

BANNER OF LIGHT.



VOL. LV.

COLBY & RICE,
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 30, 1884.

{ \$5.00 Per Annum,
Postage Free. }

NO. 24.

CONTENTS.

FIRST PAGE.—Biographical: Sketch of the Life of Edward S. Wheeler.
SECOND PAGE.—S. B. Britton. The Camp-Meetings: Susquehanna Lake Spiritualist Camp-Meeting; Lake Champlain Camp-Meeting; Temple Heights Camp-Meeting; Mount Pleasant Camp-Meeting; A Visit to New-Hampshire Falls, N. H.; Poetry: The Release. Banner Correspondence: Letters from Canada, Illinois, Iowa, and Connecticut. September Magazine.
THIRD PAGE.—Poetry: Life's Essence. Spiritual Phenomena: Remarkable Materializations at Onset Bay. New Publications: Original Essay: Evil—Evil Spirits—Sin—Conscience. Meeting Notices, etc.
FOURTH PAGE.—The Banner of Light Public Free Circle Meetings, City Workingmen's Spiritual Lectures in New Zealand, The Work of the Mortons in San Francisco, Dr. B. B. Britton on Alleged Fraudulent Mediums, etc.
FIFTH PAGE.—All Sorts of Paragraphs: Queen City Park Camp-Meeting. Nehemiah Falls Camp-Meeting. No. 170 Chester Square. Power of the Spirits. Mediums and Mediums and Lecturers. New Advancements, etc.
SIXTH PAGE.—Message Department: Invocation: Questions and Answers: Spirit Messages given through the Mediumship of Mr. E. S. Wheeler from Charles J. Hanley, Mrs. Emily A. Van Allen, John O. Olose, Hannah M. Stevens, Georgiana Garver, Henry Wolfe, Mary Williams, Jacob Hodge, Seth Parsons, Julia Mackintosh, Dr. S. B. Britton, Mildred Howard, Mrs. Clara Shillman, Daniel Foster, and Nellie Foster. Obituary Notices.
SEVENTH PAGE.—"Mediums in Boston," Book and Miscellaneous Advertisements.
EIGHTH PAGE.—Onset Bay Notes. Lake Pleasant (Mass.) Camp-Meeting. Onset Bay Camp-Meeting. The Banner of Light Records Touching Indian Spiritualist Meetings in Boston. Spiritualist Meetings in New York: People's Spiritual Meeting, New York, etc.

Biographical.

SKETCH OF THE LIFE OF EDWARD S. WHEELER.

BY GEORGE A. BACON.

PART II.

After the lapse of a dozen years, the same friendly hand that penned the preceding has, by special request, been called upon to gather up the broken threads in the warp and woof of the life of the subject of these memoirs, and to continue the narrative covering the latter portion of his life.

This has been undertaken since the translation of Bro. Wheeler to his spiritual home, where his brilliant thoughts and active interest in all that relates to the well-being of humanity will find freer scope for the exercise of his great powers of usefulness and his own personal unfoldment.

It was during the year he was regularly settled over the Spiritualist Society of Cleveland, Ohio—1868—that Mr. Wheeler met and married Miss Sarah E. Griswold, a niece of the distinguished Rev. Dr. Rufus W. Griswold. She was a lady of about his own age, of considerable culture, force of character, and finely meditative. Like her husband, she was born to poor health. They lived happily together for thirteen years, each proving a mutual help to the other. After several years of invalidism, borne with rare patience and resignation, she died of cancer, at their home in Philadelphia, on the 17th of December, 1879. His tribute to her worth and memory, which subsequently appeared in the *Banner of Light*, is replete with tenderest pathos, appreciation and affection.

In connection with Mr. Wheeler's first visit to Cleveland as a delegate to the Fourth National Convention of Spiritualists, it is but common justice to all concerned to make record of the following significant incident, showing as it does the extreme and sudden susceptibility to spiritual promptings of one of the most helpful friends Mr. Wheeler ever had in mortal life—no less the modest man than the veteran editor, Luther Colby.

As the time drew near when those who proposed to attend the Convention were obliged to leave, Mr. Wheeler said to the narrator one day: "George, I not only want to go to the Convention with you, but I feel as though I must go; and as I know you need all the money you have got for your own use and so cannot loan me any, I am going down to see if I can borrow twenty-five dollars of the *Banner* friends." On his return he remarked: "See my good luck! bless your stars and take courage!" displaying the desired sum he had obtained. On going to the *Banner* office, which was then on Washington street, Boston, he passed by the counting-room, the place where all business is transacted, and proceeded to the upper story, where the editorial rooms were situated, and where he had not been for a long time. Immediately on his appearance, and before he had time to fairly salute the editor, Mr. Colby rose, took out his pocket-book, and extending twenty-five dollars toward Mr. Wheeler, said: "Here, I am impressed to give you this money; I feel you especially need this amount at this particular time. It is not a loan, as I have no money to lend. Consider it in no sense whatever other than as a free gift!" It was just the amount he intended to ask for.

In passing, the narrator would say that he is knowing to repeated instances of a similar character, sometimes involving larger and sometimes smaller amounts, given by the same party to others, under equally significant and pressing circumstances; though in no other case that he can recall was the singular kindness thus bestowed so properly appreciated and reciprocated as this one of Mr. Wheeler's. He often spoke of this incident as one of the many occurring in his strange and eventful life, indicating as it did the interest his spirit-friends manifested in his behalf.

While lecturing before the Music Hall Society in Boston, many years ago, he borrowed of the writer, just as both were about to start for the meeting, one of Webster's Unabridged Dictionary, which he carried with him, and took with him and laid it upon the table. At the proper time he laid it down, and the book was found to be

he arose, opened the book, held it up, and looking for a moment at the surprised congregation, said he would take his text on that occasion from his Bible—the book that contained the latest results of the explorations in lexicology, the science of languages; and after reading the definition of "Christianity" and "Who are Christians?" proceeded to discourse as only he was accustomed to at times, upon these two subjects.

As illustrative of his unusual improvisational powers, he on one occasion invited his audience to give him a subject, which it did, when he immediately proceeded to deliver a lecture on the chosen theme, wholly in verse.

While in Boston during the summer of 1872, his life, in consequence of a severe hemorrhage, was despaired of for several weeks; but careful nursing by his wife, watchful attention from friends, and generous contributions from those who sympathized with him in his affliction, eventually restored him to his feet. A long time, however, elapsed before he sufficiently recovered his strength and voice to again occupy the public platform with his old-time vigor—as a matter of fact it may be questioned if he ever did.

Shortly after this event he took up his residence in Philadelphia, making it his permanent home, and engaged himself in business with varying success. It was here that he wrote his most elaborate literary work, "Soheylolbi and the Strand," a unique history of New Jersey and its coast, containing, as the title-page says, "Sketches of the romantic adventures of the pioneer colonists; the wonderful origin of American society and civilization; the remarkable course of political progress and material improvement in the United States, as shown in the history of New Jersey, with proof of the safety and benefit of Democratic Institutions, and the necessity of Religious Freedom."

