

BANNER OF LIGHT.



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THIS PAPER may be found on file at GEO. P. ROWE & SONS, 111 N. 3rd St., New York. Advertising contracts made for in New York.

The news by cable on Sunday, June 20th, of the death of Robert Fane was the "Pin" as to position in career (as we formed the subject of story, and not the least) romantic chapter of it was the Fane's second marriage in 1874. It sounds like the plot of an English novel, and the heroine of the third volume still lives to mourn the loss of the hero.

The Spiritual Reformer.

GOD.

An Address Delivered by the Controls of
MR. J. J. MORSE,
Before the Members and Friends of the Metropolitan Spiritual Lyceum, London, Eng.,
Feb. 6th, 1884, and now published
for the first time.

We have now to approach a subject of exceeding importance, leading as it necessarily will to considerations of the deepest character. The two succeeding subjects are the necessary outcome of the one particular theme that we have to deal with now. It may have occurred to you that it would have been preferable had we somewhat remodeled the arrangement of the three subjects, and dealt with them in the form of "Matter," "Spirit," "God," than "God," "Matter" and "Spirit"; but it is because there are certain erroneous opinions prevailing as regards the proper relation of these three topics that we have taken the liberty to point what we consider their proper and just relationship. And in taking the highest consideration first, of Deity, it is out of no desire to underestimate the difficulty of that particular problem before preceding conditions are settled and defined. In taking the major premise first, we do so somewhat hazily, yet you will, however, see that the matter should be approached in the direction we have suggested, and we shall be able to clear away preliminary difficulties from the remaining subjects, which will enable us the better and you the easier to grapple with the various details presented for your acceptance.

The existence of God is of course a problem that every person who pretends to the possession of any religious sentiment or spiritual idea always vigorously insists upon. Yet when you press people to define what they mean by the "existence of God," it is marvelous the kind of opinions that are disclosed for acceptance as an elucidation of the perplexing mystery of life. If men would but turn into their own natures, they might see counterparts within of external principles, and be better able to appreciate these principles that seem to lead so many to rash claims. In affirming, as we do, the initial stage, the existence of the Deity, we shall not confine ourselves to the affirmation that the Deity is personal and has a local character, so to speak, as a something you can deal or grapple with, or an exaggerated copy of yourselves. For the idea too often prevalent concerning Deity is just that: a sort of exaggerated human being—a prodigious creature, who sits and rules somewhere, and does something upon an exaggerated plan or pattern, in the way in which man, in his miniature way, does in his individual life and development. The personal aspect of Deity, in the commonplace interpretation, must be dismissed entirely and absolutely from your minds. It has no lot in the consideration of this subject.

Now, with your permission we shall indulge in a brief search after God; and, if we can find him, discern what his nature is, and in so deciding gather, if possible, what are the methods by which he disclosed himself in the past, disclosing himself now, and will continue to disclose himself for all time to come. Where, then, shall we commence our search? Not in the far-away realms of space, not in the remote reasoning or philosophy of the schools, which frequently "darkens counsel with many words," and gives but little light on the problem to be solved. Inevitably anything that is the result of preceding cause, which has produced it. You only need to start from the humblest circumstance, the faintest trifle of existence, and trace it back to the cause that produced it, to be faced by another consideration: "What produced this particular cause?" Now, launched upon general causation, you go back and back, infinitely, until the mind aches with the contemplations that rise before you. Take yourselves, for instance, and trace the origin of your own existence. "Oh!" you will say, "that is easy enough. I trace my rise from my parents, those parents from theirs, and so on back in the scale of human history, until religion sees the Garden of Eden on one side, and science, your long-tailed brethren of the woods, on the other." But whether your "long-tailed" brother, or "Adam," in all his florid glory, one question again obtrudes itself: "Where did either of these people come from? the cause of Adam, the cause of the ape?" A miracle is assigned in one case, and the natural process of genesis, or evolution, in the other. But, supposing, out of the dust of the earth, whether by process of natural evolution or miracle, we are the handwork of God, whence came that dust of the earth? Where but from the great grand parent herself? Admitted. And from whence this great parent? "Oh! created by the will of God." Precisely so; as a matter of argument and assertion. But from whence came this grand parent of humanity? The records of the rocks, the voices of stars, all seem to point to one conclusion—that she came from the sun, her primal source.

Go back still a stage, and whence came that sun? "Oh! there is no good in extending the analysis in this sort of way. That sun came from some other." Precisely, and that in its turn from another. "Oh! what is the good of troubling us with such questions. You might go on in this way, with world out of world, and sun out of sun, indefinitely, forever and ever. But stay, not quite so fast." The capacity and development of a world, even in its most mature condition, is only the fulfillment of possibilities contained within the material of that world, when it first came to be the material for making all worlds.

