

THE DEAD SOUL.
I dreamed such a horrible dream last night,
It smote me through with a cold affright,
And would not go with the dawning light.
Like other lies,
For in dreams men often meet a guest,
Or a wandering thought in bodily dress,
A visible "No," or a tangible "Yes,"
To some dim surmise.
What was that horrible thing I dreamed?
I met a man—or a man he seemed,
As the moonlight o'ercast him streamed,
Till, startled with dread,
I saw when my soul looked his soul through,
As only in dreams a soul can do,
That, though brain and body lived and grew,
His soul was dead.
Yes, there he stood, a creature indeed,
That could walk and talk, and drink and feed,
And add up figures, and write, and read,
And work and wed—
And all with automatic neatness,
Smiling even with studied sweetness,
And quite enjoying life's completeness,
The life he led.
Till at last as I saw him standing there,
With never a hope, and never a care,
His dead soul set in a stony stare,
"Poor soul," I said,
And wilt thou never feel again
Divine joy, most Godlike pain,
Love in which self is lost and slain?
Art thou quite dead?"
And then in my pity I cried aloud,
"Oh! I give to this poor dead soul a shroud,
And hide him away from the living crowd
In some narrow bed."
Oh! merciful heaven, give him a grave,
Or send some fire that will cleanse and save,
And quicken again the soul God gave,
The soul that's dead!"
—A. Matheson, in Good Words.

Banner Correspondence.

Massachusetts.
BOSTON.—Laura L. Randolph writes regarding the true methods to be pursued by woman to maintain her place successfully in the social and intellectual world: "First cultivate health; for no one can be truly beautiful who is diseased. No woman can fully satisfy the demands of home and society who is not in possession of health and healthful influences. How wearying the society of those who are always telling us of some ailment and sounding the changes upon the various symptoms of disease and the consequent suffering they 'enjoy.' I say enjoy, for it seems truly as though these people are never so completely happy as when extremely miserable.
The first essential step toward the cultivation of health is exercise. Let this be of a character that will prove most beneficial in its effects by being the best suited to the needs of the individual. Full, deep breathing in the open air, inspiring through the nostrils, expanding the lungs and abdomen to the utmost, and forcing the air to escape slowly through the almost closed lips, is one of the best exercises known. Strange as it may seem, this method of exercise calls into action every muscle in the body. Better if this is done in the sunshine; but always in the open air.
The sun is the great vitalizing power of nature, the source of all life, the only giver, preserver and restorer of health. As it lights up the dark places of the earth, paints the flowers in their gorgeous beauty and adds the rich flush to the tempting peach, so it brightens the blood, and hence the cheeks of Eve's fair daughters, with the warm hues of life and vigor, regenerates and vivifies the blood, sets into action all the superior vital forces necessary for a complete restoration of the various functions of the body, and their harmonious and continuous exercise.
Instead of sitting in darkened rooms we should have plenty of sunlight and a free circulation of air. Frequent indulgence in sun-baths removes biliousness, extracts disease of all kinds, leaves the complexion clear and the eyes brilliant. Walk in the open air freely and often, even if you perform many household duties; the change of exercise and surroundings will do you good. Then, again, cultivate social life. Make it convenient to meet your friends in a free, friendly way. Give yourself up to the full enjoyment of their society, forgetting for the time all your trials, troubles and discouragements. In this way you will not only be benefited yourself, but will have the pleasurable satisfaction of realizing that you have perhaps lifted a burden from another's heart almost too heavy to be borne, and you leave them freer and happier than you found them. We are each a link in the great chain of universal fraternity, and must each do his or her share in helping and sustaining others, who in turn benefit us in a greater or less degree."
BOSTON.—A correspondent writing over the signature "H." says: "J. Frank Baxter in his evening lecture May 10th in this city, gave the full name of the daughter of Mr. and Mrs. Charles Chittenden, which was done in a singular manner, the name being peculiar. Mr. and Mrs. Chittenden understood it, and so expressed it publicly at the time. Mr. Baxter then said, 'a ring is shown to me with the initials marked on the inside, "F. H. to M. I. O." The parents could not think of any ring of such a description; but on stating the facts given by Mr. Baxter to the husband of the spirit-lady, F. P. Homer, next morning, he also declared that he did not know of a ring belonging to her that was marked thus, but he would go up stairs and look her rings over, and doing so, to his surprise found a ring marked exactly as Mr. Baxter described. There was no mind-reading in this test, as neither of the parents, nor the husband, at the time could recollect any such ring. Why not put this fact in the report of the Psychical Research Society, as it was witnessed by a large audience, and Mr. Chittenden is Superintendent of the Service Pipe of the Gas Company, Boston, who, no doubt, will corroborate the facts as given above. In justice to Mr. Baxter, and all parties connected with the ring, I will say that Mr. Chittenden informs me that Mr. Baxter never was in his home, and they are not intimately acquainted with him, and he has no means of learning these facts except by the aid of spirit intelligence, outside and beyond himself."
