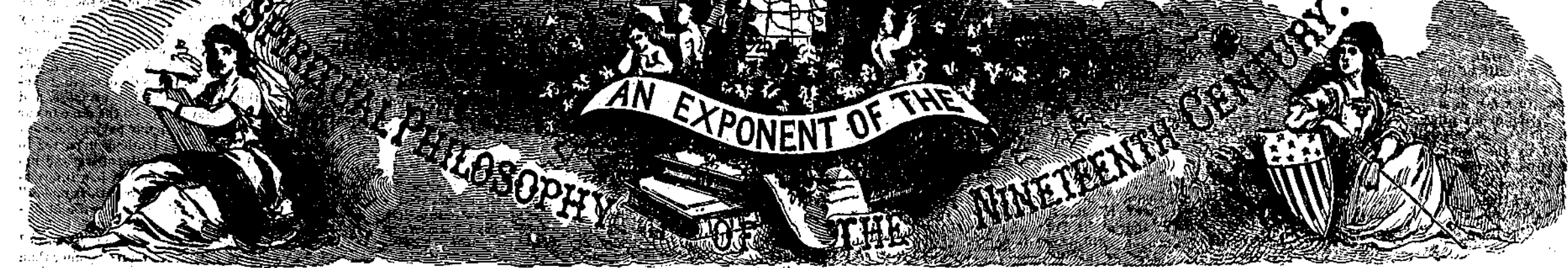


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Spiritualism Abroad.

REVIEW OF OUR FOREIGN SPIRITUALISTIC EXCHANGES.

Prepared expressly for the Banner of Light,
BY G. L. DITSON, M. D.,
Of Paris, France.

SPAIN.

La Luz Del Porvenir, of Barcelona. Though I have before me quite a number of this stirring little weekly, I have nothing of recent date; but whatever may be found in it is of permanent interest and value; indeed there are no periodicals that come to hand that would form a volume to be treasured, and one that could be frequently perused to advantage, equal to *La Luz*, the grand work, historical and social, of Sr. D. Amalia Domingo y Soler. To be sure, this editress has able assistants, like Sr. Candida Sanz, Matilda Fernandez de Ras, Antonio Torrens, Estrella and others, all ladies evidently of high culture; still it is ever Mme. Soler's pen that I seek with the assurance of being very agreeably entertained.

Spain, rather than any other country, should receive distinction amid the higher records of our faith; for the people of this country have more to contend with than any other where Spiritualism has made conspicuous progress. Every one knows how difficult it is to throw off the impressions of childhood, the thralldom of early education; think then what the Spaniards have had to do in taking even one step along the path of Spiritualism points out. The anathema of the whole Catholic church is hurled at them; the frowns of the priesthood they encounter at every corner; and they have been taught to dread the former as the direct calamity of their lives, and the latter as heralding downfall in any business they may undertake. It is wonderful, then, to witness the sterling strength which inheres, manifestly, in that body of our co-religionists, who, thanks to a wisely liberal government, can proclaim their sentiments in public assemblies and publish them to the world in the form of papers, magazines and books; and, in respect of the two former, Spain has hardly a rival.

Both in England and France I know several noted people who are Catholics yet firm Spiritualists, and this because they set underlying the former those great and pure spiritual truths which Jesus taught, and which, beneath forms and ceremonies, are deeply buried to the Romanists generally. Further: beside the truths referred to above, there are those which the initiated—*the Essenes*, for instance—have comprehended, and which the Nazarene could not promulgate, as the people were not yet prepared to receive them. And one object of the Theosophists, as I understand Theosophy, is to dig up the very roots of these Esoteric mysteries, and if they have or obtain any knowledge in this direction which they do not publish in big letters in the New York (or Boston) *Herald*, *Tribune* or *Times*, it is for the same reason precisely why Jesus did not do it, by word of mouth or by the popular press, which I fancy in his time had a rather limited circulation.

La Luz Del Porvenir is naturally largely and most commendably engaged in considering the status of woman—woman as uneducated, and hence a tool of the Church; but her higher spiritual and moral culture is by no means ignored, though this advance is hardly thought to be possible till the former barriers are broken down.

I will now take at random a few paragraphs from Mme. de Soler's writings. After referring to man "as an eternal voyager"—life without beginning and without end—she speaks of the family: "We wish the woman and the man to form only one; that they shall think together, feel together, meditate and work together; that woman shall be the angel that shall surround man with her smiles, while he shall be the gigantic tree under whose shade his companion shall repose. Man without woman is a bird without a nest; and woman alone is as a dry leaf blown away, clinging to no parent stem." We believe that woman, when marrying, begins her grand mission; and becoming a mother is her apotheosis. "Maternity is the glorification of the woman." As I may have quoted some of this in a former article, I will not continue it, though to transcribe what the accomplished Catalana has to say upon the subject, could I do it justice, would make an agree-

able page. Mme. S. then paints in the tints of the rainbow, in the harmonious blending of its colors, the harmony and beauty of a family where parents and children are united in one bond of love. Ay, thus united the household is the veritable heaven upon earth. There is no altar so sacred as the hearthstone of an harmonious home; and he, be he priest or layman, who draws one thread out of the web and woof of this concordant palladium, has done an irreparable evil. Immeasurable as may be the height and depth of beatitudes apart from this, they are never equivalents as appanages of our terrestrial fortune. Good angels, not Mme. Blavatsky's "shells," must find here a pleasing resting-place.

Mme. Soler pens not only glowing words in the cause of Spiritualism and for the elevation of woman, but for liberty also. She quotes Victor Hugo's tribute to the great worth of the immortal Garibaldi, whose death was "a calamity in which were mingled the tears of France as well as Italy—of humanity in general"; and adds Mme. S., "A man like Garibaldi merits the encomium of a genius like Victor Hugo—these two grand men defending the sacred cause of liberty, one with the pen, the other with the sword." And it is not a theoretical liberty she writes about, but that in which Spiritualism can utter its divine messages, and not be, as in Russia, made dumb through fear, and blind and deaf through ecclesiastical espionage. "Spain has no patriotism," she sadly adds, "and but little true religion. . . . For religion, so necessary, is that without which one cannot live the true life of the spirit." "Now and then an individual will devote a life of abnegation, and die with a smile upon his lips, for his country; but what is the sacrifice of one, amid the indifference of the thousand? . . . A man active in usefulness benefits himself and those around him; progressing makes others progress; nothing more beautiful than to approach in similitude to the sun, which has light for itself and offering torrents of light to humanity. . . . But let me address myself especially to woman, who must not regard with indifference the least action of her life, because she is the mirror into which looks the child, who tomorrow is to be the grown-up person that is to take an active part in the affairs that surround her or him. . . . Let the lions sleep in peace, but arise ye and work, for in industry is the bread of the people."

"Estrella" writes charmingly of "Friendship." A few lines of it must suffice: "Friendship is a virtue as well as a sentiment; of human affections the most noble, for it has not the claims of parentage as in blood relationships; it is a free offering of the soul; it is a peculiar adornment of civilization. Love is known even among the lower animals, but friendship is one of the charms of a cultivated life, and is not the patrimony of the vulgar. . . . Friendship among the Greeks was a matter of religion, and was prescribed by the laws. . . . It has been said, but I know not how justly, that among women there is no true and durable friendship; however, the Marchioness Lambert, one of the most illustrious and respectable of the dames of the seventeenth century, placed friendship in the front rank of duties of a noble lady. Perfect friendship places us under the necessity of being virtuous, for it can only be conserved among estimable people, whom we are thus obliged to imitate. . . . Those women who are coquettes, full of themselves, are incapable of feeling this sentiment, and are unworthy of it."

"There arrives a time when to-morrow does not come to us," says Mme. Soler; and of this "To-morrow" she writes a number of entertaining pages. Her "Last Song," also, with a lengthy communication from the spirit of Padre German, I should like to translate entire.

SOUTH AMERICA.

La Revista Esprita of Caracas. As of the preceding, though several numbers are in hand, I have nothing of recent date.

In the number before me the editor contributes an article on "Matter and Spirit," from which I will make a few but condensed extracts: "Humanity, through many a struggle, has advanced, though with slow step, to see the horizon of the light prepared for us by the Creator, impelled by the law of progress, in the order of and in accord with which are built those worlds that roll around us in marvelous harmony. . . . And as we advance, the horizon of light widens to our expanding vision. . . . This indication of progress is not recognized by many, because they are lost in the torpidities of matter—incarnated upon this material plane to vainly fight against the waves of Progress. . . . In our studies we discover that matter has had its diverse reigns upon our planet, and that one after the other has yielded its place to a successor, according to the aforesaid law. . . . At one period man could not love and adore God—thinking of him as the thunder, and lightning, and tempest; as an angry Being in fact; later, through the sublime *arteano* of Nazareth, the divine martyr, He was comprehended and worshipped more consistently. . . . By the Sermon upon the Mount there was initiated a more proper conception of the Deity, and that He was the Father of us all and we his beloved children. . . . To-day matter is in its last agonies," etc. The writer here shows our advancement from matter to spirit, as it were; and when we see what strides Spiritualism is making it is very apparent a wholly new era has been begun in earnest. As prophesied, 1881 was the end of the world, i. e., its material dominion. "Thy kingdom come," so long prayed for, has been well inaugurated; and though, as in everything else, a crude state of things seems a necessary concomitant of beginnings, it becomes us to make this initiatory predicament of short duration. A high spiritual state

of society, however, cannot exist, as all know, unless individuals composing it are strictly moral themselves.

What could be more sublime, what more purifying, what more consoling, than the teachings of Spiritualism! But these teachings must be lived! If raps come at our call, if a table be lifted to the ceiling, and we believe that spirits have been the instruments of these phenomena, of what profit is it? I have reason to admit, with the Theosophists of India, that such are, in most, or in very many cases, produced either by the elemental or elementary spirits—who may deceive the very elect. No, brothers; it is only by pure lives, by holy aspirations, by devout contemplation, by watching and praying, that we can guard ourselves from the machinations of the evil-disposed, disembodied beings of the "unseen world."

FRANCE.

"Bulletin de la Société Scientifique," etc., 15th June. As the Secretary of this Society has just been united in marriage to the well-known Spiritualist (seer, or clairvoyant, too, I believe, of much renown), Mlle. Louise Marguery, the occasion was made use of for a gathering of friends, some eloquent remarks by Mme. Rosen, presentation of flowers, etc., an account of which (with some strictures upon clerical aid, heretofore deemed necessary in such affairs), occupies the first few pages of the *Bulletin*.

More exciting at the present time is the subject of Occultism and Theosophy versus Spiritualism (as some see it), or rather the *Bulletin's*, *pro* and *con*, to which it has opened its columns. Here a writer says: "Theosophical occultism, like esoteric Buddhism, distinguishes the personality of man from his individuality. . . . The individuality is the spirit itself, the absolute, that to which will come to be adjoined, for each man, the acquisitions in morality and intellect resulting from his conduct and his works. The personality would be the ensemble of elements of which the quintessence has constituted the acquirance (*l'acquit*) of the spirit; its principal factor will be the memory, which retains impressions of thoughts, words, actions. . . . According to occult doctrine, the personality is never immortal; it subsists for a time, more or less long, after death, but is finally dispersed. The individuality, on the contrary, is immortal. . . . And the individuality can be re-incarnated upon this earth or elsewhere, simply changing its personality. The absence of a souvenir of this is due to the change of personality," etc.