As you go back in the scale of life, you find a gradual deterioration in the condition of being. Here is the human kingdom, below that the animal—a very little difference so far as certain circumstances are concerned, still a distinct step down. Lying beneath that you will find a vegetable kingdom, and below that, the mineral, step by step until you come back to the geologic condition of the world when there was neither animal, vegetable, nor mineral, when the condition of the world was a state of fire. But you must go back still, back to a condition prior to the existence of the world, as a world, when the molten material, seething, boiling, whirling along, existed in a more subdivided condition still. So, every step back, the further you go in the great chain of being, does each link in the chain yield place as you discover it. Bear that point clearly in mind. Imagine that the condition of the primary of the sun must be infinitely different from the sun itself, as the sun is different from the earth, and as the earth's condition is different from what it was sixty-hundred thousand years ago. Fixing these principles clearly in your mind, every halting place backward is different from all that goes before; then every step backward leads you further away from the actualities now existing, and brings you nearer and nearer to the time and period when they were only possibilities undeveloped, undecipherable, so far as present results are concerned, until you get into a condition of materiality, in which all evidences of materiality are lost sight of, where, in fact, a gaseous, fiery nebulous mass will be all presenting itself for consideration.

"But what has this to do with God?" It is only when you have resolved physical existence to a point of invisibility that you can come nearer to the threshold of the existence of God. It is not in the present order of life that you can safely say that you have found God, though he be manifested there. It is as you trace back the present to its source, that you will come face to face with God. For granting all that we have been saying to have some foundation of solid fact for its basis, there must be a still more removed condition from whence that almost unimaginable state of matter may have been derived? That must be a source from whence even the material was originally derived. And incomparably different must that source have been, or the elements evolved from it, from the evolutions since transpired, and the results now experienced on every side. "But this does not bring us face to face with God at all." It brings you face to face with the ever-silent but ever-progressive motor-power—a something urging this fiery stream forward and onward, a something interpreting it at every stage of its development and expression, until in the end it presents all the characteristics you are at present acquainted with. This supreme motive force is, practically speaking, a unit. But its operation is continuous, eternal, its force without diminution, its power and influence always in operation. It is the innermost life of the very being that stirs you at the present time. "Well, but what has that to do with God?" It brings us to this conclusion, that in the ultimate analysis of matter you may by-and-by come face to face with continuity of power. And where the fiery flame eludes the ken of sense and judgment, you may there stand before the supreme mystery of infinitude, and be as powerless to grasp that nature as the stones you tread upon are incapable of studying the nature of those who step across them. But there is the solemn mystery, there is the Infinite Oneness—a mystery that the mind of man to-day, and for ages yet to come, will be utterly incapable of differentiating and analyzing. "Well, but what is the good of reaching such a conclusion as that? Why not bring us to a God that we can comprehend? Why not give us an idea of God that we can take hold of, a sort of philosophical hat-peg upon which we may hang our religious convictions?" The time is going by for all such things as that. The world will not need them.

But if we come to this conclusion another result forces itself upon us. If in the ultimate analysis we come to the Supreme Power, why, there must have been a time when that Supreme Power was ALL there was. The fount was there, and that which has gone forth from it was contained within it. True, there was a time when the universe did not exist, when the central source, the supreme fount, the ever-active centre of existence, reigned supreme, when motion and the self-consciousness of God were the twin attributes of central authority, when organization, thought, order and development had not asserted themselves, when these results had not begun to manifest themselves so far as the present order of the universe is concerned. For we have teaching which leads us to the certain conviction that, regarding the present order of the terrestrial universe (and by this we do not merely include this particular system known to you through the science of astronomy, but the entire range of being), there has been prior evolution, physical and terrestrial existence, other than this now produced. When this order has accomplished its purpose it will be re-constituted; a revolution will occur, and another higher, better order of being will again commence its onward march and progress.

But this brings us to the conclusion that there was a period when God, or what is for distinction called the universe, was not. "Well, out this does not help us very much to understand the nature of God." It helps you to realize the immanence of God, that the Infinite Power is present in the remotest conditions of being, with you in every circumstance of your lives, and in everything you see around you. "Well, but power is from God." Let us,

