

[Reported for the Banner of Light.]

It is a startling thought that mere numbers on earth should carry with them the power of numbers to the new life, for it means that men and women who go out from earth are shaping the civil and religious history of human life in the "yonder world of the spirit," according to the prejudices they may have gathered and absorbed in the life of today. So the psychology

in harmony with brains like minded—or similar vibrations; seen and unseen—and presently with flushed brow and throbbing pulse he becomes one in a revival of the brute.

Do you know why we gather in circles when we seek spirit-intercourse? It is because the one grain of mediumship you and I possess would not give a spirit power to rap or tip or talk; yet, by adding all together, there may be

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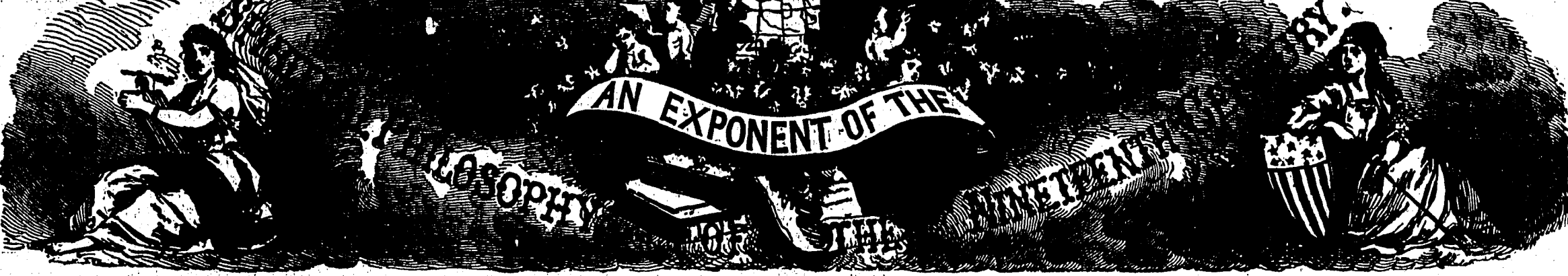
That is a tender and noble attribute of civilized human nature which forgets prejudices and animosities after the life of one toward whom they have been felt ended; and it is but a narrow and ignoble spirit that would carp at its manifestation.—*Boston Herald*







# BANNER OF LIGHT.



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cal effect of earth-life upon the spirit-world must be acknowledged by every Spiritualist who has sought experience and found it. But it is the reflex action that is most interesting to us, because intensely practical and personal in its results. By reflex action I mean the psychological effect that the spirit-world throws on to this mortal life; coming to us, remember, from minds that may be much slower to catch a thought of spirit-progress than are we who live on earth. It is another rather startling thought, that what our spirit-visitor claims as truth may be but an enlarged copy of the creed elaborated by our grandfather before he passed to spirit-life. Just as the photographer takes the tiny miniature and works it up to a life-sized portrait, so we often find the spirit's thought exactly the same; nothing changed, though everything may be enlarged.

We must remember that manhood's progress in earth-life is born of necessity and doubt. Our need develops our ingenuity; and our doubt keeps us in eager search for truth. The man who has everything he wants becomes full of laziness; so he makes no progress as a legacy to the world.

There are many in earth-life who would scorn to be the slave of their own passions, yet are worshippers of their own selfishness. Their family, their government, their church, becomes a great self that is to be maintained as above all other interests in life. Like the miser or the sensualist they think thoughts that beat in unison with thoughts from other minds, and they learn here on earth that by such association they can best gratify their own self-glorification. Their earth organization is followed by organization in spirit-life, in a grander society, which is, of course, in harmony with the thought-beat of the mortal man.

But family selfishness is limited anyhow, and would soon be met by rivalries on the same selfish plane. Even governments and nations are too limited for spirit-ambition; but the selfishness of church grandeur and superiority knows no limit but to subdue the whole universe. So we have the extraordinary fact that a church on earth is mother to a vastly more powerful church in the spirit-world; for as we have seen, the numbers of the spirit-church are being increased by the death of every zealot who, as a matter of course, gravitates to the old, old influence in its new and grander form.

How shall we account for humanity in the spirit-world voluntarily choosing slavery rather than freedom? I think that just in the same sense that the boy is father to the man, we may say that man on earth is father to the spirit. So we may transpose our question and ask how shall we account for the power of the Church on earth? That is not difficult to answer. We find superstition, education and intolerance of thought bound together by the pride that loves association with numbers and popularity. That is the all-sufficient answer to our question.

Truth has been erupted into our midst in the last quarter of a century as never before in the history of the world; and has awakened the independent manhood of every reflective mind. But the mind that is too indolent, too superstitious, too creed-bound to reflect, stands to-day as champion of the old church. So that mind believes that man must have a priesthood between himself and God; that a personal Devil is a personal God; and that the mind believes that out of nothing everything was made, and that by special providence we may be rich or poor, sick or well, without fault of ourselves or others. He believes that man was created perfect by a word, but that one day he stole an apple and lost his purity. From that hour the aim and task of this personal God has been to save man from hell. This very God got him a creed, a religion, a priest, and wrote a Bible; revised edition just published—and established a church that he might save men and women enough to shout "Hallelujah" before his great white throne through all eternity.

But certain men and women have set this God and Devil and Bible and priest at defiance, and have dared to investigate for themselves. First, they have discovered that there never was a perfect man, but that manhood has been growing better as fast as the planet has grown more refined. Next they have found that there is no such thing as a "special providence," but that universal law marshals man from the cradle to the tomb. Returning spirits confess that law is supreme in their life, too. So these men and women do not dispute that the Devil may be alive inside the church, and as large as ever, but outside they find him merged into poor human beings who have not yet learned how to be good.

This very day the man standing in his old pride, teaching his flock to believe his ancient stories, although scientific discoverers have written "untrue" all over the face of his creed and his catechism.

Stand outside our churches any fine Sunday morning and watch the crowds pouring in to worship, and you will see the sincerity of ignorance more strongly pronounced on the Catholic faces than on those of the Bible-worshipping Protestants. But all alike go in crowds, the masses who are in full accord with the Church and its creed. They have died, it is true, but they are more alive than ever. They were welcomed into the grander Church above, and taught that they were redeemed, but that all outside the Church are but waiting the second resurrection and the day of judgment.

Remember they are not forced out into a seething crowd, struggling for life's necessities, in that new world, but society may, if it so chooses, remain isolated in its own territory. Since none may trespass on this divine right of exclusion and seclusion, these spirits may remain for ages without progress. Thus we see that a desire for progress must be born in this life, if we would awake to freedom in the life of to-morrow.

Mortal man and his surroundings are invisible to spirit-eye, except so far as instruments can be found through which to look. Man on earth has recently discovered seeds of life and death which were invisible and unknown to his fathers; but without the microscope they would be undiscovered to-day. And the spirit-world could make no discoveries in earth-life save through instruments we call mediums. So the spirit-churches look through mortal eyes, and hear through mortal ears, and think through mortal brains, and talk through mortal lips; every thought, word and action, flowing from the Church above to the Church below.

If we once fully grasp the fact that man visible and invisible remains the same, we shall realize the power of psychology. We have been taking the great churches as our illustration, but every miserable little bigot and fanatic comes back to his old hunting-ground in the land of ignorance, and it is almost amusing to watch how all alike try to pull the same strings.

Do you know why we gather in circles when we seek spirit-intercourse? It is because the one grain of mediumship which I possess would not give a spirit power to rap or tip or talk; yet by adding all together there may be

force enough to build a bridge between the two worlds.

It is just so in churches, and prayer-meetings, and family worship, and above all in the frantic excitement of a revival. Every man's one grain of sensitiveness becomes two grains at such an hour; and presto! his brain grows hot and feverish as spirit thoughts and spirit prayers psychologize the mortals.

Do you now catch the thought that religious worship does not mean that Bible and dogma and creed are true, but it means that you have got into harmony with spirits who think and believe as you do—that your worship is prayer to spirits of your own ilk?

Man on earth is linked by an elevated railroad to man in spirit. Nature has built the road, but the church has established a Manhattan Company of priests to charge us a railway fare and secure all the profits.

So we find that everything in spirit-life that savors of bigotry, superstition, or any phase of human nature opposed to progress, is necessarily more conservative than here on earth, for, as we have seen, society in the spheres akin to earth has less inducement to mental effort than the dire necessity that urges poor mortals to strive for something better.

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But this is only one side of the truth. If the evil can go out and return to you in tenfold measure, much more can that which is good and ennobling come back to bless you, if you are ready to receive it. But the readiness is the point in question. We say that the good can return as well as the bad; but what do we mean by good? Most certainly we do not mean conduct, for you can go out to-day into spirit-life and work in many of self-sacrifice lived by men and women whose standard of conduct is perhaps as high as human nature may reach to-day. When we use the terms "good" and "ill" in this connection, we are meaning in relation to the growth and development of man's spirit-nature. If we hold a belief that it is wrong to think our own thoughts, and our duty to dwarf our own reason, then we cannot develop into full manhood and womanhood, for we are selling our brothers and sisters in both worlds and doing just this, of course they remain without growth.

But there are those in earth-life to-day to whom the cultivation of reason means the development of manhood. Some of our scientists aspire to grow larger in mind and matter and its laws, and be no more startled at their ignorance when they reach the new life. But there are also those who want to round out a full manhood; men and women who would not merely delve into matter by reason, but also climb intuition's heights into the realm of spirit. You and I can join their ranks if we will, for such aspiration means a never-ceasing growth and progress in the life of the future. Such souls have discovered in earth-life an infinite energy working in matter through law, and when they pass to the spirit-world they find the same infinite energy there, too; and they continue making discoveries and growing in knowledge and power.

Here comes in the same law as we found binding the church of the spirit to the church of the mortal, for every independent thinker is in harmony with every other thinker in the universe. It is little matter that we do not agree to-day, for our difference is only a question of our experience and organism. If only we aspire to knowledge and truth, those who know more than we do are ready to become our teachers.

Death is sending our thinkers right out into the spirit-world, and turning into the higher life a class of men who will accept no "say so" from anybody, but are eagerly hunting for facts, and just as ready to find one under the great white throne as anywhere else. Such souls are working in matter through law, and when they pass to the spirit-world they find the same infinite energy there, too; and they continue making discoveries and growing in knowledge and power.

But here, too, comes a reflex action, for you see, earth sends its thinkers out beyond the gates, and there he thinks a thought that returns to shake the manhood of the planet. The first step to stand ready to receive that new thought. But no man can grasp a new truth if a personal God and a church and a priest and a superstition stand in the road. No man who wears shackles can be free, and the poor wretch who loves his crutch goes lame all his life.

Oh! the agony, as the errors that were mother-taught to our childhood are withdrawn one by one. But nothing must be kept that reason would reject, if we would cleave bands with an angel's aid, and of the grandeur of the immortal thought that comes surging around the mortal brain! How shall we catch and absorb it?

Nature has provided for that. Just as drop to drop makes an ocean, so one new thought added to another new thought expands the capacity of the human brain, till, so far as we can estimate, there is no limit. If you be to-day anxious to grow in knowledge and in wisdom, it is nothing but a question of opportunity as to when you will stand where the wisest angel stands to-day. If you be a medium, you will sense the presence of angel-thinkers. If your brain be too dense to reflect the flash, your growth as a thinker goes on all the same, for your spirit and the spirit of wisdom stand in sworn brotherhood through all eternity.

But if we would join a regiment of marching souls we cannot stand still. The man who lives upon tests morning noon and night, year after year, has but little growth, even though he be freed from priestcraft and church. The advanced spirit aims at a fully rounded manhood; and you and I must do the same if we desire the psychological influence of kindred souls.

