, all other revelations of the unseen world, have supplied a rule of life, have been given for our use here. But this offers nothing but the barren fact that we live again."

Here Mr. Howells is merely adapting to the purposes of his novel the objections brought against Spiritualism by Leslie Stephen and other atheistic writers. "The barren fact that we live again!" Now knock away that "barren" fact from any religion, Christian, Mahometan or Confucian, and what becomes of your religion? Who can say with more heartfelt sincerity than the Christian religionist, as represented by Paul, "If in this life only we have hope, then are we of all men most miserable!" It is from this "barren fact" of a life beyond the present that all religion—and we had almost said all steadfast morality—must spring. Convince a man that this life is the end of all his accounts and responsibilities to any order of things outside of his own present pleasures and material welfare, and where is the potent impulse that can lead him aright?

It is well remarked by Alfred R. Wallace, in his admirable "Defence of Spiritualism," that there is no case on record of an intelligent and conspicuous inquirer into the phenomena who, having gone patiently and thoroughly into the investigation, has ever gone back on the facts in the way of repudiation so far as to question their immense significance or the proofs they afford of transcendent psychical or spiritual powers, either in the human subject or in some independent organized being invisible to our normal senses. And yet Mr. Howells would throw discredit on Spiritualism by imagining a case of repudiation, for which he can bring forward no precedent of any authority.

Boynton, in his recantation, is made to charge it upon Spiritualism, in the words of Leslie Stephen, that it is "a gross sort of materialism," and that it "appeals for proofs to purely physical phenomena."

This is an unwarrantable misrepresentation of the actual fact. Like human nature itself the proofs are both physical and spiritual. We know not as yet how far the two can be separated. Indeed, the only transcendental meaning we can attach to the word *spiritual* is that it is something expressing itself through some grade or form of substance—whether it be called spiritual or material substance. The distinction is a mystery which our human faculties are as yet unable to penetrate. When direct intelligent writing is produced without any known or conscious human intervention, is it "a purely physical phenomenon"? Surely not! Not only is there intelligence, but oftentimes supersensual and clairvoyant intelligence, united to the wonderful physical fact of the action of matter, or

of force, on matter, by some unknown, invisible potency.

If Mr. Howells has read anything of the testimony in regard to the phenomena, he must be well aware that there is a mental as well as a physical side to them; and so when he charges it indirectly upon Spiritualists that they "appeal for proof to purely physical phenomena," he injuriously suppresses the important factor that justifies the spiritual theory.

We have been sadly disappointed in "The Undiscovered Country." We had hoped, from the cleverness as a writer which Mr. Howells has heretofore displayed, that he would have brought against Spiritualism some objection that it would have tasked the best minds, that believe in the movement, to answer. Instead of that he has merely reproduced old, exploded theories, and revamped objections that have been repeatedly answered, and have no longer any vital force. The book is not only valueless as a philosophical treatment of the subject, but is commonplace and wanting in vigor as an imaginative production. The *suppresso veri* is as marked as the lack of philosophical depth; and the most dismal symptom in these 420 nicely printed pages is, that there is a painful absence of that outflashing sincerity which makes us respect even the advocate of a heresy, when we see that he is really in earnest. It is probable, however, that it is as a romance-writer rather than as a truth-seeker that the author would prefer to be judged.

## Whence Came the Intelligence?

There is an interesting communication in the *Banner of Light* of June 19th, 1880, the substance of which may be thus related: A. B., who had never been in Boston before, had never seen Watkins, nor had Watkins seen him, went to the medium's room, 2 Loving Place, Boston, early in June, and asked for a sitting. Watkins went out of the room, and A. B. wrote six questions on little slips of paper belonging to himself, which he rolled into small ballots as tightly as possible, and placed on the table. Among them he placed a ballot on which was a question written by an absent friend—both the question and the answer to it being unknown to A. B. This ballot A. B. had marked.

Watkins comes in, does not once touch the ballots, but tells A. B. to mix them up, and then point to them slowly. This he did; and at the touch of the fourth ballot, which was the marked one, Watkins tells him to take it up, which A. B. does, closing his hand so that the medium shall not see the ballot. Watkins walks about the room, looking very flushed and excited, and at last cries out "Pin-cushion." A note is made of this by A. B., and there is a long pause. Then Watkins, looking dazed and confused, says, "They speak of a Katharine." This was the name of A. B.'s friend who had written the question. Another long pause, and then, with a pleased, brother expression, Watkins exclaims, "Yes, I remember now; it was something I made for you." Here he stopped, seemed to be trying to grasp some impression, and at last said, "It was something to go round the neck; I don't know what you call it—a tie or something."

A. B. did not open the ballot, but told him that he could not say whether this was correct or not, but would let him know. When A. B. saw his friend, he found that the question was, "Where is the pin-cushion you made me?" at Otter River, and what else did you make me?" The answer to the second part of this question was what the medium had given, "Necktie."

The remarkable points in this experiment are these: The ballot, untouched by the medium, contained a question addressed by an absent friend of A. B. to some departed acquaintance, and both the question and the answer to it were unknown to A. B. Let us set aside as not pertinent to our present inquiry the remarkable clairvoyant power, manifested by Watkins, of being able to read the inscription on a tightly rolled-up ballot (which he had never touched, and which was not written on in his presence) so that he could give the leading word on it, "Pin-cushion." But by what conceivable power did he get at the second part of the answer, where the word was not written on the ballot, and where it was not in the mind of A. B., who was not the person to whom his friend's question seems to have been addressed?

Here is the puzzle. If there was mind-reading, then some transcendent power in Watkins must have gone a journey of miles to the Katharine who wrote the question, and got out of her mind the word "tie," or "neck-tie," or "something to go round the neck." This is one way of solving the mystery. Another solution is, that the deceased individual, to whom the question was addressed, was, in her capacity of spirit, enabled to impress corresponding spiritual faculties in Watkins with the needed words until his normal consciousness could grasp them and prompt their utterance. Which is the easier solution of the two? Or is there any other solution which can be presented? Can any of our friends accept the facts as stated, and suggest any other rational explanation?