This broad-page, elegant book, beautifully illustrated with twelve full-page engravings, from original drawings by eminent artists, was published by Lippincott & Co., Philadelphia, 1876. In a review of this book written at the date of publication the present writer said:

"The name of the author, Edward S. Wheeler, is well-known in New England and the West, as belonging to one who heretofore did good service with voice and pen toward elucidating before the intelligence and conscience of the people of these States, the principles of associative psychology, a comprehensive and philosophical Spiritualism. We are always glad to note that members of the spiritual fraternity, distinguished as such, are capable of seeing, saying and doing something else, when occasion requires, besides addressing unorganized societies by word of mouth, however desirable and necessary this may be, concerning the everlasting Gospel of Spiritualism; that they can sing songs in other keys as well; strike other chords upon other instruments, and create a music which not only delights the ear, thrilling the sense with melody, but also makes one strong for justice, truth and righteousness, evermore filling the soul with heavenly aspirations."

Despite, however, the popular hue and cry against the subject of Spiritualism, its public advocates and media, there is nothing more honorable or serviceable to humanity than to be intelligently and adaptively engaged, as many of our lecturers are, in efforts to remove the conceit of the so-called scientific fraternity, the ignorance of the medical professor, the bigotry of the theologian, the prejudice of the press, and to help in dissipating the darkness which surrounds those who unthinkingly follow the dictum of these several leading classes of society.

The writer of this book demonstrates, in his performance, that his pen is as facile and clever as formerly his tongue was eloquent and instructive."

The book is replete with gems of rare descriptions, philosophical observations, condensed statements of intuitive and practical wisdom, comprehensive views, etc., while over all there breathes the spirit of catholicity and freedom that ever characterized the author's platform ministrations. As illustrative of this we quote from various pages—first from his dedication: "To my Christian Friends, . . . to all who love truth better than their own conceit; to all who reverence God more than any theory; to all who seek the good, the true, and beautiful themselves, and devoutly labor for the welfare and eternal happiness of humanity, I dedicate this volume."

The following are from the opening pages: "History evinces the exceeding potency of religious ideas as a cause of material progress, as the phenomena of Nature manifest the power of the Infinite Spirit. Curiosity, avarice and ambition induce exploration and discovery, stimulate enterprise, found and foster states; but fanaticism, faith and spiritual convictions are the world's pioneers, more profound, more powerful, more energetic, and develop more sublime results. Fanaticism, the power of religious growth, provokes the bigot to draw the sword of exterminating conquest, changing the character and boundaries of nations; the mad zeal of lights the fires of persecution, expatriating the flower of a country's population who carry religion and the arts into their place of banishment. Devotion inspires the propaganda, and missionaries penetrate the antipodes, wilderness, domicile among barbarians, and plant civilization to nourish above their martyr graves. Faith, feeds, the courage of the believer and impels to self-consecration; fired by religious enthusiasm, bound by stern conviction and led by the inward light, the dissenting Huguenots, the Covenanters, the Puritans, and the Quakers dare the ocean, the desert and the savage in search of a home of righteousness, for freedom and for peace. Hopeful, they are religious purpose sustains them; they confront every peril, endure every trial, survive all suffering, outlive every hindrance, and triumph at last over every difficulty, in the glorious name of God!"

In the time of Columbus it was the uncertain, international law of Christendom, that Christian nations became entitled to any land or country its citizens discovered, took possession of and occupied, unless it was already the territory of other Christians. This presumptuous claim of the exclusive right of a sect, as such, to the secular ownership of the whole world, was a political device, and though endorsed by popes and approved by bishops, was at once absurd, impotent and irrelevant, but the heresy had a natural origin, and becoming a custom and an apology, developed an awful historic sorrow. . . . The principles of the Lutheran Reformation gave permanence and character to the colonization of the United States. The land of persecution opened the way to New Netherlands, and the valleys of the Hudson and the Delaware became an asylum from ecclesiastical despotism, even while the Puritan New England, jealous of their own freedom, opened a liberty to others. . . . In 1633 the great Dutch colony of New Amsterdam, complete in organization, open to people of all territories, the victims of Spanish persecution offered themselves as its first and most desirable emigrants. The thirty families of refugees, who as the English called them, who embarked in 1633, New Netherlands, in 1633, were under the charge of Cornelius Jacobson Mey, from whom Cape May takes its name. Some of these families were left at Manhattan, and others were sent to Albany. There were four weddings on board the 'New Netherlands' during her two months' voyage from Holland over the sunny southern seas. . . . Director Mey, who was a kindly man, and been directed to govern his people 'as a father, not as an executioner, and it was with a touch of romance, as well as paternal care, that he selected these thirty newly-married Walloons and sent them, about the first of June, in a yacht, with as many sailors, to abide at Fort Nassau. They were far from home, from friends, even from civilization, a mere handful in the wilderness among savages, but they were enough; each for the other of every pair, and all for each of the whole people. . . . It was a fitting and poetic thing that the valley which was to be the home of freedom, should have its first historic settlement to young and joyous brides, with their free and hopeful partners. . . . It was, in harmony, also, that they should come in the freshness of summer, when the very air was balm, when every leaf told of life and vigor, when every forest tale was sweet with woodland fragrance and echoing with bird songs, every note swelling the all-pervading melody, one perfect chorus, whose glad refrain was evermore of love; and still of universal, all-embracing love. . . . At Albany the industrious Walloons put the spade in the earth, and when the next year called for Holland their corn 'was nearly as high as a man, so that they were getting along bravely.' Brave hearts, heroic souls, the verdant corn you killed struck no root so deep in the soil of the New World as the faith for which you were exiles, no harvest spread so rich a growth as the principles of freedom and toleration you planted here!"

Down the Hudson every year floats the wealth of granaries richer than Egypt, but the spirit of Religious Liberty and Civil Independence, entrenched in the hearts of millions, bids defiance to intruding priests and threatening tyrants; it breathes the benediction of 'Peace on earth and good will to men' over the vast expanse of a mighty sea. . . . Of Cornelius Jacobson Mey, who was formerly installed, during the summer of 1633 as the first Director-General of New Netherlands, there is but little more to be said, but that little is entirely to his credit. 'Tis better to govern by love and friendship than by force,' wrote his superiors in Holland, and Mey acted in the spirit of his instructions, 'to the great contentment of the people.' Among the Indians at Fort Nassau, Mey's little colony of brides and grooms were unharmed, while at both Manhattan and Fort Orange the Indians were all as quiet as lambs, and came and traded with all the freedom imaginable. . . . It required other men than Mey, and other means than 'love and friendship,' to arouse the savage in the red man of America."