EAST BRIDGEWATER.—G. E. Pratt writes: "A few weeks ago it was deemed advisable by a few friends of Spiritualism to commence holding meetings in this place, to bring before the public the nature and philosophy of our cause. Mrs. Carrie F. Loring of East Braintree was engaged to occupy the platform on May 3d. To the surprise of all the hall was well filled. The lecture as well as tests were excellent, giving encouragement for a continuation of the meetings; so Mrs. Loring was secured for a meeting on Sunday, May 17th, when sessions were held afternoon and evening. The lectures were good and all the exercises fine.
Sunday, May 31st, Dr. H. B. Storer of Boston occupied the platform and delivered two interesting and instructive lectures, that in the afternoon upon the general subject of Spiritualism, and in the evening upon his practical effects. Dr. S. was at his best, and the inspirations of the time and place made his words effective. Mrs. K. R. Stiles of Worcester was with us on Sunday, June 14th, and conducted successful meetings. In the evening she was controlled by our old-time worker and friend of the cause, Edward S. Wheeler, who gave us an earnest and forcible lecture upon "The Philosophy and Phenomena of our Religion." The interest manifested by attendance upon these meetings has thus far been a great surprise, even to the oldest believers in this great cause of humanity.
Our audiences consist of believers and skeptics, men and women of all grades of belief and all nationalities. As a result one of the ministers has become so stirred up for so long a time that he has been talking and preaching against Spiritualism. We have been termed ungodly Spiritualists, fanatics, poor, deluded mortals, weak-minded, etc., but knowing, as we do, that we are engaged in furthering the cause of truth, we can afford to bide our time and wait patiently for the development of our opponents out of the old creeds of blind faith which now surround them into the broad sunlight of a knowledge which shall guide to a better condition and a more charitable view of mankind and their surroundings, and more liberal views of the dealings of the Infinite Spirit with his children.
Sunday, 28th, Mrs. Abby N. Burnham of Boston will be with us. Our thanks are hereby heartily expressed to those friends who have aided us by their presence

and efforts to bring before the people a much despised but much needed truth."
BOSTON.—L. K. Connelley, M. D., writes that no law can, with any show of justice, be made that shall prevent one who like himself has been recognized as a practicing physician for years, pursuing his avocation. "I have," he says, "practiced the healing art in Massachusetts, and many other States of the Union, for nearly thirty years. During the War of Rebellion I visited many of the soldiers and prisoners' camps along the Mississippi River, and took collections for the Sanitary Commission of Chicago; practiced medicine under authority of the United States government; refused the Professorship of Chemistry in a medical college in Pennsylvania."
California.
LOS ANGELES.—Dr. F. M. Knight, who has recently established at this place a Magnetic and Electric Sanitarium, with Mrs. L. Hopkins and Dr. J. H. Kimball as co-workers, writes: "I need not remark that this is the land of fruit and flowers or of corn and wine; the half has not been told of this lovely climate; and we do not wonder that so many invaders visit the Pacific coast for sanitary benefits. Old Boston is well represented here, and as dear as that city will always be to them, still none wish to leave this beautiful climate, where three hundred and fifty days out of the year's three hundred and sixty-five are sunny. We find many zealous workers in the cause of Spiritualism here. They have given us a hearty welcome and an assurance of success in doing good to suffering humanity. The dear BANNER OF LIGHT has been in our home since its first number was issued. We feel we could not do without it; we read it with pleasure, then pass it to less fortunate friends."
SAN FRANCISCO.—"T. J. E." writes: "Some months ago you were kind enough to publish a letter from me, an unbeliever, though an honest seeker after truth; and I venture now to send you another. Since my last letter I have purchased and read regularly your paper, and must admit I have been much entertained. Aside from its peculiar philosophy in religious matters I find it logical, and of a high moral tone. I have become satisfied that there is a foundation of truth in Spiritualism, and I find it difficult to draw the line between truth and what appears to me to be its opposite. I must admit that I am intensely materialistic, and must see and feel in order to know. I notice that the London Psychical Society thinks enough of it to advise further investigation by able minds. Phenomena which are inexplicable on any generally recognized hypothesis will, in time, be explained on a basis of facts. I have lived the majority of years allotted to man, have seen much of humanity in its different forms, and have learned how easy it is to be deceived; hence I use many grains of caution in anything not plain to the common senses. But it has often been a wonder to me how mortal man could add up columns of figures amounting to millions, and do it in ten seconds, figures placed on a blackboard by any one in the audience. This I have seen done at Barnum's Museum over thirty years ago by the 'Lightning Calculator.' Again, how does an ignorant, blind colored boy manage to play the most difficult music of eminent composers, or any piece after once hearing it?"