## Mr. Thomas Walker in South Africa.

From the *Times*, Cape Town, South Africa, we learn that Mr. Walker has reached his field of labor. On the 16th of May he addressed a large audience, Atheneum Hall being densely crowded. His subject was "The Fall of Man, or, Eve's Temptation." It appears from an editorial in the *Times* that a previous lecture of Mr. Walker upon "Eternal Damnation" had appeared in its columns, and had called forth a reply from one of its correspondents, and as a long controversy seemed imminent the editor closed his paper to further arguments, in consequence of which Mr. Walker challenged his opponent to a public discussion, the former to take the affirmative and the latter (Canon Baker) the negative of the subject, stated as follows: "That the view that punishment is not eternal is more reasonable and more in harmony with justice, the goodness of God and scripture than the view that there is a place called Hell which has no ending."

At our last advice the challenge had not been accepted. It would require a very antiquated representative of that theology in this country at this time. The most rigid champion of a Calvinistic creed would hesitate to attempt it.

Mrs. C. L. Harris, of Norwich, Conn., writes: "I am happy to inform you that I knew Dr. ADAM PERMY, of Portsmouth, N. H., whose spirit-message appeared in the *Banner of Light* of May 21st last. He married my father's youngest sister, and I always called him 'Uncle Perry.' The communication sounds exactly like him."

The current installment of Dr. Ditson's review of our foreign spiritualistic exchanges will be printed in our next issue.

## The Ute Treaty—with an "If."

A movement has just been inaugurated amounting to a step in the direction of a complete revolution of the United States Government's method of dealing with the Indians. We refer to the virtual passage of Secretary Schurz's plan by Congress. We sketched the outline of this plan in these columns some time ago. What makes it an entirely new experiment—for such it must be styled until it demonstrates its success—is the fact that it takes the Indian wholly out of his tribal relations and deals with him as a citizen. The bill, on the face of it, seems in accordance with the best interests of all concerned; but the outcome, time, which proves all things, alone can tell. Those who have fathered the measure look upon it as embodying a great advance toward the settlement of all difficulty in the premises. It is claimed (and if its provisions are faithfully and justly discharged by the white man such may be the case), that this bill contains every pledge and guarantee of permanent peace with the Indians: That there is no more war with them, because there are no more tribes: [At least there would be none if the present plan now arranged for the Utes should go into general operation]: That their thoughts will be diverted from the chase and devoted to the claims of regular industry: That there will be no more danger from hostilities, open or covert, in consequence of the faithlessness of agents or the cheating of Indian traders: That there will in time be no more necessity for an Indian Bureau, nor for the costly and cumbersome machinery of an Indian management: That we shall see the corrupt practices of Indian rings, entrenched in the Government itself, vanish never to be restored: That the amelioration and elevation of the red man will come in sight as the spoils-laden agents and traders go to the rear. As we have remarked above, this experiment involves great changes, impinging the domain of many conflicting interests, and can only be judged by such fruits as it may bring forth in coming time.

## Fletcher on Materialization.

Our readers will remember that we published in these columns recently a fine discourse on Materialization, in which many questions bearing important relations to this crowning phenomenal exhibition of spirit-power were discussed and explained. Though the address found its first presentation to the public attention before an English audience (on which occasion it was much admired), yet the effect it has produced in America has not been secondary by any means to that characterizing its delivery in Stenway Hall, London; and we have received so many requests, personal and by letter, that it be put in *cheap tract form* for general distribution, that we have decided to favorably entertain the proposition. Mr. Thomas R. Hazard has already signified his willingness to take ten dollars' worth of the pamphlets. The *brochure* will be furnished at the bare cost of paper, composition and press work—our object in doing so being to place in the hands of the friends, at the lowest possible cost to themselves, a truly valuable and succinct presentation (in the colloquial style) of the aims, purposes and reasonableness of the materialization phenomenon as known to our times. Who will join with Bro. Hazard in ordering copies of this sterling tract in advance?

## New Poem by Warren Sumner Barlow.

"The Progress of Manhattan Isle, 1880," is the name of a new poem by Warren Sumner Barlow, whose "Voices" and other productions in verse are familiar to our readers. It forms a neatly printed pamphlet of twenty-four pages, presenting in smooth, musical lines a bright, sketchy picture of life in the great metropolis, with glimpses here and there of new inventions whose wonderful uses might have been considered miraculous in the early days of Gotham's history.

## Dr. S. B. Britton on Materialization.

We publish in this issue the lecture entire of Dr. S. B. Britton, delivered by him a few weeks since in Brooklyn, N. Y., brief reports of which at the time led the friends of Spiritualism throughout the country to form various opinions regarding the author's position toward materialization. Having been carefully revised by the author, the lecture, as it appears in our columns, may be taken as a free and full statement of his views upon the subject.

Mrs. A. B. Severance, of Whitewater, Wis.—whose name is well known to our readers as that of a highly gifted and reliable psychometrist—writes us under date of June 19th, making an enclosure for the continuance of her subscription, and returning thanks for the friendly words concerning her past labors which have appeared in these columns. "The *Banner of Light*," she says, "I must have. I would rather deprive myself of a meal a day than not receive it. No paper can possibly take its place in my estimation."

A New York correspondent writes under date of June 24th: "The lectures of Mrs. Nellie T. Brigham close on the 27th inst., for vacation. Then Mrs. Emma Hardinge Britton will occupy the rostrum in Republican Hall. The Second Society of Spiritualists, Mrs. Nettie Pease Fox, speaker, now occupies Masonic Hall—meetings for addresses being held Sunday mornings and evenings, and conferences on Sabbath afternoons."

We are in receipt of a letter from Miss Lottie Fowler, the well-known clairvoyant, dated at her residence, No. 2 Hayward Place, Boston, wherein she sets forth that she has of late received great and what will prove lasting benefit from the professional treatment of Dr. J. B. Cherry, botanic physician, whose office is located at 150 Shawmut Avenue, this city.

The reader's attention is specially called to the pertinent testimony in favor of C. E. Watkins as a state-writing medium, which is given in an article (on our fifth page) copied from the *Boston Transcript*, and bearing the initials "E. S.," which signature our patrons will have no hesitancy in translating: "Epes Sargent."