I do not fully comprehend (perhaps I have not translated it correctly) the explanation, given above, of what consists "the personality." A few lines from the June number of the *Theosophist* may here be proper: "The esoteric Buddhists, or Arhats, recognizing but one life, ubiquitous and omnipresent, call by the name of 'I' the manifested life, the second principle; and by *Atman*, or *Jivatman*, the seventh principle, or unmanifested life; whereas the Vedantists give the name but to the seventh, and identify it with *Paramatman* or *Parabrahm*. . . . Immediately on the severance of 'spirit' and 'spiritual soul' (its vehicle) from *Manas* and *Kama Rupa* (fifth and fourth principles), the spiritual consciousness . . . ceases to exist, till a new rebirth in a new personality, since pure spirit can have no consciousness *per se*. . . . It would have been absurd to say that anything immortal and purely spiritual, anything that is identical with and of the same essence as the *Paramatman*, or the one *Life*, can 'disappear' or perish."

The above disjointed parts of what is certainly very interesting in its entirety are followed by a letter from Mme. de Morsier, one of our most intelligent and spiritual Theosophists, explaining in a succinct way some of the theories of the Theosophists, but admitting that there are mysteries which are never and can never be placed at the command of the general public. I have not space for even an abbreviated summary of her views.

We have next portions of a letter from Mme. Blavatsky, which I can but just name, with a word or two indicating its character. In her second paragraph she says: "It is impossible for me, within the limits of an official letter, to enumerate all the errors and the false interpretations which abound in the discourses pronounced at the conferences of the 6th and 21st of March." She then states that no one of her faith in the Orient has preached annihilation; . . . that "in fifty places in her journal can be found the affirmation that the 7th and 8th principles, *la monade divine* and its vehicle *l'ame (soul) spirituelle* (which make but one) are immortal, indestructible, and *infinite*," etc. It can here be seen how misunderstood, or wilfully misrepresented, are the doctrines of our friends of the Orient, and hence how easy to render ridiculous their opinions. The next number of the *Bulletin* is to contain further elucidations from Mme. Blavatsky's pen.

La Lumiere, for June. In an article concerning messages from the "world of spirits" (as Swedenborg generally wrote), the editress says: "Happy the 'groupes' which believe in the efficacy of prayer! There are so many who do not to-day have faith in it, I request the most religious to pray for them. I think our evocation of the spirits is so grave a thing, that, before giving ourselves to it, we should lift our soul to the Giver of all good gifts, that light and protection may be afforded us."

In his "Spiritualism in History," M. E. Bonnemere here writes: "The Marshal Blaise de Montieu was one of the heroes of those horrible 'wars of religions' which so deluged with blood the soil of France in the last half of the sixteenth century. He was at Noyers when Hen-

ry II. offered to his court, on occasion of the marriage of his daughter Elizabeth with Philip II, King of Spain, the spectacle of a tournament. 'The night previous, during my first sleep,' says Montieu, 'I saw the king sitting in a chair, having his face covered with drops of blood, looking altogether like those pictures of Jesus when the Jews had crowned him with thorns. I examined his face, but could not discover his wound. I heard as if some one said to me: 'He is dead'; and from another, 'He is not yet dead.' I saw the physicians and surgeons enter and leave the chamber. On waking, I found, what had never happened to me before while dreaming, that I was weeping.' . . . It is known that on the following day, when playing with Montgomery, Henry II. had a broken lance thrust into his eye, which, reaching his brain, caused his death twelve days afterward, on the 11th of July, 1559." . . . "It is also known with what exactitude Pierre de Lestolle kept account of all the notable things happening in the reign of Henry IV. He predicted the date—4th May, 1591—of the death of Michel Viole, Abbé de Saint Enverme. . . . He announced, also, among many other things to happen, the battle of Ivry, and that the king would win the day. This, a long time before it happened, was told before the Bishop of Orleans."

Again: "The king had hardly entered Paris ere an old Gascon presented to him a letter, warning him to beware of the last of the month. The contents being told to a Mons. de Bourges, who was present, he began to discourse on the vanity of believing in divinations. But the king interrupted him by saying: 'I know all that, and that it is in God one should put his trust; but I can assure you this man has never told me a falsehood, and he predicted to me the two battles of Ivry and Courtras, just as they subsequently happened, and this makes me reflect.' Toward the end of the month two men were arrested, strongly suspected of designs upon the king's life. . . . On the 14th of June, 1610, returning from mass, the king entered his chamber, when the Duke of Vendôme, his natural son, whom he much loved, came to tell him that a man named Broese, who was a professor of astrology, had said to him that the constellations under which his majesty was born menaced great danger to him that day, and advised him to be well on his guard. To which the king replied, laughing: 'Broese is an old sharper who wants some of your money, and you are a young fool to believe him.' The Duke, however, informed the queen of de Broese's warning, and she prayed her husband not to leave the Louvre for the rest of the day. . . . Some hours later the king started in his carriage to visit his minister Sully, who was indisposed. Some carts blocked the way in the street Ferronnerie. Ravallac, a disciple of the Jesuits, put his foot upon the wheel and stabbed the king twice with a poniard. The little escort which his majesty had carried back to the Louvre only a corpse."

In the first part of this interesting chapter (IX.) Jeanne d'Arc is called the "Incarnation du génie de la France." This follows the statement that "in 1439, on account of the incredible apathy of Charles VII, the kingdom was about to lose the fruits of the prodigies accomplished by the Pucelle d'Orleans, the inspired daughter, the virgin of Domremy. Artus had the government of lands at the north of France, but as the king did not well sustain him, he was about abandoning it to pillage; but the prior of Chartreux of Paris came to him and said: 'I know your designs, from a brother of the monastery whom God favors with revelations. Do not do as you intend; God will aid you. . . . The king will order you to lay siege to Meaux, and will send you men and money.' 'How can this be?' replied the cométable; 'Meaux is very strong, and the English were nine months before it.' 'Do not be disheartened—all will happen to your honor,' was the reply. As predicted, all occurred. 'The monk whom the spirits had thus inspired was called Hervé du Pont; he was the first prior of the convent of Chartreux, founded by Artus (who had become Duke de Bretagne) in commemoration of this event.'"

Le Papillon. I purchased to-day this handsome paper of eight pages, expecting a new treat in Spiritualism, having met its intelligent and lady-like editress, Mme. Olympe Andouard, at a circle of Spiritualists, and hearing that she was well-grounded in our faith. I was greatly disappointed, for I found no reference whatever to Spiritualism, but solely political and social matters in popular favor. A letter from its London correspondent I cannot but condemn, for it appears to me that while the writer puts the immorality of English family life, though concealed by prudery, on a par with that of France, he seems rather to uphold than condemn the "shortcomings" of both. He claims that Lady Blessington went to live in Paris because English prudery shocked her. Now if there is anything especially charming in the "British Isle" it is that sentiment of purity imbuing English homes, and when that really departs, God help the land. The English missionaries, instead of going to India, would do well to spend their time and money in distributing at home cheap editions of Seneca, for no author more completely shows that without virtue there is no abiding happiness than this old wise moralist.

There is a mean curiosity, as of a child opening a forbidden door, or a servant prying into her master's business; and a noble curiosity, questioning, in the front of danger, the source of the great river beyond the sand, the place of the great continent beyond the sea; a nobler curiosity still, which questions of the source of the River of Life and of the space of the continent of Heaven, things which "the angels desire to look into."—John Ruskin.

Spiritual Phenomena.

EXPERIENCES WITH MARY M. HARDY.

BY JOHN WETHERBEE.

CHAPTER V.

Concluded.

"Full oft my feelings make me start,
Like footprints on some desert shore,
As if the chambers of my heart
Had heard their shadowy steps before."

I guess in this case it was imagination. It is hard to tell in the light of Modern Spiritualism where imagination leaves off and reality begins. I think I will not take the trouble now to draw a dividing line; the thought of Mary Hardy came so quickly on the heels of imagination that if the sound was imagination, I may as well consider it a call and give the hour to her.

One experience keeps very fresh in my memory, and perhaps a relation of it will be as interesting as anything that I can think of; it certainly is, and always will be to me. It was the evening for one of this medium's public circles, and as usual I was going to it; but my wife's sister was taking tea with us, which being over, I was excusing myself as having an engagement, and I thought I had better out with it, so there would be no questions about it, and I said I was going to Mrs. Hardy's circle; and without expecting any affirmative answer, I said to her, "It is public; don't you want to go too?" she replied, "I should admire to." Well, to make a short story, we started; I was rather glad, for nobody that we were likely to see knew this lady; she was not a Spiritualist, and if anything occurred interesting to us, it would be a good test.

On our way there I gave her the rationale of these circles, and what was expected; I said she might not get anything, but it would be interesting to notice what came generally. I remarked when I reached the house (Mrs. H. lived then on Concord street, as I did a year or two before when my wife went there for the first time, that she had better go in alone and take a seat, so that it would not be known that she had come with me; she did so, and I went in alone afterward, and sat in another part of the room, without any recognition. The usual style of communications from the various spirit friends occurred. I do not suppose Frances—that was the lady's name—fully comprehended the situation: she being a Baptist, and one not a Spiritualist hardly would be likely to on a first visit; still she appeared to be listening to what was said by the spirits with interest. In the course of the evening a spirit took possession of Mrs. Hardy and said, "Frances! Frances!" in a low and very distinct voice. Though not listening at first, the repetition of my friend's name, which no one but myself knew, attracted my attention, and I waited for the spirit to proceed, which it did by turning toward me, who sat on the other side of the room, and saying, "John, why do n't you tell Frances that I am talking to her?" The reader will observe how completely the connection was made. We were not sitting together; not another soul in the room knew Frances, or that I had brought her to the circle; but the invisible, looking out of the eyes of Mrs. Hardy, did, and turned to me and said, "John, why," etc. After that call on me, I said to Frances that the spirit was talking to her, and asked her to go up and see what it wanted. I felt it was her father and my father-in-law, and so it proved, and they had a private confab which the others present did not hear.

The séance was over soon after this, and going home with her she told me what her father said to her, which was substantially that he never intended that she should pay the two hundred dollars; he meant it as a present, and it should not have been charged to her, or taken out of her part. To make this intelligent the facts are these: Her father was old and sick, and near his end, and she needed some money for new clothes for her boys, went to him for it. He said to her to go to James (his son) and tell him to give her two hundred dollars, and she did so and got it, and she signed a note for it, and the old gentleman died soon after, and in the settlement of the estate the two hundred dollars was deducted from her portion, and rather to the surprise of Frances, as she did not suppose it was a loan, but, as usual, a gift, and the matter had annoyed her a little as somewhat sharp practice; but there was no help for it, as her father was beyond reach.

"Is it not very singular," said she, "that he should come in this way and tell me it was just as I supposed, and as if he knew what was done, said that he did not intend it as a loan, but as usual given to me for my expenses, and it ought not to have been deducted from my portion of his property." I learned from Frances that this matter had fretted her some, but there was no help for it. This communication from her father's spirit occurred some months after his decease. How much her mind had to do with it, one cannot tell; at the time of this communication it had passed out of her troubles, so it would be rather straining to suppose it to have been mind-reading, either on the part of the spirit or the medium. That it was a test, was unmistakable, under all the circumstances. The selection of that little affair out of the many of larger magnitude financially, and of greater consequence, is one of the mysteries of spirit-communication. She had inherited a tolerable fortune; a two hundred dollar circumstance was a trifle, and why he should in this interview ignore or forget thousands in magnitude and treat or speak of hundreds, or a trifle, is very singular and very hard to explain, or was then to my friend.

I have noticed in my dealings with the departed, with this same spirit and also with the

The Reviewer.

THE ECONOMY OF HUMAN LIFE. Translated from an Indian Manuscript, written by an Ancient Bramin: to which is prefixed An Account of the Manner in which the said Manuscript was Discovered: in a Letter from an English Gentleman residing in China, to the Earl of *****, 24mo, cloth, pp. 164. Printed for Joseph Peace Hazard. Times Print, Wakefield, R. I.