These extracts indicate the spirit in which he wrote—a spirit at once akin with every manly, fraternal and progressive instinct. And though the book in question was prepared for a company of Christian gentlemen interested in the development of Sea Grove as a desirable watering-place in the summer-time, where the popular religious habits of the people were to be preserved and practiced as at home—we say that while it was written for a special purpose, a perfectly proper and legitimate one, it is, as can be seen from the extracts given, of scarcely less interest to the general reader. The seeming incongruity of such a radical as Mr. Wheeler was known to be, writing such a work for such a purpose, is at once removed when one understands the liberal spirit in which it was proposed, and the reciprocity it at once evoked. It was a wise selection of the one side, conscientiously and intelligently responded to by the other.

About the time this historical account of New Jersey was published, Mr. Wheeler became connected with *Dye's Government Counterfeit Detector*, an old established monthly magazine devoted to the interest of banking-houses and others who are in the way of handling United States Treasury and National bank-notes. From a subordinate position at first, he worked himself up to that of its editor, and on the death of the proprietor he also became its publisher, holding those relations at the time of his decease. While engaged in these duties he came to be known as a superior money expert and a Numismatist. In addition to his other work, he also prepared a "Cyclopedia of Foreign and American Coins," which is a lasting monument to his industry.

Despite the exactions which these varied labors involved, he still maintained a personally active interest in the cause to which in his early youth he had dedicated his magnificent gifts and the years of his life. Whenever his health and other circumstances favored, he responded to calls to lecture within a convenient distance to his home. For several years, however, he chiefly employed himself with his own Society, being largely instrumental in organizing on a solid basis the "First Association of Spiritualists of Philadelphia," of which he was one of the original incorporators. If memory serves correctly, and for a long time Corresponding Secretary. His many friends and co-workers in that city cheerfully testify to his willingness on all occasions to respond to any call made upon him. The records of that Society bear evidence to his frequent appearance before them as a lecturer, receiving honor, as it were, in his own country, and among his own people. These efforts, however, sudden the call, were not excused for quality of thought and brilliant oratory by the best and most renowned speakers of the day, either from our own or from foreign lands.

During the summer of 1884, on the 30th of August in the city of Philadelphia, Mr. Wheeler was very fortunate in being married to Miss Marie Louise Lester, a young and gifted lady of New York State. After a little more than a year of happily wedded life, the loving and beloved bride of scarcely fifteen months, mourned the departure of one of nature's noblemen, a husband who called forth in all their fullness her admiration, affection and reverence. . . . During the past few years, as his physical strength warranted, his voice has been occasionally heard before some of the largest and most popular Societies, and at the several Spiritualist Camp-Meetings throughout the country—notably at Nehemiah Falls, at Harwich, Onset Bay, and Lake Pleasant; at each place being regarded as a general favorite. . . . The strain upon an highly inspirational psycho-physic of finely intellectual calibre, subject to continuous influence for upwards of an hour, is fearfully exacting even under the most harmonious conditions—and more than any one who has not experienced the draft is able to realize; but when all the necessary conditions are wanting, when human feelings are excited, human passions aroused and violent contentions prevail—to speak under such circumstances the expenditure of nerve force or vital power, and consequent exhaustion, becomes four-fold. It is always attended with great danger even to the physically strong; to the physically weak it is sure to sap the foundations of physical life. . . . His annual visit to Lake Pleasant during the summer of 1883 was undertaken when his physical strength was at a very low ebb, and his nervous system well-nigh prostrate. Called upon to speak to gathered thousands on an unusually hot Sunday in August, with diverse elements prevailing, and under great mental pressure, not to say excitement, the effort resulted in a prolonged fever, which, after partial restoration, finally ended in paralysis and death. . . . On the editorial page of the *Banner of Light* of the issue of Nov. 17th, 1883, appears the following announcement: "DECEASE OF EDWARD S. WHEELER. . . . It would be difficult to imagine any more striking and practical exemplification of the uncertainty attending all human conditions than is afforded by this number of the *Banner of Light*. Our entire first page and a portion of our eighth are devoted to a report of the reception tendered Bro. Wheeler at Horticultural Hall, Oct. 21st, where joy was radiant on every face, and hopes the brightest for his earthly future were showered around him—and now we have the sad duty, and for the cause, but not for him, to announce that he has passed on through the gates of death. We can only state the fact at present; he may literally be said to have died in the harness, for he was stricken down by paralysis while addressing the Ladies' Aid Society of Boston, on Friday evening, Nov. 9th, and never regained consciousness in this life—passing peacefully away on the afternoon of Monday, Nov. 12th, in his fifty-first year of mortal experience. . . . Thus another worker has gone home, bearing his sheaves with him! Who next will be called out for heavenly promotion from the earthly ranks of the Grand Army of Truth?"

Turning to the first page of the paper we find it and a portion of the eighth devoted to a report of a Public Reception extended to the subject of this sketch, from which we are permitted to make extracts. The account is prefaced by the following correspondence: "TO ED. S. WHEELER—Dear Sir: In consideration of your manifold services rendered to Spiritualism, and your arduous and valiant labors in defense of Free Speech during the past thirty years, your numerous friends and admirers, in affectionate appreciation of your worth as a man and a teacher of inspired truth, hereby tender yourself and wife a reception in HORTICULTURAL HALL, Boston, on Wednesday, Oct. 31st, at 7:30 P. M. All those in sympathy with this laudable undertaking are respectfully invited to be present on that occasion."

This was signed by many representative Spiritualists of New England as a Committee of Arrangements, and the reception took place at the time and place specified. Horticultural Hall was thronged to repletion, and the friendly enthusiasm of the people manifested itself at all points throughout the necessarily protracted but highly interesting services. . . . On this occasion the remarks of twenty well-known public speakers and workers are given, each of whom bears grateful testimony to the character, worth and labors of the man whom they had met to honor, as well as to especially congratulate him and the movement with which he is identified, upon his recovery from a long and severe sickness.

On being introduced to respond to the several excellent addresses that had been made by some of his friends, Mr. Wheeler was received with long-continued shouts of welcome by the great audience, when, after quiet was restored, he proceeded to deliver a speech in which manly honesty, magic eloquence, thrilling pathos, and the illuminating coruscations of his old-time humor were artlessly and soulfully blended. . . . Referring to the causes of embarrassment that beset him in attempting to speak under such trying circumstances, he said: "There were several reasons why he could not expect to address the people present as he would wish to: In the words of the song just closed he had 'met Satan on the way' in the shape of ten weeks of typhoid fever; but had surmounted the difficulty, though his strength was not yet fully restored; that was one reason; and yet another was that of heartfelt gratitude to his friends—present and absent, for their abundant kindness had taken such entire and exclusive possession of his organism that but little 'home' that he could achieve 'his expression was left to him.' He desired, but lacked the power, to succinctly thank his friends for what they had done for him during the past three months—for the many letters of sympathy, the choice fruits and flowers, the kind words spoken, the offers of material assistance from those who meant all they said, which had each and all accomplished so much toward lighting his pathway of pain; and had done so much to cheer his faithful wife in her determined

efforts for his relief. Referring to her, as she sat by his side, he wished to bear witness to her courage and tireless assiduity. At the crisis of his disease, when, after seven hours of insensibility, those around his bedside said, 'He is dead,' she only replied: 'We must bring him back again, for we cannot spare him!' and the efforts toward that end proved successful, as demonstrated by his presence before the people on this occasion."

