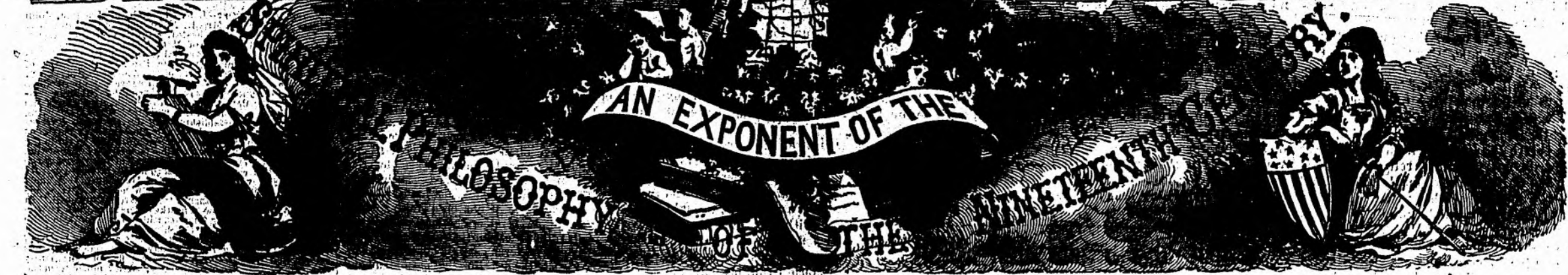


# BANNER OF LIGHT.



VOL. LIII.

COLLEY & RICE,  
Publishers and Proprietors.

BOSTON, SATURDAY, JULY 28, 1883.

\$3.00 Per Annum,  
Postage Free.

NO. 19.

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## The Posthumous.

### THE LIVING AND THE DEAD.

An Address upon Cremation, by  
**J. D. BEUGLESS,**  
President, New York Cremation Society,  
Delivered at Everett Hall, Brooklyn, N. Y., June 24, 1883; at Composite Hall, Brooklyn,  
N. Y., N. Y., June 11th, 1883.  
(Reported for the Banner of Light.)

"What shall we do with our dead?" is the question that every day "the silent majority" is pressing upon us for an answer; and each and every one of the innumerable host of the departed is a re-appearance of Banquo's Ghost, that "will not down."

The old superstition which peopled graveyards with ghosts, sanitary science discovers to have a foundation in fact.

Every dead body placed in the earth is put there for the purpose of having the earth absorb the products of decomposition. This the earth does in part, but in great part throws such of these products as are volatile out into the air in the form of noxious gases, and such as are non-volatile it feeds to the fountains, wells and water-courses of the neighborhood.

"No dead body is ever buried within the earth," says Sir Henry Thompson, "without polluting the soil, the water and the air around and above it."

The water of wells and springs in the vicinity of burial grounds is of a remarkably sparkling brilliancy, due to the very large proportion of deadly nitrates and nitrites therein contained, the products of the decomposition of the dead.

The Lancet, of London, says: "It is a well-ascertained fact that the surest carrier and most deadly fruitful nidus of zymotic contagion is this very brilliant looking water, charged with the nitrates which result from decomposition."

A decomposing human body, chemists tell us, gives off into the air, the air and water, ammonia, carbonic acid, sulphuric acid, nitrous and nitric acid, butyric and propionic acids, sulphuretted and carburetted hydrogen, trimethylamine, and some volatile organic matter. Of these the mineral substances remain in the soil to nourish vegetable life; the volatile matters pass into the air, in the form of gases, and the remainder percolate through the earth into the wells and springs and water-courses.

About 85 per cent. of the human body is water; and the low grounds in the vicinity of cemeteries, if not artificially drained, are always springy, and wells sunk therein are unfailing.

Just within the gate of Cypress Hills is such a well, supplied with brilliant nitropurplish water from the graves above; and in the valleys of Evergreen and Calvary are other wells, whose brilliant nitrous waters, gathered from the graves of the dead of the neighboring slopes, are eagerly quaffed by the thirsty multitudes whose heads are aching and whose throats are irritated by the disease-engendering atmosphere of the vile places.

Ridgewood reservoir, from which Brooklyn is supplied with water, is situated directly between and only a few rods from the Evergreen and Cypress Hills cemeteries; and when these cemeteries become crowded, as will evidently soon be the case, must become the receptacle of vast quantities of the poisonous exhalations from their graves.

Seven large cemeteries of Philadelphia are drained into Fairmount dam, which is the source of the city's water supply. Thus Philadelphia proves their claim to the title of Brotherly Love by drinking the poisonings from the graves of their dead. Phagitation, or the eating of the body by the friends and relatives of the deceased, practiced, as say Horace and Tertullian, by some of the ancient Celts and Britons, and according to Yarrow and others, by some of the ancient Tartars, the Massagettes, the Derbices, the Ebedens and the Fins, is quite outdone by this modern method of distilling our dead in the tomb and drinking the products of this distillation.

So the city of Cambridge, Mass., derives its water supply from Fresh Pond, into which is drained Boston's great Roman Catholic cemetery, which is overcrowded with the dead to the extent of having, in many instances, three or more bodies in a grave. Thus fresh thinking Cambridge, when it comes to the disposal of

low Roman Catholicism! or make history repeat itself, and throw its tea into Boston Harbor.

"The wells and springs of Mt. Auburn are used by visitors and laborers for drinking purposes," while "a spring within a cemetery at Canton, Mass., is used for drinking purposes by visitors, laborers, and a neighboring school of about eighty children."

Before the Wallabout Canal was out through there were some fine springs on the eastern border of the Naval Hospital Cemetery, where the New York and Brooklyn milkmen used to stop in the "wee wee" hours of the morning to increase, *ad libitum*, their supply of "pure dairy milk."

In France, on sanitary grounds, the sinking of a well within one hundred metres of a burial ground is now prohibited by law; and in Germany the distance required is double this.

So strong are the sulphides, sulphates and sulphurets in springs fed by the soakings from graves, that in Paris a thriving business was for some time done in selling the water from such a spring as "Mineral Water."