The letter introducing this work is dated, Pekin, May 12th, 1749. In it it is stated that in Lave, a province of Thibet, a country adjoining China on the West, resided the Grand Lama or High Priest of the people, revered, and even adored as a God, by most of the neighboring nations. His residence was in a magnificent temple, built on the summit of Mt. Poutala. The learned in China had long entertained the opinion that in the archives of that grand temple some very ancient books had been for many ages concealed; and the Emperor, curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to attempt the discovery of those writings, or at least to know for a certainty whether any such existed.

To effect his purpose, he first sought a person fitted for the mission, and finally fixed upon one of the hand, or doctors of the first order, whose name was Bo-tso, a man about fifty years of age, of a grave and noble aspect and of great eloquence, who, by an accidental friendship with a learned Lama, living many years in Pekin, had become master of the language which the Lamas of Thibet employed among themselves. To give his commission greater weight, the Emperor honored Bo-tso with the title of Prime Minister, furnished him with a magnificent equipage and attendants, presents of great value for the Grand Lama and others, and a letter written with his own hand addressed, "To the Great Representative of God, Most High, Most Holy, and Worthy to be Adored," a copy of which is given in the volume before us.

When the ambassador arrived at the gates of the sacred territories, the magnificence of his appearance and the richness of his gifts obtained for him a ready admission. He had apartments appointed him in the sacred college, and was assisted in his inquiry by one of the most learned Lamas. He remained there six months, during which time he had the satisfaction of finding many valuable writings of antiquity; but the most ancient and valuable of these, and one which none of the Lamas for many ages had been able to interpret or understand, was a small system of morality, written in the language and characters of the ancient Gymnosophists or Bramins; but by whom or when, the judgments and opinions of the priests and learned doctors were much divided. Those who admired it most highly attributed it to Confucius; others to Lao-kin, a Chinese philosopher contemporary with Confucius, and founder of the sect Tao-see, and still others to Bramin Dandamis, whose famous letter to Alexander the Great is recorded by European writers.

This work, whose antiquity was so great that its history was wholly unknown, created, upon its appearance in the city of Pekin, much excitement. It was read by all classes, and so highly eulogized that the writer of this letter determined upon translating it into English. He did so, fully conscious at the close of his task that his translation fell far short of the original, and even of the Chinese version.

We are indebted to the liberality of Mr. Joseph P. Hazard, for the copy of this remarkable book now in hand. Though printed for private circulation, it is worthy of an extended one; doubtless there are many persons who would consider themselves fortunate to possess it. That our readers may form some idea of the general style and sentiment of the writings, we make the following selections taken from various parts of the book:

There is but one God, the Author, the Creator, the Governor of the world; Almighty, Eternal and Incomprehensible.

If we lift up our eyes to heaven, his glory shineth forth; if we cast them down upon the earth, it is full of his goodness: The hills and the valleys rejoice and sing; fields, rivers and woods resound his praise.

All things proceed from God. His power is unbounded, his wisdom is from eternity, and his goodness endureth forever.

He sitteth on his throne in the centre, and the breath of his mouth giveth life to the world.

He toucheth the stars with his finger, and they run their course rejoicing.

On the wings of the wind he walketh abroad, and performeth his will through all the regions of unlimited space.

Justice and mercy wait before his throne; benevolence and love enlighten his countenance forever.

He it is, oh man! who hath created thee; thy station on earth is fixed by his appointment; the powers of thy mind are the gifts of his goodness; the wonders of thy frame are the work of his hand.

Hear then his voice; for it is gracious; and he that obeyeth, shall establish his soul in peace.

Proceed not to speak, or to act, before thou hast weighed thy words, and examined the tendency of every step thou shalt take; so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

The thoughtless man brideth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste and leaping over a fence, may fall into a pit on the other side which he does not see, so is the man that plungeth suddenly into an action, before he hath considered the consequences thereof.

The first step toward being wise is to know that thou art ignorant; and that would not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own conceit.

Since the days that are past are gone forever, and those that are to come may not come to thee, it behooveth thee, oh man! to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

Who is he that hath acquired wealth, that hath risen to power, that hath clothed himself with honor, that is spoken of in the city with praise, and that standeth before the king in his counsel? even he that hath shut out idleness from his house; and hath said unto Sloth, Thou art mine enemy.

The slothful man is a burden to himself, his hours hang heavy on his head; he lotteth about, and knoweth not what he would do.

He would eat of the almond, but hateth the trouble of breaking its shell.

Let him that scoffeth at the lame take care that he halt not himself: Whosoever speaketh of another's failings with pleasure shall hear of his own with bitterness of heart.

Let not thy recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hast in their enjoyment.

Neither let prosperity put out the eyes of circumspection, nor abundance cut off the hands of frugality: He that too much indulgeth in the superfluities of life, shall live to lament the want of its necessities.

From the experience of others do thou learn wisdom; and from their fallings, correct thine own failings.

The fool is not always unfortunate; nor the wise

man always successful; yet never had a fool thorough enjoyment, never was a wise man wholly unhappy.

Fertile and misfortune, and want and pain and injury, are more or less the certain lot of every man that cometh into the world.

It behoveth thee, therefore, oh child of calamity, early to fortify thy mind with courage and patience, that thou mayest support, with a becoming resolution, the allotted portion of human evil.

As the camel beareth labor and heat and hunger and thirst through deserts of sand and fainteth not, so the fortitude of man shall sustain him through all perils.

To be satisfied with a little is the greatest wisdom; and he who increaseth his riches increaseth his cares: But a contented mind is a hidden treasure, and trouble findeth it not.

From fear proceedeth misfortune; but he that hopeth helpeth himself.

As the ostrich, when pursued, hideth his head but forgetteth his body, so the fears of a coward expose him to danger.

If thou believest a thing impossible thy despondency shall make it so; but he that persevereth shall overcome all difficulties.

Let not thy mind be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart. This world affordeth no good so transporting, nor inflicteth no evil so severe as should raise thee far above or sink thee much beneath the balance of moderation.

Indulge not thyself in the passion of anger; it is whetting a sword to wound thine own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall feel rest, and thy mind shall not reproach thee.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm?

On the heels of folly treadeth shame; at the back of anger standeth remorse.

He who pitieth another, recommendeth himself; but he who is without compassion, deserveth it not.

Whilst the poor man groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lift up a feeble eye to thee for pity, oh, how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling for their woes?

True wisdom is less presuming than folly. The wise man doubteth often, and changeth his mind: The fool is obstinate, and doubteth not; he knoweth all things but his own ignorance.

As the branches of a tree return their sap to the root from whence it arose; as a river poureth his streams to the sea whence his spring was supplied; so the heart of a grateful man delighteth in returning a benefit received.

The hand of the generous man is like the clouds of heaven, which drop on the earth fruits, herbs and flowers; but the heart of the ungrateful is like a desert of sand, which swalloweth with greediness the showers that fall, burleth them in his bosom, and produceth nothing.

Vault not of thy body, because it was first formed; nor of thy brain, because therein thy soul resideth. It is not the master of the house more honorable than his walls?

Thy soul is the monarch of thy frame; suffer not its subjects to rebel against it.

Are not thine eyes the sentinels that watch for thee? yet how often are they unable to distinguish truth from error.

Thine hand, is it not a miracle? Is there in the creation aught like unto it? wherefore was it given thee, but that thou mightest stretch it out to the assistance of thy brother?

Say not that it were best not to have been born; or, if born, that it had been best to die early; neither dare thou to ask of thy Creator, Where had been the evil had I not existed? Good is in thy power; the evil of good is evil; and, if thy question be just, lo! it condemneth thee.

Would the fish swallow the bait if he knew the hook was hid therein? would the lion enter the fells if he saw they were prepared for him? so neither were the soul to perish with this clay, would man wish to live; neither would a merciful God have created him; know hence thou shalt live afterward.

When thy bed is straw thou sleepest in security; but when thou stretchest thyself on roses, beware of the thorns.

Complain not with the fool of the shortness of thy time: Remember that with thy days thy cares are shortened.

Labor not after riches first, and think thou afterward wilt enjoy them. He who neglecteth the present moment throweth away all that he hath. As the arrow passeth through the heart while the warrior knew not that it was coming, so shall his life be taken away, before he knoweth that he hath it.

The man who neglecteth his present concerns, to revolve how he will behave when greater, feedeth himself with wind while his bread is eaten by another.

Act as becometh thee in thy present station, and in more exalted ones thy face shall not be ashamed.

Condemn not the judgment of another because it differeth from thine own; may not even, both be in an error?

When thou esteemest a man for his titles, and contentest the stranger because he wanteth them, judgest thou not of the camel by his bridle?

Attribute not the good actions of another to bad causes. Thou canst not know his heart; but the world will know by this that thine is full of envy.

Be more ready to acknowledge a benefit than to revenge an injury; do shall thou have more benefits than injuries done unto thee.

Be more ready to love than to hate; so shalt thou be loved by more than hate thee.

Be willing to commend, and slow to censure; so shall praise be upon thy virtues, and the eye of envy shall be blind to thy imperfections.

When thou doest good, do it because it is good, not because men esteem it: When thou avoidest evil, fly it because it is evil, not because men speak against it: Be honest for the love of honesty, and thou shalt be uniformly so: He that doeth it without principle is wavering.

Wish rather to be reproved by the wise than to be applauded by him who hath no understanding: When they tell thee of a fault, they suppose thou canst improve; the other, when he praiseth thee, thinketh thee like unto himself.

Who is it that affirms most boldly? Who is it that holds his opinion most obstinately? Even he who hath most ignorance; for he also hath most pride.

Every man, when he layeth hold of an opinion, doth to remain in it; but most of all, he who hath most presumption. He contenteth not himself to betray his own soul into it, but he will impose on others to believe in it also.

Say not that truth is established by years, or that in a multitude of believers there is certainty.

One human proposition hath as much authority as another, if reason maketh not the difference.

Is not virtue of more worth than riches? is not guilt more base than poverty? Enough for his necessities, is in the power of every man; be content with it, and thy happiness shall smile at the sorrows of him who heapech up more.

Revenge is painful in the intent, and it is dangerous in the execution. Seldom doth the axe fall where he who lifteth it up intended; and lo! he remembereth not that it must recoil against himself.

Whilst the revenger seeketh his enemy's hurt, he oftentimes procureth his own destruction; while he smeth at one of the eyes of his adversary, lo! he putteth out both his own.

Glory, like a shadow, fleeth him who pursueth it; but it followeth at the heels of him who would fly from it: If thou courtest it without merit, thou shalt never attain unto it; if thou deservest it, though thou biddest thyself it will never forsake thee.

Pursue that which is honorable, do that which is right; and the applause of thine own conscience will be more joy to thee than the shouts of millions who know not that thou deservest them.

As a cure for Heart-Disease, nervousness and sleeplessness, Dr. Graves' Heart Regulator is unsurpassed. Thirty years' trial proves it. A bottle at your druggist.

A MOTHER'S REVERIE.

BY GENA F. SMITH.

My tiny bud, unopened precious rose,
Enfolded closely, nestling in the leaves
Of sweet protecting tender mother-love;
Who knows what wondrous beauty or perfume
Undying lies within thy precious folds?
Most tenderly and sacredly I love,
I cherish thee, and long to know how pure
Will be the flower the coming years will bring
To beauty and bless my changeful life
With heart-thrills answering to mine own, so deep
And true, with tender gratitude to find
Expression in carresses lingering
And sweet, and beaming eye lit from the fires
Of deathless, pure affection, burning bright
For me, and earnest prayers breathed up to Heaven
From guileless lips, so glad to frame desires
Heartfelt for mother. Thus I dream of days
Of rapture with bliss, of realized, fond hopes
In store for us, while gazing on thy face
In infancy, so innocent and pure,
It seems an angel smiled upon thee once
And left a lingering beam of radiance.