then, associate with this power characteristics necessarily and naturally in harmony therewith. If we accept the conclusion that this power is universal, its supremacy of course goes with the mere saying. But what shall we say when, in association with this power, we find definite purpose? Then some one will say: "Now you are going to raise an argument utterly untenable," and we shall be referred to the huge amount of waste that characterizes all and every department of nature. So wealthy seems she that she scatters life and death broadcast, and scarcely seems to discriminate. Thousands of individuals and creatures may die, but she is very careful to preserve her types. Granting, then, that this power works, as we are asserting, in a definite manner, it demands consideration from another point of view. We are not, however, inclined to admit that this power permits any kind of waste whatever. Our opinion, emphatically, is, that there is no waste in the universe. What seems to be waste is simply matter that falls into conditions more fully prepared, enabling it to fulfill itself in other directions, so that the waste of to-day may become the fruitfulness of to-morrow. Every department of nature exhibits principles that govern it, laws that direct, and unfoldments due to the existence of these principles. Principles and laws universally prevail, and it is the proudest triumph of the physicist when he discovers intricate laws and subtle principles that belong to the varied metamorphoses of matter; when he has discovered some deep rooted principle and announces it in a given series, the world applauds him and says: "How wonderful are the ways of nature." But principles need something to originate them; laws, in a secondary sense, require some cause of origination. When we find principles and laws always associated with power, we are bound to put the proposition in another form, and say the universal power we have been referred to is associated with universal order at the same time. That is to say, the results of power are always in orderly sequence, as observed by the investigator. If we take these principles of power and order, as associated in the development of the universe, we have made the problem a trifle more complex.

Bear in mind that order implies design and purpose, and we are bound to associate with this power the question or consideration of possible intelligence. The existence of intelligence by easy gradations of thought leads us to the consideration, of necessity, of self-consciousness; and, therefore, the power and order manifested in nature imply the necessity of design, or purpose—that purpose institutes the conception of intelligence, and intelligence presupposes consciousness on the part of the agent expressing it. Therefore, little by little, however ultimate and remote the analysis, and from certain deductions flowing from the facts, we are led to the absolute conclusion that the workings of the Supreme Power of being are not haphazard blind workings, but intelligent, orderly procedures of an intelligent self-conscious source. We are finding, then, this God-like little by little, and its outlines more clearly disclose themselves. From what we have said, it may roughly be put in this form: That the evidence presented by terrestrial existence points clearly to the existence of Supreme Power that operates in an orderly and sequential manner, and therefore implies the existence of intelligence, and its corollary, consciousness. If we can associate consciousness, intelligence and power with God, we certainly have obtained three most important elements in the problem before us.

But just at this point, however safe and severe the reasoning may be, we meet the gravest danger. Many persons dealing with this question have over and over again followed it safely to the issues we have presented, and then, by some false turn of reasoning, have destroyed the whole fabric they have so laboriously built up. We want to avoid that difficulty, and to do so we must establish a proposition that at first sight may appear untenable and contradictory if you hastily proceed to analyze it, yet one, we maintain, absolutely true. It is this: that granting the Supreme Power is conscious and intelligent, yet it is not individualized. Now you can see instantly where the weak point is, in so far as it is always a cardinal proposition that intelligence and organization, and consequently individuality, are always coordinates. "You cannot have intelligence," says the physiologist, "without organization"; "and you cannot have organization," says the philosopher, "without personality." If God is intelligent, he must be organized; if organized, he must be a person, an individual! When you assert that though the intelligence and consciousness of God are facts, his personality and individuality are not facts, you are stating a proposition that virtually condemns itself. Now we are doing nothing of the kind. When we attack those who attack us with this question, "What do you mean by personality?" then the position will more clearly disclose itself. "I am a person." What makes you a person? "The possession of a body, a brain. I am an individual." What gives you individuality? "My words, my acts, my character. These stamp me with individuality that cannot be gainsayed. I have a body, a manner and action, and these make up my intelligence, my personality, my individuality." All of which is fairly good reason as far as it goes. But can you not very clearly draw this distinction in your own minds that these things that make up your personality, that enable you to create an individuality, that make the vehicle for the expression of your intelligence, are things that you use, and are associated with you? Will you please to draw the distinction clearly and sharply in your own

mind that between the things used and the user there must be an immeasurable difference? The carpenter handles the plane, but who says the plane is equal to the hand of the carpenter? Who would be stupid enough to argue that the hand is the carpenter? Every one would say in a moment the man's mind directs his arm and hand, and the arm and hand conjoined utilize the plane. You thus, in common experience, draw a necessary and apparent distinction between the thing used and the user. Therefore, between yourselves and your bodies can you not equally draw a distinction? If the existence of the power within you is entirely dependent upon the continuity of the physical body and organization, then death means the extinction of every one of you, and the dissipation of that central something, this embodied power, which is now driving the physical machinery. What, then, must we say? that the personality is built up of the physical environments, that the individuality is dependent upon the existence of that physical environment? No!