The air of cemeteries, especially of densely populated cemeteries, contains ordinarily about twice the normal quantity of carbonic acid gas, and is highly charged with other noxious and deadly exhalations from the graves. This is especially so in the spring of the year, when the opening earth gives forth the disease germs which have been generated and accumulated during the winter and have been imprisoned by the frost-king. At this season of the year, too, as Pasteur's experiments have proved, earth-worms bring to the surface, from the graves, myriads of bacilli and bacteria; and these modern science has shown to be the vital principle (or rather the deadly principle) of all forms of zymotic disease, such as small-pox, scarlet fever, typhus and typhoid fever, yellow fever, cholera, diphtheria, erysipelas and tubercular consumption. Prof. Selmi, of Mantua, injected under the skin of a pigeon a portion of air taken from a stratum overlying a cemetery during a season of calm, and which was therefore highly charged with these bacilli and bacteria, and produced in the bird a typhus-like fever of which it died on the third day.

The Brooklyn Eagle recently published the following:

"Yesterday afternoon Mrs. Elizabeth B. West, the wife of the Rev. Josiah West, who used to have charge of the Columbia Mission, died suddenly in Greenwood Cemetery, while she was surveying the grave of a married daughter, who died some months ago. The daughter was Mrs. James Taylor, and Mrs. West took her death very much to heart, and has been a frequent visitor to the cemetery ever since. Yesterday she went there with her nephew, a little boy of six years, and while in the enclosure which surrounds her daughter's grave she fell prostrate to the ground and expired."

Now, whatever may have been the immediate occasion of death in the case of Mrs. West, it cannot be doubted that the health of thousands annually is greatly impaired, and their lives imperiled, if not destroyed, by their systems becoming charged with the disease-laden air of burial grounds. Many whose vitality is already impaired by long watchfulness and confinement in the sick-chamber, follow the dead to the cemetery through winter's storms and summer's prostrating heat; breathe into their weakened systems these disease germs; and speedily follow their beloved dead to the gloomy grave. The recent death of Dr. Beard, of New York, was directly traceable to his attending the funeral of an esteemed friend, and patient. And that of his beloved wife, just a week later, resulted directly from attending his funeral; Marshall Jewell's death resulted from a similar cause, and such cases are by no means singular.

A recent epidemic of typhus fever in Carmarthen could be accounted for only by attributing it to the disease-engendering vicinity of Trinity Cemetery, on three sides of which it raged with violence. During the epidemic of yellow fever in New Orleans in 1853, the mortality in the Fourth District, in which were three extensive cemeteries, reached the enormous figure of 452 per thousand of the population, being more than double that of any other district. So we have reason to fear that Brooklyn, environed about as it is with great metropolitan burying grounds, is in danger of being terribly scourged some day ere long when conditions shall be favorable to the deadly work. It is blindness, it is folly, it is sin in us to go on thus year after year, and generation after generation, accumulating about our homes these vast magazines of disease and death.

What are these beautiful cemeteries, as we call them, with which our city is enlarded about? What is Greenwood, the most beautiful of them all? "A whitened sepulchre," which is fair without, but within is full of rottenness and dead men's bones. Beautiful as Greenwood is above ground, the dead are being stored and packed in its public grounds three and four deep, one putrifying body being sandwiched between two or more others, and already there are more than a quarter of a million dead within its gates. In Greenwood, Cypress Hills and Woodlawn, the trustees will sell only lots and entire graves, while in the Evergreens, Calvary and other cemeteries they will sell single burials, and these to Richard Roe and John Doe and their wives, three or more for the same grave; and even in Woodlawn, Greenwood and Cypress Hills, the undertaker or other person who buys a grave, may sell Tom, Dick and Harry, and their children, burials therein; inasmuch that there is not a cemetery in this vicinity, Woodlawn and Greenwood included, in which three or more bodies are not buried one on top of one under another in the same grave, whether death results from smallpox or a bare bodkin.

In Calvary Cemetery it is yet worse. We have

heard of the horrors of the "Fosse Commune" of Paris and of New Orleans. But the "Fosse Commune" of Paris is the embodiment of decency and sanitary science as compared with the common ditch of Calvary. This ditch is opened twelve feet wide and ten feet deep, and of indefinite length, and in this the coffins containing the dead are stored in a double line five deep, without any disinfecting agent and without earth enough between them to hide one from another.

Thus Brooklyn is being walled about with the decomposing dead. Thus she is storing up for posterity vast magazines of disease. And this we call "Christian burial!"

We are already approximating the difficulty which London finds in disposing of her dead; and we shall soon find the prospectues of our Cemetery Companies rivaling those of London, of which that of Kensal Green is a specimen, in which it is gravely stated by the General Cemetery Company of Kensal Green, London, N. W., organized and operated under the model Parliamentary Burial Acts, that "it has been found that seven (7) acres will contain one hundred and thirty-three thousand five hundred (133,500) graves, and each grave ten (10) coffins. Thus accommodation will be found for 1,335,000 dead!" And this in the Capital and metropolis of a nation that assumes to lead the world in progress and in the development of an enlightened public sentiment! And these seven acres overlook and are drained through the fashionable and aristocratic quarter of London, including Buckingham Palace, Westminster Abbey and the Houses of Parliament!

The only thing worse than this to which we are likely to come is exemplified in the 265 burial pits of the Campo Santo Vecchio of Naples, which are quite beyond description.

The Municipal buildings of Brooklyn to-day stand on the Potter's Field of the Brooklyn of two generations ago; and Washington Square occupies the site of New York's ancient Potter's Field; and although the dead were never packed and stored in them as in our modern cemeteries, yet both localities feel to this day the baleful effects of that use, or that abuse, rather, of the ground. A physician, whose home and office were for many years on the west side of Washington Square, says that every calm morning a blue haze overlies the west side of that beautiful park to the depth of several feet, and that it is found impossible to raise children on the ground floors of houses in that vicinity. So it will be with the thousands of acres now constituting our cemeteries when the dead thereof come to obey the command to "move on" and give place to the living, as some day they surely must. Then it will be that their ghosts, in the form of ghastly diseases, will haunt our homes; and for this infliction upon posterity we are responsible.