Speaking of what others had already said of his work in the past, he desired to remark that he took no credit to himself for what he had accomplished in the years gone by; He owed it all to his parents. He was born right; and had but fulfilled what might legitimately be expected of one who was, ante-natally afforded the true conditions to render him fit for the discharge of duty on the earth-plane. His father was a sturdy Abolitionist; when it came something to be an Abolitionist, he also assimilated with Methodism; but when he found the Methodist Church of his day, through its ministry, sanctioning slavery, he was angry and elated not—and this was the burden of his speech: 'If I cannot find a man in all the Methodist Church that dare speak against slavery, I will have a son, and he shall talk and never be afraid!' That fearless sentiment found echo in his mother's heart, and when he came into this breathing world he came truly armed for the duty assigned him. The fact of his own fearlessness, the speaker said, had been criticized by his friends as passing sometimes the bounds even of common prudence. Perhaps that was true, but he had done whatever he had accomplished from a devotedness to what seemed to him right and just.

He referred to his own trying experiences as an abolition speaker, in direct fulfillment of his father's prophecy; to his words, spoken, for the advancement of the cause of a recognized equality of woman with man—which were nothing more than a man who loved his mother ought to speak; he spoke of love of tribute to the old pioneers of the cause. Some of the worthy veterans who yet remained in the flesh he was glad to see present and participants in the exercises of the evening, and they could, as he did, recall to mind with reverent remembrance many who had laid down the armor of the earthly battle and gone on to bathe their heated brows in the river of Celestial Peace.

He was led to remark that there were those who criticized what he had said on certain occasions as not being particularly new; he did not claim it as such; Spiritualism itself was nothing new; it was old as the human race; but its primal facts had to be again and again restated for the benefit of those who were beginning to think for themselves, and coming into the movement, and for the young who were growing up. Whatever he might have said or done in the past he could, however, consistently declare had been done from a sense of right and according to his light, for what he believed to be for the best interests of humanity, and not in obedience to the mere demand, or in the interests of any faction or class, either among spiritual believers or others. He desired to emphasize what had been said as to the necessity of sinking individuality for the common good of the cause; whoever had anything to do with Spiritualism from a personal or party motive was making a grand and serious mistake. Spiritualism comes to the world with the sweep of the north-west wind when the sky is dark and the waves are rolling high, and the navies of man plunge onward toward engulfing destruction; it is big with the fate of man-made institutions, rotten creeds, by-past ceremonies and all things which human brains have conceived and executed for purely personal ends—and woe be to him who tries to stand in its triumphant path!

In closing, the speaker confined his attention to his Boston experiences. Here he had spoken in Faneuil Hall with Wendell Phillips; he had expounded the labor question in company with the same gentleman in this very hall, and the platform on which he was standing seemed even now to glow with the magnificence of that veteran apostle of the rights of humanity. He had been for the first time introduced to a Boston Spiritualist audience by the late Dr. Henry F. Gardner, at the old Melodeon. He had taken a prominent part here in the meetings and missionary labors of the Massachusetts State Spiritualist Association; there was scarcely a large and beautiful hall in the whole city wherein he had not at some time lifted up his voice for truth. He had known in Boston, twice at least, what it was to bow beneath the heavy hand of almost mortal sickness, and to be brought back to life, and usefulness by the fostering care and warm-hearted sympathy of some of the noblest men and women upon which the sun's rays shone as they illuminated the revolving world. He was proud of the city, proud of his friends here, proud of the great cause of Spiritualism, which within its limits possessed such agencies for its advancement.

He would have his hearers remember that as Spiritualists they were in the advance of a great movement for the amelioration of human conditions everywhere. To that movement he had devoted the best years of his life; he counted what he had done, however, but as dust in the balance, and had he a hundred years to live he would devote them unflinchingly to the same purpose and pursuit."

These excerpts from his last recorded speech spoken with his customary freedom, as one friend utters his thought in confidence to another, reveal not a little of the true inwardness of the man and the causes that led him to serve his day and generation as he did.

This event, his public reception, taking place at the time and under all the circumstances, as it did, in the city where he was so well known and among those with whom he had been so long associated—as one of the speakers justly remarked—had a deeper lesson than that of any mere compliment to Mr. Wheeler, however well-deserved that might be; it was meant to indicate a recognition and an appreciation of spiritual manhood in one who did not believe in putting the spirit-world under bonds; it stood for mental liberty and spiritual progress; it was intended to show in what manner honest utterances on all the great social, political, moral and spiritual questions with which humanity is vitally concerned, frankly expressed by one who has given the subject thoughtful consideration, ought to be welcomed; it was meant to serve as an expression of approbation of one who had intelligently and consistently worked for pure manhood and true womanhood everywhere—not alone for Spiritualism, but for humanity; not for to-day, but for the ages to come.

Accustomed in his discussion of public questions to deal the sturdiest blows he knew how, he was in no wise reluctant to receive the strongest if not the best his opponent had to

[illegible]

FREE!-----PREMIUMS!-----FREE!

is sinful which conscience disapproves, because transgressive in that person. The conscience of one person is not precisely that of another; it depends largely in its action on relative knowledge, circumstances and purposes. What may be right for one may be wrong for another, and *vice versa*, according to conscience, and the surroundings and consequences. I refer to the general substantive influences, not trifles; the latter reason can and should govern; if it does not, the person deserves to be called fool, ignoramus or culprit.

Whence, then, and who are "evil spirits"? There are none. The disincarnated human spirits who may be so wrongly called are only the ignorant, or undeveloped or miseducated. They may be still errant or audacious. We help to educate ourselves and others here.

Mankind should not be wantonly discouraged by educated fears, but rather induced to learn and develop the noble and useful qualities of persons. Terrorizing is an ecclesiastical policy, to subject man to dependency on priestly government and soul-masters. The epoch is at hand for man to assert his soul-worth and dignity, as well as his civil liberty. He is not an evil slave, and his soul has no rightful master but his Omniscent Father.

Fraternally,
JOHN CUNNINGHAM.
Charleston, South Carolina.

The Freethinkers' Convention.
The Seventh Annual Convention - Where Held - The Speakers Engaged - The Hotels, Railroads, &c., &c.
The New York State Freethinkers' Association, in accordance with its established custom, has called the Freethinkers of all the other States, and also of Canada, to meet with its members in annual Convention at Canadaga Lake, N. Y., on the 2d, 3d, 4th, 5th and 6th days of September next.

FREE!-----PREMIUMS!-----FREE

UNTIL FURTHER NOTICE,

Any Person sending **DIRECT TO THE BANNER**
OF LIGHT OFFICE, Besworth Street (formerly
Montgomery Place), Boston, Mass., \$2.00 for a
year's subscription to the **BANNER OF LIGHT**
will be entitled to a choice of one of the follow-
ing Books, of his or her own selection.