Mrs. Helen Flint, of Boston, called at our office some days since and informed us that she recognizes the communication of Spirit ENNA I. BROWN (published in the *Banner of Light* for June 19th), as correct in every particular.

N. B. Starr, spirit artist, passed on on the morning of June 18th, from Port Huron, Mich. So writes Mrs. R. Shepard, whose tribute to his memory we shall print next week.

Be sure to read "The Day after Death"—a lecture by J. W. Fletcher—on our eighth page.

## The Materialization Question.

To the Editor of the *Banner of Light*:  
The article entitled "Our Spiritual Guests" contains the text of the lecture which I recently delivered before the Conference in Brooklyn. I have introduced two or three additional illustrative facts and references, and have been a little more explicit in the statement of the points which were liable to be misunderstood. It is also necessary to mention the fact that several passages contained in the original manuscript were omitted in the delivery of the lecture, for want of time and for other reasons. Here and there the phraseology has been modified to adapt it to the press; but the *essential principles all remain; nor has any specific view, doctrine or illustration inculcated from the platform been changed by this revision.* The intelligent reader will at once perceive that the particular observations which have so offended the scribes were made in reference to certain classes of facts, which the writer has shown, not only by his analysis and classification, but by internal evidence derived from the facts themselves, were not examples of materialization, though so regarded by ordinary observers.

The views entertained are my own, and the freedom of their expression calls for no apology. They were not originally given to the public in my capacity of Editor-at-Large; and no one is expected to share the responsibility of their utterance. That they will be cordially accepted by all minds I have no reason to expect. No favor is asked except a careful reading and a candid judgment. I neither claim infallibility in anything, nor immunity from just criticism. It is further proper to observe that my convictions may be modified by future experience and more mature reflection. I am not uneasy about the acceptance of any views peculiar to myself. If I am right in the main, the opinions expressed will find confirmation; if I am in error—on any question of consequence involved in the general subject—I shall doubtless be corrected in due time; but never by those impetuous and imperious critics who chiefly arrest public attention by their readiness to throttle other investigators at the very threshold of this inquiry. Whether these people do or do not agree with the writer, is of no possible consequence to any one. Indeed, complete unanimity of opinion, on this or any other subject, is neither possible nor desirable. Who wants to stifle independent thought would render the utterances of all men but empty echoes of a single voice!

But it is very evident that we are much in need of the *oneness* described by Paul—"THE UNITY OF THE SPIRIT IN THE BOND OF PEACE." This is of the most vital importance to us all. Let us, therefore, practice a becoming moderation, and learn to tolerate the honest convictions of all men in the true spirit of charity. There is a divinity in Peace, to which all pure souls are responsive;

"And, when Love speaks, the voice of all the gods  
Makes heaven drowsy with the harmony."

S. B. B.

[NOTE.—Since the above was put in type we have received a reply specially prepared by Dr. Britton in answer to the critique from Thomas R. Hazard (contained in our last issue). We shall print it next week—being unable to find space in the present number.—ED. B. or L.]

## Dr. Peebles's Word to the Sturgis (Mich.) Meeting.

Elsewhere in this issue we print a letter from our western correspondent, "Cephas," concerning the famous annual meeting in Sturgis. Dr. Peebles was present at the dedication of the Free Church, and for many years ministered, at frequent intervals, to the people. The following extracts from a letter sent by him to the meeting this year show that the Pilgrim still holds the place in pleasant remembrance:

"The very mention of the Sturgis meeting stirs within me a thousand memories, taking me back to the dedication of the church. That was a most interesting occasion. Among the speakers present were Joel Tiffany, Judge Coffinbury and S. J. Finney. The enthusiasm was glorious. It was a pentecostal occasion, even to the 'gift of tongues'—Judge Coffinbury acting as interpreter."

Have the altar fires been kept burning? Is the spiritual Zion wearing her beautiful garments? Can the watchman on the wall report progress? I so hope.

I am certain that Bros. Wait, Buck, Gardner, Kelly and others, upon whose white foreheads the angels of God have written the word 'Faithful,' stand as sentinels holding the fort."

Sincerely do I wish that I could be present. I am in heart and soul and good wishes.

I hope the speakers present will not lose sight of the emotional and the devotional. While Spiritualism is a philosophy it is also a religion—the great positive religion, of which Jesus was the grand exponent of the Hebrew era. Negations will not do to build upon.

For full twenty years I have spoken more or less in Sturgis, and I feel strongly attached to the people, and so does my wife. We send cordial greetings to all."

At Investigator Hall (Paine Memorial) next Sunday forenoon, 10:30, the subject will be, "Independence, or the Fourth of July," opened by Horace Seaver. The public invited.

## Movements of Lecturers and Mediums.

[Matter for this department should reach our office by Tuesday morning to insure insertion the same week.]

Capt. H. H. Brown will speak at Cummington, Mass., Sunday, July 4th, and deliver the oration at the celebration at that place July 6th. He will speak at Bartonsville, Vt., July 18th, morning and afternoon, and at Bellows Falls in the evening. Probably at Sutton, N. H., July 11th. Week day engagements made in that vicinity if desired. Sunday engagements can be made for dates after Aug. 8th. Address Willimantic, Conn.

Dr. H. P. Fairfield has permanently located at Stafford Springs, Conn., where he will receive calls to lecture and treat the sick as usual. Address him as above.

Prof. J. H. W. Tooley of Chelsea, Mass., will speak for the Spiritualists of Leominster, Mass., Sunday, July 11th.

Miss E. M. Gleason (of Geneva, O.) will speak in Lockwood's Hall, North Kingsville, O., on Sunday, July 4th.

Dr. I. P. Greenleaf is a worthy gentleman and a good speaker, and deserves the attention of camp and grove meeting committees, picnic managers and societies everywhere wishing the services of an earnest and logical exponent of the truths of the Spiritual Philosophy. He may be addressed at Onset Bay Grove, East Wareham, Mass.