And now it is all o'er, the anxious hours
Of watching by thy cradle-bed, when faint
And low thy pulses beat; the passionate
Embrace, when I did clutch thee to my breast,
And vainly strive thy wandering soul to keep
Within the loved and fragile form of clay;
Thine outstretched hands, and face alight with joy
Transfigured with the ecstasy of sight,
New found to view angelic scenes in bliss,
And lifeless form left here by me to lie
Within the dark and silent fold of earth.
It all is o'er, the bitter tears and thoughts
Toward my Maker God, my selfish prayers
To be allowed to follow thee above—
Unwilling to dwell longer here for all
My loving friends that yet remained below.
Deep sorrow's blinding mists and raging storms
Of bitterness have spent their fury now
Upon me. Cleansed and purified I stand,
While Hope's bright rainbow spans my clearing sky,
And Resignation's pure, unflinching light
Is bathing me in peace, and opening
My inward vision to behold the ways
All-wise and perfect in the Father's hand.

And now I sit again and calmly muse
Within this room to-day, that hallowed is
With thy dear memory and presence here,
And know 't is only for a little while
That I shall be withheld from the sweet joy
Of looking on once more my cherub bud.
No sunshine, mist, or falling rain of earth
Was pure enough to win the unseen gems,
The golden treasures of thy heart, or ope
Fully thy leaves in perfectness. Through tears
I bless the hand that planted lovingly
My tender bud, where Heaven's attributes
Essential to thy growth can pour upon
Thy waxen petals, the undying dew
Of God's own love that shall completely mold
The magic flower thou hast the promise of,
Safely in purity, and dazzling fair
In thine unblemished state to all around.
Unselfish love for its dear object craves
The blessings that will best endow its soul
With virtue, innocence and charity.
And though thou art from mortal sight removed,
Awakening lamentation in my heart,
I know 't is best, and humbly bow me down,
With thanks and joy to know that wiser hands,
And purer hearts, guard kindly and protect
Thee evermore: No separation e'er
From thee, the soul I love, but closer twine
Thy loving tendrils my fond heart around,
And nearer draw me to the soul's abode,
O'erclouded and blest forever by love's power,
Divine, whose benediction gently falls
O'er His beloved, and brings to them sweet peace.
Rockland, Me.

Original Essay.

THE HIGHER SENSES.

BY A. F. MELCHERS.

Besides the physical senses of sight, smell, taste, hearing and feeling, man may develop others. St. Paul denominates clairvoyance, the power of healing, intuition, etc., as "spiritual gifts." Spiritualists term them "phases of mediumship," or those possessing them simply "mediums." If seeing is a sense, clairvoyance must be a sense also, but of a higher order. It is a sense or faculty of the spirit, sufficiently developed to be utilized in corporeal life—and if a sense of the spirit, it must be a spiritual sense, and not a physical one, as that of ordinary sight. If physical sight is natural to the body, spiritual sight must be natural to the spirit; and if a natural sense it can be no "gift." When man becomes clairvoyant, it is but the effects of the development of a higher sense. If this is the case with one, it must be the case with all.

But there are still higher senses than those analogous to the body. "Impression," for example, is a development of the soul, and of which we have no analogy in the body. It is the higher senses in this capacity of which we would speak. Thought is a function of the brain; mind a development of thought; and reason a development of the mind, and which may be classed as a higher sense than mere thinking. As reason is the effect of the development of the brain, intuition is the effect of the development of the spiritual mind, or spirit—also a higher sense. (The French Academy of Science has denominated intuition as the sixth sense, but this would be classing it with the physical senses, which it is not.)

But as well as the spiritual senses or faculties can reach a state of development to be utilized in corporeal life, and which facilitates man in understanding many things which seemed incomprehensible to him before, the faculties or senses of the soul can also reach the same development, and will facilitate him in comprehending even more than with the physical senses. The only actual soul-sense so far developed in man is what has been termed "impression," from the nature of its impressing sensation, when information or knowledge is received or obtained through it. Through this sense man is capable of understanding a vast deal more than through reasoning or intuition, the latter facilitating him to comprehend Spiritualism and develop spirituality, and reason often mistaking religion for spirituality. But through this Higher Sense of "Impression," fully developed, man obtains a more profound insight into the true philosophy of Spiritualism, and is facilitated in understanding the higher branches (as re-incarnation for example) better than those who have merely developed intuition, or have only their reasoning powers to rely upon. (Of course there are many who receive "impressions," and very wonderful ones, but do not accept certain branches in the spiritual philosophy. This may be due to prejudice or pride in some instances, but in the majority of cases it is due to the "impressionable mediumship" not being wholly developed.) Now there are many who have both of these senses finely developed, giving them "advantages" over those again who have either singly. In this case it facilitates in making the power of which we may term "clairvoyant mediumship," aiding him in reading human

character clearly, making him partially prophetic in his judgments, and gives him other advantages, similar to those that spirits have over mortals.

And as well as one faculty of the soul, or one of these higher senses, can be developed, "impression" is certainly does not end with "impression"; but that of which man knows not has no existence for him. When a miner finds a piece of gold-dust on the side of a hill, he infers from this that there must be more, and searches for it. May we not do the same in our case? But how? By simply paying close attention in what manner truth is imparted to you from the spirit-world. Intuitive and impressionable mediums know exactly how information and knowledge are "put into their minds," and "impressed" on their souls, without further explanation.

Now supposing you were to have truth flashed upon you in an entirely different manner than by any of the above? Or supposing you were to ask yourself how "materialization" was accomplished, and instead of receiving the desired information either by intuition or impression, you would suddenly find that you have a comprehension of it (even if not ready to formulate it), the same having been disseminated within your soul, like a flash of light opening within you, without creating the least mental disturbance, remaining stationary for a moment, and then fading away calmly, but leaving an illuminated imprint of the knowledge you craved for within you—what appellation would you consign to such a phase of mediumship, or by what term would you express this higher sense? If you have never felt it, it has no existence for you, and consequently cannot be labeled. But it can be developed—and he who develops it will be able to give to the world some light on many, as yet, dark and incomprehensible subjects.

There are many things in the spiritual science on which we would like to obtain light, but not having the necessary and properly developed faculties, we cannot understand them, nor can they be made comprehensible to us by spirits themselves, who are able and willing to impart the knowledge to us.

As well as spiritual-minded people may develop intuition, and those having spiritual intercourse develop impressibility for receiving light, progress in the latter must finally lead to higher soul developments; and if one developed soul-sense can give such a great amount of knowledge and information as we already have, how much will two give us? Having an "impression" now that such a faculty exists, it will no doubt hasten the development in those where it may be lying dormant, and the sooner some one develops it the sooner we will obtain "more light." And when this Higher Sense is developed, we may obtain an "ILLUMINATED IMPRINT" of what the next will be. It may also lead to some information as to the elements used in "materialization," and how compounded. With our present, or so far developed faculties, this cannot be known to us, as there are not only elements used of which we have no knowledge, but the process also cannot be made comprehensible to us without the development of Higher Senses. Consequently it is as yet impossible for us to give to the world an explanation of "materialization," or reduce it to a scientific basis. But the development of a few more soul-faculties may give us a full comprehension of it. For the present we must be satisfied with the effects, and leave the causes to remain a mystery with the spirit-world. Progress in this direction, however, will conquer all these little difficulties.

Charleston, S. C.

Temple Park Camp-Meeting, Verona, Maine.

To the Editor of the Banner of Light:
Your correspondent is greatly indebted to Mr. Durant of Lebanon, N. H., for placing in his hands copious notes of our meetings, with a carte blanche order to revise and arrange for the press as he thought best. Knowing the crowded state of the Banner of Light columns he has exercised this privilege of condensation, holding himself responsible for all omissions made, and errors, if any shall be found.

The meeting was a gloriously successful one. The weather was delightful, and the attendance good. Dr. Ware, the President, opened the dedicatory meeting of the first day with a rousing speech. The Doctor is well known in his own section as a man whose character is as pure as the doctrine of Spiritualism, and whose earnestness is a power in every good word and work.

Miss Maud H. Merrill, a young lady medium of Bucksport, furnished a very pretty little dedicatory poem, which was read by Mr. Durant.

John L. Hagan followed in a spiritually and captivatingly remarks and impromptu poems upon subjects given from the audience. Our people liked her much.

Rev. Warren Chase, that old veteran who never speaks but to edify and instruct, followed with solid talks. Mr. Thompson, our business agent, followed with a series of talks, and in the notes furnished me, is conspicuously silent in regard to what himself and Mr. Durant accomplished toward making the camp enterprise a success. I take the liberty of saying that all our people were highly pleased with the presence of this worthy couple, and their remarks at the meetings.

We claim Mrs. Thompson as home talent, and reserve the compliment received for her as a share of our Temple.

The days that followed the first brought but a repetition of good things. Dr. L. K. Conoley gave public psychometric readings about every day, and many in private.

Among the pleasing incidents, we must mention the dedication of Dr. Ware's cottage, which was participated in by all the talent, moral and intellectual, which carried on our meetings. "Pioneer Cottage," they named it, and there on its front is boldly inscribed its name.

I must not forget to mention Miss Gena F. Smith, a promising young medium from Rockland, Me. Your correspondent has had her read but two of her poems. These are pronounced, by good critics, of the highest order, and I must add, these of themselves show their spirit origin.

Prof. Clayton has made a good impression. He was selected, and rapidly sketched some local history that was new to the residents. The Professor had looked up our local history, which is deeply interesting even to strangers, and our legends of the old times, for a good purpose, and he used them with great effect. It was a happy remark among his auditors.

Taking the meeting as a whole, I remark that it was a glorious good meeting, because we had good talent, good order, and as said a little road-shaken boy with his hands in his pockets as he looked out upon the river from the front of Dr. Ware's cottage, "This is a just rate place for a camp meeting!"

At a Directors' Meeting held Monday morning, President Charles F. Ware was ordered to appoint a committee of two, who, together with himself, shall constitute a "Committee of Correspondence" to visit the Park. The object of this is to begin now to prepare for the best camp meeting next year that was ever held in Maine. We are not going to tell now how we are going to do it, but we will tell what we have done in order to give a hint of what we propose to do.

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spirit of Ralph Huntington and others, similar procedure, and am inclined to the opinion that they do not look at our matters from the other side of life as they would look at them from this side, or as we look at them. A matter of no moment or value in a worldly sense, but perhaps fraught with important consequences, is a larger feature in a man's record than a loss or a gain, or a gift of immense value. I have learned that many a solitary dollar fills a larger retrospective space in a spirit's memory than thousands do under other circumstances. I know a spirit whose heavenly income has been enhanced by the lucky donation of a trifle, while \$100,000 distributed at death for the benefit of the church and its associations produce no income on the other side. This is a digression, but if one has imagination enough to read between these lines, it may help explain why spirits sometimes dwell on trifles in a worldly sense, and seem to have forgotten the weightier matters of their lives.

It is my intention to make this the closing chapter of these experiences; not that I could not extend them to a dozen and then not be exhausted, but I have other matters and other subjects to write about, and so must find a conclusion in this. Some of the most interesting and most positive proofs of spirit communications and their identifications through Mrs. Hardy have been like the one related, more or less connected with my family or private affairs; hence not of general interest, but wonderfully so to me, and would be to others if it was good sense to talk publicly of one's own matters.