That intelligence is dependent upon physical organization may be qualifiedly granted, for these reasons: consciousness, intelligence and individuality, so far as this life is concerned, are measurably dependent upon the organization which reflects and expresses them. But if we assume that the indwelling power cannot exist unless furnished with a physical body, if we submit that individuality is altogether dependent upon the physical body, then when death comes what becomes of the individuality? What then becomes of this conscious, indwelling power? Why, it must be dissipated! But individuality is the result of character and action; character and action, so to speak, are the blood, bones, sinews, nerves and thaws of the individual. They come from mind, and are expressed through the body. All the results of experience, reflection and observation, are associated with the indwelling consciousness, expressed for the time being through this particular body. Therefore you see why we qualified the assertion.

Here, then, we are rapidly coming to the conclusion that man himself is not, after all, so much a matter of personality—that the man himself seems to be behind personality and individuality; that there is something behind what you see of the man and know of him, or what he sees and knows of himself, as reflected in the external life around him; that this something within is superior to all that surrounds him, and that this something is not a thing with body, arms, legs and head, but a central consciousness that rules and governs this same body, made up of these various parts and members. Thus we have come, by a process of reasoning, to the conclusion that man in the abstract is not a personality at all, as commonly understood, but exercises a pervading influence through this physical environment, has a place of supremacy, limited it may be within his own particular empire, and pervades this body physical, something in the same way the GREATER MAN, the SUPREME HIMSELF, pervades the entirety of this body physical, that is, the universe, though without any of the various processes of birth, growth, development, maturity and death. In the limited sense, man's personality duplicates the major personality in the universe itself, as seen in the supreme power of God.

But some one will say: "You are rapidly coming to the conclusion, then, that there is an identity between the nature of man on the one side, and God on the other." Precisely; that is the conclusion we are endeavoring to enforce upon your judgment. In his "likeness and image" you have been created spiritually, a centre duplicating in your miniature universe the experience going on in the greater universe that surrounds you. "This," we shall be told by others, "is the danger into which so many have fallen by abstruse ideas of personality, and its consequent dependence upon God on the part of humanity. It takes God out of our lives, so to speak, and utterly destroys all possibility, or necessity, even of appeal to him, bringing to us in his place an abstraction, a monstrous 'fount' of power—cold, implacable, inscrutable as ever was Egyptian Sphinx, the mystery that none hath solved, the 'Gordian knot' that none may untie or cut. What to us poor struggling sons and daughters of humanity is such a God?" Everything! The very fountain from whence has been derived all that is around you; the one unslumbering force that is ever working for you; the one undeviating direction and government that is ever protecting you; the one unstinted supply of all that humanity can ever need, that is ever operating for you. This central power is everything that you want in the broader, larger sense. It presents no point of acceptance for any creeds, or narrow-minded believers in those doctrines which have dwarfed God, and belittled human judgment.

"Well, but it is a very serious consideration, and after all, I am not quite persuaded in my own mind that you have really put the matter in such a satisfactory manner as you ought to do. Now are there not certain differences and points of interest to be considered as well?" Decidedly there are. Where is this central source? Can you imagine, stretching away far beyond where the most vigorous imagination may wing its flight, rolling in awful depths of eternal silence, a seemingly interminable circling sphere of worlds speeding in solemn majesty that appears to embrace an eternity of eternities? This—sublime, majestic, awe-inspiring as it is—only in its larger estate duplicates the birth of every minor world that is or will be. A circling belt of nebulous matter around its primary, operated upon by its own inherent laws, becoming at last detached, broken, again cohering, to become the nucleus of a world, and in time a habitable planet. The

the former being Franz Abt's song, "The Evil
Bottle Is Stealing," for one or two voices, ad lib.
Jazz Heath Company, Boston.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (furnished or otherwise) of correspondents. Our columns are open for the expression of important personal 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 undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

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

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

A New Serial.

We shall commence, in the BANNER OF LIGHT July 17th, for summer reading—to be completed in six issues—a New Story, bearing the title of

"The Spirit of the Storm."

It is from the pen of Miss M. T. SHELHAMER, and was given to this lady by a member of her personal Spirit Band—a beautiful Intelligence, who chooses to be known to the world as "MORNA," such being the title bestowed upon her by her angel friends.

This spirit assures her medium that the New Story to which we refer is founded upon events occurring in the history of certain parties still dwelling on the earth, and that its scenes are drawn from real life—the names of persons and localities in the story having been changed for good and sufficient reasons.

This original production treats of mediumship and its laws, and is calculated to convey lessons of instruction to the mind asking for knowledge of spirit communion through the mental and phenomenal phases of mediumship.

We are confident that the readers of the BANNER OF LIGHT will find, by a perusal of "THE SPIRIT OF THE STORM," both rational pleasure and mental profit.

We have also for publication an Original Story, in three Parts, by the well-known trance medium, J. WILLIAM FLETCHER, entitled,

"A Great Battle; or, Mother and Son,"

Written especially for the BANNER OF LIGHT. Part One will appear in our next issue.