Mrs. Zella S. Hastings will lecture at Jamaica, Vt., July 4th, and at Bondville the 11th, and would like to make engagements for fall in New England. Mrs. H. will officiate at funerals. She can be addressed at East Whately, Mass., or Bartonsville, Vt.

New Music.—We have received from the author and publisher, Robert Cooper, No. 223 Washington street, Boston, the following choice pieces of new music: "O'er the Sparkling Waters Bright," and "Sporting in the Morning Light"; the above being the initial numbers in a series of part songs for mixed voices which this talented composer is now bringing out.

Imputations, however unjust, sully if they do not stain a character.

"The Undiscovered Country." By W. D. Howells. Boston: Houghton, Mifflin & Co., publishers.











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# Banner of Light.

BOSTON, SATURDAY, JULY 3, 1880.

## THE DAY AFTER DEATH.

A Lecture delivered through the Mediumship of  
MR. J. WILLIAM FLETCHER,  
At Steiway Hall, London, Eng., July 27th, 1879.

(Reported for the Banner of Light.)

Whenever the subject of death is mentioned, it causes a dark shadow to steal over the minds of all. To speak of death, to talk of the annihilation of the visible body, is to bring you face to face with the subject which it has been the effort of all the world to ignore—to conjure up some unwelcome vision which it has endeavored thus far to escape, but which has, nevertheless, ever followed mankind, ever held its sway, ever darkened the lives of the happiest among human beings. Death; the change called death! What is this mystery of the earth? The friend has died; the child has gone; the mother is no more. Death! a word of deepest sorrow to the heart—a word implying the loss of all that is dear, and yet it is not wise to ask of the over-riding power in the world; of the God who "holds all things within the hollow of his hand"—whether there is not, underneath this change of death, some divine purpose at work? Is not the misfortune, the sadness, which the world has ascribed to death, rather in the minds of men than in the actual fact itself? Why do you fear death? Because death means to the earthly mind the end of all things. "It may mean a continuation of life in a certain state," some would say, "but it means, for the less, an end of all the enjoyments of this life. It means the laying down and giving up of all pleasures and pursuits; it means leaving home and friends, and all the familiar associations of life on earth, and the entrance upon a life far removed in all its requirements from this one; and therefore we fear and dread it."

Theology—the popular form of the Christian religion—has impressed upon the minds of the people to a large extent this idea, for it has pointed toward death as an ultimate, when the spirit floats away to scenes of flowery ease, a paradise of eternal happiness, or is lowered down into a state of torment and pain. Either of these is the ultimate condition in which the spirit is destined to exist. But is this true? Are not the men and women who are placed in this world great and all working out their part in the great plan of creation, and when death comes is not that also part of the same plan? A change in which the destruction of the physical body is a necessary law of physical life, with its gross, and elementary, and transient forms of matter? And the suffering, the pain, and the happiness of this world, the good work done, the progress made—shall all these things be blotted out and forgotten in that hour of change? Is there some great spirit beyond this life into which the earnest spirit may hope to enter, and find that every sorrow and struggle, every brave effort put forth in this world, has each its purpose, and is, by a great law, to produce results in the end no man can weigh or measure?

Around this earth, on which you live, there is a sphere of spirit-life into which all spirits must enter. We call it a sphere because it extends around the entire earth. If the life of the spirit entering this state has been evil, undeveloped, aimless, the spirit remains there until a higher and truer condition within is induced; if pure and true, the spirit enters simply to pass through it as a necessary pathway on its journey toward heavenward.

The earnest Catholic will tell you, as he stands beside the bedside of a friend and looks upon the eyes closed in death, that the spirit is on its way to a condition called "purgatorial," and in this there is an element of truth. For the spirit is then awakening to an understanding of all the requirements of its life.

The day after death is a period neither of great happiness nor of great sorrow; in it you enter upon the far-away heavenward, but upon the spiritual counterpart of the life in which you live. For in that sphere of life the soul must possess the same conditions in order to realize its powers and its possibilities. It must find exactly the same surroundings it has been familiar with in the world, in order to be able to develop from the conditions in which it is at first placed, and to understand the real effect that these have upon it.

You will find there, in this sphere of transition, those whose lives were spent in shame; those who never knew a thought of good or of truth, and those whose lives were passed in careless pleasure, and who were so full of thoughtless ease in the world of earth that they had no time to think of the spirit-world. You will find also those whose lives were devoted to deeds of kindness and love, to good work for their fellows, ready to pass into the higher life in which lesser and lower things shall be left behind. In this sphere will be found all classes and conditions, waiting for that law of spiritual gravitation to act which shall carry them to the condition of life for which their inner development has best fitted them.

Where are the spirits of the dead? Are they far away? We answer, No—they are very near to you; certainly so, when they have only just passed through the crisis of change, and are probably still held to the old scenes and attractions of their earth-life.

What are they in that other life? How do they pass away? Long before the spirit has absolutely left the body the change called death has begun. On a dying person, a little light is formed which gradually grows larger and assumes at last the form of the spiritual body in which the soul is to live. St. Paul has said: "There is a natural body, and there is a spiritual body." There are many who think they have died, and who, on awakening to consciousness in the physical life, say they have been away, have seen brighter scenes and unknown realms, and talked with old friends. You fancy they have been dreaming, but it is not so. The spiritual body had so far formed that for the time it had left the natural body, and had entered in connection with the spirit-world. But the attraction of earth-life being stronger, and the magnetic link being unbroken, the spirit returned. It is when the attraction is strongest in the spiritual body that the spirit gradually changes place, and death implies simply the separation of the spirit from its mortal case. After death the spirit is not far away; for a long while it is closely connected with the physical body. Many times, when you are sorrowing over the death of a friend, the spirit is bending over you, trying to whisper words of comfort and to throw its influence upon your heart. The more natural the earth-life has been, the more perfect and peaceful is the transition from this life to the other; the change called death is then the change of birth into the higher and better life. For the natural life is the only life pleasing in the sight of God. In the world to-day it is almost impossible to live naturally, because on the one side are ranged the laws of society, and on the other stand poor weak human nature. It is not that you do not know what is right to do, but that society steps in with its influences, its temptations, and you sacrifice what you think and know to be right in deference to the opinions of those who surround you.