All New Subscribers, or Old Patrons, on Renewing
their Subscriptions

TO THE

BANNER OF LIGHT,

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE
FOLLOWING PREMIUMS BY COMPLYING WITH
THE TERMS ABOVE MENTIONED.

Sunday afternoon, Aug. 3d, we visited Mr. Stoddard Gray and her son, DeWitt C. Houghton. Both Mr. Gray and her son are "mediums" of wonderful power, but the son cannot demonstrate without the assistance of his mother and together they form a battery that has for years been the study of scientific investigators.

in the United States, in proportion to population, there is any other nation in the world.

him from the negative of good—which negative

tions." Colby & Rich have the work on sale at the *Banner of Light Bookstore*, Bosworth street

et. **For Year:**

Six Months.....

TO BOOK PURCHASERS.
COLBY & RICH, Publishers and Bookellers, Bosworth street (formerly Montgomery Place), corner of Province street, Boston, Mass., keep for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books, at Wholesale and Retail.
 Terms Cash. Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by mail, must be accompanied by cash or a check payable to the order of Colby & Rich, and must be accompanied by a post office order for the amount of the order. We would remind our patrons that they can remit the fractional part of a dollar in postage stamps—ones and twos preferred. Postage stamps are accepted in payment of orders for books, but not for other articles. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.
 Catalogues of Books Published and for Sale by Colby & Rich sent free.

SPECIAL NOTICES.

In quoting from the **BANNER OF LIGHT** care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of important facts and opinions, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires especially to recommend for perusal.
 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the **BANNER OF LIGHT** goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, AUGUST 30, 1884.

PUBLICATION OFFICE AND BOOKSTORE.
 Bosworth Street (formerly Montgomery Place), corner Province Street (Lower Floor).

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

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

COLBY & RICH,
 PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, BUSINESS MANAGER.
 LUTHER COLBY, EDITOR.
 JOHN W. DAY, ASSISTANT EDITOR.

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

SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spiritualism.—SPRINT S. B. BRITTON.

The Banner of Light Public Free Circle Meetings.

Will be resumed at 9 Bosworth street, Boston, on the afternoon of Tuesday, Sept. 10th, at 3 o'clock—doors open at 2 o'clock.

These meetings have been maintained free to the public by the publishers of the **Banner**, at great expense to themselves, ever since the first year of the existence of this paper; and have been instrumental in bringing an amount of comfort to sorrowing hearts heretofore "mourning as those without hope," the volume of the good results of which is beyond calculation by any of the standards pertaining to earthly menuration.

Investigators concerning the manner and method of spirit-communication are cordially invited (together with the Spiritualist public generally) to visit these meetings, where, through the lips of an entranced medium of a high order of development—Miss M. T. Shelhamer—clear proof is attainable of the verity of the claims put forth by the New Dispensation as a demonstration of the continued, conscious identity of the human spirit after the decease of the physical body, and the power of such de-car-nated intelligences to communicate under proper conditions with their loved ones yet left on the plane of material life.

City Workingwomen.

According to the last census of the city of Boston, there were 20,000 women and girls employed here in other than domestic service. The State Bureau of Statistics of Labor last year undertook to ascertain the condition of this large body of our population, moral and physical, sanitary and economical. The result has recently been made public on the first 133 pages of the annual report of the bureau. The number of 1033 girls and women is taken as representative of the entire body. Only about one in eight had home surroundings that could be called poor and unpleasant. Of the 1033, there are 917 single, 70 wives and 45 widows. The majority are not over 23 years of age, and but 23 are 50 years old and upward. More than half of the whole number went to work before they were sixteen years old. They have worked on an average eight years, though they average but five years in their present vocations. Besides their outside work the most of them do more or less of their own housework and sewing.

The statistics forbid the employment of any minor or woman in any manufacturing, mechanical or mercantile establishment more than sixty hours in a week, or ten hours in a day. Nevertheless, it is found that about nine per cent of them do work over ten hours a day. In large places of employment, in busy seasons, the hours of labor are frequently extended beyond the legal limit, especially during the holiday season, when the dinner hour is curtailed and often without any extra pay. Three girls out of four get one hour for dinner. Only 233 out of the 1033 enjoyed a vacation during the last year, and only 40 of these received their pay right along. 738 of them lost on an average 12 weeks and more each during the year. It therefore becomes a vital question, as the report says, how they manage to live for that lost quarter of the year. It is during that period, caused by dull times, lack of work, sickness of self or dependents, disorder of machinery, and so forth, that they are most exposed to temptation. In a good many instances, holidays are deducted from the regular week's wages, Christmas Day itself being no exception, no matter how hard and faithfully they may have worked during the holiday season. In some establishments, being late even a minute to work causes just that amount of deduction from the time for which wages are paid.

Some employers deduct fifteen minutes' time from a girl's credit for being even one minute late, and some deduct even a whole hour for such an offence. In other places fines of ten to twenty-five cents are imposed for being late in the morning, though abated on giving a reasonable excuse. Sometimes for being fifteen minutes late a half-day's wages are abated. Yet there are employers that do not make any such hard conditions. In regard to their physical and sanitary condition, fully three-fourths of them were in good health when they began

work, while one in every six had suffered a deterioration in their physical condition. Large numbers of them were found living in very limited quarters from necessity, the sanitary conditions being therefore unfavorable. In some instances, girls were found living in small attic rooms, lighted and ventilated by the skylight alone; the furniture consisting of a small single bed, bureau and chair, with no wardrobe except what might be contained in a corner. In other cases they had to take up with small side-rooms, and to do without a fire when they most needed one. In still other cases, however, girls would economize in other matters in order to live in more commodious rooms, with perhaps a side-room added.

The work-rooms report is by no means a favorable one. Bad ventilation, or no ventilation, is the chief cause of complaint. The trouble comes from closely built buildings, leaving no space for light and air, for the large number of persons that are crowded into a small room; also from the odors exhaled from the ingredients in certain manufactures, from the draughts through open windows in low-studded rooms, and sometimes because windows cannot be opened for fear of interfering with some process of manufacture. Some work-rooms are reported in an unusually filthy condition. Girls are very often compelled to climb from four to seven long flights of stairs to get to their work, a hardship of which they make special complaint. In a good many shops, from three to six stories up, no fire-escapes are provided; in one instance it is stated that the entrance is a very poor one, being but a dark and narrow passage-way, not wide enough for two persons to pass one another, and in a building in which from 250 to 300 persons are employed.

While long hours and standing all day are usually mentioned as the cause of the deterioration of the health of the working-girls, the report names the nature of the work as the real cause of such decline. This, taken with the other causes described, is prevalent in all the different branches of their work. Much testimony is given as to the deleterious effect of different employments.