Another Pioneer Departed—Deceased of D. D. Home.

In our last issue was given a report of the illness and sad mental and physical condition of the once famous medium, Home, at his residence in France. Hardly had our paper gone to press ere the telegraph announced his decease, which occurred on June 23d, at the Villa Montmorency, Autell, near Paris. So ends the earthly career of another and one of the most distinguished and effective instruments of the modern spiritualistic movement.

DANIEL DOUGLASS HOME was born near Edinburgh, Scotland, in March, 1833, and in infancy was adopted by an aunt, who brought him to America when he was about nine years old. He was of very delicate organism, of a highly nervous temperament, and undoubtedly inherited the characteristics, somewhat common in Scotland, which developed into what is modernly called mediumship—his mother having been a seer throughout her life. He states in his autobiography that he cannot remember when he first became subject to the curious phenomena which afterwards so long attended him, but that his aunt and others told him that when he was a baby his cradle was frequently rocking, "as if some kind guardian spirit was tending him in his slumbers"; also that when about four years old he had a vision of the circumstances attending the passing from earth of a little cousin, residing at a distance of several miles, mentioning persons as being present about her who it was thought could not have been there, and noting the absence of her father on the water, when it was thought he must be with her—all of which proved correct. The first vision which he distinctly remembered occurred when he was about thirteen years of age, when living at Troy, N. Y., where, one evening, as he was about retiring, the brilliant form of a young friend whom he had been intimate with at Norwich, Conn., three hundred miles distant, suddenly appeared at the foot of his bed, and informed him that he had died three days before at Norwich. This also proved true.

His mother, having immigrated to this country, died when he was about seventeen years of age, having foretold her own decease four months previously; and she appeared to him in spirit a few hours afterward to announce her departure, before he had learned of it by the usual means. A few months subsequently

the raps, with which he had no previous acquaintance, suddenly broke out in his presence, to his own terror and the horror of his pious aunt, who accused him of having brought the devil to her house. Daniel was then a devout member of the Congregationalist Church. The clergymen of the village (Norwich, Ct.) were immediately summoned to exorcise His Satanic Majesty, but with a result quite the contrary of what was sought. "Whilst we were thus engaged in prayer," says the narrative, "at every mention of the holy names of God and Jesus there came gentle taps on his [the clergyman's] chair, and in different parts of the room; whilst at every expression of a wish for God's loving mercy to be shown to us and our fellow creatures there were loud rappings, as if joining in our heartfelt prayers. I was so struck," continues Mr. Home, "and so impressed by this, that there and then, upon my knees, I resolved to place myself entirely at God's disposal and to follow the leadings of that which I then felt must be only good and true, else why should it have signified its joy at those special portions of the prayer? This was, in fact, the turning-point of my life, and I have never had cause to regret for one instant my determination, though I have been called on for many years to suffer deeply in carrying it out. My honor has been called in question, my pride wounded, my early prospects blighted, and I was turned out of house and home at the age of eighteen, though still a child in body from the delicacy of my health, without a friend and with three younger children dependent on me for support."

The raps were soon supplemented by movements of furniture, at first to the great alarm of the lad, and the still greater horror of his aunt, until, as intimated above, her outraged religious convictions led her to expel him from the house. He found sympathy and consolation at the home of another aunt, where the same phenomena occurred, and where his first communication from his mother was spelled out by the method then in vogue, as follows: "Daniel, fear not, my child. God is with you, and who shall be against you? Seek to do good: be truthful and truth-loving, and you will prosper, my child. Yours is a glorious mission—you will convince the infidel, cure the sick and console the weeping."

The prophecy contained in this encouraging message has surely been amply fulfilled in the career of Mr. Home. The strange phenomena occurring in his presence soon became noised abroad, and he was called upon to act as medium for their production by interested investigators in various parts of New England and New York. Abundant testimony of the most conclusive character is on record as to the reality of varied manifestations of power and intelligence from the invisible world in his presence. In 1854, Mr. Home visited Boston, and here the power seemed to increase, visible and tangible forms sometimes presenting themselves in the séances—as hands only had done before—to the great surprise of the medium, no less than that of visitors.