After all, there is many a broken round in the ladder by which we would climb up to our own soul. It is so easy to talk glibly about truth yet so hard to determine what is truth that we may easily grow discouraged. Yet in that very fact I discern a "muscle stretch" that strengthens the true man. It would be so delightful to hang upon the skirts of a Plato, a Socrates, a Confucius, or a Jesus, but we are misled by deceiving spirits every time we attempt it. It is a great truth, and a satisfactory truth to me, that we must cast from us every thought of spirit identity, save perhaps of a few loved ones who can bend soul to soul.

We must use our reason every moment or we are out of the line of progress. It is little matter who speaks to us from the land of the invisible; it is of enormous consequence whether that which is uttered be truth. One half our

difficulties come from our foolish desire to have what is said through a medium endorsed by the name of the spirit; although, if we will stop to think, we must admit we have no proof we are talking to the spirit whose name we hear; so let us test and sift every communication by the light of our own reason.

But above all, let us carry away with us the thought that our own rapid growth in the next life must spring from the cultivation of our independent manhood here. Let us break loose from every superstition to-day, that the psychological influence coming to us from the spirit-world may be from spheres whose manhood has learned to stand triumphant in the divinity of its own soul.

So we find that everything in spirit-life that savors of bigotry, superstition, or any phase of human nature opposed to progress, is necessarily more conservative than here on earth, for, as we have seen, society in the spheres akin to earth has less inducement to mental effort than the dire necessity that urges poor mortals to strive for something better.

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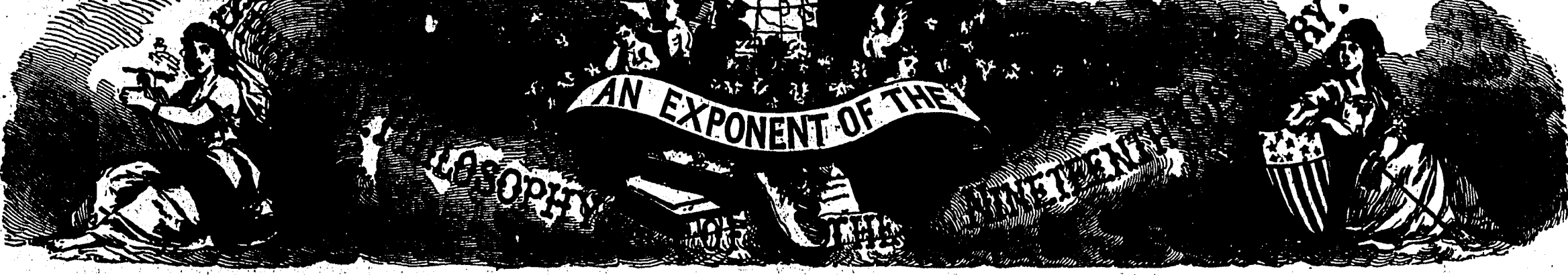
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## The Spiritual Rostrom.

### SPIRIT PSYCHOLOGY.

A Lecture Delivered by  
**CHARLES DAWBARN,**  
At Niantic Camp Meeting, Aug. 24, 1885.  
[Reported for the Banner of Light.]

Perhaps there is nothing more perplexing to the investigator of Spiritualism than to listen to one spirit flatly contradicting the assertions or teachings of another spirit. We may feel it quite reasonable that spirits should have different surroundings, and thus vary in their descriptions of their new home, but it is astounding to discover that the wondrous change we call death, has left individual religious prejudices just where they were in earth-life.

The whole aim of religion is to prepare man on earth for his coming life beyond the grave. I say that is the aim and object of religion, because every other teaching belongs to morality rather than religion. As a matter of fact, the salvation of the human soul from a future hell, is supposed to be the justification for the theological effrontery of every sect and religion in the world, and it is decidedly startling to find spirits coming back with unimpaired conceits in the infallibility of their respective churches.

If there be one fact positively established by Spiritualism, it is that this world of mortals is under constant influence and pressure from the world of spirits. But think how few of the vast multitude who have once lived on earth could to-day find voice through mediums. To count the public mediums of the world would be but a sum for a child. Add a hundred-fold, if you choose, for the angel instruments in private life, yet you will have to acknowledge that but one voice out of millions in the spirit-world can ever send its message to earth.

But it does not follow that the vast world of spirits is silent, because unheard, or without influence, because unfelt. Nature's mightiest forces are silent, like gravitation, and intangible as her finger that points the needle to the distant north; and the object of this lecture is to mark what we may of the influence—psychological and invisible—of the two states of existence upon each other.

To those who think of the spirit-world as the source of all that has been, is now, and ever shall be, it will be rather startling to realize the mighty effect produced upon that spirit-world by earth-life in this little planet of ours. Of course we are not meaning a direct physical effect, for the imperfections of our poor bodies seem easily surmounted in the higher life; for we are told the malmed become whole, the sick redolent with health, grey hairs and wrinkles are lost in the noble manhood and womanhood that seem born for eternity in the Summer-Land.

The intelligent Spiritualist knows that every wizened, ghostly form-appearance is either a thought-product, born of the past, or a sign that the spirit is yet too earth-bound to come under the higher law of spirit health and manly strength. Let that spirit even measurably break loose from its past of earth-life, and you have at once humanity in a form that knows no imperfection. But as soon as we clasp hands with a spirit-friend under conditions that permit converse, we find that he is molded and colored by his earth experiences to an extent that is shaping both social and individual life in what we call "the Summer-Land."

Almost every day we meet men and women who show only a small trace of any influence remaining from their childhood's home and its surroundings; but earth-life seems to be an infancy that molds every feature of the new manhood that awaits us all beyond the gateway of death. For instance, governments on earth represent every degree from anarchy up to rule by the people and for the people; and spirits who return to earth are often prejudiced in favor of their own old forms, and tell us they are living in the new life under a regime that echoes their own experience.

It seems quite natural, and we almost understand the law by which those who live animal lives on earth should remain too unspiritual to break away from their old surroundings. But we confess it is startling to find those who lived sweet unselfish lives on earth, so bound and fettered by their old beliefs as to gather in societies and seek companionship on the basis of prejudices instead of truth.

Religious belief is born of earthly teachings and experience, and we would suppose that everything false in any dogma would be seen and dropped forever in the light of the new life. Instead of that we find great religions, and even petty sects growing into a magnitude "over there," that is, born of ever-increasing numbers as earth votaries are sent by death to join the crowd above.

It is a startling thought that mere numbers on earth, though carry with them the power of numbers to the new life, for it means that man and women who go out from earth are shaping the civil and religious history of human life in yonder world of the spirit, according to the prejudices they may have gathered and absorbed in the life of to-day. So the psychological

effect of earth-life upon the spirit-world must be acknowledged by every Spiritualist who has sought experience and found it. But it is the reflex action that is most interesting to us, because intensely practical and personal in its results. By reflex action I mean the psychological effect that the spirit-world throws on to this mortal life; coming to us, remember, from minds that may be much slower to catch a thought of spirit-progress than are we who live on earth. It is another rather startling thought, that what our spirit-visitor claims as truth may be but an enlarged copy of the creed elaborated by our grandfather before he passed to spirit-life. Just as the photographer takes the tiny miniature and works it up to a life-sized portrait, so we often find the spirit to thought exactly the same; nothing changed, though everything may be enlarged.

We must remember that manhood's progress in earth-life is born of necessity and doubt. Our need develops our ingenuity; and our doubt keeps us in eager search for truth. The man who has everything he wants becomes full of self-importance or of laziness; he makes no progress and leaves no new thought as a legacy to unborn man. The fear of want is a powerful motive to exertion by man on earth; but returning spirits tell us that in the Summer-Land they suffer neither hunger nor thirst, and are as well clothed as those with whom they associate. So we see they have no such motive as ours to lead them on to make new discoveries and gain new ideas. Thus the natural condition of the spirit in spheres akin to earth would be toward a contented indolence, were it not that the seeds of earthly passions are yet seeking growth and tending to make their lives restless and unhappy.

For instance, there is no stronger passion in human nature than the desire to rule. Wars and slavery are born of this passion; and we know too well how religious fanaticism seeks to dominate both body and mind. Man has tried to justify his tyranny by claiming it as an advance to the subject or to make a progress and leaves no new thought as a legacy to unborn man. The fear of want is a powerful motive to exertion by man on earth; but returning spirits tell us that in the Summer-Land they suffer neither hunger nor thirst, and are as well clothed as those with whom they associate. So we see they have no such motive as ours to lead them on to make new discoveries and gain new ideas. Thus the natural condition of the spirit in spheres akin to earth would be toward a contented indolence, were it not that the seeds of earthly passions are yet seeking growth and tending to make their lives restless and unhappy.

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Man who like interests have always banded together; and organization gives a power to tyranny that lasts from generation to generation. Every day these men and women, too, are passing out from earth into the invisible, with new surroundings, that know nothing of the old necessity for food and clothing and wealth, but with their spirit-natures absolutely unchanged. The tyrant is not necessarily a hypocrite. The priest on earth believes in his God and his church when he condemns you as a heretic, and is laboring that his church may grow more powerful. And when he meets with his fellows in spirit-life the same religious bigotry reigns supreme. His God is no more present there than here, so the priest is as much priest as ever, and teaches the terrors of a second death with judgment yet to come, to hold the people in submission; for the Church demands power in spirit-life as on earth.

If you could have persuaded the slave that every man was a deity except his master and the overseer, that slave would have caught no whisper of freedom and true manhood. So the societies in the spirit-world maintain their existence by the ignorance of their members, just as in earth-life; and men who go to the front here, or would do so if conditions permitted, carry their slavery with them beyond the grave. If all this concerned only the next life—if it were, so to speak, a freedom of choice after a man reached his new home—we might let it pass as a little moment, and join with those who say: "One world at a time is enough for me." But the two worlds mingle to-day, ever have mingled and ever will mingle.

So we learn that just as pilgrim fathers and emigrant English, Irish and German men and women ring each his or her prejudice, ignorance, folly, knowledge and wisdom to the new home in this western world, so all men, as they move out away from earth, carry with them to the new life everything of their experience and their human nature here.

Some things they cannot repeat if they would. Earth, air and water stand free to all in the new life; food and clothes no one lacks. In such matters it is only a question of how much, and what quality and color each spiritually attracts for himself. These seem to be the desires and aspirations, hence we hear of bright spirits of dazzling effulgence; and again of spirits sombre and drear, as in dark clouds of their own weaving.

But we have also seen that whilst the change of form and surroundings wipes away the physical necessities of earth-life, there is no lessening of those mental aspirations for power and rule and arbitrary dictation that mark the ambitious in their mortal career. It seems to me that it is of immense importance to us to realize that the spirit is not detached from earth, but that the spirit and the body are as well as to correctly estimate their power over us.

The first point for us to keep ever before us is that spirits are men and women, with all that belongs to humanity. The Church idea that a visitor from the unseen world is either angel or devil, has like most of the Church dogmas, beggared humanity and encouraged superstition.

But a second very important point is that they are INVISIBLE men and women. The few who are clairvoyant and clairaudient may see and hear them, but to the world at large they are absolutely invisible. But invisible to what? Invisible to our mortal sense. But we are spirit as well as mortal whilst here on earth, and they are not necessarily invisible to our spirit-nature, although our mortal brain may catch neither sight nor sound. And we should remember that every mortal is to some degree mediums—let that be said, sensitive to the thought-power of some other mind, though perhaps not of every other mind.

Have you ever attended a great religious revival, and watched till the very atmosphere seemed full of an influence affecting the brains of those most susceptible? You were witnessing the effect of concentrated thought. Let the audience talk to one another about domestic and business matters, and you will have no "Holy Ghost," frightening miserable sinners.