We talk of the beauty of our cemeteries and the "peaceful sleep" of the departed, but there is neither peaceful sleep nor beauty in the grave. "Requiescat in Pace" is well enough as a fiction with which to soothe the stricken heart, but it is none the less a hollow falsehood. There is no rest in the grave. Even though the ghouls and the march of improvement disturb them not, the war of elements goes on, accomplishing, despite all fictions of repose, the decomposition of the dead and the restoration to nature of the material borrowed for life's little day; and it is well.

The dead "shall rise again." "All that are in the graves shall come forth," not, it may be, in the old material form, as taught by an effete dogmatic theology, but in the restoration to nature of all the elements which went to make up the body. These elements nature must in time receive, to transform in her mysterious laboratory into new forms of life in herb and flower and fruit, in beast and bird and insect, and then again in man. This result—the oxidation of the body and the restoration to nature of its material—shall be accomplished in course of time; but when and how, with what environments and what effects? Burn every body must, for it is nature's inexorable law which no one may escape. Whether it be in the broad highway of life, where man falls in his journey and is left to lie and rot, as in primal times; whether his body be hidden from hot suns and fierce storms and beasts and birds of prey, in natural caves and rock-clefts, as was the custom with the ancient Persians and Arabians, and as is now the custom with the Goid and the Los Pinos, Utes, or put in artificial caves and tombs, mounds, cairns, topees, pyramids and other tumuli; whether it be hung up in the trees, or placed upon scaffolds to be dried up by the winds, as by the ancient Colchians and Phrygians; and by our own Cheyennes, Choctaws and Dakota Indians; or placed in the dakhmas, (tower of silence) to be devoured by vultures, as by the Persian Magi or Parsees (fire worshippers); whether it be thrown into the bush for the wolves and jackals to devour, as by the Kafirs and some of the poor Chinese; or "pegged out" to be devoured by dogs, as in ancient Tibet, Hyrcania and Caspian; whether it be thrown into the sea to be eaten by the fishes, as was the practice of the ancient Phenicians and Abyssinians and of the Chinooks and Cherokees of our own continent; or whether it be evaporated and embalmed, as among the ancient Egyptians and the Incas of Peru, to finally find place in museums or to be carted to bone-factories to be converted into fertilizers; whether to be placed in hermetically sealed metallic or glass cases, and so converted into adipocere, as advocated by modern patentees of these abominations; whether, as is usual with us, it be buried in the earth in a hideous coffin or a perishable casket, or whether it be incinerated in the crematorium—whatever the method, the surroundings, the effects and the duration of time involved in

its disposal, decomposition, resolution into its elements by combustion or oxidation, must result at last. Burn it must, and there is no power can ultimately avert this destiny. It may be cremacausis, as Prof. Liebig has designated decomposition in the earth, and as medicinal and sanitary science have adopted the term, meaning a slow, lonely or desolate burning in the dark, or it may be *taktacausis*, as Dr. Lambert has suggested, the antonym of cremacausis, a rapid burning in the pure, rosy light of the crematorium. It may be amid the gloom and putrid loathsomeness of the grave, giving off poisonous gases and deadly disease during all the years of the offensive process, or it may be where all is decorous and cleanly and innocuous. It may be a process of a hundred years or of an hour; but it is burning all the same. "Ashes to ashes," is the unalterable decree. To this complexion all must come at last.

Let it be clearly and fully understood that cremation is only a safe, cleanly, expeditious and economical method of facilitating nature's work; that it is simply an accelerated decomposition, and that precisely the same result (viz.: the oxidation of the body) finally obtains, whatever the process, whether accomplished in a hundred years or in an hour, and whether among worms and the gloomy horrors and putrescence of the grave, or in the rosy glow of the crematorium. Surely, when this is understood, a rational people cannot long hesitate which to choose.

Cremation has none of the offensive or mischievous features of earth-burial, and we confidently believe is destined, at no distant day, to supersede this practice.

As now conducted at Gotha, Milan, and other points in Europe, and as it is proposed to establish it here, cremation is not to be confounded with the offensive custom of burning on the open pyre, as practiced by the ancients, and even by the moderns in India and Japan, a custom only less appalling than earth-burial itself. Cremation is effected in a super-heated air-chamber, which allows no contact of flame or fuel with the body, while all the gases and volatile products of combustion are completely regenerated, and rendered innocuous and odorless before being liberated in the air. An approved modern crematory temple might be erected in Madison Square, and, but for transporting the dead bodies thither, could not be an offence to any one. The process is accompanied with no repulsive sight, or sound, or smell, no noise or smoke; absolutely nothing that can offend the most delicately sensitive.

The body, covered with a winding sheet saturated with alum, is placed in a catafalque in the chapel or reception hall, whence it descends noiselessly by means of an elevator to the crematory chamber. This, by means of super-heated air, has been raised to a white heat at a temperature of about 1,500° Fahrenheit. When opened to receive the body, the in-rushing cold air cools this chamber to a delicate rose tint, and the body, after an hour in this bath of rosy light, is completely decomposed, nothing remaining but a few pounds (about four per cent. of the original weight) of clean, pure, pearly ashes, which are taken out and put in an urn of terra cotta, marble, or other suitable material, and placed in a niche of the columbarium, or buried, or delivered to the friends to be disposed of as they may desire.

As thus effected, is not cremation infinitely preferable to the horrors of slow decay and putrefaction in the grave?

Beyond these high demands of sanitary science and an enlightened and refined humanitarian sentiment—demands of health, cleanliness and decency—there are other considerations which urge us to the incineration of our dead.

It may appear almost like profaning our beloved dead to mention in connection with their disposal that hard, cruel but important word—economy. And yet every year sees families in New York and Brooklyn, and in every large city of our land, homeless and breadless because of the enormous expense incurred in burying their dead. It is the last offering they can make to the departed, and they will part with shelter, food and raiment in order to give them decent burial. Apart from carriages, the average cost of funerals of the poor and middle classes in this vicinity is upward of one hundred dollars, while the grave and tombstone cost one hundred dollars more. In many cases, of course, these figures instead of being hundreds become thousands; so that many a sick man has said, "I cannot afford to die."