In your city, forty-five years ago, Dr. Collyer gave demonstrations of "animal magnetism," at Concert Hall; his subject would be blindfolded, a watch set at any hour and minute, and held at the back of his head, and he would give the exact time. In those days these experiments caused much bewilderment. Laroy Sunderland used to throw some of his audience into this state, thus indicating that some were susceptible while others were not—on the principle of mediumship of to-day.
Many years ago I used to spend a week with the Methodists at their camp-meeting at Eastham, Cape Cod. There I have seen persons become entranced and lay for hours, their limbs perfectly rigid, and they to all appearance inanimate—dead. No one could cause any signs of life except the preacher under whose influence the person became entranced. After coming to the normal condition the persons would describe where they had been, what seen, etc. All this seemed weird and strange to the common mind. Many years ago I used to visit the Shakers at Canterbury, N. H.; in their worship they dance. I have often seen them become entranced, and seem to pass out of life entirely. In Mexico, after the war, I was often told by Padres and others that during the fighting men whom they knew had died in Mexico in former years were seen fighting against them. The Mexicans are Spiritualists, but do not know exactly how to place it. With "mind cure," "faith cure," "prayer cure," etc., I think there is enough employment for the wise men of the present. I have the advantage of reading many of the religious papers, among which is the *Catholic Monitor* of San Francisco. Some time since it contained an article on the rosary, and cited a case where, after a lady had been dead for some time, she came to one of the Sisters of the society and requested her name to be added to that society, regretting that in life she had neglected it, and saying that she was condemned to purgatory for fifteen years, and wished, if possible, to mitigate the punishment. Her name was inscribed in the society-book, and in a short time she returned and said her time had been reduced to fifteen days. It mentions many instances of wonderful cures at Lourdes and Knock, all through prayer.
Now to a poor and ignorant mortal like myself all this seems odd and strange, and more so, as anything of a similar character outside of the Catholic Church is regarded by it as imposition, or of the devil!
I had intended to have mentioned one case in particular, of a lady recovering after some eighteen years of painful affliction—her spirit-mother coming to her aid. I am knowing to all the circumstances. It has created quite a sensation in the locality among all classes. I find in casual conversation with people by touching on the subject that there are many who are Spiritualists at home.
I am agnostic as regards much of this life. It is a difficult thing for me to know what another thinks, knows or feels, and I want to see the greatest human liberty; hence I am unable to see either the reasonableness or the honesty of the positions taken regarding Spiritualism by many of the Protestant ministers of this city."

Missouri.
ST. LOUIS.—M. Lyle writes: "The cause is progressing nicely here now. The excitement caused by the alleged exposure of Mr. Miller is over, and as the circuit attorney not *pro's* the case, saying there was no sign of fraud, the number of investigators is simply wonderful. Although that trial was annoying to Mrs. Miller, it has moved hundreds to investigate the phenomena.
I was one of a party of twenty invited to the residence of Major and Mrs. Mellon (veteran Spiritualists) to attend a séance given for materialization only, by Mrs. Barnett, who came here from the South, a medium whose powers are wonderful, as the following will show: After a few customary remarks by her manager, Mr. Meyer, the séance began. The cabinet was simply a blanket hung across a corner of the room. It was the desire of the medium that a lady examine her, and also the cabinet. This duty devolved upon one who was a stranger to the medium, who reported that Mrs. B. had on only three garments, all of which were black. The medium then entered the cabinet and the light was slightly lowered, not so far, however, as to prevent us from plainly seeing every movement made, and coarse print could easily have been read anywhere in the room. Mr. Meyer sat at the organ during the whole séance. Shortly after the music began a form materialized in front of the cabinet, and was recognized by Capt. Townsend as a relative. Then came a male spirit, who walked out in front of the cabinet and bowed to those present. He was recognized by a lady as her father, and the two exchanged signals of mutual happiness at the meeting. A small child next came and was recognized. The little form tottered awhile and then gradually sank from sight—a most beautiful dematerialization. Then came a spirit of an old lady, which was quickly recognized by Capt. Townsend. She bowed to those present and then went in the cabinet, and, appearing at the aperture, materialized and dematerialized her hand several times. The next to come was one of the medium's controls, who addressed the company, saying, 'Dear friends, seek the truth. Try to elevate your minds so as to lead an exalted life. I am working for humanity in spirit-life.' I come

to show you that there is no death, to teach the immortality of the soul.' The name of this control was Nolan, formerly of Mrs. Holli's band. A spirit came, stood in front of the cabinet, and raised the curtain so that the medium could be seen sitting in a chair. Several other spirits came, some small, some large, but none as large as the medium. We deeply regret that Mrs. B. cannot remain with us; but she will stop here on her return from the West, which will be in the fall. George V. Cordingley, the wonderful boy medium, has returned to the city and is located at 210 North 17th street."