In April, 1855, Mr. Home went to England, where similar and additional phenomena attended him, and were witnessed by large numbers of persons prominent in literary, scientific and social circles. Thence he proceeded to the continent, where, says an account, "he gained much attention, giving exhibitions before the Emperors of France and Russia and the Pope. Indeed, it is said that nearly every reigning sovereign, except the Queen of England and the Pope, has consulted him. Pius IX. would not even permit him to reside in his dominions, but in 1864 expelled him from the States of the Church because of his mysterious powers. He then went to Paris, and held a séance at the Tuilleries, at which were present Napoleon III. and the Empress Eugenie, with a lord and lady or two in waiting. On this occasion the ghost of Napoleon I. was invoked and made communications both verbally and in writing. At the close of the séance Napoleon III. declared himself much interested, and promised Mr. Home another audience. Subsequently the Empress Eugenie continued the séances with enthusiasm, but her majesty's confessor took alarm, and she was obliged to renounce Mr. Home and all his works. Another sovereign who showed great favor to Mr. Home was Alexander II. of Russia. At his court, too, the priests were hostile, but the Czar was his own Pope, and, though devout according to his fashion, made use of rather than was influenced by clerical opinion. The conventional gold snuff-box, adorned with diamonds, was soon given, then a decoration, and last but not least a wife, the daughter of a Russian nobleman and a god-daughter of the Emperor Nicholas, who died in 1862.

This wife is said to have been a most estimable and highly educated lady. He married again in 1872, this bride being also a Russian lady, who has doubtless survived him.

Mr. Home published, in 1863, an autobiographical work entitled "Incidents in My Life," which is crowded with facts and testimonies of the most unequivocal and indisputable character, proving the reality of spirit manifestation and communion. A second volume of "Incidents" was issued in 1871. These works are among the most valuable contributions to the literature of Spiritualism. In 1877 he gave to the world another and more pretentious volume, with the title, "Lights and Shadows of Spiritualism," partly of a historical character—dealing with Ancient and Medieval Spiritualism—and partly critical; attempting to point out what he considered the "delusions," "absurdities" and "trickery" connected with "Modern Spiritualism." In this work he was less successful, having brought to his task a certain acerbity of spirit, contemptuousness of tone, uncharitableness if not narrowness of judgment, with inaccuracy of statement in some instances, which greatly detracted from the value of the production, and which called forth at the time counter-criticism of perhaps equal acerbity.

Of the causes and concomitants of Mr. Home's last illness we have little information beyond what was stated last week. Unscrupulous opponents, of course, have not hesitated to pronounce him "a victim of Spiritualism," with the usual objections and warnings against that faith. It is not improbable that he was, like many others, a victim of over-work, or the over-exhaustion of his vital powers, in former years, in his willingness to be used as an instrument for imparting conviction to the skeptical, healing to the sick, and consolation to the sorrowing, as predicated at the outset. So great was the demand for the exercise of his marvelous powers, and so strong the inducements offered by crowned heads and people in the highest positions, that it must have been difficult if not impossible for one naturally so slender to keep within the bounds of prudence and safety. He was repeatedly subject to severe and prolonged

seasons of illness. And, too, it is not impossible that the antagonism aroused by his own harsh judgments of others, in his later work, may have reacted upon himself, through psychological laws, subjecting him in his weakness to retaliatory influences; for never was a truer word spoken than this: "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Let all who are inclined to hasty and harsh judgments take note and beware.

We notice that a telegram dated London, June 23d, published in the notorious Philadelphia Times—notorious for its unscrupulous hostility to Spiritualism—after announcing Mr. Home's decease, added the following mendacious statement: "His marvelous exploits were long ago exposed as accomplished by trickery and legerdemain."

A more outrageous falsehood than this was never flashed over the wires. The instrument used for its transmission under the Atlantic may well be called the tell-lie-graph. The volumes of "Incidents" cited above are filled with unimpeached and unimpeachable testimonies to facts which admit of no such exposure, nor do we believe it has ever been attempted, as regards the more important of them. We put the statement on record in this connection as a proof of the infamy which the bigoted opponents of Spiritualism are ready to incur in the hope of staying its progress. But the truth is mighty, and will prevail.

Paul on a "Fourth Dimension."

Rev. James Freeman Clarke in a discourse upon "The Broad Church," delivered before his society in Boston last month, chose for his text Ephesians III: 17-19, and made the point that in "the breadth and length and depth and height" of the theme upon which the apostle was then discoursing, "Paul gives us four dimensions. Physics give three—length, breadth and depth or thickness. Each of Paul's dimensions refers to spirit, and each symbolizes some spiritual movement."