Cremation by approved modern methods, being once fairly established, could be accomplished at less than one-fourth the cost of burial, while a neat classic urn of terra-cotta, the most beautifully appropriate possible, together with a niche in the columbarium in which to place it, would not cost more than ten dollars, or thereabouts. Here the poor would have their dead as well and as decently cared for as the rich; and here their ashes might indeed rest in peace, conscious, if the dead could be conscious, of working injury to no one. Most of us have done evil enough in our lives; let our ashes, at least, work injury and cause offence to none.

The individual cost of earth-burial is not, however, the only item of this question of economy to be considered.

Already within and about this city, several thousand acres of land that should be productive and life-supporting, are sequestered and converted into externally beautiful plague-spots and pest-beds; and if we shall keep on in this way a few generations more, our cities will be like those of China and of Moslemdom, the unrounding land for miles away in every direction given up to the dead and the reproduction of disease and death. Already we need

these thousands of acres thus sequestered and perverted to this baleful use, for the living thousands who are coming over our great bridge to find new homes, not to speak of needing them to produce the wherewithal to feed these coming myriads. Brooklyn is reaching out her mural arms to take these reeking, seething masses of corruption into her embrace.

There is one other aspect of the question of economy that should not be omitted:

Our world, when created, was endowed with a certain measure of reproductive or recreative power, which we call vital force. In the economy of nature this vital force or recreative power is just enough to accomplish the perfect work of complete repair and restoration to compensate for the destruction wrought by disease and death, i. e., the vital forces of nature are only adequate to the support of the world's life at its maximum, in its perfect state; and by just so much as we rob nature of this vital force, by just so much do we deprive the world of life. It has been carefully estimated that the present method of disposing of the dead in what are known as enlightened or Christian lands keeps constantly imprisoned, and so inoperative, from one-fifth to one-fourth of the entire measure of vital force or life-producing and life-supporting agencies of those lands, whereas the incineration of the dead would immediately restore to nature these vital forces to be converted into new forms of life, and these lands would thus support a population one-fourth greater than they can now do, or would give to their present population a proportionately increased vitality.

Another consideration in favor of cremation is the guarantee it would give us that we should not be buried alive.

A prominent undertaker of this city has recently made provision in his will, and exacted a promise from his wife that his body shall be cremated, being led thereto by his dread of being buried alive. Live burial he says he believes to be far more frequent than most people think. Another Brooklyn undertaker, it is reported, some time since deposited a body temporarily in a cemetery receiving vault, and when, some days later, he went to take it thence for burial, what was his horror, upon opening the niche in which the coffin had been placed, to find the body crouching at the door, now stark in death, the hair dishevelled, the flesh of the arms eaten, and the face wearing the most appalling expression of horror and despair ever witnessed by mortal eyes.

"Seven hours in a coffin added ten years to my life," was the remark of Martin Strong of 12th street, Philadelphia, some time after quitting the coffin in which his family had placed him for burial, after Dr. Cummings had given a certificate of his death. Frank Stoop of Clarinda, Iowa, was laid out for burial not long since, a physician having certified to his death; but fortunately he awoke from his state of coma in time to save his life.

In epidemics of smallpox, cholera, yellow fever and the like, as has been shown at Norfolk and Portsmouth, large numbers are hurried into the grave alive. W. H. Clark of Henry County, Mo., seized with cholera while traveling across the plains, and having died, as was supposed, was buried by his companions at the point where the old Santa Fé trail crossed the Arkansas River. After his fellow-travelers had gone on, the Indians exhumed his body to get his blankets, and finding signs of life in him, they applied restoratives, and Clark subsequently overtook his comrades at Prescott, Arizona, where he was living at last accounts.

The late Charles Albert Reed of Newton, Mass., left in his will directions to his attending physician to sever his head from his body after death, to prevent the possible horror of burial alive, and left him also a fee of \$800.00 for the service.

In connection with its Crematory, the United States Cremation Company proposes to have a hot-air chamber where restoratives can be applied in any case where there is the least cause for doubt; and also a cold-air chamber where bodies can be kept a longer time than usual, awaiting the arrival of friends wishing to attend the funeral. Short of some such capital remedy as that devised by Mr. Reed, cremation offers the only satisfactory guarantee against the awful horrors of burial alive.

The sentimental fiction of the peaceful repose of the buried dead is constantly suffering rude shocks, a conspicuously marked one being that which it received when the ghouls carried off the body of A. T. Stewart from St. Mark's Churchyard, while a still more recent one, no less startling in character, was that of the rape of the late Earl Crawford's body from the Dun Echt Mortuary Chapel in Aberdeen. So in turn Philadelphia, Richmond, Baltimore, Cincinnati, Buffalo, Amsterdam and Montreal have recently had their share of these ghastly experiences. Incineration gives back to nature, in a regenerated form, all that is corruptible of the body, and gives to the friends, in a neat, chaste urn or vase, the handful of clean, pure, pearly ashes for which body-snatchers have no use.

With all these advantages on the side of cremation, what have its adversaries to say against it?

They tell us that it would destroy all subjective evidence in case of poisoning, and would offer a premium to this class of crime. This is a valid objection, and yet, if it were strictly true, the evil involved would be alight as compared with the evils of earth-burial by which myriads are poisoned every year.

In any case of possible doubt, however, an autopsy preceding incineration would be a perfect safeguard. Again, the non-volatile mineral poisons would remain in the ashes, and be more readily discernable than in the grave,



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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.

## Banner of Light.

BOSTON, SATURDAY, JULY 28, 1883.

**PUBLICATION OFFICE AND BOOKSTORE,**  
No. 1 Montgomery Place, corner of Province Street (Lower Floor).

**WHOLESALE AND RETAIL AGENTS:**  
NEW ENGLAND NEWS COMPANY,  
14 Franklin Street, Boston.

**THE AMERICAN NEWS COMPANY,**  
29 and 41 Chambers Street, New York.

**COLBY & RICH,**  
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager.  
LUTHER COLBY, Editor.  
JOHN W. DAY, Assistant Editor.