I was well acquainted with the late John M. Sterling, who passed on from Philadelphia some two years since. Before that event he wanted me to take an interest in a philanthropic matter that would not occupy my time, and the monetary inducements were very great, proposing to put me in possession of his property, which was quite large, for the purpose, if I would accept the trust, and further said that one of my spirit-friends was in favor of it. I did not fancy his project, but at his request I wrote to the spirit-friend through J. V. Mansfield, to see what he thought of it; and the answer was that my disinclination was an impression, and I let the matter drop. When I had written this letter to the spirit referred to and forwarded it enclosed and unaddressed to Mansfield, and before I had got any answer, my wife and I went by appointment to have a sitting with Mrs. Hardy, not however with any reference to this Sterling matter. She, my wife, was to be there at 3 o'clock, and I was to leave my office so as to meet her at that hour.

On the morning of that day I found in my mail the reply to the letter that I had sent through Mansfield to the spirit. I did not open it, but put it in my pocket, intending to read it when I got home. At the hour appointed I was at Mrs. Hardy's, and we, my wife and myself, had our sitting. Many spirits came, and among them the spirit-friend to whom I had written some days before. As soon as he announced himself, and before I had time to say a word, my wife said to the spirit, "Did you receive the letter John wrote you the other day, and are you going to answer it?" The invisible said, "Yes, and I have answered it, and John has it now in his pocket." The fact had slipped from my mind; but the moment his presence was announced and while my wife was asking about the letter, I remembered that it was then in my pocket, and the response of the spirit, so exactly in keeping with the facts which the medium knew nothing about, was very gratifying to me. The thought almost made me speechless, when my wife remarked, looking in my face, "That can't be so." I said it was exactly so; and, taking the letter from my pocket, said, "There it is. I received it this morning and have never thought of it since." It is hardly necessary to lengthen this narration into its details; the essential points have been stated. I had written a letter; Mrs. Hardy knew nothing of the fact; the reply was in my pocket, my wife did not know it and I had forgotten it; but the spirit then controlling Mrs. Hardy it seemed remembered, and said he had received it, and had answered it, and it was then in John's pocket. How could that spirit then be any other than the spirit of the man it claimed to be.

Many more of these experiences could be related, but would of course be cumulative in character; hence in a newspaper where space is precious, would be inclusions. Of the reminiscences of "Willie," the control, and that peculiar character, "Aunt Nancy," so sensible, ancient, and old-fashioned that any omission of her presence at any circle was a disappointment, a pleasant chapter might be written, and the omission of it making one more to these chapters, may be noticed as much as the absence of that spirit herself was at those circles where she did not take a part; but,

Message Department.

The Messages published under the above heading indicate the spiritual condition of the writers, and are not to be taken as a statement of their personal life. The Editor of the Banner of Light, who is a spiritualist, and who is not a member of any church, is not responsible for the contents of the Messages. The Editor of the Banner of Light, who is a spiritualist, and who is not a member of any church, is not responsible for the contents of the Messages.

The Public Free Circle Meetings at this office will be resumed Sept. 11th, 1883.

SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF
Miss M. T. Shelhamer.

Report of Public Séances held June 1st, 1883.

Invocation.

Oh! Heavenly Father, may our interior lives become receptive to thy teachings and to the ministrations of thy holy ones. We praise thee for the blessings of friendship, love and sympathy, and we thank thee for the gift of tongues, as well as for all the other means that enable souls to come into conscious communication with each other, and ask thy benediction to rest upon every instrumentality used for spreading the light of spiritual truth, and may each and every soul be enabled to see the truth, and to be saved by it. Amen.

Questions and Answers.

CONTROLLED SPIRIT.—We will now consider your questions, Mr. Chairman.

Ques.—[By Mrs. Eliza Ellis, Prospect, Me.] In what way, if any, have the efforts of missionaries, sent from this country to foreign lands, bearing tidings of endless punishment to all who believe not in Christ, been beneficial to the so-called "heathen?"

Ans.—We have heard of a few well-authenticated cases of missionary labor, where religious teaching has been combined with industrial education, that have resulted in practical benefit to the so-called heathen; but our knowledge of these cases is not extended with regard to the inculcation of certain religious doctrines, such as that of the atonement, among the so-called heathen. We cannot see that it has ever resulted in any practical benefit. Before the arrival of the missionaries, the natives worshipped in their own natural manner a Supreme Being, who manifested himself throughout the works of nature; they also believed in the presence of their departed friends, and their power to communicate with them, and we do not see that they have gained anything by the change, for with the arrival of the one missionary in their land have come other white men, caring nothing for the "salvation" of the native, but desirous only of appealing to his cupidity, or other unworthy motives, for their own interest; consequently the native humanity and the child-like trust in his fellow beings which occupied the mind of the simple native, has given place to distrust, and many other evils; consequently had the native been left to his own religious ideas, to his own natural instincts, he would be in a far better condition than he is to-day.

Q.—[By Nahum Wallace, Otter River, Mass.] Is a spirit, when on earth, cognizant of storms and extremes of temperature? In case of a shower, does the rain pass through the spirit-body?

A.—The spirit-body is not particularly troubled by storms of any kind or changes of temperature that take place upon this physical plane. A spirit, when in rapport with a mediumistic person whose interior body is disaffected by wind or rain, will probably experience a sensation of discomfort analogous to that experienced by the person with whom he is in rapport, but otherwise will not be affected by whirlwinds or anything of the kind.

Q.—[By a correspondent, Cummingtown, Mass.] Can one who has been a well developed medium on earth, upon passing to spirit-life communicate with friends remaining here, sooner or more easily than one not thus developed?

A.—That depends upon the material conditions supplied the spirit. The information concerning spiritual law and the power of spirit over matter which a well-developed medium will naturally attain during her experience with disembodied spirits, will be of practical benefit to her friends returning from the spirit-world to her friends on earth, provided material conditions of a satisfactory and proper nature are afforded her. She must be supplied with a mediumistic organism with which she assimilates, and which she can control, otherwise she will not be able to make herself manifest to her friends. A spirit who, upon the earthly side, was used as a medium, will continue to be thus used after she has passed from the body, because exalted and wise intelligences very frequently require an intermediary personage in order to reach the understanding of undeveloped spirits, because spirits upon a low plane, in close contact with physical life, will listen to and comprehend the teachings given through an intermediary much more readily than they will directly from spirit to matter. The spirit, with face illuminated by spiritual light, who come from spheres beyond and endeavor to uplift the lowly and the fallen; therefore, although mediums, after passing from the body, may not frequently and readily make their presence known to mortal friends, yet you may understand that they are still laboring for the advancement of the spiritual cause and for the good of others.

Benjamin H. Cheever.

I trod in here this afternoon, and finding the company pleasant and the place agreeable, I have a desire to manifest through this channel of communication, with the hope of reaching my earthly friends and telling them I am satisfied with their disposal of my effects, and the report that has been made concerning them, and that I would be pleased to meet them in other ways, if the opportunity is ever given me; and also to give my love to all who care to receive it, and assure them that I have a home in the spirit-world, not perhaps such a place as was mine on the earth, but one that is adapted to my wants, and that I am working to make it more beautiful. I desire to learn how to control a medium, for I think I will be interested in this kind of work, and I understand how to accomplish it. I may be able to aid by to make myself known in other places, and help others who desire to communicate. I will not take up much of your time, and as this is a public place, I do not feel exactly at home. I thank you for permitting me to come. If my friends learn of my presence, tell them I am anxious to have a private conversation with those nearest me, because there are many things that it would please me to talk over. I am from Wrentham, Mass. Benjamin H. Cheever.

George Beckwith.

Truth needs no defender; it asks for no protector. It is true that it asks for a hearing, but if humanity be not disposed to grant it, truth can afford to wait, knowing that its work is eternal, and that it rests upon a sound, substantial basis, more everlasting than the granite rocks. It presents a stern, inviolable front to mankind, which can neither be destroyed nor disturbed, and those individuals who declare that truth requires to be eternally defended, and that its followers must eternally remain vigilant to protect its rights, are extremely unwise in their statements, for the work of truth is as broad as the universe, as grand as infinitude itself, and it is able to perform it in its own time and way. Clouds may obscure the light for a few fleeting months or years, but they inevitably vanish, and all things which are not founded on the rock of truth must perish. Spiritualism is a part of truth; it might indeed be called truth itself, since it embraces all things pertaining to life. And Spiritualism requires no defender, although it has its teachers, its followers, and its instrumentalities for performing its work. Spiritualism also will press forward and sweep onward continuously, until every head shall bow before its mighty way and every soul acknowledge its supremacy and power. I do not apologize for returning; I know that

I am pursuing a proper course when I come from the land of spirits to communicate with earthly friends, and declare that the spirit is immortal; that it has the power of taking upon itself new forms and manifestations, pressing onward toward infinitude.

I do not apologize for using an avenue of this kind in transmitting my thoughts to earthly friends; and let who will cavil at it deny my power to return, declaring "that spirits cannot manifest through mortal instrumentalities." I shall still press on undeterred and unprovoked.

I have dear ones very close to my heart, who acknowledge the presence of spirits, and know that their ascended loved ones can guide them in many ways; unto these I bring my tenderest sympathy and regards, and assure them that I am satisfied with my spiritual labor, and that the home provided for me. I have met my dear little boy, not as a child of early years, but matured into a splendid manhood. He gave me welcome, and ushered me into a spiritual home, where opportunities for the expression of my mental powers were afforded me. In company with that dear one and other congenial friends, I return to bless those ones who are yet upon the earthly side. I wish to say to my dear child, Martha: I recognize and appreciate your soul-labor, and understand how you have cherished my memory, giving expression to your own sweet thought in external ways. Not only to yourself, but to other dear ones of your family, I bring my sympathy and affection, and as I watch the little ones coming up to life, putting forth their own ideas until they flower into exuberant joy, I rejoice with unexpressed joy that thou hast given to the world such treasures as these. One dear spirit accompanies me hither to-day: thy paternal grandmother, who, another busy Martha, supplies thy life with energy and power, and expresses through thy instrumentality something of the force of her own nature. She desires me to give unto thee her blessing, and to express in speech, if possible, the love of her spirit.

[To the Chairman:] Friend, I would not take up your time. I believe in according to every one his own rights and privileges, and as I have been allowed to speak a few words, so I must give way to others, that they may also come into conscious communion with their dear friends.

I was well known in Connecticut, more especially in New Haven, where a large part of my earthly labor was accomplished, where my life expressed itself in outward form. To many friends of that city I bring greeting, and assure them that the old man has not lost his energy and power, but still continues to search for knowledge concerning the laws of nature and of life. I am now studying the heavens, sweeping them with searching vision, and have beheld revelations of great glory and power which I cannot now express to mortal understanding, but which I hope to unfold by-and-by to the comprehension of those upon earth. I did with the harness on, and I am still pressing forward in my labor.

I would particularly like to have my message transmitted to Mrs. Martha B. Ewell, of New Haven, Conn. Tell her and John I watch over and guide them. Announce me, if you please, as plain George Beckwith. Nearly three years have passed since I entered the spirit-world.

Alice Stearns.