Turning from the pastor's eloquent discourse—to the brilliant and (we are sure) spiritually-illuminated sentences of which we shall again revert in coming time—we wish at present to note the fact that comparatively a few years ago, in the field of the spiritual phenomena, as met with in presence of Henry Slade, Prof. Zollner of Leipzig made a stand in defense of just such an idea, though in his case physics were necessarily blended with the "spirit" treated of by Paul. Prof. Zollner's "fourth dimension" intelligences—who were existent in a sphere which had higher and added powers than ours (hence might truly be said to be the "height" of Paul, as noted by Rev. Mr. Clarke,) and who, temporarily bringing material to be wrought on under the action of, or into the confines of that sphere, were able to produce what are known to the world in general as spiritual manifestations—were much derided by certain scientific bigots of his own and other lands, who failed to rise to the "height" of the occasion; but his demonstrations gave a hint, from the scientific side, of the truth of what has been continuously declared for more than a third of a century past, from the spirit-side, that the phenomena occurred in consonance with laws which were not out of harmony with nature, even though themselves and the sphere of their operation might be above the ordinary tripartite definition applied by mortals to material things.

The "height" which Paul brought into his measurement of the all-absorbing love of the Infinite, whether expressed in the person of the man of Nazareth, or the Father's eternal fullness, may, we think, justly be regarded as having gained in these modern days—and under added knowledge of how the movements of physical energy and the activity of spirit interblend throughout Nature's broad domain—a new significance, even as has the clear-cut and oft quoted sentence of the same apostle regarding the existence of "a natural" and "a spiritual body."

Fixed terms are difficult of formulation as vehicles of authoritative definition for that which is continually broadening its borders, but the Spiritualist it would seem is justified in seeing in this passage of Paul and its "fourth dimension" a scriptural hint from the clairvoyant tent-maker of Tarsus, of the verity of a twilight region in nature's grand operations (the existence of which the Modern Revelation has plainly demonstrated) where material energy shades into spiritual activity, and where the upward-trending action of mortal aspiration for knowledge of the immortal state meets with the respondent reaction of those wise intelligences who through all the varying orders of modern mediumship seek to demonstrate the upward as well as downward reaching of natural law, the continuity of human life on its spiritual side, and the fact that no mortal mind, nor aggregate of minds, has reached the point where more cannot be learned in every department of being.

Money Not All Powerful.

It is often said the power of money is so vast that its use will accomplish most anything; but it has been made evident by the advent of Modern Spiritualism and its continued presence in our midst, that money has met its match, and that it is compelled to withdraw vanquished from its field of contest, as, during thirty-eight years, it has repeatedly failed to prove spiritual manifestations to be the work of trickery, the illusion of a disordered vision, the delusion of an overwrought imagination, or ought else than what they really are and which the term applied to them leads one to infer them to be.

Alluding to this subject, the New Thought says:

"About fifteen years ago, M. M. Pomeroy went into a thorough investigation of Spiritualism; and, besides his other investigations, had probably one hundred sittings with the medium, Henry Slade. After years of the closest investigation he offered through his *Democrat* ten thousand dollars to the person who would come forward and by a trick do what Slade was doing as a medium. After waiting a reasonable length of time for some of the many exponents of Spiritualism to accept this offer, and not hearing a word from any of those who 'can do anything that a medium can do,' he republished his offer, and said he was prepared to raise his offer to one hundred thousand, or possibly to a million dollars, as many others were willing to add their ten thousand to his. Yet all this found among the boasters who 'had learned all the tricks' not one who wanted the one hundred thousand dollars badly enough to take the money. They preferred to continue to expose Spiritualism at from ten to fifty dollars per week."

The State of California has recently been visited by a perambulating adventurer who appears to have the very essential qualification of an "exposer of Spiritualism," to wit: a complete ignorance of what he assumes to expose.

After this individual enacted his program at St. Helena the following was laid before him, but in this instance as in others the inability of money to accomplish impossibilities was again made apparent:

"ST. HELENA, CAL., May 18th, 1886.

For the purpose of stimulating investigation into the significance of certain state writings had by the undersigned on the 3d of May, 1886, with Fred Evans, I make the following offer: To any sleight-of-hand performer who will show that said writings were done by trickery or fraud, or will do the same on equally test-conditions and explain the same, \$1,000. To any scientist who will do the same by any forces known to science, or any law unknown to science hitherto, and prove the same, \$1,000. In all of these cases the fact and hypothesis of Spiritualism must be excluded.

JOHN ALLYN."

A few years since Rev. Canon B. Wilberforce, in a speech before the Church Congress, at a session of that body specially assigned for a discussion of what the Church should do with Spiritualism, said:

"I would, with much deference, suggest that we must shake ourselves free from the conventional wisdom of the ecclesiastical pool-pond! which is our modern substitute for the 'anathematism' of less tolerant days. We must abstain from the contemptuous reference to Maskelyne and Cooke, remembering that these inflexible conjurers have more than once been publicly offered a thousand pounds [five thousand dollars] if they would, under the same conditions, imitate the most ordinary spiritual phenomena, in a private house; but they replied that as their apparatus weighed more than a ton they could not accept the challenge."