Business Letters should be addressed to ISAAC B. RICH, Banner of Light Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SPIRITUALISM is broad as the universe. It extends from the highest spheres of angelic life to the lowest conditions of human ignorance. It is a broad and wise, as well as a loving, and its mission is to bless mankind.—John Pierpont.

### The Education of Ministers.

President Eliot of Harvard University recently published an article on this most suggestive theme in the *Princeton Review*, in which he lays it down that the education of the clerical profession has fallen so far behind the age as to be out of relation with it; on which account it has wholly lost the commanding influence it once had, and has resulted also in the degeneration of the ministerial character. It is universally acknowledged to be an article of marked ability. He sets out with depicting clergymen, or ministers, in the light in which they were once viewed, and as men to whom was freely accorded the distinction of intellectual leadership. They constituted by far the larger number of the student class, and they enjoyed the high reputation of being the principal founders of colleges. A hundred years ago the clerical graduates at Harvard, Yale and Princeton were respectively twenty-nine, thirty-two and forty-five per cent. of the whole; now they have fallen off to such an extent that in the six years, 1871 to 1876 inclusive, the percentage of ministers among the graduates of these institutions was five and three-fourths, seven and seventeen respectively.

The causes which he recites for this remarkable change are within the ready cognizance of all of us. Great movements, equivalent to a revolution, have been going forward in the social state, in that period of time. They have profoundly influenced the beliefs of the people on many important questions; they have introduced a body of new knowledge into view; and they have made such knowledge bear directly upon the practical and every-day problems which relate to social affairs. The public mind has likewise undergone a marked change in regard to its temper upon many things which are of vital interest to the existence and continued influence of the ministerial calling. For example, the sources of all recognized or admitted authority are not what they were, a century ago. Authority simply as such, too, has lost a great deal of its weight. The priest no longer impresses the people with a feeling of awe, whether it was a magical or necromantic quality. The divine right of the minister is as dead among Protestants in our country as the divine right of kings always has been. And, chiefest of all, the popular mind refuses to accept anything except upon a free examination.

It actively questions all things and all men. Having once observed that discussion often elicits truth, that controversy is useful on many difficult subjects, and that in some circumstances many heads are better than one, the people have learned to distrust all ex cathedra teaching, and to wait for the consent of many minds before giving their adhesion to new doctrines. We in fact hardly realize, says President Eliot, how very recently the masses have acquired these invaluable habits, or how profoundly those habits have affected the position of the minister. But he ascribes to the progress recently made in science the influence which has most profoundly affected the ministerial profession. He does not hesitate to call it the "most potent cause of change in the relative position of the ministry within this century." Not simply because of the immense acquisition of actual knowledge, the great increase of man's power over nature, the consequent changes in each man's relations to his fellow-men and to the physical earth, including the wonderful expansion of his interests and sympathies, his emancipation from superstitions, and the exaltation of his prospects and hopes; there is another and a more radical reason.

That reason is to be found in the new method, or spirit, of inquiry which has been gradually developed, and "which is characterized by an absolute freedom on the part of the inquirer from the influence of prepossessions or desires as to results." It is simply the spirit whose quest is truth, let it communicate what report it will. President Eliot proceeds to describe this spirit of inquiry in the following terms: "This spirit seeks only the fact, without the slightest regard to consequences; any twisting or obscuring of the fact, to accommodate it to a preconceived theory, hope or wish—any tampering with the actual result of investigation, is the unpardonable sin. It is a spirit at once humble and dauntless; patient of details; drawing indeed no distinction between great and small, but only between truth and falsehood; patient, but energetic; venturing into pathless wastes to bring back a fact; caring only for

truth; candid as a still lake; expectant, unfettered, and tireless." And he adds that no other method of inquiry now commands respect.

It is worth while to pause at this point, and give the rein to the reflections which this wholly admirable definition and description excites. We cannot forget that this is the President of the self-same Harvard College, whose Professors in other days challenged Spiritualism to the proof of its claims, and which challenge Spiritualism readily accepted, preferring overthrow for itself rather than the slightest perversion or corruption of the truth. One of those same Professors afterward became President Eliot's predecessor. None of them entered upon that pretended investigation in a less unscientific or more bigoted, presumptuous and insolent spirit than he—we allude to Prof. Felton. There was no such purpose on foot among them as to explore trackless wastes to bring back a fact. There was no humility; no search for the simple truth only; no desire to throw a new and clearer light, if possible, on men's minds, at a time when they were avakened to the reception of knowledge for which the civilized world had long waited. It was in no such spirit of inquiry that these College Professors went about the work.

What still stands to their discredit, and decisively shows that they were not actuated by the simple desire to discover truth from the love of it, is the fact that from that day to this, a period of almost thirty years, they have never rendered any report of the result of their investigations, as promised, not so much as to say that they had found nothing worthy to report at all. This would have been the very least they could have done in the case. Of course President Eliot is now responsible for what occurred in Harvard College before his day, nor do we propose to hold him responsible for it; we merely employ his highly accurate and comprehensive description of the spirit of inquiry which is said to characterize the study of science, to illustrate the fact of the immense distance which these predecessors of his kept between themselves and the real pursuit of scientific truth. Their design was not to investigate Spiritualism, but to decry and denounce it; and in this they scrupled at no effort that seemed at the time to make it a success. Anything were they but "humble and dauntless" of spirit, "patient of details," "drawing no distinction between great and small." Notwithstanding their assault, however, Spiritualism still lives and increases, and is doing its mighty work in the world of humanity.

Having had an entirely new standard of intellectual sincerity set up within the last fifty years, the civilized world—says President Eliot—demands of Protestant theologians and ministers that they shall rise to that standard if they would continue to command the respect of mankind. He asserts that ministers, as a class, and as a consequence of the manner of their education and induction into office, are peculiarly liable to be deficient in intellectual candor. He says that millions of men besides himself think so, too. And he is further of the opinion that this belief on the part of multitudes of educated men, most of whom are silent on the subject, is a potent cause of the decline of the ministry during the past forty years. He ascribes the fault to the churches and sects quite as much as to the individual ministers; "for almost every church or sect endeavors to tie its members, and particularly its ministers, to a creed, a set of articles, or a body of formulas." Most ministers put on these bonds at an early age, binding themselves to wear them all their lives, on peril of severing beloved associations or perhaps losing a livelihood. Such is not the rigid rule with metaphysicians, physicians, historians, chemists, zoologists, or geologists; the minister alone must accept all the truth he is ever to know in the beginning, and spend his life in denouncing those who are not content to know more.