My name is Alice Stearns. I was weak when I passed away, for I had suffered for so long a time with physical distress that my friends felt reconciled to my death, and I even looked for it with anxiety and pleasure. I return to earthly life, not weak and worn with sickness, but strong in spirit, ready to take up a work for others. I hope to open a line of communication with my loved friends, not so much for my own benefit as for that of other spirits with me, who seek, without avail, to make their presence known on earth. I have here a garden of sweet flowers, which has been given by friends upon the spirit-side as a token of love and remembrance of our earthly friends. Another Alice, who is also in my spirit home, has presented a white rose, similar to that which was placed upon her brow when she passed to the spirit-world. She is a sweet little one, whose influence is beautiful and consoling. Charlie gathered a bunch of wild flowers, and said, "Alice, please take these to mother, and tell her they are like those I plucked the week before I was taken ill, and passed away." Tell her I have gathered them for her, and wish them placed in her lap, as I placed those other flowers in yours once by." And dear little May said: "If you are going to send a message to my friends, tell Aunt Sarah I have not forgotten her; that I bring roses as before, and she will know that I love her still." Other dear friends have added their floral treasures, until I am heaped with them, and I bring them here. They will not fade or decay, because they are the outward expression of deep and abiding affection. Dear friends of earth, accept these treasures. We cannot bring to you gems or shining fabrics, or bestow upon you material wealth, but we come with gifts of the spirit that are fadeless and thornless, rich blossoms of peace and love, of sympathy and harmony, which will enfold your lives in a chain of matchless glory.

Friends, accept our greeting, our offerings, for it will bind your spirits to our own and give us power to return to you manifestly or unseen in your lives. There are friends of ours who are becoming interested in Spiritualism, who hope to receive something from the other side that will assure them of the existence of their loved ones and of their power to return to them. It is this desire of theirs which has given me strength to strive to manifest at this strange circle. I desire them to continue their investigations and not to grow weary or faint-hearted. I know that while they have received a few little tokens of the immortal presence of their spirit-friends, yet other things have arisen which have puzzled them. They cannot understand why everything that purports to come from the spirit-life is not clear and strong. As they go onward in their investigations, and learn more of the laws which are necessary to obey, they will realize how difficult it is for spirits to come into communication at all with their earthly friends, under the existing conditions of mortal life. I do think, however, that my friends will in a little time be able to receive in their own families evidences of spiritual presence and power which will be of benefit to them; so I say to each one: Do not grow weary, but seek on, for light and knowledge and understanding must be given to those who diligently seek for them. My friends are in California—part of them in San Francisco; one family of loved ones is in Sacramento City.

Mrs. Martha J. Webster.

A little over eight years ago I passed from the body to an unknown world, but to a land that I knew was glowing with beauty, where I expected to be welcomed by dear spirit friends, and was not disappointed or mistaken, for the loved ones gave me welcome, and guided me to the home which I have occupied from that time to the present. I have been provided with employments on the spiritual side which are congenial, and which unfold blessings to me every day. Whenever I make an effort for the benefit of others, or for the attainment of knowledge that will enrich my own life, I am gratified with success, and find happiness therein. I have loved friends on the mortal side who were sad to part with me, but they understood that spirits could return to their mortal friends, so they sorrowed not as those without hope. I bring these friends my love, and assure them of my constant and continued interest in their well-being. Many times I have entered their homes and sat beside them. I have made my influence felt, and I know that they do not look upon me as dead.

I had much to say before I came within the circle of spirits around me, but now it seems drifting away; though if my friends will realize that my heart is freighted with the deepest affection, and that at all times I will come into harmony with them and seek to benefit them, I will feel fully repaid for making this attempt at communication. I know both they and myself will reap a blessing from this experience.

My husband is William H. Webster, and I am Martha J. Webster. I resided in Wakefield, N. H. I have many friends there; some of them are Spiritualists; and I think they will be pleased to know I have returned. I am now counting the time from my birth into the physical body to the present, in my forty-fifth year.

I suffered much from pain and weakness ere I passed on; but all the unpleasant conditions of life have passed away, leaving only an impress of light, which reveals to me the lessons I have learned for my own welfare.

J. B. Vivian.

I died to outward appearance last winter. I was aged, and the experiences of many years weighed upon me, but I am active now. I wish my earthly friends to realize the fact that I am pleased with my present surroundings, and that I desire much to come into communication with them. I was an old resident of Hyde Park, Mass., and tolerably well known in that town, as well as in other places. Tell my friends if they are half as anxious to know something of the spirit-world, or of myself, as I am to reveal these things to them, they will hunt up some medium in Boston or elsewhere, and give me an opportunity of coming to them personally. This is all I have to say, except to give greetings and love to my friends wherever they may be. I am J. B. Vivian.

Lillie.

I have learned that you welcome all to your circle room, Mr. Chairman, and so I enter, knowing that I will gain experience and knowledge that will be of service to me in my life-work, and also because I desire to send a brief message to one whom I call my brother, to whom I have become deeply attached, both on account of his spiritual labors and for his own sake. I wish to say to him: My dear friend and brother, you will receive many more communications from me, and instruction and advice concerning the spiritual work. I find that I will be able to manifest in many places, but especially do I intend to come to you in the privacy of your own home, in the quietude of morning or evening, when conditions are favorable for returning spirits, and give to you interior life those communications which I know will interest and benefit you. I feel confident that I will have the power of writing, through your instrumentality, something of my experience in connection with mediums and spirits, and thus you will learn more of me than you understand at present. I am known and recognized in a certain place as a cabinet spirit, because I frequently manifest in a materialized form. I wish to say I am not condemned to return to earthly life and manifest as a cabinet spirit to gratify the curiosity of fun-loving mortals, but I perform this labor from choice, and not because I do not understand the conditions for higher advancement, or other work, or because I am held to earthly life by outward bonds. By taking on a material form and manifesting to mortals, I can do more than be able to perceive clearly and plainly other spirits, I prove to them that there is a manifestation outside of the power of the medium; something independent of chicanery or trickery; a demonstration of intelligence and power. Thus I lead persons to think, and to investigate further, and it is neither an unpleasant nor unprofitable work.

Again, it is sometimes my business to assist other spirits in manifesting to their earthly friends; to show them by example how to take upon themselves an outward form; give them courage or aid in any way that I feel will be for their benefit. I have no doubt the time will come, as my friend thinks, when I will not manifest as a cabinet spirit, but will pass on to other spheres. When I feel that my work is accomplished in this way, or that I can no further assist returning spirits or teach mortals concerning the power of those who have ascended beyond the mortal form, I will press onward to something higher and grander, hoping still to be of benefit to my fellow-beings. I have had a strange and varied experience through successive gradations of life, and I think they have all culminated in my present work. By-and-by I expect to do something better or different, but not at present.

I wish my friend to know that in spirit I am often with him; that I placed a cluster of beautiful aila lilies upon his table. Sometimes I think he can almost sense their perfume and know they are there, and at such times I make my influence felt. I know his thoughts have some forth concerning the spirits, and his desire, even anxiety to gain more definite knowledge concerning the laws and relationships of life. These things will be revealed to him just as rapidly as he is unfolded to comprehend them. Every week something new is added to his life—a higher power gained, a greater knowledge attained. Every week something new is given through his instrumentality for the instruction of others. His thoughts of spirit, in a little time to publicly appear, are calculated to arrest the attention of thinking minds. The children who turn to him for advice how to unfold in medial and spiritual power will receive benefit from him. In company with another "cabinet spirit," I have recently been with him and beheld the young people at his home seeking light.

My friend resides in Charleston, S. C. His initials are A. E. M. I like to call him "Sunny South"; his influence is genial and sunny, and calculated to bless others. The time is coming when the entire South will be illumined by the light of spiritual truth, through the instrumentality of such mediumistic beings as my friend, who loves his country and desires to see its people educated and uplifted. Call me "Lillie." My friend will see my message and understand.

Report of Public Séance held June 6th, 1883.

Questions and Answers.

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

Ques.—[By C. C. F.] We are told that our deeds in mortal life build our future homes. Then again, that our spirit friends are preparing a home for us. How are these statements to be harmonized?

Ans.—Your motives, aspirations, and thoughts, as well as your deeds, determine the character of the spiritual homes you will inhabit, for to spirits unconquered by the flesh all the impulses are tangible substance, and from them emanate ethereal elements which are gathered up by your spirit friends and woven into a structure for your use when you become disembodied from the corporeal form; therefore you do supply the material of which your spirit homes are composed; and you will find, when you enter the spirit-world, that it will be your privilege and duty, as well as your labor, to continue the work of elaborating and adorning your homes, so that they will present a beautiful and comfortable appearance.

Q.—[By M. A. Patrick, Independence, Ia.] Though it has frequently been asserted that the struggles and hardships of mortal life are beneficial to the individual, is it not our privilege to gain wisdom that will enable us to avoid them, rather than voluntarily, or of choice, subject ourselves to them?

A.—In accordance with the plan or purpose of life, humanity is obliged to struggle onward and upward, to make continual efforts for advancement and growth. Trials and conflicts come, but under the pressure of these experiences man is enabled to achieve great triumphs. It is not only your privilege, but your duty, to profit by the discipline which is laid upon you, to gather wisdom from the hardships you undergo, that will enable you to step outside the ruts that have confined you, to throw off the burdens pressing upon your lives and to emerge into a grand and glorious pathway which leads toward infinite perfection. We have no doubt that the time will eventually arrive when humanity, as a whole, will have gained such a degree of wisdom, such a comprehension of the true plan of life, that it will understand the painful experience of the past, but will have the power and privilege of rising into a glorious condition of peace, prosperity and happiness.

Q.—[By J. R. Warren.] In the case of a fully materialized spirit-form, is the weight of the medium and of every person in the room lessened, the amount being returned when the materialization ceases?

A.—As the materialized forms of spirits are composed of material elements which are largely drawn from the medium and those present at the sitting, it is natural to presume that were these parties weighed at the time that a fully materialized form was visible, it would be found that they had suffered a diminution of weight. We think that this would be the case were the experiment made, for the reason that individual performs his laborious task, he parts with a certain amount of nervous force, and when persons sit for the purpose of receiving physical

manifestations of spirit-power, they part with a certain amount of nervous force, as well as of the material particles of their bodies. This is the reason why some feel exhausted at the close of these sances, and do not recover their strength and vitality until they have passed out into the open air, or had several hours of repose.

Elizabeth U. Newell.

I am glad to come back and take an interest in mortal life, for I am quite as often on the material side of life as I am on the spiritual. I had a home not far from Boston that I was pleased with—one that gave me satisfaction—and I am still interested in the efforts belonging to the body. I know that changes have been made concerning my affairs, and I seem like one ill as I go around the old familiar place trying to have those gathered there know that a spirit who once took an interest in the outside life around them desires to make herself known. I have been advised to come to this circle and manifest, and I have some hoping to receive light upon certain subjects that puzzle me, and also to understand if I am trying to get out of my tangled condition, and have been brought here for that purpose.

I would like to come to my friends in private to tell them of many beautiful things which have come to my knowledge, and to speak of the past. If they will give me opportunities where I can come as I would like to do, clearly and fully, I will respond to their call. I am Elizabeth U. Newell.

Lillian Warren.

I am a stranger to you, Mr. Chairman. I would like to reach friends of mine who are very dear to me. I have tried for some time to make them know I have not deserted them. They do not understand these things very well. My sister has strayed once or twice into a spiritual meeting, and listened to the teachings from the lips of the speaker, and because of the interest as aroused in her mind concerning them a chain has been thrown out from her life, which I can grasp, and hope to be able to draw us closer together, so that she may learn something concerning spirit-life.