Thought is vibration of the human brain, which brings you into harmony with every similar vibration throughout the universe. Here is a sensualist who, in the hour of pleasure, throws him down in his own chamber to dream of animal excitement and indulgence of passions born of his back brain. He soon becomes in harmony with brains like-minded—of still lower vibrations, seen and unseen—and presently with flushed brow and throbbing pulse he becomes one in a revival of the brute-like vibration. Thought means harmony born of like vibration. The miser thinks away down to the vibration

of the atom whose rhythm is silver and gold; and all like-minded count him in their sphere. The money-grabber and usurer shout "amen," and worship the golden calf in the excitement of that ritual.

The power of thought is illustrated in our inherent ability to think ourselves into companionship with the invisible world as well as with those we see and hear. A man can think himself out of liquor or into liquor; out of tobacco or into tobacco; out of lust or into lust; out of manhood or into manhood. Every time we think, we surround ourselves with companions whose thoughts are on the same plane. So we can think honor either out or into our life; pure love out or into our heart; and every time we think we may be like the chameleon—changing color to the spirit-eye. Though we sit silent and alone, with our door locked, yet we are known to that spirit-eye by the company we keep.

All this comes under a general law of nature as much as thunder and lightning, and cyclone and flood. But invisible manhood means much more than this, but of an animal nature, with its fellow everywhere.

There are many in earth-life who would scorn to be the slave of their own passions, yet are worshippers of their own selfhood. Their family, their government, their church, becomes a great self that is to be maintained as above all other interests in life. Like the miser or the sensualist they think thoughts that beat in unison with thoughts from other minds, and they pride themselves on that fact, for in the same way they can best glorify their own self-glorification. Their earth organization is followed by organization in spirit-life, into a still grander society, which is, of course, in harmony with the thought-beat of the mortal man.

But family selfishness is limited anyhow, and would soon be met by rivalries on the same selfish plane. Even governments and nations are too limited for spirit-ambition; but the selfishness of church grandeur and superiority knows no limit, but subdues the whole universe. So we have the extraordinary fact that a church on earth is mother to a vastly more powerful church in the spirit-world; for, as we have seen, the numbers of the spirit-church are being increased by the death of every zealot who, as a matter of course, gravitates to the old, old influence in its new and grander form.

How shall we account for humanity in the spirit-world voluntarily choosing slavery rather than freedom? I think that just in the same sense that man on earth is father to the spirit, spirit on earth is father to the spirit. So we may transpose our question and ask how shall we account for the power of the Church on earth? That is not difficult to answer. We find superstition, education and the doctrine of thought-association with numbers and popularity. That is the all-sufficient answer to our question.

Truth has been erupted into our midst in the last quarter of a century as never before in the history of the world; and has awakened the independent manhood of every reflective mind. But the mind that is too indolent, too superstitious, too creed-bound to reflect, stands to-day as a slave to the spirit of the old. So that many believe that man must have a priesthood between himself and God; that a personal Devil and a personal God between them run the universe. The owner of that mind believes that out of nothing everything was made, and that by special providence we may be rich or poor, sick or well, without fault of ourselves or others. He believes that man was created perfect by a word, but that one day he stole an apple and ever since that time he has been a sinner. That is the all-sufficient answer to our question.

But certain men and women have set this God and Devil and Bible and priest at defiance, and have dared to investigate for themselves. First, they have discovered that there never was a perfect man, but that manhood has been growing better as fast as the planet has grown more refined. Next, they have found that there is no such thing as a "special providence," but that universal law marshals man from the oracle to the tomb. Returning spirits confess that law is supreme in their life, too. So these men and women do not dispute that the devil may be alive inside the church, and that he ever has been outside the church, and merged into poor human beings who have not yet learned how to be good.

This very day the priest is standing in his old pride, teaching his flock to believe his ancient stories, although scientific discoverers have written "untrue" all over the face of his creed and his catechism.

Stand outside our churches any fine Sunday morning and watch the crowds pouring in to worship, and you will see the sincerity of ignorance and the sincerity of the Church. He has been a man of the Bible-worshipping Protestants. But all alike go in crowds with the unseen, who are in full accord with the Church and its creed. They have died, it is true, but they are more alive than ever. They were welcomed into the grander Church above, and taught that they were redeemed, but that all outside the Church are but waiting the second resurrection and are not forced out into a seething crowd, struggling for life's necessities, in that new world; but each society may, if it so choose, remain isolated in its own territory. Since none may trespass on this divine right of exclusion and seclusion, these spirits may remain for ages without progress. Thus we see that a desire for progress must be born in this life, if we would awake to freedom in the life of to-morrow.

As mortal man and his surroundings are invisible to spirit-eye, except so far as instruments can be found through which to look. Man on earth has recently discovered seeds of life and of death which were invisible and unknown to his fathers; but without the microscope they would be undiscovered to-day. And the spirit-world could make no discoveries in earth-life save through instruments we call mediums. So the spirit-church look through mortal eyes and hear through mortal ears, and think through mortal brains, and talk through mortal lips; every thought, word and action, flowing from the Church above to the Church below.

If we once fully grasp the fact that man visible and invisible remains the same, we shall realize the power of psychology. We have been taking the great churches as our illustration, but every miserable little bigot and fanatic comes back to his old hunting-ground in the land of ignorance, and it is almost amusing to watch how all alike try to pull the same strings.

Do you know why we gather in circles when we seek spirit-intercourse? It is because the one grain of mediumship you and I possess would not give a spirit power to rap or tip or talk; yet by adding all together, there may be

force enough to build a bridge between the two worlds.

It is just so in churches, and prayer-meetings, and family worship, and above all in the frantic excitement of a revival. Every man's one grain of sensitiveness becomes two grains at such an hour; and presently his brain grows hot and feverish as spirit thoughts and spirit prayers psychologize the mortal.

Do you now catch the thought that religious worship does not mean that Bible and dogma and creed are true, but it means that you have got into harmony with spirits who think and believe as you do—that your worship is prayer to spirits of your own ilk?

Man on earth is linked by an elevated railroad to man in spirit. Nature has built the road, but the church has established a Manhattan Company of priests to charge us a railway fare and secure all the profits.

So we find that everything in spirit-life that savors of bigotry, superstition, or any phase of human nature opposed to progress, is necessarily more conservative than here on earth, for, as we have seen, society in the spheres akin to earth has less inducement to mental effort than the dire necessity that urges poor mortals to strive for something better.

So far we have been dealing with what we may call an evil effect produced by man on earth upon his brother-man in spirit-life, and the reflex action by which mortal man reaps the spirit-harvest from seed of his own sowing. The rubber ball which you have thrown, rebounds and strikes you in the face. The prejudice and the bigot you have cherished to-day returns to you to-morrow from its home in the Summer-Land.

But this is only one side of the truth. If the evil can go out and return to you in tenfold measure, much more can that which is good and ennobling come back to bless you, if you are ready to receive it. But the readiness is the point in question. We say that the good can return as well as the bad, but what do we mean by "good"? Most certainly we do not mean conduct, for you can go out to-day into our churches and find lives of self-sacrifice lived by men and women whose standard of conduct is perhaps as high as human nature may reach to-day. When we use the terms "good" and "ill" in this connection, we are meaning in relation to the growth and development of man's spirit-nature. If we hold a belief that it is wrong to think our own thoughts, and our duty to dwell on our own reason, then we cannot develop into full manhood and womanhood. And as our religious brothers and sisters in both worlds are doing just this, of course they remain without growth.

It is the duty of every man to-day to whom the cultivation of reason means the development of manhood. Some of our scientists aspire to grow learned only in matter and its laws, and by so much are startled at their ignorance when they reach the new life. But there are also those who want to round out a full manhood; men and women who would not merely delve into matter by reason, but also climb intuition's heights into the realm of spirit. You and I can join their ranks if we will, for such aspiration means a never-ceasing growth and progress in the life of the future. Such souls have discovered in earth-life an infinite energy working in matter through law; and when they pass to the spirit-world they find the same infinite energy there, too; and they continue making discoveries and growing in knowledge and power.

Here comes in the same law as we found binding the church of the spirit to the church of the mortal, for every independent thinker is in harmony with every other thinker in the universe. It is little matter that we do not agree to-day, for our difference is only a question of our experience and organism. If only we aspire to knowledge and truth, those who know more than we do are ready to become our teachers.

Death is sending our thinkers right out into the spirit-world, and turning into the higher life a class of men who will accept no "say so" from anybody, but are eagerly hunting for facts, and just as ready to find one under the great white throne as anywhere else. Such men and women have none of the elements that keep the religionist from growing. To the independent thinker there is no height too lofty to climb, no depth too profound for him to sound, and no boundary save the universal whole.

But here, too, comes a reflex action, for you as the mortal sends the thinkers out into the spirit-world, and they in turn think a thought that returns to shake the manhood of the planet. The first step is to see that we stand ready to receive that new thought. But no man can grasp a new truth if a personal God and a church and a priest and a superstition stand in the road. No man who wears shackles can be free, and the poor wretch who loves his crutch goes lame all his life.

In the agony, as the errors that were mother-taught to a childhood are withdrawn one by one. But nothing must be kept that reason would reject, if we would clasp hands with an archangel! And oh! the grandeur of the immortal thought that comes surging around the mortal brain! How shall we catch and absorb it?

Nature has provided for that. Just as drop to drop makes an ocean, so one new thought added to another new thought expands the capacity of the human brain, till, so far as we can estimate, there is no limit. If you do not say yes to growth in knowledge and in wisdom, it is not that but a question of opportunity as to when you will stand where the wisest angel stands to-day. If you be a medium, you will sense the presence of angel-thinkers. If your brain be too dense to reflect the flash, your growth as a thinker goes on all the same, for your spirit and the spirit of wisdom stand in sworn brotherhood through all eternity.

But if we would join a regiment of marching souls we cannot stand still. The man who lives upon tests morning noon and night, year after year, has but little growth, even though he be freed from priestcraft and church. The advanced spirit aims at a fully rounded manhood; and you and I must do the same if we desire the psychological influence of kindred souls.

After all, there is many a broken round in the ladder by which we would climb up to our own soul. It is so easy to talk about truth, yet so hard to determine what is truth that we may easily grow discouraged. Yet in that very fact I discern a "muscle stretch" that strengthens the true man. It would be so delightful to hang upon the skirts of a Plato, a Socrates, a Confucius, or a Jesus, but we are misled by deceiving spirits every time we attempt it. It is a great truth, and a satisfactory truth to me, that we must cast from us every thought of spirit identity, save perhaps of a few loved ones who can blend soul to soul.

We must use our reason every moment or we are out of the line of progress. It is little matter who speaks to us from the land of the invisible; it is of enormous consequence whether that which is uttered be truth. One half our

difficulties come from our foolish desire to have what is said through a medium endorsed by the name of the spirit; although, if we will stop to think, we must admit we have no proof we are talking to the spirit whose name we hear; so let us test and sift every communication by the light of our own reason.

But, above all, let us carry away with us the thought that our own rapid growth in the next life must spring from the cultivation of our independent manhood here. Let us break loose from every superstition to-day, that the psychological influence coming to us from the spirit-world may be from spheres whose manhood has learned to stand triumphant in the divinity of its own soul.

## Foreign Correspondence.

Letter from Mrs. C. L. V. Richmond.  
To the Editor of the Banner of Light:

The series of meetings in South Kensington was most successful, and will be resumed Sept. 20th, every Sunday and nearly all week-days in the interval being filled with engagements in the North.