### The (So-Called) New "Organization."

We publish in another column, by request of its President, Mr. John G. Jackson, of Rochester, Del., "An Address to the Public, by the American Spiritualist Association. To the Spiritualists of America, and to all Earnest Thinkers, Greeting!" We consider this address a very tame affair, in the light of past experience. It is more suitable for the so-called Free Religionists than for Spiritualists. We have no doubt the clever Quaker gentleman who had a hand in preparing it means well, but the points he treats upon bear the impress of G. B. Stebbins, of Detroit, Mich. This is evident from the fact that the latter hurries into his favorite sheet with the "objects and aims" of the said self-constituted "American Spiritualist Association." Mr. Stebbins intimates that a call was made by "the committee of a national conference" to meet at Sturges, Mich., in June. Some twenty or twenty-five persons responded, we understand, and the result (on paper) seems to have been the formation of the "new organization."

If our memory serves us—and we think it does—the Fifth National Convention of Spiritualists met, responsive to a call, in Corinthian Hall, Rochester, N. Y., August 26th, 1883, and by and with the consent of delegates from the different State Societies, formed a national association, with Dorn M. Fox as President, etc., etc. Many of the ablest friends of the cause entered into the scheme with honest intent as a precursor of grand immediate results. We, on the contrary, were not so confident, feeling that the time for such an Association had not come. These views were given in an editorial at the time, which elicited a good deal of antagonistic comment. But the result proved we were correct, as, after meetings of the Association had been held in different States for several years, it came to be pretty generally understood that there was not enough cohesion in our ranks to keep the Association intact, and it accordingly succumbed, eventually to the inevitable. Mr. Jones of the *Religio-Philosophical Journal*, with whom we corresponded at the time, agreed with us in our view of the subject.

Now, then, if the formation of a National Association was premature at that time—as it proved to be—it is equally certain that the present effort in the same direction is also premature. At least this is our opinion, and we are not alone in this view of the case. Dr. H. B. Storer, who fully agreed with us in regard to the Convention of 1883—and declined to act as missionary for it after being duly elected—agrees with us to-day in respect to the newly-organized association, as does Mr. Geo. A. Bacon and other prominent Spiritualists. As we have said many times in these columns, and now repeat, when the primary societies form State Associations, through properly appointed delegates, such State Associations, in conjunction, could legitimately organize an American Spiritualist Association with some show of being a successful institution—not before.

### Woman Suffrage in the Legislature.

The resolution on the petition for woman suffrage, by Harriet E. Shattuck and others, after being tossed about in the Senate of Massachusetts for a part of an afternoon, was finally defeated by a vote of eleven yeas to twenty-one nays. A Boston member of the Senate, Mr. McGeough, said he opposed it because "you can't change the laws of nature by a constitutional amendment." Then if suffrage is according to the laws of nature it deserves to be recognized for women as much as for men. Mr. McGeough denied the "right" of woman suffrage. But he need not trouble himself to do that if suffrage is a natural right. Nor need he trouble himself to assume that woman suffrage is an "inherent weakness" so long as it is according to a natural law. His opinion that it would be "not only unwise and inexpedient in a social and political sense, but wrong in principle, contrary to the laws of nature, and fatal to the best interests of woman herself," to allow her to vote, is no opinion at all but an inherited prejudice which a better knowledge and a larger comprehension of things might wholly dissipate.

Mr. McGeough believes that men were created free and equal, and that women were created free and equal; but he refuses to believe in the equality of the sexes. He asserts roundly that a woman is no more the equal of a man than a man is of a woman, while each is superior to the other in his or her respective sphere. He would tolerate no government in which women and boys have a share. And he is shocked to think of the "vulgar glare of public life" which woman will have to encounter in exercising the right of suffrage, which he knows to be "dangerous and incompatible with her nature." He feels no remorse because a few are dissatisfied with their position. He eases his conscience by telling them that they are only quarreling with the decrees of nature. Now all this kind of talk is superficial and noisy, and fails to go to the core of the matter. Woman suffrage, as asked for by woman herself, is no such triviality as the above speaker assumes. It is the presentation of a new aspect of government; it is the arrival at a new stage of society. When those who oppose it come forward and show how it disturbs the existing relation of the two sexes, they will have begun their part of the discussion nearer to the principles which they talk so much about.

### Belvidere (N. J.) Seminary.

The fall term of this Institution will begin Monday, Sept. 17th. The Principals are pleased to announce that in the past year the Boarding Department connected with their school has been thoroughly renovated and refurbished, making it one of the most desirable homes for students in the country. They would further announce that in future their school will be open only to young ladies and girls over ten years of age, over whom the most judicious and watchful care will be exercised. Health will, in all cases, be the first consideration, hence equal attention will be paid to physical, moral and intellectual culture. Gymnastics, elocution and the dramatic art will be carefully taught, also various artistic and domestic employments, such as sewing, stitching, crocheting, embroidery, china and panel painting, and designing.

Advanced pupils will be instructed in the art of making home happy; and the various employments open to women whereby they may become honorably self-supporting, will be brought to their notice and consideration.

Music, German and French will be taught thoroughly and practically, and the entire course of study will be found in harmony with the most advanced educational system of the age, looking to the development of the purest, noblest womanhood. For circulars address E. L. Bush, Belvidere, N. J.

### Lake Pleasant (Mass.) Camp-Meeting.

This famous Camp-Meeting will be formally opened on Sunday, July 29th, with Dr. George H. Geer and C. Clegg Wright, as the speakers. Several hundred people were on the grounds as early as July 24th. The attendance this year bids fair to be very large. The *Banner of Light* will publish a digest of the proceedings, as usual. Our representative, Mr. C. B. Lynn, will be on the grounds throughout the meeting to receive subscriptions for the *Banner of Light*.