I passed away some years ago, in my teens. Life was pleasant to me. Although I did not possess everything I desired, I had many comforts, and dear friends who cared for me, and when disease laid its hand upon my form, I struggled and rebelled. After a time I was taken from the body and conducted to my spirit home, which I found very pleasant and sweet. I heard the gentlemen speak concerning spirit homes. I can truly say mine was prepared for me, because it presented such an inviting appearance. It was not large—a comfortable cottage, open at the sides, and through it the gentle breezes and the perfume of flowers strayed. The furniture was simple and attractive, presenting bits of color in tiny pictures and forms, that were agreeable to the eye. I felt that I could find rest and peace, and I did gain strength and find happiness in that home. My dear mother was there; she ministered to my wants, and taught me as a little child learning its first lessons of life, until I became familiar with the spirit-world, and understood how to take advantage of its conditions and unfold my own powers. I want my sister Sarah to know that she is coming to just such a beautiful home when she passes from the body, for her life is one of well-doing. She delights to minister unto others, to sacrifice her own desires, if by so doing she can benefit some one else. There is constantly going forth from her life the emanation of a beautiful character—pale yellow in hue, but so bright that it illuminates her whole being—and spirits who attend can perceive that her aspirations are upward. We hear these emanations to this spirit home where we are preparing for her reception. When she arrives she will find a home simple and sweet, cool and inviting, festooned with flowers, and adorned with pictures, and whatever else will delight the senses. There she will gain the rest she has longed for. My sister is Sarah Warren, she is in Baltimore. I also bring to her mother's love, and that of the other dear friends who have passed to the spirit-world. They all think of her with kindness; a blessing ever goes forth to her because we know that whatever she receives will be utilized not only for her own benefit, but that of others who are in need.

I see you have the beautiful lilies of the valley here. They are very sweet, and I prize them because when I was ill a kind friend supplied me with them during the early months of summer. When I inhaled their fragrance they seemed to breathe a spirit of love and tenderness that spoke of the purity of angel-life, and after I had passed from the body that kind friend planted lilies of the valley above my mortal remains, which have bloomed from season to season since that time, and I have seen my friends gather these little white waxen blossoms and bear them to their homes in memory of my life. All these things are very precious to me; they are more tangible to the spirit than gifts of gems would be to mortals. I have gathered them in my spirit-home and woven them into beautiful forms to adorn the place.

Thank you, Mr. Chairman, for permitting me to come. I am Lillian Warren.

Hannah F. M. Brown.

[To the Chairman:] If there is one thing above another in human experience, my friend, that I thank the Giver of all life for, it is the privilege and power to labor. For by performing conscientiously, diligently, the tasks laid upon them, human beings expand their powers, thereby developing the hidden germs and bringing them forth to a beautiful fruition. I believe I can truly say I was a worker when in the mortal form; the thought of idleness was repugnant to my nature. I not only wished to labor myself, but it gave me pleasure to see others working in harmony together. I have the same disposition now that I then possessed. In returning to mortal life to wait friends and loving greeting to friends, I step aside from my beaten track for a moment that my loved ones may understand my interests are with them to a large extent. I do not desert them; I do not wander away in spirit as they press forward in their work for humanity. As they use their efforts to build up a new form of society; a new structure for mankind to inhabit, which will present rounded instead of sharp corners, without angularity, harmonious and beautiful, and adapted to the wants and purposes of human life, I am with them, heart and soul. Wherever the voice of a friend is raised appealing for justice, pleading for human rights, I rejoice in spirit; wherever an effort is made to wield the sword of truth, I am with them, trying to exert my influence, that they may receive strength from on high, and not faint or falter beneath the sharp strokes that are laid upon them. Work, work, friends! If you realize the importance of labor, the significance of that one word—and the necessity of making your individuality felt in the world; you would rejoice that the privilege was given you to put forth that which is within. Even though the brow is wet with sweat, the hands and body weary and worn, and that which is accomplished be not altogether as complete as you desire, yet it will stand as a monument to your industry. Therefore I say to you: the greatest blessing that was ever vouchsafed to humankind is the necessity of toil.

In coming to the spirit-world and looking abroad over its vast domain, in gaining a perception of its conditions, a comprehension of all the surroundings of life to be found therein, you will fully understand what I tell you of the value and importance of labor, for by cheerful and endeavoring the individual puts forth by your lives—and by the lives of those who follow you—has the great privilege of being unfolded for the benefit of humankind. I am one of those who believe that from the

struggles and trials of human life are evolved grand triumphs and achievements, and that nothing worthy of attainment can be acquired without the most beautiful crown that is won in life are brought to us by the very endeavor we have made in aspiring upward, in going forward, in seeking to know, to understand, and to accomplish.

I am, as ever, let me tell my friends, interested in the cause of spiritual truth, for I believe that it embraces all things that are conducive to human welfare. I believe that it is so broad and grand that it takes in all the issues in life, comprehends all the interests of humanity, and I believe that as the grand tide of progress rolls onward—having gained its impetus from the spirit-world—all questions that which human reform or advancement are involved will be settled, and in the future we shall see human relations established upon a plane of equity, justice and love.

In woman's work I am especially interested, and I thank our Father, and his good angels that her sphere is widening; that she is continuously gaining power to step up upon a higher plane of life and action; that her possibilities are given more and more opportunity for unfoldment. I know the time is coming when she will be able to enter into every department of life, side by side with her male companion. Woman will yet find her true position and make her power felt, and recognized. Who can appeal from this declaration, that woman, by her labor in the home circle, and by her influence exerted abroad, is contributing constantly to the welfare of the people, and continuously building up the character as well as the prosperity of this and other nations? Who will deny this affirmation? And recognizing this fact, it is time that our male companions should acknowledge that she has the right, and should have the privilege of making herself heard on all questions that pertain to human welfare. I know the time is coming when my sister women will be accorded the position which they should rightfully occupy. I plead only for justice. I claim for my own sex nothing more than I am perfectly willing to grant to the opposite sex.

My friend "Birdie"—many will know to whom I refer—is present with me to-day. She sends her sweet love across the wide space that separates this place from the home of her earthly friends, and unites with me in expressions of sympathy and affection for all who are so dear to us upon this mortal side. Assure them, if you please, that we will be glad to take each one by the hand, and welcome them to a bright spirit-home. I send my greetings to my friends everywhere, although of course especially to those loved ones whom I left in San Francisco and surrounding places. Hannah F. M. Brown.

Kate S. Carr.

[To the Chairman:] A pleasant, quiet magnetism comes up from the audience, which assists me to control, and even draws me into contact with the medium. I bring to my friends in Boston my love. What more can I say? My sympathy in their good works is assured. Although I have passed from the bodily life, yet I have not gone out of their circle or surroundings; we are still united for the purpose of performing some labor of love, or planning something that is to result for the benefit of others. Suddenly the spark of physical life was extinguished, only to give added power to the spiritual flame which was burning before me. I am strong and well, and do not regret the change at all. I loved ones of my home felt sad, yet not as those without hope, for they knew I was with them, and I was given power to manifest my presence soon after my departure from earthly life. I know that they and others realize that I still live. Spiritualism is sweet to me, because it not only brought me strength when in the body, but it keeps open a line of communication between myself and those dear ones on the earthly side, so I will do all in my power to forward it. It is a good work, and whenever I find a medium in need of my strength, or a Spiritualist who requires a little word of encouragement, I am able to give, or an investigator who desires to know something of the future life which I can impart, I will be ready there to work.

I bring a golden chain composed of only three links, yet it unites others with myself. Let those links be typified by the words Friendship, Truth and Love, and there will be an abiding attachment between those with whom I was associated here and myself, although I am unseen by their mortal eyes. I bring a cluster of beautiful blossoms, three in number, snowy white, breathing fragrance that will uplift and strengthen the spirit. They may be symbolized by the words Faith, Hope, and Charity. I would have my words continue abiding faith and love to our good Father and his angel ones. I would have them hope for the future, believing the grandest possibilities of life will eventually become unfolded and their aspirations answered. Let them have kindly feeling and charity not only for their friends, but for all human kind, extending the helping hand and speaking words of encouragement and cheer to those in need. I come to my friends bearing only love and good wishes. I desire them to ever remember that though one is called from the body, life still continues, and a happy reunion awaits us all. My husband is Mr. Joseph Carr. I am Kate S. Carr of Boston. I lived in the body sixty years.

Charles Richard Howard.

I have been twenty years trying to manifest my presence through some such agency as this. I was pleased with what the lady had to say about persistency, but one does get tired out after a while, and I was just about making up my mind not to attempt any more of this kind of work, when your spirit-conductor told me there was an opening for me. I am Charles Richard Howard. My home was in New York City. I have a brother Philip there, and since I kept something of a watch over him, since I went out of the body; I was a luckless man, for I was never able to find out what he was doing, when he was doing, or how he was doing. I had no idea of his whereabouts, until it seemed to me as though he would go to New York, and I would then have to rest contented until it was removed, and I could again draw near and watch over my brother. He is a good deal younger than I am, and as we were left together early in life, I took a fraternal interest in him, which has never abated. So of course I wish to come back occasionally to see how he is getting along. Well, he has knocked around somewhat, tried different phases of life and different conditions of labor, until it seemed to me as though he would go to New York, and I would then have to rest contented until it was removed, and I could again draw near and watch over my brother. He is a good deal younger than I am, and as we were left together early in life, I took a fraternal interest in him, which has never abated. So of course I wish to come back occasionally to see how he is getting along. Well, he has knocked around somewhat, tried different phases of life and different conditions of labor, until it seemed to me as though he would go to New York, and I would then have to rest contented until it was removed, and I could again draw near and watch over my brother.

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The Camp Meetings.

Lake Pleasant (Mass.) Camp-Meeting.

Lake Pleasant, Mass., Aug. 26th.—The closing week of the camp has been full of interesting and exciting episodes. The attendance has been very large, and the speakers have been eagerly listened to. The week-day lectures have been given by Mrs. Nellie J. T. Brigham, J. Frank Baxter, Anthony Higgins, J. Clegg Wright, Dr. J. K. Bailey and Mrs. A. H. Colby. The writer had the pleasure of speaking on Saturday afternoon.

On Sunday, Anthony Higgins and J. Frank Baxter delivered the regular addresses.

Receptions too numerous to mention have occurred through the week.

ELECTION OF OFFICERS.

The following officers were elected for the ensuing year: Directors, Dr. Joseph Beale, A. T. Pierce, T. W. Colburn, W. H. Gilmore, David Jones, Judge A. H. Davis, James Wilson, M. V. Lincoln. Clerk, N. S. Henry. Treasurer, M. V. Lincoln. Vice-Presidents, Newman Weeks, S. B. Nichols, Elias Prescott.

COMMITTEES.

Committee on Reading Grounds and Tents, N. S. Henry, J. S. Hart, Frank Reed.

Committee on Police, Lights and Sanitary Regulations, E. W. Clark, J. S. Hart, Fred Galloway.

Committee on Reading Privileges, E. W. Clark, N. H. Henry, T. W. Colburn, A. T. Pierce, A. Bullens, W. H. Gilmore.

Committee on Music, T. W. Colburn, Mrs. Joseph Beale, M. H. Gilmore.

Committee on Reception, Mrs. N. D. Ross, Mrs. M. V. Lincoln, Mrs. M. H. Fletcher.

Committee on Speakers, Dr. Joseph Beale, Dr. E. A. Smith, A. T. Pierce.

Committee on Transportation, Dr. N. D. Ross, Dr. E. A. Smith, D. B. Gerry.

MEMORANDA.

CAMP CHIPS.

A good motto to Justice.

The grounds were crowded on Sunday.

Mrs. Pasco's health has been improving daily.

Adieu, dear friends; we shall meet again at the Lake.

Mr. and Mrs. E. F. French of New York City are visiting here.

Leslie N. Goodell made many friends among the campers.

Remarkable: The tests given by J. Frank Baxter on Sunday.

Prof. Willey's two lectures in Association Hall were largely attended.

Milton Rathbun and wife were delighted with their visit to the camp.