On the 10th of July Mrs. Tobb kindly entertained us at lunch, to meet some friends at her residence, 7 Albert Road. Afterward quite a large reception was held, the friends being invited to meet us. There were many old, and several new friends among them. Mr. Colville arrived in London that day, and we were very glad to meet him.

Before we left London we visited for three weeks at Lower Norwood, some American friends, the gentleman having known me and my work from my childhood. While there, a public meeting was held in Croydon, twelve or thirteen miles from London. The audience was very intelligent and appreciative, although this subject was entirely new to most of its members.

We came to Sheffield Thursday, and remained until Saturday. Two semi-private meetings were held, there not having been time for public notices. While there we visited the Cutlers' Exhibition, which was a marvelous collection of all sorts of steel work, plating and engraving. Many specimens of ancient workmanship were exhibited. We also visited the Ruskin School of Art, a little way out of Sheffield, and enjoyed looking at the rare bits of artistic work and the beautiful collection of gems and pictures in that truly quaint and lovely place.

We came Saturday to Leeds, where we were welcomed to the hospitable home of Mrs. Ford, a life-long friend of George Thompson, and a friend of all true works and workers.

Mrs. Ford entertained us five years ago during a visit to Leeds, and now we are again blessed with the charm of her presence and the light of her household. We arrived in the midst of busy preparations for giving a garden party to one hundred and fifty mill girls. Every year, for twenty-three years, the gates of Adel Grange have been opened to give these girls a taste of fresh air and glimpse of another world, than their usual routine of labor affords. Tea was prepared out of doors, and when the girls arrived they were met at the gates by Mrs. Ford's daughters and the younger members of the family. Mrs. Ford received them in the porch of the mansion near which the long tables had been prepared to serve tea. All the family and guests served tea and waited upon the girls, who seemed happy in the extreme. They chanted a hymn of thanksgiving before sitting down to tea, and after partaking of a beautiful repast they again sang, then dispersed upon the lawns and about the grounds. The "band" having arrived meanwhile, discoursed exquisite music. The band is composed of lads from the Industrial School, where promotion for good behavior is, to be placed in the band. They were lads from ten to fifteen years of age. The girls danced, and played simple games, in which the family joined, making their guests feel at home. Three generations participated in extending the hospitality of Adel Grange to these girls and women, for some are married women with families.

It was a pretty sight, and one not soon to be forgotten. Though, as I have said, for twenty-three years this garden party has been given, the new generation of girls appreciate the day with as much fervor as did their mothers. It is thus that life becomes the means of blessing others. If all who have this world's gifts were as generous and as ready to give as Mrs. Ford, there would be no such pal of sorrow as now rests over the poor, for her house has been the home of many a struggling one, and several young girls have been adopted, educated, and sent forth on their life-work from her tender heart and lovely home. She believes in aiding those who are desirous of aiding themselves, and amply have they repaid her kindness in their gratitude and in the excellence of their lives and perfection of their attainments.

The meetings yesterday, for which I came to Leeds, were well attended by the combined Spiritualistic Societies of the city, and friends from surrounding towns. The day was the hottest I have seen in England (I think), but the gardens and room where our services were held served as an attraction rather than a detriment, and the zeal of Mr. Scott, the President of Edinburgh Hall Society, and who has managed the meetings, was amply rewarded in the large and appreciative audience that assembled. He deserves much praise for the very earnest and effective means he has taken to make this special summer series of meetings a success.

The cause of Spiritualism has gained in Leeds since my first visit twelve years ago. There was a large audience then, George Thompson in the chair, but no organized societies were in existence. There are now two very active societies—the Leeds Psychological Society, Mr. Ligford, President, and the Edinburgh Hall Society, Mr. R. Scott, President.

I go to Halifax, Nottingham, Newcastle, and other places before returning to London for the commencement of our autumn series there, Sept. 20th. I cannot tell you how we are enjoying our stay in this charming place, and I have no doubt the spirits of George Thompson, William Lloyd Garrison and other anti-slavery workers were near, as they have all been entertained here during their visits to England; and in their various work for humanity Mrs. Ford has ever been a steadfast friend.

With kindest regards and fraternal wishes, in which Mr. Richmond joins, believe me ever yours sincerely,  
CORA L. V. RICHMOND.  
Adel Grange, North Leeds, England,  
July 27th, 1885.

That is a tender and noble attribute of civilized human nature which forgets prejudices and animosities after the life of one toward whom they have been felt is ended; and it is but a narrow and ignoble spirit that would carp at its manifestation.—Boston Herald.



## Original Essay.

## MATERIALIZATION.

BY "SATURNIUS."

Materialization is iconoclastic; it is no respecter of personalities; it does not cherish hereditary whims, but overturns old prejudices in the most irreverent manner, and says, "I give you new conceptions of soul in its myriad transformations."

It insists upon taking the craps from the bell-knob; it says, my heaven is close beside yours in the old home, with you upon the streets, and in your place of business; my heaven is in the old home on the earth, working for that development of my soul which I failed to attain while in the mortal body; my heaven is to find a better body than I now have, because while in the flesh I abused and corrupted its chemistry, and have to take what I made for myself, compelled to obey a law of justice which gives to each what belongs to them. It is my heaven to labor and be faithful to the higher law, which, begun on earth, reaches through many re-incarnations and projects the form I have. My heaven is to pray for strength to overcome the sin against the Holy Ghost, that spirit of truth which is the inner Christ of every human soul.

Materialization says, "I am the new potter; clay is life under my touch; I make living models that are warm with arterial currents that impel force for speech. I model figures that whisper secrets and repeat some old familiar love-word that wakes a joy in memory. I tell of the future; I know the past; I am an all-seeing power, I see through and beyond many deaths."

It says to the Church, "I am the Christ come again, and ye receive me not."

Materialization says, "I am the new chemist; I gather perfume and color; I make new and strange compounds; I am monarch of matter. I remove more than mountains, because I remove death, which seemed greater than all mountains, and which in its avalanche-movement has overwhelmed races of peoples in the great time-cycles."

"I gather and mix new materials from your bodies, I take of your elements and make new bodies, and I steal not your treasures, so all-bountiful is nature. I make bone and marrow, and bind them by sinew and muscle, and endow with voice intelligent, and in three seconds of your perception of time I have concentrated a force of three-score years and ten."

What can the artist say now? What knows he of color-rays emanating from all forms, and that are also character-rays? Will the physiologist be able to outline a character by its color?

Materialization is the need of the hour; it is something to reach the blunted perception of the day. No longer does imagination invigorate the faculties of the mind; this fine power has been dragged down and made to serve acquiescence on its lowest plane. It is the richly dressed Shylock of society, and concedes to base purposes. Imagination—that creative, perceptive power of mind on the borderland of intuition—has become a dwarf; it is satisfied with idols of metal; it must have its gods brought down to the level of the animal senses, to the vision of the mole-eyed purposes of the superficial society-life of the day.

The mental sight becomes obscured by our depravity, our selfishness; we grow short-sighted by aiming at objects upon the low ground of our ambitions. Each age rejects its Christ and persecutes every apostle. The intellectual skeptic in the séance-room says, "I must have more tangible evidence; I must have strong gaslight to reveal this new process." What avails the medium's method, and who surely knows best? It makes no impression that this new chemist demands his or her conditions.

Beelzebub reigns and commands untold kingdoms that call themselves of Christ. Intricate and wonderful as is this process of spirit to once more take on the old form, yet it is mocked and scorned by the intellectual egoists of the day; and if they meet in a séance-room with "Billy, the Bootblack," or some Indian chief, or kindred people who do materialize, they instantly reject all such people as not of the Christian heaven.

Like attracts like, and sometimes the affinity of the bootblack and the parson is startlingly real. The mind content with dollars and cents, with all the hypocrisy of fashionable society, lies outside the province of intuition and its method of imagination. It is a state of coarseness of fibre, of undevelopment, and cannot touch elements that go to make up the spirit laboratory.

Materialization is the Messiah to decaying faculties—it is the quickener of idealism and affection; it has taken thought out of tombs and graves, and said, "Look for life everywhere, not for death; look upward, not downward; souls are not in the charnel house, but are near, are transfigured and rise and move onward in the great cycles of life." It says love and beauty are greater than all, for that which is lovely and beautiful has most of God in it. Death is not lovely or beautiful; death is but decay and change. Life only has the promise of the beautiful in its immortal renaissance.

Materialization is a John the Baptist crying in this modern wilderness of scientific doubting; it is the forerunner of a New Gospel of Being. Its habitat is not a séance-room only, but is in the vastness of all space and time, lit by a new knowledge of God's laws.

It has not come to especially convince fossil priests and their followers that the dead live by virtue of the cognizance of their ego. To the great army of the dead it is not a needful recognition, it is the everlasting yea and nay of the Divine power and will be heard.

The Church says, "The body of your loved one is in the grave; it is resting there until Gabriel's trumpet shall sound." Has it any; thing else to say?

The Spiritist says, "The body is not in the grave, it has been absorbed by worm and grass and stone, taken up by the elemental process of decay, and used in the economy of Nature."

What of the soul there? Come to my laboratory, says the Spiritist, and I will show you that your dead have found a way to tell you where they are, and what they are thinking and doing. The Church says of this laboratory, or séance-room, "All you do there is obsequious and fraud. There is no living, save in Christ Jesus and to rest near the Throne." What says the Christ? "Behold, I am with you, my disciples; and you, Thomas, put your finger into the wound in my side." What reply has the Church for such a materialization as that? None! nor can it have outside the pale of Spiritism.

Let the Spiritist ask the Church for the truth,

does it get an answer? It bases its whole belief in immortality on the mediumship of Jesus of Nazareth, and then to some Gethsemane of a modern séance room, these priests and people steal in the night and converse with their loved ones, only to declare when the daylight comes in public places, "They are frauds."

Thus are ministers and people false to their dead; they deny them and traduce them; they poison the whole moral atmosphere with their suspicion and doubt and desecrate the Holy of Holies.

Every materialized form in a séance-room is just as completely God's Christ-messenger as was the noble Jew. Of what use were Christ's words to the Church? "Greater things than these shall ye do, because I go to the Father?" Will the Church presume to answer this for the Spiritist?

Will the Society for Psychical Research go back two thousand years and interview the medium Jesus? Will they insist that he perform his miracles at their dictation and by methods brought down to their undeveloped perception? Prof. Fullerton might then say to John the Baptist and to Jesus, that when they conversed with angels it was "the result of a cold in the head," and to the other disciples, "Ye are all sick and diseased," and if the twelve apostles were all sick what remedial tonic will they propose for all the churches of Christendom?

The "Seybert Commission" possesses no health-barometer for the soul; it possesses no pulse-indicator for the mighty arm of the Divine man who is to walk the earth and who will be born out of Modern Spiritism; be the true prophet of psychical research, and hold forever the light that shall reveal the greater spirit-laws which are God made manifest in the flesh.

Plato has written, "Man is a dwarf of himself; once he was permeated and dissolved by spirit, but, having made for himself this huge shell, his waters retired, he no longer fills the veins and veins; he is shrunk to a drop; he sees that the structure still fits him, but fits him colossally."

Vast as is the power which the Spiritist conceives of, yet is he tormented by this structure which has been built up and called the body.

It is indeed colossal! What is this form, the observer of materialization says, that it so contains life, that to me is so real, yet it dissolves at my feet and leaves me perplexed with my love and ignorance? What is this that I behold that can contain one, two or three transfigurations that identify themselves to me as old friends and give me proof of secrets that the medium cannot possibly know?

Colossal indeed is this structure which the members of the Psychical Society are attempting to apprehend in séance-rooms! It contains a chemistry not laid down in the text-books of their college, neither can they shape its proportions to their comprehension.