While rationalism is predominant in Ireland, radicalism is making great strides every day in England, and all things seem to play into the hands of the advanced men. The house of lords, by rejecting the bill for legalizing marriage with a deceased wife's sister, has again reminded the people of the existence of that most singular assembly—a chamber composed of hereditary peers and bishops who can veto any measure demanded by the people and approved by the popular house. Already resolutions are everywhere being passed, calling for the removal of the bishops from the upper house. Thus it will be seen that the people are alive to the important fact that the medieval church conclave must go. The world has been ruled too long by ecclesiastical power in the hands of a few, and liberal Englishmen who are rapidly becoming aware of this fact are determined on reform, so far at least as their own country is concerned; while the bigoted clericals of America are seeking to perpetuate their power by endeavoring to have enacted a God-in-the-Constitution law. But our people are on the alert, and no man will be sent to Congress favoring this idea. The liberties of the people are too sacred to be tampered with in this respect. We hail with joy the new movement in England, and bid it God-speed to a successful issue.

Rev. James Freeman Clarke remarked in a recent discourse that all good people in heaven are mediators of the divine spirit, receiving it from God, and transmitting it to those below. They become ministering spirits. Thus the universe ceases to be a blind machine. It is filled with intelligent spirits, cooperating with one another. When we seek to do right, we become members of God's family, and fellow-workers with the saints. Whittier says of the coming day when all mankind shall be united in one family. The progress of the time tends in that direction. Instead of a thousand languages, men are coming to speak two or three—English, French and German. This doctrine is the most practical of all doctrines. In every walk of life the soul may be led by this heaven aid. All will be better and happier and more free, and there will be less discontent in the household, not so many tragedies, less misunderstanding between husband and wife, fewer defalcations in business, and less contention in the Church. And all because of a belief in spirit-presence, and cooperation with ministering angels.

### Spirit Messages.

Notwithstanding the explicit statement made some time since in the Message Department by the Spirit President, FATHER PIERPONT, in answer to questions by mortals as to how one in this life can secure a message from one in the life beyond through the medium who delivers the messages published in the *Banner*, we are often in receipt of private letters, repeating the question. We are fully aware of the anxiety many have whose dear ones have passed on, and can readily pardon them for writing to us so often upon the subject. All we can do in the premises, however, is to republish Mr. Pierpont's answer to such correspondents who may not have seen the number of the *Banner* containing it.

"The best way for you to secure a communication from some one of your spirit friends at this time is to mentally request such friend in the higher life to visit the circle-room and endeavor to control the medium and give you a communication. It may be that your friend will not have the power to do so, for he may not understand the laws governing mediumship to such an extent as will enable him to succeed; but if you mentally earnestly request him to communicate from this place, rest assured, the endeavor will be made. Just here allow us to most earnestly request that all those who read the columns of the *Banner of Light* will refrain from sending communications in writing to this circle-room containing names, with data, concerning spirit friends from whom they wish to receive a message. The very fact of your doing this will defeat your purpose to a great extent, for though we desire to give an opportunity for control to every spirit who frequents this place, yet we feel it to be wisest and best to refrain from communicating to you through the medium of friends here named in their names, and sometimes with matter concerning their earthly career. Mentally request your friends to come here, and we will give them such assistance as is in our power. Rest assured if they can communicate to you through the medium, they will undoubtedly avail themselves of the first opportunity of doing so through some other mortal organ."

### The Mississippi Valley Camp-Meeting.

Notice of which will be found on our third page, promises to be a success, which we trust will prove the case. The grounds are spoken of by those who have seen them as eminently fitted for the purpose, the speaking talent is fully up to the standard, the mediums who are expected to attend are excellent in their specialties, and the Board of Management is full of business tact and enterprise. We wish the new Camp-Meeting success in the highest degree.

We acknowledge the receipt of a very finely bound volume bearing the title: "EXAMINATION PAPERS OF MARY WOLFE, PULFRI MEDICAL COLLEGE, CLASS 1883, CINCINNATI, OHIO." In the early part of the College term just closed, a friend placed in the hands of Prof. Crawford funds to provide an annual prize for the best examination paper on Physiology and Histology. The duty of naming the one entitled to the award this year devolved upon the Professor of Physiology, assisted by the Dean and other members of the Faculty, and the recipient of the prize, a gold medal, in the shape of a Greek cross ornamented with various appropriate symbols, was the daughter of a gentleman known to many of our readers, Dr. N. B. Wolfe. We congratulate Miss Wolfe upon the success of her efforts, and Dr. W. upon his appreciation of them as shown in the pre-servable form in which he has placed the papers that led to that success.

Mrs. Annie E. Cooper of 109 Park street, Cincinnati, O., is highly spoken of by the editor of *The Spiritual Light*, published in Chattanooga, Tenn., as a medium for various physical manifestations of spirit-power and for formal materializations. The editor, J. D. Hagaman, attended a séance at Mrs. Cooper's residence, during which many spirits rendered themselves visible at a distance from the cabinet and medium; and then vanished directly in view of all. Spirit-children came, and were led by the medium from the cabinet to their friends in the circle. The room was light, and the medium in full view, sitting outside the cabinet during the entire séance. Previous to the materializations, slate-writing was produced, bells musically played upon, and flowers taken by spirit-hands and disposed of so that they could not be found.

The Spiritualists of Charlestown District have been called to part with the visible presence of one of their oldest and most efficient workers, in the sudden transition of Capt. James Brown, which occurred a short time since. As long ago as 1857, Capt. Brown and his wife ardently espoused the cause of Spiritualism, and held circles at their house for the benefit of themselves and all who desired to investigate the new revelation of truth. As a member of the Commercial Wharf Fish Association of this city, his strict integrity, long and honorable service and sterling qualities of heart, endeared him to all his associates. A series of resolutions to that effect and of sympathy for the bereaved was adopted, and a representative of each firm forming the organization attended his funeral.

The present war between capital and labor is deeply agitating the civilized world. The recent strike of the telegraph operators of this country and Canada, is of great significance. The dignity of labor must be maintained at all hazards, otherwise America will be no better off than the pauperized countries of the Old World. One feature in this strike is especially gratifying, and that is, that the strikers demand the same pay for the services of the female operatives which they themselves ask for.