The secret of the great power of Jesus was His defiance of society, His determination to live a purely natural life. He heard the cry of poverty and suffering, and saw His duty above all other things, and His aim thenceforward was ever to make the heavy burden light. His greatness was his absolute naturalness, the perfect accordance of His life with the laws of nature and of God, with Christ.

Was this easy to Him? No! He suffered and died the penalty of His life, as every earnest soul has suffered in the past and will suffer in the future; and we unhesitatingly say that if we were born among you to-day holding the same power as Jesus held, teaching the lessons He taught, He would share, as regards the condemnation of the world, the same fate as Jesus. He would be "despised and rejected of men."

When the spirit first enters the other life it is hampered by the social laws and customs which are so familiar to it, and until it is freed from them, and has overcome their influences it cannot

not receive the full benefit of the spiritual state. God is love, we say; and he who has most love in his heart is most like God. In the life of Jesus we find love for all, not love for self—the sin which has ruined the lives of too many in this world—but that love which brings God nearer to each human being. And in the spirit-world this element of love helps the spirit onward in its progress; the overcoming of the sense of selfishness assists to attract to itself the power it rightfully holds.

Instead of trying to conform yourselves to the world's pattern, try rather to be natural in all things. All the great teachers, the gifted poets and philosophers and reformers of the past and present, have been men who ignored the voice of the world and who were in harmony with their own strong spirits; men who, when they took up their work, forgot all but that; and so the spirit of God poured its power upon them, and gave them might to perform the task they set themselves. Ay, that man or woman who holds duty first is sure to conquer in the end, because thus he is enabled to realize the possibilities of his own nature and the force of truth. And yet what do we see? We see men everywhere striving—for what? Have you ever asked what it is that you desire most? what is the aim of your life? The answer, if a true one, has generally been that the great aim of life is the world's approval; not that which you feel you can do the best, but that which the world has indicated as the best thing for you to do. Are you trying to live the best life possible according to your own belief, or to follow out the course which friends and fashion have marked out? The influences of the world which have closer connection with the aims of an individual than the deepest convictions of his own heart.

You need to ignore every influence, every change in this life, however hard you try, save that which comes to make you truer and stronger; and if this be done, when the spirit is born into spirit-life there is nothing to overcome, but you are ready for your rightful heritage. But here, in this first condition of the after-life, we see how many are bound down by burdens of their lives on earth, seeking of higher and happier ones what they can do. "I wander," say such, "over the face of the earth, and find no one heart responsive to me. I am in it, I forget it." And the spirit teacher can only answer, "Thou broughtest not with thee the elements of happiness and peace, but conditions of inharmoniousness and error; to earth thou must go till its influences are overcome and draw thee there no longer."

But who are these spirit-teachers? As two elements are blended in every life that comes into this world, so in every life that enters the spirit-world there are two influences combined. There are the earthly parents, father and mother; and there are also the spiritual parents who watch over the spirit-child. These spirit-teachers, who are deeper and stronger love than earthly parents can know, follow the child through all the changes and windings of its life. There is no human being who is without the influences of two attendant spirits, who are constantly around him in watchful attitude. But if this be true, when the earthly father and mother enter spirit-life will they find their love superseded? No; because the spiritual parents are ever in advance of the earthly parents and the child, and they serve to help and guide those who come after. So when some mother looks upon the face of her child for the last time, let her not think that his life is ended, but realize that his life is only beginning, and that these spiritual guardians are ready at once to welcome it to the world of spirits, to bear it away to a brighter sphere. Nor will it remain forgetful of the mother on earth, for in that change the true desire is that which shall control the spirit's life; the strongest wish God has placed in the heart is revealed in the change called death; and the child, borne away in the arms of its spirit-guardians, awakens to its spiritual desires. What else did it need first when born into the new life? Its first cry is for its mother, its earthly mother, and quick thoughts can change this little one, borne by the angels to the mother it has left behind; and there, sunned in her love as a flower in the sunbeam, it grows stronger in spirit. While the love of mother and child is strong and fresh, the child remains linked to its mother's life and love; and only gradually the spirit-teachers show the child a higher and grander spiritual condition, and lead it gently from the mother's side into that brighter sphere. But, says some mother, "if my little one is far away, and many years pass before he sees him, how will he know when I enter the spirit-world?" He will know you, for his spiritual teachers ever bring the child face to face with its earthly parents, so that when death comes to them the child that was thought to be lost gives them the first sweet welcome. They are familiar to him as if he had lived on earth. And what mother is there, the wide world over, who, if she could realize that from out of the shadows which seem so deep to her, the face of her little one is bending over her, could ever stray from the path of right and duty?

The child enters not upon a child-life, but upon a life where the true development of the spirit is the great law of its being, and where it gradually passes from one condition to another and becomes a bright angel and a pure spirit in heaven. And as the stars look down at night upon the earth, so the eyes of these little ones look down on the lives of those who are left behind. Oh, pray for your little ones in heaven! keep ever a place for them in your hearts; ye mothers! love and cherish them as most treasured memories—memories that by and-by, when you stand by the shining river, will meet you again as sweet realities. For the child who passes early from the earth-life there are rich and glorious experiences. There is the noble development of that spiritual life which the earth can never possess, the opening out of the great and glorious possibilities which may not be dreamed of in your life on earth. The child who has passed away gives us one of the brightest sides of death. In that change he has little to unlearn.