The methods of law, of college and church, and that of the materialization medium are at variance. The occult and expansive laws of mediumship fill not the cranium of a fossil; they are laws that are as fire, and the insulated medium's brain is the asbestos-fibre along which the fiery words are written and which bear witness to the fact of other laws unknown to scientific minds.

Away go old beliefs in this hint of the power of mind over matter, of mind over mind, as demonstrated by materialization. All the dear ignorance, all the irrationalism of our grief, all its selfishness, is brought out in bold relief in this new light.

Weep if you must for your dead; it may wash the selfishness out of the heart; but do not drive from your heart's home the disembodied spirit that stands beside you and entreats you to hear what it can tell you, and of new methods to appear before you.

Your friend goes over the ocean to England; after a time a letter is brought back, signed in the old familiar handwriting; you accept it with much pleasure; you have no doubt of it; you have not seen the steamer that brought it or letter-carrier who delivered it; it lies upon your library-table, ready for you.

Go to a séance-room and there in the darkness an illuminated form appears, a living letter; it has taken the medium's body by laws known to disembodied spirits; it is steamboat, letter-carrier, telegraph, all in one; is the message then accepted?

What is the Churchman's reply to the message thus delivered? It may contain old familiar expressions of love very dear to him, tell of old secrets and their solution, may tell of sorrows that have become as beacon-lights of joy; in fact, the messenger has taken every method to prove its identity apart from its human-framed steamboat, and what is his answer?

It will be this: either it is a fraud, or a side-door has been left open and his next-door neighbor has rushed in, in ingenious disguise, and given evidence of power all unknown before of charlatanism; that it could be a true revelation has not seemed probable to the selfishness and doubt of the individual. There seems to be a lack of faithfulness, and in the majority of intellectual people, not love enough to give their dead the advantage of the doubt and accept their testimony; there does not seem to be faith enough to remove the selfishness from their hearts.

Christ rebuked them, saying: "Oh! ye of little faith." What a terrible rebuke is this to the soul that is embodied, and who will persist in doubting the efforts of the loving disembodied spirits to reach them.

The Spiritist is overwhelmed at the thought of elemental laws, so complex in the lower forms of life, yet greater is the mystery when the human form is reached with its greater brain development. He is continually on the alert for new revelation, not daring to fix limitations for any law. So fast has this revelation been poured in upon him, he is unable to explain the phenomena, even to a believer; much less to be hampered by scientific societies who insist on the new alphabet being made exactly like the old one. It is impossible! The liberal-minded churchmen have the new wine set before them; if they attempt to put it into old bottles, the bottles will burst.

Modern materialization is akin with the old Hebrew materialization; it has, however, an age of greater doubt to minister unto, as the rush of the day is not conducive to thought, and prophets and seers are not nurtured in stock markets or state capitals.

It is a renewed effort of the spirit-world to save the earth from its idols. The priest must have new courage, his heart must expand, his intellect must be honest, and intuition must lead him into strange dominions of soul and matter.

Warded by ancestral ignorance, by a conventional life habituated to subterfuge, he must pray for moral courage, for a physical health to see and to know that Divine revelations are made in each century of man's progress.

Written for the Banner of Light.

## ROSE-LIFE.

BY LYDIA DAVIS THOMSON.

I gathered a rose, a delicate rose  
In color, and odor too,  
And I idly toyed with my rose, the while  
I waited and watched for you.

You came, with the leisurely walk of one  
Who is sure of a welcome where  
He enters in, for awhile to rest  
From the dull world's pain and care.

I tendered my rose, which you silently took  
While your thoughts were far away,  
And you toyed with my rose, as I had toyed  
While waiting for you that day.

Then you laid it by, with a careless air,  
As a joy that used to be;  
With never a tender, remembering thought,  
Perchance, of my rose or me.

As you cheerily said "good-by" to me,  
And wandered away again,  
From my lowly cot, to the great wide world  
And the busy haunts of men.

But since your hand has toyed with my rose  
And you've breathed its fragrance fair,  
Oh! I doubly dear has it grown to me,  
And its perfume doubly rare.

And I'll hide my rose, my delicate rose,  
That I plucked from its parent stem,  
Away in a secret place I know—  
As a rare and priceless gem.

And when I am weary I'll seek it again—  
Though faded its leaves shall be,  
Its spirit-breath, like a living thing,  
Shall whisper of you to me.

And when the roses of youth have fled,  
And you, my friend, and I  
Shall turn our thoughts to soberer things,  
As we face the western sky,

I'll look on my rose, my delicate rose,  
That will only ashes be,  
And the breath of its delicate dust shall still  
Whisper of you to me.

And when our account is rendered here,  
In the coming by-and-by,  
Perchance our dust will mingle be  
And 'neath the roses lie.

While you and I together roam  
Beneath those fairer skies,  
Where roses never lose their bloom  
And friendship never dies.

Brynfield, Mass.

## Spiritual Phenomena.

## SPIRITUAL EXPERIENCES OF THOMAS H. HAZARD.

From the Philadelphia North American.

## NUMBER SIX.

Table-tipping as a method of communicating with spirits was much in vogue during the early years of my investigations. Any wooden article standing upright on the floor having a smooth board top surface will answer for a spirit battery. I have seen wooden chairs, heavy planes, and even empty flour barrels used successfully. Tables, however, with a solid thick board surface, especially round centre-tables, seem to be most common and best adapted for the purpose. To illustrate: The medium sits with her hands lying flat on the surface of the table; one person or a circle of sitters sit at or around the table holding their hands flat on the surface of the table, and the other person or circle of sitters sit at or around the table holding their hands flat on the surface of the table. The table tips, and the sitters feel the table tip. The table makes three tips on one side, or on one of more of its legs and strikes three times and four dots for the purpose. One dot means, "Yes," two dots, "No," three dots, "Doubtful," one tip, "No." The alphabet is now resorted to, either by pointing at printed letters or calling it over. A negative or no answer is given by the table, and the alphabet is reached, when three tips of the table follow. The alphabet is resorted to again. All the letters are passed without motion of the table until it is reached, when three tips are made. So again a negative or no answer is given by the table, and the alphabet is reached, when three tips of the table follow. The alphabet is resorted to again. All the letters are passed without motion of the table until it is reached, when three tips are made. So again a negative or no answer is given by the table, and the alphabet is reached, when three tips of the table follow. The alphabet is resorted to again. All the letters are passed without motion of the table until it is reached, when three tips are made. 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 Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

**SPECIAL NOTICES.**  
 In quoting from the BANNER OF LIGHT, care should be taken to distinguish between editorial articles and communications (condensed or otherwise) by correspondents. In the former case, the expression of personal free thought, 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 assume 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 desired, and especially recommending for perusal.  
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## Banner of Light.

BOSTON, SATURDAY, AUGUST 22, 1885.

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**WHOLESALE AND RETAIL AGENTS:**  
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 JOHN W. DAY, ASSISTANT EDITOR.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

### Heredity.

This word in its strictest significance means simply that like begets like, the concrete statement of a doctrine universally received. Experience in all directions establishes its truth by endless illustrations. No one illustration is more conclusive than that of race. Everything produces after its kind. In that fact is practically expressed the law of heredity. Various values are attached to this law, according to the side on which it is viewed. It has one meaning commercially, a different meaning scientifically, and the largest meaning spiritually; yet the fundamental truth is the same in each instance. The human spirit, it appears to most of us, should be as absolute and independent in its derivation as anything we can name or think of; yet it is necessarily so allied to earthly and material conditions that it is unable here to throw off its affiliations and modifying conditions and come to the birth free from the operation of the law of heredity which is illustrated in wholly unspiritual ways. We do not know the subtle operation of this law beyond the limits of our own observation, and therefore are unable to trace it except for a little way.

Nevertheless, observing its operation and thus recognizing the law itself so far as it is allowed us, we are enabled to solve many problems and resolve many perplexing questions in life that would otherwise remain unanswered to our intelligence. The law asserts the fact that things are not left to chance, that we exist and continue existence for others by statutes that are fixed and unalterable. We are taught by it that badness in humanity is just as much the result of a failure to combine good constituents under favoring conditions as sour fruit is the result of a similar faultiness of origin. We learn from it that we cannot expect a virtuous and noble character as the result of vicious and ignominious conduct. We see that in order to produce a race of pure and sweet men and women, or even single specimens of such, the conditions cannot possibly be those of sensuality, intemperance, unrestraint, and passion. It invariably requires right elements and right conditions to yield right results. Having lived so long in a chance way, why should not humanity at length obey the law which it has discovered to be the inflexible one?

We have none of us learned this law of heredity, that like causes beget like results, without paying the exacted price for it. In fact, we never could have learned it in any other way. When we go wrong we are thwarted, and thus compelled to go right. If we think we can cheat nature, or get the better of the law in some way, we never fail to discover our mistake sooner or later. Nature, in and through which the creative purpose is continually manifest, ever means to work out beneficent ends; therefore we are sure to be right when we work with nature, and as certain to incur rebuke when we attempt to contravene her statutes for selfish and wrong purposes. She has but one established law, and she constantly invites us to find it out in order that we may effectually cooperate with her in wisdom. The purpose being a divine one only, how are we to expect anything but defeat when we would thwart it for blind and petty purposes of our own? And as the law governs all things in nature, it is obvious that the moral kingdom must be subordinate to its operation likewise.

In a published discourse on this subject by Reed Stuart, to whose thoughtful and eloquent discourses we have before made allusion, we recently read that theology had made a fiction of the moral aspect of this principle of heredity, having coined the word "imputation," and read allegory as if it were history in order to make out its case. It confused the idea of hereditary taint by natural generation with the idea of transmitted guilt, because of a supposed covenant made with the progenitor of the race. We have had to wait, said the discourses, until secular knowledge could come and teach us the truth underlying this theological absurdity. Theology insists that all come into the world alike depraved, and that this natural depravity can be removed only by the sudden intervention of supernatural power. But common sense insists that there are degrees of depravity, and that the child which is well born has all the odds in its favor. If the blood of the child has an immoral flow, it is because the blood of its ancestors had long had a tendency in the same direction.

If, continued Mr. Stuart, the child comes

loaded with a tendency to vice; it is not because of some transaction in the far-off past, by actors so shadowy that their outline is barely discernible, and which historic criticism is about to dismiss to the land of myth, but because its more immediate ancestors were vicious. Its tendency in any direction marks the amount of virtue or vice which, as principal and interest, had accrued in both branches of the family up to the date of its birth. We do not see how the matter could be any better or more clearly stated, or how it could be more concisely summed up than in the assertion that every newly arrived soul is the result of a long line of influences. Impressions, thoughts, experiences, wrought out in other lives, have left their marks on the child. The budding tendencies of the mind reveal the ancestral type which it represents. Body and soul, says our discourses, are woven of the threads spun by ancestry. If the stream is bitter it is because the fountain was bitter. The running out of a vice-practicing aristocracy through the channel of insanity and insanity furnishes one of the most striking illustrations in the history of the law.

All this being once seriously recognized by us, what pains ought we not to take to put ourselves and our posterity in the most harmonious relations with this universal and inflexible law. How quickly ought we to begin and base all lasting reforms upon it. We do not go to the bottom in our reform projects. We begin half-way up instead of striking at the root. Plastering with prayer, sweetening with pleasanties, and tinkering with half-inch experiments and theories, is but doctoring the symptoms while we let the disease work on. We must go back to the foundation and fountain if we would achieve improvement that shall be both radical and permanent. We must attack the germ-life itself. The most hasty study of any crowded district of a great city will teach the lesson in a way that we can never forget. Vice is seen to be constitutional in humanity, just as disease is; and the first thing to be done is to change the conditions of life and thus of the birth of new beings. A pure atmosphere does not breed coarse and corrupt men and women. The sooner we recognize the law, and conform ourselves to its precepts, the sooner will earth yield the fruits of joy and peace which are now only awaited on the plains of the Heavenly Land. That is the divine purpose, and we shall best work with it.