Wages are not so high in Boston as in other parts of Massachusetts, though higher than in Canada or European countries. The average wage-figures are \$6.13 per week in personal service, \$5.71 in trade, and \$6.47 in manufactures. Of the 1033 women investigated, 921 earned less than \$10 per week, and 331 less than \$5 per week for the actual number of weeks in which they were employed. If the earnings are distributed over the fifty-two weeks of the year, it will give \$4.91 as the average weekly earnings of the working-girls above-named for the whole year. The average weekly income from all sources, whatever, for 544 girls was \$5 per week or less, while 435 received a total average weekly income of from \$5 to \$10, only 53 of them receiving a total average weekly income of over \$10 per week. Digested in a single statement, the general average of wages for the whole year for all involved was \$6.17 per week from all sources, earnings, assistance, and other work of the working-girls of Boston. In this view, their average expenses for supporting life become of very great comparative interest.

The figures presented show that the average of all their expenses for the year was \$281.30. Only 120 out of the 1033 girls made any savings during the year, and they made an average of \$72.15 per year; 30 girls ran into debt to the amount of \$36.60 per year on an average; and the remainder merely met their expenses with the aid of their friends and with what they could do outside of their regular work. The report makes an attempt to show how these women work for others—for parents, brothers, sisters, and sometimes husbands. It is a story to excite profound sympathy and sometimes to start tears. As to the oft-repeated and widely believed charge that working-girls are compelled to accept low wages, with the expectation of making up the deficiency by resorting to immoral practices, the statistics furnished fail to establish any such accusation. Col. Wright's conclusion is, that "the working-girls of Boston are making an heroic, an honest and a virtuous struggle to earn an honorable livelihood, and that it is rare that one of them can be found following a life other than one of integrity."

The report abstains from any suggestions in relation to the improvement in wages, but it does positively suggest that the hours of labor should not be more than ten daily, since eighty-five per cent of them do their own housework and sewing, either wholly or in part. Employers can do more in this direction for working-girls than can be accomplished by law. It also suggests that the honest working-girl engaged in honest labor should be respected by all honest-minded people; should be made welcome in the city churches; should be drawn into the best associations, where social and moral surroundings would aid her in cultivating her self-respect and in which mutual assistance would be rendered. Also, that institutions, or schools, for free instruction in various branches of work should be established, in addition to those now in existence, and that homes for working-girls should be established, like those of John Shrimpton of London, the residents living on an independent basis and not as objects of charity. And finally, that rich men making their wills should liberally endow such institutions, or establish new ones on broader and better plans. Money should be left so as to help relieve those who are forced to make the contest of life with the barely elementary education furnished by the lowest grades of schools, and who are too often obliged to forsake even these schools for the shops and work-rooms in order to provide for their own support.

On the whole, this is a thorough presentation of the condition and hopes of a large and important part of our urban population, who cannot be overlooked any longer if we seriously propose to advance with our civilization. The actual figures and facts in the case are of universal interest, and not less in the cause of justice than of humanity. We sincerely trust that this exposition of the working-women of Boston, standing as they do for their sisters in all other large cities, will have the effect to awaken attention in quarters where it has long slumbered, and not only excite employers to consider the actual justice involved in their relations to the employed, especially when the latter are defenseless working-girls, but likewise enlist the sympathies of men of wealth to such an extent as will lead them to make generous provision for a class whose habitual neglect has become a reproach to our boasted Christian civilization.

Hiram K. Felch, Esq., has an article on third page regarding certain strikingly convincing phenomena witnessed recently by him while at Onset Bay, in presence of several mediums, to which the reader's attention is specially called.

Spiritual Lectures in New Zealand.

Latest advices from New Zealand give accounts of a continued growing interest in Spiritualism; halls are being crowded with attentive listeners, mediums developed in private families, and attention to the subject generally awakened by frequent notices in the daily papers of occurring phenomena of the most convincing nature. The *Wairarapa Standard*, published at Greytown, of July 16th, devotes upwards of a column to a report of a portion of a lecture delivered the Sunday evening previous on Spiritualism by Mr. W. C. Nation, its proprietor, in response to the request of residents, and to one of the largest congregations; says the report, ever assembled in the place of meeting. A most thorough and searching review was given of the objections made by the church to the subject. The objections were met in a cool, impassioned manner, and the lecture as a whole, listened to with intense interest, convinced the audience that the speaker was not only well assured of the truth of Spiritualism, but able to lead others, not only by argument but by facts of which he had been cognizant, to a like conviction. He told his hearers that abundant proof exists that our departed ones can return, and that if the subject is honestly investigated the inquiry will be richly rewarded. "Drawn first," he remarked, "to examine the phenomena from motives of curiosity you will soon learn that it is no nautilus or parlor game with which to amuse yourself, but a truth of infinite importance to the whole human race. When your father or mother, or brother or sister, comes and gives you word after word and sentence after sentence of the last hour of death, describing to you circumstances in your history of which the medium is entirely unacquainted, and no other soul is aware of this except the spirit purporting to communicate—I say nothing in the way of mesmerism, psychology, hallucination, or disease of the nervous system can explain these facts away." In closing his lecture, Mr. Nation said:

"Millions of Spiritualists have been made such, not through visiting public séances or public mediums, but through the mediumship of some loved child, or maybe of wife or husband. Time would fail me to relate the numbers of instances that illustrate the truth of spirit-communication, but it is within the power of all present to prove that it is the most stupendous and glorious thing of the age. I will, however, give you one instance: Not many evenings since I was sitting with a few friends in my own house investigating. One of the visitors was controlled to give a message which related minutely the circumstances of a visit I made between sixteen and seventeen years ago to a young woman who was dying. Even the subject of our conversation was related, and then came the name of the individual, 'Alice King.' Now, the person through whom this message came knew nothing of the circumstances, nor had they been mentioned in the house. I said, 'If this is Alice King, tell me what it was you left for me as a token of remembrance because of my visits in your last hours?' Immediately the hand of the medium was raised to the neck and the breast tapped several times. It was right, and my wife went to another room and brought a gold necklace which I have had in my possession all these years. There are those present who can testify to the truth of my statement, and I think you must admit it was a remarkable case of identity.

But, my friends, you who are interested in investigating spiritual phenomena as a means of edification, let me say that you will find the progress of spiritual science contested at every step by unbelievers in spirit communication. They will dispute your facts, deny your ability to use your senses, attack your intellectual integrity and almost pronounce you morally depraved. Be not dismayed. This great truth will expand yet more and more. Keep your faces to the light, and it will spur you on to grander and loftier attainments in the endless progress of the soul toward the boundless wisdom of the Creator."

The evil effects resulting to the actress, Miss Ellen Terry, from vaccination, were of far greater seriousness than first reported. At one moment the danger was great of fatal blood poisoning, and there was some question of amputating the arm, Sir William Jenner and other celebrated physicians considering the matter in consultation, but to this Miss Terry strongly objected, and said that rather than lose her arm she would die. Happily, all thought of amputation was dismissed, and she went to the seaside to pass the period of convalescence.