But there are others in the spirit-world. There is the man of the world whom you all know so well—one who has been in the world and of it. What becomes of him after death? he who is well-housed, clothed and fed, who smiles pleasantly on the world because it smiles on him; who hears the cry of misery going up from the poor and wretched, but thinks the poor complain with too loud a voice, and who will give a shilling to a beggar rather to be rid of him than for charity's sake. All has gone smoothly with this one; he has had no trouble concerning this world or the next. How is it with him by-and-by? His greatest anxiety on earth is how to satisfy himself for the time being—how to escape ennui; his every purpose is bound up in today, his little world is the world of self. When such an one comes to the spirit-world, do you suppose that the angels of heaven greet him on the threshold of a glorious life? Are the white robes of purity for him to wear? When such a spirit enters spirit-life, the purpose that controlled him most on earth controls him most here. He thought only of the pleasures of the world; he thinks only of them still; and his spirit-guides know how useless it is to endeavor to teach him any of the higher truths. He must go back to the world and unlearn the lessons he has learned—must learn to use aright the means that were given him for pleasure and instruction. Happiness is not the all-in-all of any man's soul. There is a word grander than happiness, and it is duty; and by a divine law perfect happiness follows duty, and that alone; and it is when his spirit awakens to a consciousness of this life and the next, that he begins to learn a new way. He sees the pathway that leads to better things. Not till he has conquered the conditions of his mispent years are the better desires developed in him, and when these have sprung up then may he enter into the happiness which knows no change. The man of the world, then, who has built his house and established his treasure in the world, returns again from spirit-life until he has found something with which to make himself an everlasting home.

Another passes away whose whole aim was to make money; and when he is asked, on commencing his existence as a spirit, what his greatest desire, he will tell you that all his weary life was spent in buying a time when he might hope for rest; and the time never came. He was seeking for what the world does not hold. And so in death, possessing only gold, he had no treasure to carry to the spirit-world. And he, too, must return till he has proved the uselessness of these things; till he does, he cannot leave the earth. And how many times does he not come back to see the friends he left behind him wishing to kill one another for his property!

Take, again, the case of one who dies suddenly—some soldier slain in battle, who is carried off without a moment's warning—where is his spirit? Think you it is borne from the field of slaughter to the realms of peace? No, for the dead feels aching through his heart only the impulses of the moment; and when he awakens as a spirit, it is to be haunted by the presence of those with whom he fought. He sees not the angels, but those per chance who took his life; and he must be tended by the spirit-guides who shall unfold to him the possibilities of his new life, the worth of his past one, and show him that whenever he labored for duty's sake there were elements of redemption for him. Ay, it is the life here that makes the life of the spirit—the deed done now, the word spoken now; it is not the idle prayers uttered on Sunday alone which are able to reach the throne of the highest. It is the life you lead on earth that makes your peace and happiness hereafter, or sends you back to wander again over your earthly course, to learn its true lessons for the better development of your spirit.

The little child who passes away finds rest, and becomes a happy spirit; the man of the world, who lives without thought beyond the needs and pleasures of the hour, finds there is much to be undone ere he is ready for the life of which he thought so little. None can tell when the Son of Man cometh, and to all we say, let your home be always in order; let your life be as close to the throne of the highest. But death is not the ultimate. It is the great change in which the true desires of the soul are made manifest, and become positive in their influence—it is the birth of the spirit. It reveals to the spirit the grand and glorious heights to which it may aspire, and the dark depths of misery into which it may sink. Death opens the door to a life beyond in which all things are possible to him who will do his duty. Oh, friends! you in whose eyes we look, realize this fact, that you are not to wait until the hour of death to make your peace with God, but to live each day that when the last moment comes you may say, "I ask not God to forgive me, or to set aside his laws to undo the consequences of my sins, for my whole life has been one long endeavor to do what is right, and to serve him, and now I feel the sunshine of his love!" and when the life of the spirit-world opens on you, your condition will not undergo change, but will attract you upward to the higher sphere. Beyond this sphere of transition rise the high plains of heaven and down from these high plain bright spirits come bearing with them blessings that no man can give. They speak to anxious hearts, and bid them look up; they speak to those in sin, and point a better way; they speak to those in sorrow, and pour true comfort on the aching heart—revealing those fair realms where all troubles are ended, all wrongs are righted, and pain comes no more, and say to each human being, "God knoweth all things; strive ye for the best, for the truest here, and death but comes to open the door, and show in all its perfection the glory, happiness and peace born not of earth, but of heaven—and the inheritance of every true and earnest soul."

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## Western Locals, Etc.

### MICHIGAN.

Continuation of Reports of Sturgis (Mich.) Meeting—An eloquent speech by A. B. French, of Ohio—Large and enthusiastic audiences—The "Room" in Western Subscribers to the Banner of Light—Miscellaneous Items.

In a former letter the writer gave the readers of the Banner of Light a digest of the proceedings of the first three sessions of the great meeting in Sturgis. Following is the conclusion of the report of what transpired at that memorable gathering:

### THE FOURTH SESSION.

Saturday forenoon, June 19th—Mr. Thomas Street, of Ohio, opened the conference meeting, which was very interesting.

Rev. Mr. Stewart spoke at considerable length relative to recent experiences in hospitals in Cincinnati. He came to this meeting for spiritual strength. His study of humanity in its unfortunate conditions had been beneficial to him, but he would welcome a baptism of spiritual life and light.

Mr. Gardner, of Sturgis, asked for enthusiasm. What was the object of the meeting? Had any advance been made since the former gathering?

### THE REGULAR ADDRESS.

A. B. French, of Clyde, Ohio, then delivered the regular address. His topic was, "Spiritualism vs. Materialism." The speaker read choice selections bearing upon his theme. He said, substantially: I am a Spiritualist in the fullest sense of the term. Spiritualism is not a child of questionable origin; it is not a beggar; it does not whine for a hearing at the bar of civilization. Spiritualism enunciated great truths; it demonstrated its proportions. Materialism settled nothing. It gave no comfort; it answered no doubts; it was cold and lifeless; its only accomplishment was a series of heartless negations. Materialism was a system of philosophy which limits the duration of life to the duration of the body; mind was only attenuated matter. So far as man's physical structure was concerned materialism had the truth. Man, physically considered, was the climax of Nature's creative energies. But when materialism attempted to account for the phenomena of human consciousness it signally failed. It mind depended for its existence upon the body, then the most perfect body would produce the most perfect mind. Was this the general rule? No! Weak, debilitated bodies often were acted upon by minds of surpassing brilliancy.

The speaker then analyzed in a learned manner the theory of materialism relative to the brain as the seat of the mind. The brain was an organ of the mind, he argued, like the eye, hand or voice.

Mr. French indulged in flights of eloquence equal to those of Mr. Ingersoll as he referred to the eye, the voice and the hand.