The minority report of the Legislative Committee on the Tewksbury Almshouse abuse question is far superior to the majority report both in language and fact, as every impartial reader will see upon careful perusal. Politics should not have been brought into the question at all. The whole thing is a sad affair, and we hope the members of the Legislature will be true to justice and humanity in rendering their final verdict.

It is possible that yellow fever, smallpox and cholera will get into this country from the filthy abodes of the Old World. But stringent measures are being adopted by the authorities to prevent such a catastrophe. Surgeon-General Hamilton says that if the cholera scourge reaches London, Eng., every British vessel coming to this country will have to go into quarantine.

Dr. H. P. Fairfield, the famous clairvoyant medium and clairvoyant physician, has located in Newburyport, Mass., and must have been addressed at post-office box 726. He will answer calls to lecture and heal the sick whenever called upon. His lecture at Onset Bay the 17th and 21st of July was highly applauded by the people.

J. V. Morse, our friend from London, England, correspondent of the *Banner of Light* on a number of occasions, has been lecturing in the city of London. The English people seem to be more interested in the subject of Modern Spiritualism than ever before.

### "Gone with the Wind" by Allan Mardee—Ready August 4th.

The above work, of which frequent mention has been made in these columns as being in press, will be issued on SATURDAY, AUGUST 4th. It is not necessary that anything should be added to what has already been said of its merits, or of the instructive nature of its contents. The name of its author is a guarantee of its excellence, and we trust that our readers will recognize this fact and avail themselves of the opportunity now presented to possess a copy.

To those whose names have been sent as subscribers, the book will be supplied at subscription price, \$1.25, upon receipt of which it will be promptly mailed. To those who have not subscribed to the work previous to its issue, the price will be \$1.50, postage free.

### The Charles H. Foster Fund.

It gives us much gratification to be able to state that this world-renowned spiritualist medium is not forgotten now that adversity, through sickness, has befallen him, as will be seen by the following donations:

From an old Spiritualist, of Boston.....\$50.00  
Friend, ditto.....1.00

### In Aid of Horace M. Richards.

Since our last report we have received  
From a Friend.....\$1.00

In Webster, Mass., on July 15th, funeral services in commemoration of Mrs. Hinda, wife of John F. Hinds, were conducted by Mr. Allen Putnam of this city. This couple, advanced in years beyond three score, have long been firm Spiritualists and active in the reformatory movements of the day. Those who knew her well gave testimony that she possessed and ever manifested uncommon energy, efficiency and frankness; that she was a liberal helper of the poor and an earnest supporter of whatever she deemed true and helpful to humanity. Her faith in Spiritualism was firm and sustaining through months of debility and suffering.

Frank T. Ripley is in town, at 25 Common street, where he will remain and give tests of spirit-power, if his services in this capacity are wanted; and that they will be, we have no doubt. He gave some very satisfactory tests at Eagle Hall, last Sunday, sufficient to show that he is a genuine medium. He will be at this hall next Sunday.

A correspondent writing from Portland, Oregon, desires us to caution the public against an adventurer who, under the name of H. SLADE, is perambulating that section, advocating, or attacking Spiritualism as he, after informing himself of the situation, thinks will best fill his coffers with half-dollars. Look out for him.

"The Scientific Basis of Spiritualism," by Epes Sargent—his last great work previous to his decease—is a book replete with facts, showing that the Spiritual Philosophy is a natural science, and consequently not outside of Nature. It should be in the hands of every investigator in the world.

Warren Chase, the veteran Spiritualist lecturer, now at Onset Bay, will remain there until August 31st, when he goes to the Camp-Meeting at Etta, Me. His intention is to remain in this section until late in the fall, then go South, where the field is ripe for just such efficient workers as Mr. Chase.

We are requested to state that the rates of fare to Chautauque Lake, via Hudson River Line of New York and Albany Day Boats, is as follows: New York to Chautauque and return, \$17.50; New York to Chautauque and return to Boston, via rail, from Albany or Troy, \$21.50. Tickets good until Nov. 1st.

Mrs. E. H. Britten announces the fact that she will soon issue from the press a new work, titled "Spirits and their Work in every Country of the Earth," etc. It is designed to be a complete historical compendium of the great movement known as Modern Spiritualism.

The Prospect House, Crescent Beach, Nantasket, D. Lawrence & Co., proprietors, is one of the best-kept hotels at this favorite place of resort during the heated term. A fine yacht is at the service of the guests of the house. Terms moderate. Table excellent.

Prof. A. B. Severance and Mrs. J. H. Severance, M. D., will visit the Eastern Camp-Meetings this season. Will be at Onset Bay the latter part of July; at Lake Pleasant in August, until the 20th; from there to the Michigan Camp-Meeting at Flint.

The *Tribune News*, published in Evansville, Ind., states that Mrs. Susie Umber of that city, a lady of considerable repute as a writing medium, is now in New York, where she will remain during the heated term for the purpose of recuperation.

The numerous friends of the fine trance-medium, Mrs. S. W. Fletcher, will regret to learn that she is still confined at her home in this city by sickness; but it is confidently hoped that with careful nursing she will speedily recuperate.

Arrangements are being made for a Mass Convention at West Barnstable, Va., the three last days of September. Eminent speakers and the Duxbury Glee Club are to be secured, so we are informed by S. N. Gould.

Meantime, Colby & Rich, at Montgomery Place, Boston, have issued another edition of "Spiritual Harmonies," a grand and beautiful book, containing a full and complete description of the laws governing spirit-presence, and the best methods of securing communication with the spirit world.

The Spiritualist Camp-Meeting at Onset Bay, Mass., will commence Aug. 15th, and continue until Sept. 15th.

Dr. Dumont, of Onset Bay, and proposes remaining there through the coming season, for the purpose of healing the sick.

The last London edition of the *Banner of Light* has been issued, and is now in the hands of the publishers. It contains a full and complete description of the laws governing spirit-presence, and the best methods of securing communication with the spirit world. It is a most valuable work, and one which every Spiritualist should possess.

The English people seem to be more interested in the subject of Modern Spiritualism than ever before.