Iowa.
OTTUMWA.—B. A. Cleveland writes: "Mrs. H. S. Lake has just closed a long and successful course of lectures here, and the Society are loth to see her depart to distant fields of labor. There are few in the field who can so interest, entertain and instruct an audience for two seasons. We trust she may be received in the East, whither she now goes, with that attention her talents deserve.
Prof. W. F. Peck, who works in the same field with Mrs. Lake, gives a fine lecture, is a good singer, and excels in getting up musical and dramatic entertainments, and in organizing and conducting Children's Lyceums. Together they are well calculated to instruct and entertain liberal audiences.
We read with great interest the stanch BANNER OF LIGHT, which for so many years has brought glad tidings of great joy to those who hunger and thirst for spiritual food."
Michigan.
JACKSON.—J. C. Batdorf, M. D., writes, June 15th: "Frank T. Ripley has just closed a very successful engagement with the Society of Spiritualists of this city, speaking and giving platform tests. His private sittings were highly satisfactory. He goes from here to Albion, Mich., where he can be addressed the next two weeks."
Rhode Island.
MAPLEVILLE.—S. H. Flagg and L. G. Cook write that Mr. Roscoe gave lectures and tests on Sunday, June 14th, afternoon and evening, all of which were very satisfactory."
Advice to Inquirers.
THE CONDUCT OF CIRCLES BY M. A. (OXON).
If you can get an introduction to some experienced Spiritualist, on whose good faith you can rely, ask him for advice; and, if he is holding private circles, seek permission to attend one to see how to conduct séances, and what to expect.
There is, however, difficulty in obtaining access to private circles, and in any case you must rely chiefly on experience in your own family circle, or amongst your own friends, all strangers being excluded. The bulk of Spiritualists have gained conviction thus.
Form a circle of four to eight persons, half, or at least one, of each sex; the rest of a more positive type. Sit, positively and negatively alternately, secure against disturbance in such light, and in due spirit, and in unstrained positions, round an uncovered table of convenient size. Place the palms of the hands flat upon the upper surface of the table, and keep them there, with the fingers slightly apart, and the thumbs touching. Do not concentrate attention too fixedly on the expected manifestations. Engage in cheerful but not frivolous conversation. Avoid dispute or argument. Skepticism has no deterrent effect, but a bitter spirit of opposition in a person of determined will may totally stop or decidedly impede manifestations. If conversation does much as a help, it is to be agreed to all, and not of a kind to irritate the sensitive ear. Patience is essential; and it may be necessary to be patient for some time before anything occurs. If after such trial you still fail, form a new circle. Ascertain the reason of your failure, eliminate the cause, and try again. Do not be discouraged. An hour should be the limit of an unsuccessful séance.
The first indications of success usually are a cool breeze passing over the hands, the involuntary twitching of the hands and arms of some of the sitters, and a sensation of throbbing in the table. These indications, at first so slight as to be hardly noticeable, gradually increase, and finally develop with more or less rapidity.
If the table moves, let your pressure be so gentle on its surface that you are sure you are not adding its motions. After some time you will probably find that the movement will continue if your hands are held over but not in contact with it. Do not, however, try this until the movement is assured, and be in no hurry to get nervous. When you think that the time has come, let some one take command of the circle and act as spokesman. Explain the purpose of the circle, and ask each sitters to be as calm as possible, and ask that a tilt may be given as the alphabet is slowly repeated at the several letters which form the word "SPIRITUALISM." If the circle is to be used for a single tilt for No. three, for Yes, and two to express doubt or uncertainty.
If satisfactory communication has been established, ask if you are rightly placed, and if not, what order you should take. After this, ask who the intelligence purports to be, which of the company is the medium, and such other questions as may be necessary to bring about a full knowledge of the nature of the communications. Do not be impatient in directing the movements at first with exultation. Patience will remedy this, if there be a real desire to know the truth. If you are not sure of the truth, you will only satisfy yourself at first that it is possible to speak with an intelligence separate from that of any person present.
The signals may take the form of raps. If so, use the same code of signals, and ask, as the raps become clear, that they form the words "SPIRITUALISM." Let us use its own means. If the attempt to communicate deserves your attention, it probably has something to say to you, and will respond by raps or by useless interference.
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