Continuing, he considered the power of the mind to abstract itself from its surroundings, and gave copious historical illustrations of this fact. Then he spoke of dreams, and once more lifted the curtain of history and showed the marvelous side of the phenomenon of sleep. He also adverted to the trance, clairvoyance and clairaudience.

With wit, eloquence and sarcasm Mr. French referred to the materialistic definitions of the soul. He gave valuable data relative to recent chemical analysis of the brain.

Closing, the learned and eloquent speaker reviewed his general positions, and in polished sentences enforced the moral of his argument. As a lawyer he called attention to the testimony of those just about to expire, who affirmed that glimpses of the spirit-world were vouchsafed them; also that the dear and sacred presence of loved ones who once walked the earth was realized.

His address created a profound impression, and Mr. French was cordially congratulated by hundreds.

### THE FIFTH SESSION.

Rev. Mr. Stewart delivered a lengthy address on "Insanity in Its Varied Phases." He spoke of many forms of mania, especially the religious phase, which he deprecated.

George Geer was the next speaker. In an elaborate address he considered the question, "What shall we do to be saved?" Our duty was to free ourselves from superstition in all of its forms. We should learn the lesson of duty. We know twice as well as we do, how many live up to their ideal? We should guard against having a "pet idea" to which exclusive allegiance would be given. We must look at things as they are. In Spiritualism there was an answer for all questions. There was a great responsibility in living. Spiritualism proved that we live beyond the grave. Sectarianism would die, and on the ruins grand temples for education would be erected.

### THE SIXTH SESSION.

The writer had the pleasure and the honor of delivering the regular address of this session.

### THE SEVENTH SESSION.

Sunday was the great day. At an early hour crowds journeyed in the direction of the Free Church. At 10 A. M. it was crowded. A very interesting conference was held.

### A BAPTIST'S TALK.

Mr. Brown, of Iowa, an intelligent-looking gentleman, made an interesting speech. He said: "Friends,

I am a stranger to most of you. This is my first experience in a Spiritualist meeting. Religiously, I am a Baptist, but I am a liberal Baptist. Years ago I resided here, and I have returned to see old friends. I drifted into this meeting. Some things which I have heard jar my sensibilities as I ponder the matter over; other statements made here thrill me with delight. I see no inharmonious between the fundamental ideas of Christianity and the general drift of the arguments in favor of Spiritualism. Is man a spirit? Yes! Behind matter mind exists. I enjoy this meeting. I wish you God-speed in all good works. I hope we shall all receive a blessed baptism from on high."

A VENERABLE SPIRITUALIST of the same name (Brown) was the next speaker. He said: "I am glad to be here with you. Spiritualism cannot be blotted out. It is a growing power. I love to meet with Spiritualists, because they love investigation; they are not afraid to ask questions. I am an aged man. This may be the last time that I shall have the pleasure of being with you. My wife has gone, but I feel her presence by my side now. I am glad to see the liberality of sentiment which prevails here. Keep united in spirit. Accept my love."

### EX-PRESIDENT FILLMORE'S BROTHER.

Cyrus Fillmore (brother of ex-President Fillmore), of Indiana, an aged man, said a few words. He was delighted with the meeting. He felt the baptism of the spirit:

"Spiritualism is true. I know that I shall live again after my body is put into the grave. I have had evidence of immortality times without number. I shall continue to come to these great meetings each year as long as I live in the body."

### HARRISON KELLEY.

Of Sturgis, a venerable and honored citizen, spoke at the earnest solicitation of the people. He said: "It seems presumptuous in me to attempt to address you, but I will respond to your kind invitation. I cannot see you; blindness has been added to my infirmities. I love you all; the warm pressure of the hand, by many friends, has been a source of profound gratification to me here to-day. I have listened with deep interest to the remarks of Messrs. Fillmore and Brown. How many years we have all been seeking the kingdom of heaven! The sectarian teachings have confused us. We have gained rest in meetings of this character. I never was 'converted,' according to the church idea. I never could accept the theological Jesus. Jesus as a man I venerate. I could not understand the doctrine of the trinity. I was called an infidel. Now, friends, death confronts me! I shall meet it composedly. I contemplate the approach of death not with fear, but with trust. All I care for is the sorrow which my dear wife will feel. She has been my comfort. Think, brothers, of the long ago, when our wives stood by us and told us to go on and build this church for an arena for free speech and the elucidation of the grand doctrines of Spiritualism. Yes, our wives and sisters cheered us on! I leave you now. I shall not suffer. My dear good wife will care for me; I have a noble son—he will watch over me; kind neighbors call on me. Good-by. I invoke a blessing upon you all, and upon these meetings, which I have attended for so many years."

### REMARKS.

Reader, think of a great audience listening with breathless attention to the utterances of these aged men; imagine that you see hundreds wiping away tears which coursed down the cheeks of sympathetic hearers; think of the holy hush which accompanies soulful prayer, and you will then partially realize the scene in the Free Church during this conference.

### THE REGULAR ADDRESS.

Giles B. Stebbins delivered the regular address, and spoke substantially as follows: "We all feel grateful, I know, for the utterances of the aged men who have spoken to us. Old age means immortality. I want to say a word of an aged sister who has been accustomed to meet with us. Our good sister, Mrs. Farley, of Burr Oak, sends us cordial greeting. Though prevented from being with us by illness, she desires to be remembered."

The speaker then proceeded with his address, which was on the subject of "Progress." We want the truth of all systems. I believe in a broad eclecticism. The great ideas of religion are God, Duty and Immortality. These ideas cannot be blotted out. Spiritualism is the great leaving power. We must not judge the movement by sectarian standards. New England theologians are confused over Joseph Cook's statements relative to phenomenal Spiritualism. The weakness of the church is its lack of sincerity. Doctrines are preached which are not believed. Let us remember that we are spiritual beings. Let us strive for noble lives. This Sturgis meeting is a valuable instrumentality by which we may gain strength of purpose and nobility of life.