### Avoiding Wars by Counting the Indians.

The President's work with the cattlemen is so far thorough, and is confidently counted on to allay the rising Indian hostilities from which the worst results have been apprehended. His official action was very justly based upon Gen. Sheridan's report of the real situation to him, and therefore is fully sustained by the facts in the case. Gen. Sheridan, as will be remembered, made a fresh enumeration of the Cheyenne and Arapahoe Indians, which conclusively showed that in consequence of their having been overnumbered, the Treasury had been made the victim of large frauds. The discovery was thus made that rations had been habitually issued for seventeen hundred more Indians than appeared to answer to the test prescribed by Gen. Sheridan and Inspector Armstrong. To break the force of this charge it is alleged that it is Indian cunning that is responsible for these frauds, the Government agents and the innocent contractors being deceived by the red men. But such a statement awaits the first attempt at verification. But if true, what is the agent who is entrusted with the care of these tribes doing all the time?

The New York Sun pertinently asks, how came it to pass, year in and year out, that this officer was ignorant of the number of Indians entitled to rations at his agency? How came he, it asks further, to report to the Indian Bureau that these rations were regularly and properly distributed, if the Indians drawing them did not exist? These are hard questions to answer. Indian agents are not apt to be men so easily imposed upon or taken in. The Sun says of the Indian agent generally: "It is his interest to exaggerate the number of the tribes under his care. The more Indians the more profit for the agents."

Let us look over the Treasury books and see what have been the actual expenditures for the Indian service. During the sixteen years from 1851 to 1866, the total expenditure was \$32,254,441. During the next sixteen years from 1867 to 1884 inclusive, the total expenditure was \$108,082,307. Thus it will be seen that the expenditure of the first sixteen years was more than doubled during the succeeding sixteen years! Can this have occurred if the management had been in any sense honest? Every one will at once say it is impossible. If we would know where the extra \$75,827,866 expended by the Treasury in the second sixteen years went to we must go to the Indian rings for an answer.

Well may the Sun say, and all the rest of us echo it, that "reform in the Indian service must begin at the bottom. The first thing to determine is how many Indians there are in each tribe that draws annuities and rations from the government. Experience has just shown that a practical and sure census can be taken."

We simply wonder that so effective means as censusing the tribes in order to put an end to frauds, and thus to Indian hostilities, has not been thought of before Gen. Sheridan tried it recently at Fort Reno. In cutting off all further chances for the deception by which the Indian agents and contractors get rich, it also cuts off all chances for hostilities. The agents and the contractors are in league, and it is they who are at bottom responsible for all our Indian wars.

Our friend, Mr. George A. Bacon, of Washington, D. C., contributed to the New England Farmer of August 8th a very instructive article upon the sorghum sugar industry, a subject that from his position and familiarity with it he is ably qualified to treat upon. He recounts the failures that have attended the efforts made in this country during the past quarter century, notwithstanding the inducements offered by the General Government and by the States, to obtain paying quantities of crystallizable sugar from sorghum cane; this appears the more strange to him since not less than thirty million gallons of sorghum syrup are made in this country annually. Mr. Bacon hopes for better things in this form of industry; nevertheless, he cites the fact, not very encouraging to the sorghum interest, that one company in California has made more sugar from beets, every year for several years, than all the sorghum sugar manufacturers combined have been able to extract from the cane during the same time.

WHAT IS ORDINATION?—An address by the spirit-guides of Mrs. C. L. V. Richmond, delivered in San Francisco some time since, will appear in next week's issue.

### The Cattlemen and the Proclamation.

We last week reverted to what transpired during the interview held by the cattlemen with President Cleveland; and what has since taken place proves that this distinguished gentleman meant all he said on that memorable occasion. The proclamation—the text of which we subjoin—issued by him under date of Washington, Aug. 10th, has convinced them that he also intends to see to it, practically, that none are allowed to interpose their private business in the path and to the injury of the public welfare. One of the cattle kings, it is reported, declared, in Washington, on reading the document: "The President means business, and I have telegraphed my people to get ready to move at once." We are glad to see that we have at the National Capital a man who does not fear to do his duty in the interests of Justice despite the open opposition of self-interest, and the covert threats of disaffection:

BY THE PRESIDENT OF THE UNITED STATES OF AMERICA.

#### A PROCLAMATION.

Whereas, Public policy demands that the public domain should be reserved for the occupancy of actual settlers in good faith, and that our people who seek homes upon such domain shall in no wise be prevented by any wrongful interference from the safe and free entry thereof to which they may be entitled; and

Whereas, To secure and maintain this beneficial policy a statute was passed by the Congress of the United States on the twenty-fifth day of February in the year eighteen hundred and eighty-five, which declared that no inclosure of any public land in any State or Territory, to any of which land included within said inclosure the person, party, association, or corporation, making or controlling such inclosure, had no claim or color of title made or acquired in good faith, or an asserted right thereto by or under claim made in good faith with a view to entry thereof at the proper land office, and which statute also prohibited any person by force, threats, intimidation, or by any fencing or inclosure or other unlawful means, from preventing or obstructing any person from peaceably entering upon or establishing a settlement or residence on any tract of public land, subject to settlement or entry under the public land law of the United States and from preventing or obstructing free passage and transit over or through the public lands; and

Whereas, It is by the fifth section of said act provided that the President is hereby authorized to take such means as shall be necessary to remove and destroy any unlawful inclosure of any of said lands, and to employ civil or military force as may be necessary to enforce the provisions of said act; and

Whereas, It has been brought to my knowledge that unlawful inclosures, and such as are prohibited by the terms of the aforesaid statute, exist upon the public domain, and that actual legal settlement thereon is prevented and obstructed by said inclosures, and by force, threats and intimidation.

Now, therefore, I, Grover Cleveland, President of the United States, do hereby order and direct that any and all inclosures of the public land, which are maintained by any person, association or corporation, be immediately removed; and I do hereby forbid any person, association or corporation from preventing or obstructing any person from peaceably entering upon or establishing a settlement or residence on any part of such public land which is subject to settlement and entry under the law of the United States.

I command and require each and every officer of the United States upon whom the duty is legally devolved to cause this order to be obeyed, and all the provisions of the Act of Congress herein mentioned to be faithfully enforced.

In testimony whereof I have hereunto set my hand and caused the seal of the United States to be affixed, at the City of Washington, this seventh day of August, one thousand eight hundred and eighty-five, and of the independence of the United States of America the one hundred and tenth.

(Signed) GROVER CLEVELAND.

T. F. BAXARD, Secretary of State.

### Support the Spiritualist Press.

It is a notable fact that from the first inception of the spiritual movement the necessity of the press as a powerful agent for the advancement of its interests has been openly recognized, and it has been sustained in a sort of general and perfunctory manner by the believers in the New Dispensation; but it is also a fact that the papers devoted to spiritual inquiry deserve a wider and warmer support than they have had in the past. The BANNER OF LIGHT, for instance, has a larger circulation than any other Spiritualist paper in the United States—and possibly the world—yet its subscription list should in justice be treble what it now is; and the same remark applies with equal force to all other papers devoted to the good work.

We notice in *The Spiritual Offering* of the 8th inst. a leading article in which reference is made to the importance of sustaining the papers brought out in the interests of the cause, and from it we present in this connection the following quotations—with the sentiments expressed in which we fully concur—adding that we are glad to see the *Offering* thus calling attention to the matter, and hope the friends of the New Dispensation everywhere will arouse to a clearer and more practical comprehension of the importance of peculiarly sustaining the Spiritualist press:

"That it is the duty of Spiritualists to sustain the papers devoted to Spiritualism, it seems almost unnecessary for us to urge. The press is the power of the age, hence it should be wisely used to disseminate as widely as possible the teachings of Spiritualism, even yet so little understood by the people. It is a fact, too, that thousands of Spiritualists, professing so, seem not to comprehend or are indifferent to the higher phases or demands of Spiritualism. Phenomenally satisfied that man lives again, they rest content, standing still in the vestibule of the magnificent temple of whose beauty and grandeur they have not yet the slightest conception; these need the benefits to be derived from the spiritual press as much as do those who stand outside."

Written for the Banner of Light.  
 TWO PROCESSIONS.  
 August 22d, 1885.

I saw the long procession slowly move  
 Between the massive buildings. Naught but black  
 Was seen save here and there a flag which drooped,  
 Half mast, in folds. The great metropolis  
 Was hushed. The nation's heart seemed full of woe.  
 Men bent their heads in reverence and love  
 And noble women wept, for he who saved  
 The nation lay insensible and cold  
 Upon the catafalque.

I looked again  
 And saw another line of men in full  
 Procession—soldiers all arrayed in bright  
 And cheerful hues. No tearful eyes were seen,  
 Nor grief, nor gloom. Pure happiness prevailed,  
 And all was peace. While musing, suddenly  
 I saw the smiling, noble face of Grant,  
 And then I heard a thousand voices sing:  
 "The soldier-hero lives, and grander work  
 There is for him to do than e'er before!"  
 New York, Aug. 22d, 1885. M. M.

Allen Thorndyke Rice, the proprietor of the *North American Review*, has a fortune of five millions. He is a young man, not thirty-five, it is said, with olive complexion, dark brown hair, large hazel eyes, a good straight nose, and a well-brushed, close-cut beard, overhung by a long moustache. Mr. Rice is a very busy man, for besides taking care of his money he looks after the interests of the *North American*, engages contributors, and when he is in New York takes the entire charge of the editorial department upon his shoulders.

The railway to Onset Grove is a great desideratum, and its lessee, Mr. E. Gerry Brown, deserves full credit for the energy he has displayed in putting it through. The cars go to and from the Grove well filled, and the road is unquestionably a paying institution.

### Foreign Notes.

*Le Messager* of Liege has an article of some length, entitled "Our Century," copied from the *Revue Spirite*, of Paris, which speaks of it thus: "In writing this article the author deserves the praise of all men of heart and all friends of humanity"; says the French revolution assumed the responsibility of all peoples, to enoble and to redeem them. Two formidable problems were presented, one essentially political and one essentially religious, and the two converging into the same. In declaring the rights of man as being superior to all governments in this world, the French Assembly forced from ancient methods the right policy for nations, the government of the people by the people, and the religion of the soul by science; that was the legacy of that Assembly to mankind. Our century is destined to be the age of transitions between the old world of theocracy and force, red with its iniquities, and the new world of right and liberty made sacred by justice. The writer closes his article with this strong exhortation: "Eternal glory to the nineteenth century for its legacy to future ages, the political and religious problems determined by the triumph of democracy and the religion of science."

*Le Messager* also notices the death of M. Adolphe Servais, the services at the funeral, etc., and gives the discourse at the cemetery in full, by M. Joffe, who eloquently speaks of him as a man of fine intelligence, of great energy, animated by the love of the good, permeated with devotion to duty, by his fine qualities of heart and elevated sentiments contributed as much by his example of virtue, as by his valuable counsels, "to give to the noble cause of Spiritualism the development it has in our vicinity."

It further mentions very favorably the late visit of Madame Lucie Grange, editress of *La Lumiere* of Paris, which has been fruitful for the spread of our doctrine; speaks of her harmonious voice and facility of delivery in her address given in the presence of thirteen hundred listeners, and that her journey will leave favorable traces of the development of Spiritualism in that part of the country.