"All aboard" for the Burlington Camp, was the cry from departing trains.

Mr. and Mrs. Stephens, of Springfield, Mass., made a brief visit to the Lake.

Mrs. F. E. Johnson, of Troy, Ohio, has met with excellent success in her séances.

Many converts have been made to Spiritualism since the opening of the meeting.

N. S. Greenleaf, the veteran lecturer, made his first visit to Lake Pleasant this week.

Flavia Trail, of Connecticut, an excellent clairvoyant, is greeted by many friends each year at the Lake.

Mrs. Clara Banks came to Lake Pleasant August 26th, and was very much pleased with the camp and its surroundings.

N. Frank White, the old-time lecturer, received a royal welcome here. He sends love to all of his friends throughout the country.

Mrs. C. M. Stevens, of Golden Gate cottage, formerly San Francisco, Cal., has been very successful in the exercise of her mediumistic gifts.

Officer Dunbar of Turner's Falls has been at the Lake during the entire meeting. He is an efficient officer and has earned the esteem of the campers, who hope to see him again on the grounds next year.

The cruel article in the Lake Pleasant *Stirling* relative to "Pontus" will have a costly collar donated by the Toller family and other residents of Broadway.

Mr. Lunt, the telegraph operator and ticket seller, has done his duty. On the whole he has been patient with the always-present "man with a question." The great public must be served and all questions must be answered.

Mr. Billings, the station agent here, merits the approbation of his superiors in office in the Fitchburg Railway Company, for his faithful services. He has been assisted by H. H. Stockbridge and C. H. Bullard, who are reliable and courteous employees of the railway line.

The illumination on Saturday evening was a great success. Director Pierce's cottage attracted a great deal of attention. Lake View cottage was beautifully trimmed; in "Heavenly Court" hundreds of visitors congratulated the local residents of that ethereal territory on the success of their display in the lantern-lane.

Sunapee Lake Camp-Meeting, N. H.

BY H. B. S.

With a sense of restful quiet, after the crowded meetings at Onset Bay and Lake Pleasant, we approached the dark line of hemlock-shaded shore, as the little steamer *Lady Woodman* neared Bodog's Landing. Sunapee Lake, the largest of the White Mountains, has been a scene of beautiful scenery and beautiful sunsets, and now as the sun is about to dip behind the evergreen mountains that skirt the western shore, we leave the boat to blend with the evening shadows, and with a supper of forest food, and after a rest to be lulled by the rippling that musically breaks upon the white sands of the beach.

On that broad beach, in former years, when the thick grove was being cleared of the undergrowth, the campers pitched their tents, and the white tents of all the country round with immense bonfires. The clearing has been continued, many of the granite boulders and giant tree-stumps have been removed, new roads laid out, cottages built, and indications of the beauty that is sure to be revealed to the summer hamlet along this shore begin to appear.

Dr. S. N. Gould and George A. Fuller were pioneer workers, who, with the cooperation of V. C. Brockway of Newbury and G. W. Blodgett, the owner of the land, determined that the New Hampshire Association of Spiritualists should have a permanent headquarters at Sunapee. Mr. Fuller is President of the meeting, Dr. Storer Secretary, and Mr. Brockway Treasurer. Mr. Blodgett has completed a fine building 100x25 feet, containing a dining hall capable of seating three hundred persons in charge of Mr. Loring, Mr. Warren and some thirty capable rooms for lodging purposes. A fine pavilion near the centre of the grounds overlooks the lake and grove. Dancing assemblies here have been very popular. An excellent bowling-alley is quite an attraction.

Cottages have been erected since last year by Thomas Burpee, of Sutton, V. C. Brockway, of Newbury, Stephen Woodward, of Sunapee, James Knowlton, of Sutton, Mrs. Fellows and Abby Belcher, of Sutton, Messrs. Thorndike and Hanson of Bradford, Mr. Rogers, of Newbury, Mr. W. H. M. of Newbury, Mr. Brooks, of Lebanon, Mr. Whitney, of Franklin, Mr. Batchelder, of Ashland, Mr. Frank Hale, of Henniker, with a store, and Mr. George A. Fuller, of Dover, Mass.

Mr. B. Richards, of Sutton Center, runs a branch store here for the convenience of campers. Nearly fifty tents are up, and as all the rooms have been engaged for weeks in advance, the indications are that Sunapee will be no exception to the rule of great meetings at the camps this year.

The Eddy has engaged their séance room; Mrs. Cushman, the musical medium, is expected; Dr. Frank O. Pierce, the healer, is now here; Fred Crockett, of Concord, and Edgar W. Emerson, Mr. Lucius Colburn, Dr. C. H. Harding, and Louis Jones, test mediums, on the way. Joseph H. Stiles, the wonderful platform medium, will participate in the meeting.

Excursion trains run from Concord on Sundays. Sunday proved brilliant as to weather after a cold night, and some five hundred people assembled. The stand was beautifully decorated with flowers in great variety, brought by Mrs. Fellows of Sutton. Mrs. J. Durant of Lebanon gave a truly spiritual and refined discourse upon "True Worship." In the morning, and Dr. H. B. Storer, spoke in the P. M. of "Spiritualism as the Light of the World," revealing the true nature of the spiritual phenomena, the importance of ideas, the essential immortality of soul, and of religion as the sense of the true, beautiful and good in nature. The lectures were listened to with close and gratified attention. A conference was held in the evening. The Camp-Meeting will continue until Sept. 9th.

Nashua Falls Camp-Meeting.

To the Editor of the Banner of Light:

Last Sunday (Aug. 26th) was but a repetition of the beautiful weather with which the camp has been favored during the entire meeting. The rainy days of the week have been mainly confined to the middle of the week. The number present in the morning, though large, was not quite equal with that of previous Sundays, but this was fully made up in the afternoon, and the practiced eye could see but little diminution in the great throng.

Ed S. Wheeler had been engaged to occupy the platform, but telegrams received at the last moment declining, placed the management under a temporary difficulty. A telegram sent to Lake Pleasant brought, in good time, the news that Mr. Wheeler had declined. Mr. W. disclosed in the morning on "Natural Law," and in the afternoon on the "Future of Spiritualism." Both of these discourses were profound in their treatment, and held the audience spellbound from the beginning to the end. The gratification felt and universally expressed, led the management to engage Mr. W. for the balance of the camp-meeting.

Tests were given at the close of each session by Mr. O. B. Matthews, of Philadelphia, and with two or three exceptions, were publicly recognized. The tests, however, mostly given in the morning, and in the evening, Mr. W. has given his public services freely to the cause, and it is but just to say that his work has been fully appreciated and productive of most excellent results.

The camp season proper closes Sept. 9th, but it is proposed to hold several more meetings, weather permitting, during the Sundays in September. This will wind up one of the most successful and the most harmonious seasons experienced at this camp. The success attending it has been largely due to the untiring efforts of the President, F. H. B. Champlin, who has devoted almost his entire time to it.

Camp-Meeting of the Michigan Association.

To the Editor of the Banner of Light:

The Camp-meeting of the Michigan Association of Spiritualists came to a close on Sunday evening, Aug. 26th. It is conceded by all in attendance that it was a very successful meeting. The forenoon of week-days were devoted to conference, in which a great interest was taken. The afternoons were devoted to addresses, of which it can truly be said that they were uniformly of marked ability. The success of the meeting was due to the untiring efforts of the President, F. H. B. Champlin, who has devoted almost his entire time to it.

The annual meeting is to be held on the last Friday, Saturday and Sunday in February next, at either Battle Creek or Kalamazoo.

The present officers of the Association are as follows: President, F. H. B. Champlin; Vice-President, H. M. Calkin, Greenfield; Secretary, Dr. J. A. Marvin, 210 Woodward Avenue, Detroit; Treasurer, Mrs. N. A. Sheffer, South Haven; Directors: David Glass, Dearborn; Elias Bigelow, Kalamazoo; J. A. Pearson, Detroit; Mrs. Sarah Graves, Grand Rapids; Mrs. F. C. Spilney, Detroit.

Mount Pleasant Park, Ia.

The camp meeting at this point has, we are informed, proved a perfect success. Under the able management of Col. D. W. Whitling, the President of the Association, and his coadjutors. The location of the camp at this point (Clinton, Ia.) was a most fortunate one, as the result has proved. Here congregated during its sessions a large number of Spiritualists from Iowa, Minnesota, Wisconsin, Illinois, New York, Pennsylvania and other States; friends, ships being formed that will be life-long, and a general interest awakened that cannot fail of giving new impetus to Spiritualism all over the West.

Many of the most prominent names among them being Henry B. Allen, of Vermont (known as "The Boy Medium"), from the reputation he won in his childhood as a singularly gifted medium instrument, Miss Inez Huntington of Randolph, N. Y., May Bangs of Chicago, Mrs. Mary E. Weeks, Mrs. Brown of Wisconsin, Mrs. J. A. Pearson, Mrs. Morris of New York, Dr. Dabson and others. In the East as a member of great power and extended experience, and an uncompromising friend of Spiritualism, also added much to the attractions of the camp.

The speakers were from first to last warmly received by the excellent audiences in attendance, and the conferences were pronounced chief among the interesting characteristics of the enterprise.

The pavilion was nightly filled with interested spectators, and the social meetings taking up the time between.

The camp was to close on Wednesday, Aug. 29th; it has already reached the status of an established institution in the popular favor in Iowa, and has before it good prospects of future success.

Organization—Its Profits and Perils.

An Address to the Vermont State Spiritualist Association particularly, and to all Spiritualists generally.

The profits of organization are so weighty and so many, that it is not surprising that the name of organization has become a household word. The above named Association is a legalized body, chartered by the Legislature, and its ordained speakers are clothed with authority to officiate at funerals and solemnize marriages. Its membership has steadily increased, until now it numbers over a hundred members, and its speakers, among whom are some of the most eloquent speakers of the age, and many mediums for various phases of spirit presence, intelligence and power. It holds three Conventions annually, in such towns as are likely to receive the most favorable response, and by so doing is teaching Spiritualism to the people as nothing else could. A three days' convention, with the usual exercises of spirit presence, conferences, speaking, and evidence of spirit gifts, as demonstrated by Joseph D. Stiles, Edgar W. Emerson, Mrs. Gertrude B. Leonard, Mrs. S. A. Sumner and others, who have given public tests from the platform at our Conventions, or at anything of the other test mediums and healers in attendance on such occasions, are sure to leave a lasting impression upon the minds of the people, and to create a great interest in the cause of Spiritualism; and local organizations are springing up in different sections of the State; while the Lake Champlain Camp-meeting at South Burlington has already assumed enterprising proportions and is an incorporated body.

One of the most serious of the first fruits of organization which promise such glorious results that no other inducement seems necessary to convince every thoughtful Spiritualist of the necessity of organizing in defense of the right against a formidable force of organized opposition. Ourselves to organize, and to stand by the face of the earth, not to create them. Organize in the interests of free thought and free speech. Organize for the reorganization and purification of all our institutions, a gigantic work which no man nor multitude of men can ever hope to perform so long as each struggles with the enemy single-handed.

Perils of Organization.—The most imminent peril of organization is the deep-seated proclivity of human nature to formulate rules and creeds. This we fortunately escaped through the wisdom of the founders of our Association.

Second.—Finance has at times been a troublesome problem to solve, especially because we are constitutionally a set of paupers, having no fee of membership; but after a few years of unsuccessful struggle, we have been able to create a fund of necessary funds in the interest of free thought and free speech. Organize in the interests of free thought and free speech. Organize for the reorganization and purification of all our institutions, a gigantic work which no man nor multitude of men can ever hope to perform so long as each struggles with the enemy single-handed.

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