### THE EIGHTH SESSION.

Mrs. Cole, of Ohio, was the first speaker. She delivered a radical, spicy address on theology and general reform. Among other things she said: "I am a Spiritualist. My inspirations have been a blessing to me. What grand progress the world has made! How old superstitions are dying! What a dreary day Sunday was in my childhood! 'Hush!' that was the order of the day. No mirth, no rational enjoyment was allowed."

The speaker analyzed the Garden of Eden story; also the biblical account of creation. She advocated individual development—a philosophical Protestantism. In conclusion she spoke of the duties of wives and mothers, and of progress and equal rights for woman.

Geo. Geer followed with an address on "Mediumship." "Mediumship is the golden pen with which the angels write the Imperial word, Immortality." He spoke of clairvoyance in mediumship, and expressed his detestation for any such method of procedure; still one should not be too hasty in condemnation. A sensitive medium suffered untold anguish when falsely suspected.

The speaker divided mediumship as follows: first, mechanical; second, intellectual. He spoke of the wonderful manifestations given in the presence of Mrs. Simpson. The different phases of the trance were referred to. Mediumship should be tenderly guarded.

### THE LAST SESSION.

The church was crowded to its utmost capacity. A short but interesting conference took place. The writer then had the pleasure of saying a few words. Giles B. Stebbins closed the meeting with very appropriate remarks. The great congregation joined in singing "The Sweet By-and-By," and the large assemblage slowly dispersed.

### ON MONDAY MORNING.

June 21st, the visitors met in the Free Church for a parting word. A. B. French, of Ohio, was chosen Chairman of the meeting. In a very felicitous speech he congratulated those assembled over the success of the meeting. Referring to the slight indisposition which prevented his speaking as often as was expected in the Convention, he said, "I am myself again, and although I regretted my inability to speak, nevertheless I feel that it was all for the best. You have had a glorious time. Spiritualism does not depend on any one man. If one person steps aside another fills his place. Great and mighty forces are operating around us. Physical life is of short duration. Time is the ledger nature keeps; it is the record of the motion of the universe. There is an unwritten history. Words spoken by quivering lips; emotions unuttered—deep soul experiences; the revelations of psychometry—what a story is unfolded to us. Life is a conflict. All these struggles are necessary. We are deepened and broadened by such episodes in our lives. Now we meet to part. The Sturgis meeting of 1880 will long be remembered by us. We are journeying to a home where parting will never come. With gratitude to Brothers Walt, Gardner, and other Sturgis Spiritualists who have so kindly cared for us, we will say, Adieu until June, 1881."

### NOTES.

Subscriptions to the Banner of Light, in large numbers, were secured during the meeting. That tells the story of appreciation on the part of the public.

The Second Annual Meeting of the Michigan State Mediums' Medical Association will be held in Mead's Hall, Lansing, Mich., commencing July 30th, and closing Aug. 1st.

George Geer is a young speaker of great promise. He will visit the Eastern camp meetings during July and August.

Many Michigan Spiritualists will visit Lake Pleas-

ant Camp-Meeting this summer. Excursion tickets from Buffalo—\$13 the round trip—are a taking consideration. In answer to many interrogations the writer takes pleasure in stating that mosquitoes and flies are unknown at Lake Pleasant. Another item: Hay fever vanishes under the salubrious mountain air. Rooms can be engaged in Lake Pleasant Hotel by addressing Mr. H. L. Barnard, Greenfield, Mass.

Mr. William Sturgis, a leading citizen of Sturgis, is deeply interested in the spiritual movement. An intelligent and honorable gentleman, he reflects credit upon any cause with which he may become identified.

Abram Smith and his estimable wife, Nellie, both well-known workers in the ranks of Spiritualism, still live in their flower-entwined home on Sturgis prairie. Mr. Smith seemed to enjoy himself in fraternal conversation in the Free Church on the morning of June 21st.

Another session, the Lake Pleasant Camp-Meeting Managers should arrange for excursion rates from Chicago.

The Banner of Light premium engravings are greatly admired. The veterans uniformly choose "The Dawning Light."

Argument wins with the people. Talk common sense and you will receive a respectful hearing. The day of rant and cant is gone; the era of philosophy is here. CEFHAS.

## W. J. Colville's Meetings.

On Sunday last, June 27th, a large congregation assembled in Berkeley Hall, Boston, at 10:30 A. M. After the usual exercises Mr. Colville's guides delivered, through his organism, a very earnest discourse from the text, "Try spirits whether they be of God." The speaker's intelligence stated that the action of good spirits would always have a tendency to develop human sympathy, and all the virtues. "Every pure thought and noble desire has desires on our side; whereas every unwholesome wish opens the door to a denizen of darker realms. When a medium is under the guidance of a regular band of spirits, a child may yield to a wise parent or guardian; but no blind submission is ever demanded by the high and holy in spirit-life. Good spirits persuade and teach, but they do not coerce, and never do they urge the treading in any pathway that an individual's sense of honor pronounces infamous. If we are molested by demons it is because we have not overcome base desires in our own natures. The true attitude of every medium and investigator is that of earnest determination to discover truth if possible, even though it may lead to the demolition of cherished ideas. It is the duty of all to treat mediums undergoing development with the greatest kindness and care; no one should ever be suspected of dishonesty unless he has irrefragable evidence to the contrary. If he will come to the spirit-world with earnest longings after light to help them to find and do their duty, they will soon discover that the ways of light are straight, and that the path of truth is full of practical information, and was greeted during its delivery with hearty bursts of applause. W. J. Colville concluded the service with a poem on "The True Path of the Fable."

Next Sunday, at 10:30 A. M., the service will be appropriate to July 1st. The subject of Mr. Colville's lecture will be "The Future of America and the Secret of Her Glory."

## Kennedy Hall.

Last Sunday evening a large audience assembled in this hall, in Boston street, to listen to the views of Mr. Colville's guides on "The Hugenots." The lecture was very interesting, and was listened to with great attention.

Next Sunday, at 8 P. M., in this (Kennedy) Hall, Mr. Colville will speak with us, on "Four Great Men: Washington, Paine, Thompson, Garrison." On Friday the usual meeting for replies to questions will be held at 8 P. M.

## Other Appointments.