In the column of news in *Le Messager* we find the interesting instances of spiritual phenomena, including materialization on board of a vessel at Newport, copied from the BANNER, and following it from the same source the account of a stolen bracelet, which was returned to the loser years after by the spirit of the thief appearing and giving information of its situation, which thus at once led to its restoration after the loss had been long forgotten.

The May 30th number of *Constance* is unusually newswy, and besides an account of the doings of its society, a communication from Carré through the medium M. Palmada, and an essay on "Light and Shade" by Donna Amalia Domingo y Soler, we notice an article entitled "The Future Life," communications from E. A. Brackett and K. R. Stiles and several others, extracted from the BANNER and translated by Señor A. Scarnicola. We also learn that Baron Hellenbach has published an important spiritual work; that the Belgian Spiritual Society has opened a school; that the Spiritualists of Buenos Ayres have also founded one under the auspices of *La Fraternidad Society*. In Venezuela the Spiritual Philosophy is also making great headway, a school having been opened in *Sombrero* for the development of mediumship and studying the works of Allan Kardec; in Victoria a new society has been established, and in Caracas, the capital, the society *Humildad* has commenced the publication of a new paper, *La Nueva Era*. This makes two spiritual papers now published in that city. *La Libertad*, one of the principal papers in Rome, has opened its columns to Baron Luigi Daviso and Mr. G. Hoffman, and these gentlemen are defending Spiritualism from the attacks of the clerical party. In Spain the spiritual paper, *Un Periclitado Mas*, has been condemned to pay a fine of eleven hundred and twenty-five francs (about two hundred and twenty-five dollars) for publishing its liberal views. In Granada a new society has been formed under the presidency of Dr. José Casso. The editor of *Constance* is just in receipt of the first number of *Spirit Voices*, and wishes to express his thanks to Dr. Bliss for this favor. He speaks in the highest terms of its contents, and promises his readers to give them some of the articles in his next issue.

*La Revista de Estudios Psicológicos* informs us that the anti-clerical Congress which lately met in Rome was attended by a large number of representative Spaniards. It also states that the celebration in honor of Garibaldi, which was to have taken place on June 4th, was celebrated on the 2d. The 4th being a great feast-day (Corpus Christi), the liberals were prohibited profaning (?) that day with their exercises. The Archbishop of Valladolid has condemned from the pulpit a newspaper for opening its columns to Spiritualists, and excommunicated all its editors and employees. Notwithstanding this, we notice the appearance of a new spiritual work by Donna Matilde Ras, entitled "History of a Free Thinker." It contains three hundred pages, is printed on fine paper, and published at so low a price as to place it within the reach of all. When the Spaniards begin to read more they will necessarily think more and believe less of the old theology of past generations. The number of spiritual, liberal and scientific works now published on the Peninsula is indicative of the approach of that day, not far distant, when every one will be able to read and think for himself, and not depend on either the *Index Expurgatorius* or its formulists as his guide in this life or saviour in the life to come.

The BANNER of Aug. 8th contained a paragraph from the Boston *Herald* of the 3d inst., describing an accident which recently occurred at Onset Bay. We copied the account as a matter of news, solely and simply, and without designing to reflect upon any one. We are now in receipt of a note bearing the signature "Benjamin & Vaughan, D." in which it is asserted that the statement was incorrect, and a request is made that we publish what amounts to a direct denial of most of its salient points. We know nothing of the matter, pro or con, other than has appeared in the *Herald*, and have not noticed any correction of the report in its columns—the source from which we obtained our information. It therefore seems only just that the parties who feel themselves aggrieved by the item should first seek redress from the fountain-head. Whatever the *Herald* is willing to insert by way of correction, we will cheerfully copy into the BANNER, as we desire to do justice by all.

Mr. James R. Cooke, the developing medium, will remove on Friday, Aug. 21st, from No. 6 Worcester Square, to new and elegant parlors at 603 Tremont street, Boston.

### Hon. Warren Chase.

It was a charming day on the 16th at Onset, and a large concourse of visitors was present both forenoon and afternoon to listen to the sterling addresses of the veteran lecturer, WARREN CHASE, whose voice could be distinctly heard by the whole multitude. His utterances were brimful of facts—so much so as frequently draw forth applause. We cannot perceive that time has in the least caused any abatement of his mental powers. Indeed, if anything, he exercises more influence over his hearers than in former years, although then he was accounted one of the ablest speakers upon the spiritual rostrum. He called at our office on Monday last, on his way to Saratoga Springs, N. Y., where he has an engagement to speak August 23d and 30th. He will be at Queen City Park, Burlington, Vt., the first week in September, and will lecture the rest of September in that State. Mr. C. speaks in Providence, R. I., the fourth Sunday in October, and in Norwich, Ct., the first two Sundays in November, and all of December in Worcester, Mass. His engagements so far ahead evidence his great popularity as a teacher of the Spiritual Philosophy of the nineteenth century, and we hope and trust he may be allowed to remain in the mundane sphere of life for many years to come, as his services are of great value to the cause.

### J. J. Morse

Can be addressed, in care this office, for fall and winter lectures in New England and elsewhere. He is a trance-speaker of wonderful power, and should be kept busy while in America. Mr. Morse, who is now making his home at Onset Bay, is delighted with the place, and pleased at receiving from the people a welcome which shows that his ten years of absence have not dulled the edge of friendly remembrance. A reception was tendered him on Sunday evening, at which Mr. Warren Chase and some thirty others assisted, wherein "Tien" and "The Strolling Player," two of Mr. Morse's controls well known in America on his former visit, proved that they were equally as thoughtful and interesting as ever. [We have received and shall print next week the farewell address voted Mr. Morse by the North Shields Spiritual Investigation Society just prior to his departure from his English home.]

THE SPIRIT MESSAGE DEPARTMENT, on our sixth page, opens with the usual invocation, followed by the answer of the Controlling Intelligence to questions in the present installment concerning the hereditary and acquired aspects of the desire for strong drink—quite a temperance lecture being involved in the reply; next come communications from Mille Leonard, who wishes to reach and encourage her sister and mother in Boston; and "Mabel," who gives much comfort and advice to "William," assuring him that all things are really working together in harmony for the best results; William Fishbough, one of the veterans in the spiritualistic field, speaks from the higher life an "all hail" from the old workers to those of today, and places himself squarely in defense of a continued recognition of the importance of the spiritual phenomena; Maria Gilman voices loving remembrances to her son, James H. Gilman of Riga, N. Y., also to her daughters; Col. Joseph Waterhouse of Fitchburg, Mass., wishes his friends to realize the fact of his continued nearness to them in spirit; Lucy Coleman of Springfield, Mass., brings her own good wishes, together with those of "Sarah," "Minnie," and others, to loved ones yet in the mortal; James McLaughlin of Providence, R. I., sends his love to his father William and his mother Eliza, also to friends generally—telling them: "I do not see but what I am growing, just the same as I would here, and my life is the same, and yet different from what it was on earth, because it is larger. I can move out in different ways, and so I can gain more power and knowledge than I could if I had staid here"; and Jennie Barker of Boston reveals to her mother the cause of pleasant home-influences.

We reprint on our second page No. 6 of the series of articles on personal experiences in spiritual investigation which HON. THOMAS R. HAZARD is now bringing out in the columns of *The North American*, of Philadelphia. The editor of that paper, referring to the appearance of these narrations in his columns, says that "Spiritualism, whatever may be thought of it, must be recognized as a fact," and further on, avers that that fact "is deserving of a more serious examination than it has yet received." He rejects at once and in toto the hypothesis of universal fraud and deception on the part of the media as being an "explanation almost as difficult of belief as the occurrences" whose cause it seeks to fathom. He thinks "testimony on the subject is in order," and therefore speaks for Mr. Hazard's articles the impartial consideration of the readers of *The North American*, regarding him as a witness whose "statements are entirely sincere and honest."

Pemberton Hill, in this city, where the new Court-House is to be located, was originally known as Cotton Hill, and in Cotton Mather's day had the reputation of being a sort of Golgotha, three hundred skull bones having been dug up there in his youth. In the reign of James II. unsuccessful attempts were made by the Episcopalians, who were then obnoxious to the town authorities, to buy land on the hill for a church. Governor Endicott had a residence on Pemberton Hill. On the Hill, too, Captain Opyrian Southack, whose name is perpetuated in a street at the North End, had an estate of two acres.


Mr. J. Rollin M. Squire, Commissioner of Public Works, New York City, says that the verses which he displayed at City Hall, week before last, were taken from a poem entitled "War and Freedom," written about twenty years ago, when Sherman was making his famous march to the sea. So the bigots, who are opposed to Mr. Squire on account of his gift of mediumship, supposing the lines were the production of the Commissioner, have been obliged to take a back seat. When will people become liberal enough to be just? Probably not until creeds become a thing of the past.

In his magazine, *The Truthseeker* (London, Eng.), for August, Rev. John Fage Hopps remarks: "For some time past there have been indications that the cultivated Unitarians of America, and some of their strongest ministers, have been entertaining strangers, and perhaps angels, but not altogether 'unaware.' In plain English, they have been paying serious and sympathetic attention to Spiritualism."

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Aug. 8-3w

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West Concord street, Boston, Mass. 1w-Aug. 22.

## J. W. MAHONY,

NORMAL Speaker, Debater and Dramatic Reader, from

England, will commence his working tour in April,

touring through the States and Canada, and will give lec-

tures on the subject of "The Human Mind," "The Human

Soul," "The Human Spirit," "The Human Body," "The

Human Mind," "The Human Soul," "The Human Spirit,"

"The Human Body," "The Human Mind," "The Human

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## The Camp-Meetings.

### Lake Pleasant.

To the Editor of the Banner of Light:  
Sunday, August 16th, was a glorious day, and the camp looked charming. During the week the number of regular campers increased, and on Sunday there was quite a crowd of visitors. Early in the day excursion trains poured into the camp over three thousand persons. Reckoning the campers and those coming in by carriages, there must have been nearly five thousand on the grounds. It looked almost like old times. The streets and avenues were thronged all day, and at least two thousand packed the seats of the auditorium and listened to the fine music of the Fitchburg Band and the excellent speaking by Mrs. Sarah A. Byrnes and J. Clegg Wright. Both speakers were in good condition, and their inspiration was of a high order. Mr. Wright's discourse in the afternoon was generally approved, and was the subject of discussion by numerous little crowds gathered in the grove and on the bluff.

The beauty of the place seemed intensified by the lovely weather, and the enthusiasm of the campers was warm and life. The great influx of visitors was an agreeable surprise. The quiet camp suddenly became transformed into a busy city, alive with the hum of thousands of voices. During the week the platform has been occupied by Mrs. J. Clegg Wright, Sarah A. Byrnes and Walter Howell.

### NOTES.

Mrs. Marie Rogers, Professor Bacon, Masters Franklin and Walter Bacon, Mrs. E. H. Hill, Miss Othman and others are associated as vocalists for the entertainment of the camp.

Chalmers is down on the programme for three lectures. His place is being supplied by other speakers. People are asking why.

Mr. A. H. Huse, who calls himself the "old seer," is looking hearty.

Mrs. L. E. Ball is giving satisfaction as a test and writing medium.

A. Walden of Springfield is a fine magnetist. He is in constant request as a healer.

Mrs. Owen holds circles every day at 10 and 4. She says her mission is "to hold back the forces."

Dr. Oliver Bliss is located with his wife and daughter at No. 3 Broadway. He is a clairvoyant healer.

Mrs. Mary B. Putnam receives patients at the Putnam Cottage, opposite the hotel.

Everybody says that Postmaster Cheney is a courteous official.

Bandmaster Patz deserves honorable mention for his excellent music.