This incident should serve to attract attention to the fact that the people of England, and of this and other countries as well, are forced by law to subject themselves and their children to the same process of blood poisoning, from the fatal effects of which Miss Terry so fortunately yet so narrowly escaped; and that in the homes of the poor and unknown, where parental love is as close and tender as in those of the rich and the known, death often follows in the footsteps of the vaccinator.

Great reformers should not be egotistic. Their cause is more potent than themselves. The men to whom the world owes most have never had to publish the fact in ten thousand words. No matter if their contemporaries have not done them justice. It matters but very little. They have done their work just the same, and they have only to trust to time for the recognition of their worth. The grand law of compensation never fails. It does not take any great length of time for a discriminating public to consign abounding egotism to that oblivion to which it is inevitably destined to arrive. It should ever be borne in mind to advocate principles rather than abuse persons.

Waterman's "Ideal" Fountain Pen, patented Feb. 12th, 1884, of which Mr. H. S. WILLIAMS of New York is the wholesale agent, is a useful instrument, and specially fitted for the hand of "the ready writer." It uses a gold or steel pen, not a sharpened spindle, at its point, thus preserving the individuality of the oblong-rapher; its mechanism is simple, the principle on which it works is practicable, and the high estimation which it evokes wherever parties have encountered it in actual use, is demonstrated by a popular demand for it which is constantly on the increase. (Manufactured by a company of the same name at 10 Murray street, New York.)

Dr. Samuel Watson, under date of Aug. 12th, writes thus of Dr. Peebles' book, "Immortality: the Homes and the Employments of Spirits":

"I read that volume of Dr. Peebles, entitled, 'Immortality; or, Our Homes and Employments Hereafter,' when it was first published, and marked it. And since reading those letters from England and Oregon, as published in the *Banner of Light* a few weeks ago, praising the contents of the book, I have re-read it with great pleasure and profit. In the course of Nature it cannot be long before I shall know by experience something of the condition and employments of spirits over there. Last Sunday I passed my seventy-first year."

James R. Cooke, musical and test medium, has removed from 2 Concord Square to 30 Worcester Square, Boston.

The Work of the Mortons in San Francisco.

At the Annual Meeting of the First Spiritual Union of San Francisco, Cal., held Aug. 4th, the following named persons were elected to serve as officers for the ensuing year: Albert Morton, President; M. B. Dodge, Vice President; J. M. Matthews, Treasurer; C. H. Wadsworth, Secretary; R. A. Robinson, J. M. Matthews, William H. Rider, Building Committee. The Society is in a good condition financially, owning a valuable property and a large and well selected library, but is holding no public meetings at present, preferring to give its support to the independent meetings in Metropolitan Temple, under the ministrations of Mrs. E. L. Watson.

The Children's Progressive Lyceum, under the able direction of Mrs. L. Matthews, now meets in the Temple immediately after the morning services by Mrs. Watson, and is constantly gaining in attendance and interest.

It is but just that we revert at this time to President Morton's record of work done for the cause since he entered the ranks of its believers; and also speak a word, in passing, regarding the service wrought in the same direction by his estimable lady: Mr. Morton has been publicly and constantly identified with Spiritualism for twenty-nine years. He conducted the spiritual meetings in Milwaukee, Wis., for about two years; he held the position of Assistant Conductor of the First Children's Progressive Lyceum of Boston for upwards of two years; and was one of the Trustees of the Massachusetts State Association of Spiritualists for several years, during the presidency of the late William White. He was the Corresponding Secretary of the New England Lyceum Convention in 1868; was, with William Denton, Dr. Gardner and others, one of the founders of the American Liberal Tract Society, and acted as its Secretary and agent until his removal to California in '72. He has been publicly engaged in mediumistic work in San Francisco since that time; was business manager of Mrs. Richmond's lectures in Metropolitan Temple, and has been sole manager and Chairman of the meetings under the ministrations of Mrs. Watson for the past year.

We are informed by correspondents that Mrs. Morton (formerly Mrs. Littlejohn), is one of the best mediums for general work they have ever known. She numbered among her sitters in Boston some of the best people in this city, and has been sustained (so we are informed) by the same class in San Francisco. Her powers for healing, developing and equalizing, and for clear-seeing, both clairvoyantly and psychometrically, are highly developed.

Going out as they did to the Pacific Coast from this city, after performing earnest and successful service for the cause hereabout, we have watched the useful career of this esteemed lady and gentleman in their new home with interest and pleasure, and wish them length of days and new laurels in the spheres of labor they so conspicuously adorn.

Walter Howell at Onset.

Be sure and visit the Onset Bay Camp-Ground next Sunday, Aug. 31st. Train leaves the Old Colony depot, Boston, at 7:30 A. M. It is the last of the three additional Sabbath gatherings advertised by the Association. Walter Howell won golden opinions from his hearers last Sunday, and his reengagement for the 31st should be signified by a large party of ex-communicant hearers from this city and vicinity.

A writer in a Buffalo (N. Y.) paper, who had a very satisfactory experience with W. A. Mansfield, referring to the various theories advanced by those calling themselves scientists to account for independent slate-writing, says:

"The trouble with all these theories is that they do not cover the facts. When a scientist will take my slates, and, under the same conditions imposed upon this medium, will produce writing thereon, embodying names and facts not known to him, I will accept his theory, but not till then. Science proposes many theories, but until they are verified by facts they cannot be accepted. When an alleged cause is adequate to produce certain results, we accept it as the cause, in preference, to another alleged cause, which cannot produce them."

From the following item in the *Medium* of August 15th, we infer that Mr. Colville is to leave Liverpool at an earlier date than that mentioned by us last week—Sept. 5th, instead of 23d, and on a different steamer:

"Mr. Harry Dashwood wishes to correct an error which crept into the letter from which we quoted last week. The steamer 'Austral,' sailing from Liverpool, Sept. 6th, is on the Anchor Line, to which the 'City of Rome' is also attached. W. J. Colville will take a last farewell of his friends in England on Friday, Sept. 5th, in some well-known hall in Manchester."

The *Democrat*, published in Scranton, Pa., prints a lengthy report of the experiences of a gentleman connected with that paper at a séance held by Mrs. F. W. Sanborn. He went as a skeptic, but received such proofs of the ability of his departed friends to return and communicate with him, that he left, if not a Spiritualist, at least fully convinced that the phenomena are worthy of further investigation and determined to give it; the result is easily foreseen.

THE INSTITUTE FAIR.—The fair will open Wednesday afternoon, Sept. 3d, at 2 o'clock, in the fine building at the end of Huntington Avenue, Boston, and will close Saturday, Nov. 1st, at 10 o'clock P. M. It has been decided to make certain alterations whereby a few more exhibits can be received; and persons desiring to be represented can obtain full particulars by addressing the general manager, Mr. John F. Wood, Institute Fair Building, Boston.

A letter received at this office from a correspondent, "B. M.," at Hotel de Prusse, Brunswick, Germany, under date of Aug. 14th, has the following paragraph:

"We regret to state that we have been called upon to say good-by to two earnest, devoted workers in the spiritual field. I refer to Dr. and Mrs. (G. L.) Dilton, who started last month for America."

We are informed that memorial services for the late Edward S. Wheeler will be held at Lake Pleasant, Mass., Sept. 6th, under the auspices of the White Cross Society, on which occasion Mrs. Wheeler will be present.

The London *Journal of Science* for August pronounces the slate-writing phenomena produced through the media agency of Mr. Eglinton in St. James Hall to be "simply astonishing."

A. S. Hayward, magnetic physician, has returned to Boston from Lake Pleasant and Saratoga Springs, and will be pleased to visit the West End and other country resorts.

Dr. S. B. Britton on Alleged Fraudulent Mediums.

To the Editor of the *Banner of Light*:
 Permit me to give you a communication which I have lately received from our earnest and faithful friend of old, Dr. S. B. Britton. He writes me through an automobile medium of whose accuracy I have had years of proof, as follows:
 "My Friend—I am feeling most earnestly the heavy drag on our cause that comes from the trickery of many of our mediums, or their guides; on our cause—I might say our beloved cause—for the advancement of which the best years of my earthly life were given. The truthfulness of our medium has always been an important factor in the progress of our principles; for what truth is there that will not surely be hindered by falsehood? But now, and in the future, as this Philosophy begins to fasten the attention of the more learned and scientific minds, it is of the utmost importance that nothing false should be presented. At present, the mediums or their guides—the mediums on our side—will, too many of them, create phenomena when they think they have a market value. Just as soon as they see this cannot be, but they will drop all deception, and consequently what powers they have will have increased strength. This end will not be reached until the more intelligent among the Spiritualists demand that there shall be no fraud, or suspicion of fraud, on the part of mediums.
 I feel this with deep conviction, and trust I may make the impression on your mind that I desire.
 Yours most fervently,
 S. B. BRITTON."

On reading this I remarked in reply that I felt as he did about it, but my difficulty was to see how the evil could be effectively checked. I had thought of going to some mediums who seemed sometimes to condescend to trickery, or allowed themselves to be the instruments of it, and trying to show them of what a monstrous wrong they were guilty. Dr. B. rejoined: "The thing cannot be done in a quiet way. The inquiry is wide-spread, and must be checked on a mass scale, and the only way is to reason with a medium who is in use, when he or she found the dollars coming in just as fast. The stand that must be taken is just this: What is without doubt genuine shall be enjoyed and patronized, but any medium who is reasonably suspected of fraud shall be left entirely alone by those in high positions until he is willing to come into truth."

I inquired if something could not be done on his side toward suppressing fraudulent mediums by obstructing their deceitful controls. He replied: "Their controls are very powerful, and we cannot do your work for you."

What intelligent Spiritualist can doubt that Dr. Britton has here touched upon a point of vital importance to the progress of our truths in the world? If the frauds are "wide-spread," as he says, who of us can be indifferent to such a peril? No more damaging foe to Spiritualism can exist than falsehood and fraud within its own ranks. Outside, all unfairness and misrepresentation would play only a constantly losing game, if there were no deception and knavery to be found within—among those who profess to represent our cause. It is this abominable treachery to the truth within our ranks that all lovers of truth have a common interest in suppressing by every legitimate means within their reach.

In the honest purpose to do this, the *Banner of Light*—whatever representations may be made by any one to the contrary—is as strong, I believe, as any other true Spiritualist. What conceivable inducement has it to cover known fraud? What could be gained by this ultimately but reproach and disaster? Its charitable judgment is of course due as much to mediums as to all our other fellow-creatures. But in its warfare on known frauds I know of no reason to think it behind any other journal or individual. It feels on this point as deeply as Dr. Britton himself.

I wish to take occasion of this communication of the Doctor to invite it to a consideration of the great evil which so distresses him—of its magnitude and the best means of suppressing it. Our friends all over the world are evidently alive to it, as their representative press shows.

Especially would I call attention to Dr. Britton's position as stated by himself: "What is without doubt genuine shall be enjoyed and patronized." Any medium who is reasonably suspected of fraud shall be left entirely alone. And these positions sound, and is it of course the duty of all Spiritualists to take them?

By "reasonably suspected" the Doctor of course does not mean "convicted," nor even suspected to such a degree as to cause a general belief of their fraudulence: But only to the extent about their ways to justify suspicion?—the suspicion, of course, not of the outside world, ignorant largely of the facts and principles of Spiritualism, but of intelligent and experienced students of the subject, who are also of candid disposition.

Some definite ground on this matter must be soon taken, one that can be clearly stated; and practically applied.
 Yours fraternally,
 JOSEPH D. HULL.

3 Copeland Place, Boston.

The *Banner of Light* has always been ready to denounce and has denounced willful deception and proven fraud wherever found. Mere personal doubts or the opinions of inexperienced and sometimes prejudiced theorists it has ever refused to receive as evidence. It has always insisted, and will continue so to do, that owing to the intricate conditions surrounding mediumship—conditions quite as often produced by the sifter himself as by any other cause—the true course to be pursued, whether by private investigator or public writer, is to give the medium the benefit of the doubt in mooted cases: The medium must be regarded innocent until proved guilty! This course is pursued in all jury trials toward those brought up for breaking even the merely material laws of the land; how much more should such leniency be exercised toward the passive and sensitive medium for spirit-communication, who is often wrought upon at the same time, both by spirits clothed in the flesh and those outside of the domain of physical life.

We would not for a moment be considered as being willing to countenance trickery in mediumship, but we have ever counseled caution in speaking against these instruments; the broadest charity should be exercised where a doubtful case arises, since some after-developed fact or experience may show the suspected party to have been really innocent. Thousands of newspaper columns are open, on the instant, throughout the United States, to denounce the Spiritualist mediums; unheard, but the *Banner of Light*, itself established by spiritual intelligences, intends that while it goes out to the Spiritualists of America, it shall be found, first, last and always, speaking the best words at its command in defense of the mediums—agents of the invisible world, without whose presence among men Spiritualism itself would be but a philosophical nullity.

Read George A. Bacon's excellently conceived tribute to the memory of the late E. S. WHEELER, which will be found on the first and second pages of the present issue. It is the intention of Messrs. Colby & Rich to bring out this two-part memorial of an earnest life in pamphlet form, in which form it deserves to be sent out broadcast among the general world of readers as a missionary pledge at all times to the interests of mental freedom everywhere.

N. Frank White paid us a visit recently, while en route from Lake Pleasant to his post in Washington. Bro. White looks hale and hearty, and evidently receives but a light touch at the hands of Father Time.

The very interesting and valuable Michigan Association of Spiritualists, which was organized at a close conference held in the city of Lansing, report published by the Executive Secretary, will appear in the *Banner of Light* in a future issue.