Mary Edith Huntley's circles are now in full swing. It looks as if the mediums are going to do a good business.

It has been suggested to tax transients a ten cents' admission to the grounds. Such a tax would put about \$200 into the treasury every Sunday. I, for one, do not like it.

The officers of the camp are making strenuous efforts to get out of debt. The finances are low, and free benefits are being solicited on behalf of the Association.

Mrs. H. H. Whittier, located at the foot of the bluff, holds well attended circles every evening.

Mrs. J. F. Dillingham, of Lynn, is a good developing medium and a clairvoyant.

Mrs. C. K. Bancroft, on Park Square, announces that she can cure tobacco on the face of the habit.

Mrs. J. J. Clark is reported to be correct in diagnosing diseases.

Mr. S. Carter is distributing through the camp sheets containing poetic aphorisms, which he calls "milk of the word." The milk is condensed, and is sweet and good.

The auditor is evidently an original thinker. Ex-Senator James F. Parker, Dep. N. H., is at the camp, enjoying its beauties and giving attention to the Spiritual Philosophy.

Mr. John Adams, the efficient Superintendent of the Fitchburg Railroad, is in the lake track.

There are a few more campers on the "Highlands" now, but there is still plenty of room.

Mrs. Reynolds of Troy spoke at a recent conference. She was contrary to the views of the Spiritualists, and an old Dutchman, who gave a witty and instructive talk.

Mrs. F. DeWolf, of Chicago, is reported to be an excellent clairvoyant. She has been staying at Lake Pleasant some days.

Mrs. Pasco thinks her location the nicest in camp. It overlooks lake, grove and auditorium.

The evening assemblies are well attended. The demolition of the bath houses gives general satisfaction.

Mr. Bert Vernon Brooks, the artist from Greenwich, has arrived at the camp. Mr. Brooks paints by inspiration, and his line work is a masterpiece.

Our old friend, Cephas, is being inquired after. Many friends regret his absence.

The familiar face of Dr. W. L. Jack is missed from the camp.

Mrs. Carrie Twing, Spirit Bowler's medium, has been sick several days, and unable to give any sittings. Inquirers must be hard to please if they cannot get satisfaction among the host of well-known mediums here.

Maud E. Lord's circle seems always full. Maud worked like a Trojan for Henry Slade's benefit.

Mrs. E. Heath, of the Fitchburg Railroad, is a Spiritualist in camp. Physically disabled, she is still a fine medium. She is located at the foot of Lyman street.

Madame Snow is called the telegraphic medium. For a health, the improvement, works hard, despite the small pecuniary encouragement he receives.

Mrs. Sue B. Fales is a busy woman and a good psychometrist.

Mrs. Margaret Fox Kane is stopping at the Blue Star Cottage on Montague street.

The Eddy Brothers' sittings are well attended. Campers should make a point of drinking daily at that well of wisdom and inspiration.

J. Clegg Wright's discourses are worth listening to; his speech at Dudley's tent, on the "Political Condition of the Nation," was most eloquent.

Mr. N. O. O'Brien, a family of South Boston are located on the Highlands.

There is quite a detachment of Troy Spiritualists here.

Avery Clapp, an old camper, is living in sylvan seclusion on the Highlands.

Dr. J. R. Hamilton is kept busy. He is nicely located on Montague street.

Mrs. E. Buchanan has brought his guitar along. Mrs. E. Buchanan's circles are giving great satisfaction.

Dr. Bliss has been treating Mr. Henry Slade. Mrs. L. D. Spencer, formerly of Chicago, now of Milwaukee, spoke at a recent conference.

Mr. John F. Whitney of St. Augustine, Fla., who is a veteran Spiritualist and a pioneer worker, registered the other day at headquarters.

Dr. Dean Clarke makes himself quite useful at the conferences.

The new band-stand is in position on Lyman street, midway between the bluff and the hotel.

A. B. Champlain of Ossipee, is visiting his sister, Mrs. Crittenden.

Mrs. Morrill and Mrs. Coburn have arrived.

Mr. W. Lincoln is now confined to his room.

Mrs. Dillingham still continues her Lyceum gatherings.

While Mrs. Margaret Fox Kane was being introduced to the audience, loud raps were heard all over the platform.

The Association is in debt about \$2200. Pledges have been received, amounting to over \$1500, and it is hoped that shortly the whole debt will be wiped off.

Gotai Vinyak Joshee, from Bombay, India, is on the ground, studying the Spiritual Philosophy.

Dr. O. O. York entertained Thomas Richmond, the ex-shaker from Enfield, Ct., on Sunday night.

Fred Crocker and Mrs. Whitney are holding circles.

Mrs. A. Towne's return form is one of the sights of the camp.

Mary A. Charter of Boston is on the grounds.

The departure of the big crowd on Sunday has left the camp very quiet.

Those persons wishing to subscribe for the BANNER OF LIGHT, the best paper in the world, will find me at Dudley's tent at their service.

The following officers are elected for the ensuing year: Vice Presidents, Newman Weeks, S. B. Nichols and Elias Mason; Clerk, N. S. Henry; Treasurer, W. B. Rice; Directors—Joseph Seals, A. H. Dalley, J. A. Wilson, T. W. Coburn, J. Pierce, David Jones, E. Terry and E. W. Clark. The President will be chosen by the Directors.

JOHN COLLIER.

J. CLEGG WRIGHT'S SPEECH, AUG. 17TH.

[We here subjoin Mr. Clegg's abstract of Mr. Wright's address at Lake Pleasant, which was necessarily omitted from our account last week.—Ed. B. OF L.]

"Life is a strange thing," said J. Clegg Wright, of Philadelphia, on Friday morning, and it is still stranger to-day. Life is a mystery, but we only need it phenomenally. Life is change. After reverting eloquently to the doctrine of General Grant and to his obsequies on the day previous, the speaker said he (W.) was pleased to stand before the present audience amid the mingling of the spiritual forces.

There were modes of being, intellectual powers, absolute personalities outside of their sensations. Men in all ages had been trying to understand these intellectual activities and to comprehend these forces. Each hypothesis or idea had formed a dispensation. Each dispensation had developed a civilization. Behind all civilization was a sentiment, the religious sentiment. The development of the thought of immortality was the history of civilization. When we knew the religion of a man we could sum up his measure, so the history of a nation was known by its religion. The religious sentiment was the basis of all civilization. It is Spiritualism as a philosophical or religious idea calculated to be a centre around which a new civilization can take its rise—a primal idea around which the nations of the world are gathered. It is the basis of all politics, art, literature and science. Have the Spiritualists something to stir the heart of mankind? Do they represent humanity in its totality? Are they ready to die for the glory, glory, indecency and courage which belong to the person?

"I aver," said the speaker, "that Modern Spiritualism is in advance of anything that has touched the world in the past."

Referring to the great ideas which have made the

civilization of the past, Mr. Wright gave a rapid survey of the civilization of Greece. At the base of that beautiful and classic age was the religious idea. Men believed in the interference of Divine agency. That belief made an inspiration which the idea of the beauty to day. The civilization of that genius swept over the hills of the present century. That religious idea was Polytheism. It was of tremendous value to the sociology of those ancient days. It inspired the orator to dwell with the thought and under the power the military hero, and by his sword made other possibilities for religious advancement. But Polytheism can never come again. A civilization cannot return.

So Christianity had its mission. It was a reformation. But the time will never come again when men will believe that a God can be incarnated. That idea is eternally finished, and can never again influence the world of thought. The civilization based on the reformation is a dying civilization. It passed its aggressive period long ago. Its period of utility died with the reformation. That was a day of the world, from the fifth to the fourteenth century during the night of that civilization which was the triumph of Monothelism. One God had all the world in his power for nearly one thousand years. Christianity stood supreme—the king and the priest were greater than the magistrate. The Church had the time, the opportunities and the resources for building up a great civilization, yet in these dark ages humanity was stamped in an ocean of despotism. The God of the dark ages was a curse.

Speaking of the struggles of the past, Mr. Wright said there would be no growth without friction. Life was a battle; man never won a victory without a struggle. It was possible; he would commit spiritual suicide. "Fight on, always on," was the edict, "unto the kingdom of the endless."

In eloquent words the influence of the revolution of 1776 on the world of religious thought was traced; the speaker maintained that the Declaration of Independence repudiated the divine right of kings; that idea would never return to enslave men. That idea was a curse. In conclusion, the speaker said that Spiritualists must seek for a correct psychology. They must learn to understand the subtle transitions between the physical and spiritual, and the mystery of human evolution. He was not ready to dogmatize or even to speculate as to the origin of the human soul.

A beautiful tribute was paid to the sacredness of spirit communion, and all were urged to listen to the universal voice of the spirit world. The speaker said that the unity and harmony with the spirit-world.

Mr. Wright's lecture, of which the above are but fragments, gave the large audience intense pleasure.

### Sunapee Lake Spiritualist Camp-Meeting.

To the Editor of the Banner of Light:

The week just completed has been the most successful, as far as numbers are concerned, of any week since the meeting commenced eight years ago. Hotel Sunapee and all the cottages have been crowded. The meetings have all been well attended, and a growing interest is manifested in the phenomena and philosophy of Spiritualism. The weather has been nearly perfect, and the sun has shined brightly. The scenery is nestled at this delightful summer resort. Hundreds gather every night along the shore of the Lake to gaze upon its broad bosom reflecting all the beautiful colors of the heavens. The air is pure and invigorating, and the peace and joy that accompany a knowledge of the truths contained in the Spiritual Philosophy.

Wednesday, Aug. 12th, at 10:30 A. M., Miss Jennie B. Hagan, of East Hallowell, Mass., gave a very eloquent discourse, also several improvised poems of a character that pleased all who listened to them. The address of the afternoon was given by the President, Geo. A. Boston.

Thursday, Aug. 13th, Dr. H. H. Storor, of Boston, delivered a most interesting address. He was followed by Col. S. F. Kase, of Philadelphia, who gave, in a clear and bold manner, an address on the "Political Condition in the emancipation of the slaves. This story of intensely interesting spiritual manifestation, was listened to with almost breathless attention.

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Wednesday, Sept. 30th, Dr. H. H. Storor, of Boston, delivered a most interesting address. He was followed by Col. S. F. Kase, of Philadelphia, who gave, in a clear and bold manner, an address on the "Political Condition in the emancipation of the slaves. This story of intensely interesting spiritual manifestation, was listened to with almost breathless attention.

Thursday, Oct. 1st, Dr. H. H. Storor, of Boston, delivered a most interesting address. He was followed by Col. S. F. Kase, of Philadelphia, who gave, in a clear and bold manner, an address on the "Political Condition in the emancipation of the slaves. This story of intensely interesting spiritual manifestation, was listened to with almost breathless attention.

Friday, Oct. 2nd, Dr. H. H. Storor, of Boston, delivered a most interesting address. He was followed by Col. S. F. Kase, of Philadelphia, who gave, in a clear and bold manner, an address on the "Political Condition in the emancipation of the slaves. This story of intensely interesting spiritual manifestation, was listened to with almost breathless attention.

Saturday, Oct. 3rd, Dr. H. H. Storor, of Boston, delivered a most interesting address. He was followed by Col. S. F. Kase, of Philadelphia, who gave, in a clear and bold manner, an address on the "Political Condition in the emancipation of the slaves. This story of intensely interesting spiritual manifestation, was listened to with almost breathless attention.

Sunday, Oct. 4th, Dr. H. H. Storor, of Boston, delivered a most interesting address. He was followed by Col. S. F. Kase, of Philadelphia, who gave, in a clear and bold manner, an address on the "Political Condition in the emancipation of the slaves. This story of intensely interesting spiritual manifestation, was listened to with almost breathless attention.