From these facts and many more of similar import which lack of space rather than lack of matter prevents us from producing, we must conclude that however vast the power money is supposed to wield there are some things it cannot do, and prominent among these is to show the phenomena of Modern Spiritualism to be a delusion.

Beecher Abroad.

Rev. H. W. Beecher, the eloquent preacher, has landed on the shores of England. Going out from this country, he is to be called one of our representative men. Emerson had much to say of that seed-corn class of citizens, declaring that when he visited England four or five men meant the entire kingdom for him. Mr. Beecher's arrival just at this time will be thought on all sides to have a peculiar significance. He denies, to be sure, that he is going to do anything more than lecture over there, and a couple of titles of his old lectures are given as those of the pieces he will probably speak; but the popular mind in England is in no mood just now to be satisfied with even Mr. Beecher's glowing rhetoric on subjects of no special concern; and he is, therefore, very likely to feel or forge a popular command to give the sturdiest utterance to those radical democratic views with which he is known to be charged to the muzzle. And it will be as thundering a deliverance as John Bull's tympanum was forced to endure nearly a quarter of a century ago when the same pulpit orator and representative American pronounced those famous five speeches to hostile and hate-growing mobs, which have become as historic as ever was the trial of the Seven Bishops.

The elections will be over in the United Kingdom by the twentieth of July, with the harvest all in. Gladstone is plowing in Scotland chiefly. Beecher is back in the old field of England. He returns as a prophet, bringing the ripened fruits of his prophecy along with him. Within the little month that is to elapse from the date of his leaving to that of the election, in spite of his alleged protests and pretexts to the contrary, the Brooklyn preacher will have roused the two million new voters to a pitch of excited thinking they did not suspect themselves capable of. He will kindle a conflagration that will rage from John O'Groat's to Land's End. Everybody will eagerly crowd forward to hear the great American speak on the broad subject of equality. And on his part he will esteem it the supreme moment of his earthly life. In the alembic of his new and great inspiration will be melted away all that may have been untoward and obstructive in his career, everything that a man of large native nobility would wish to have disappear in oblivion. He will stand forth as a republican missionary, delivering the true and tried gospel of equal rights for all races in the ears of privilege, and party, and power.

In that excellent and highly instructive lecture by the guides of Mr. Colville, published in our columns June 19th—"Looking Backward and Looking Forward," speaking of the possibilities of the human race, it was said: "Before you know it some of your boys will be proving in some degree the practicability of many of Jules Verne's suggestions," made by him in his novels, and which are thought to be purely imaginative, and altogether out of the realm of realization in fact. Apropos to this is the following in the June number of *The Leisure Hour*:

"We are apt to think that the latest invention, in any particular line, has drained to dryness the well of invention of the human mind. But not so; practically there can be no end to human ingenuity. If the mind of man be the offspring of the Divine Mind, it must to a greater or lesser degree partake of the infinite source from whence it sprung. We have held the opinion for a long time that no pure impossibility can ever find entrance into the mind. The impossibilities of one age become the commonplaces of the next. Even Jules Verne's submarine boat, that every one looked upon as a simple but pretty fancy of the brain of the novelist, is to-day a reality and on exhibition in the port of Boston."

The inability of physicians displaying duly accredited diplomas as members of the regular fraternity at times to properly treat a case where only an ordinary knowledge is required, is shown by the *Medical Advocate*, and reprinted in *Hall's Journal of Health*, wherein is mentioned a case of drowning treated by certain physicians who had been in more or less active practice for over five years. They seemed entirely at a loss as to what to do first. They forgot all about how to produce artificial breathing, and what they did do was precisely what they ought not to have done; in half an hour they desisted, and pronounced the case hopeless. An ordinary boatman, who was, fortunately, experienced in such cases, arrived on the spot as the physicians ceased their efforts, and by proper management succeeded in saving a human life. The question here arises, was the boatman liable to prosecution, fine and imprisonment under the State laws by his not? By doing what he did, he not only acted contrary to "the law in such cases made and provided," but defiantly so in that he directly interfered with the practice of the regularly diplomated and legally protected doctors.

The following truthful sentence we find in *The Century Magazine* for June last: "Faith Cure, technically so-called, as now held by many Protestants, is a notable superstition, dangerous in its final effects."

Amending the Sunday Law.

Some of the inconsistencies of the Sunday laws of this State and the dilemmas in which their strict enforcement would place many individuals was shown in a discussion in the Senate recently upon a bill to amend the statutes relating to fraud committed and sales of property on the Lord's day, so that the fact of the act being done on Sunday should not constitute a defense in an action growing out of the matter. As the law now is, a man who buys a horse on Sunday and gives his promise to pay can both refuse to make good his promise and keep the horse as well. On other days of the week a man is expected to do as he agrees, and if he violates a contract he is liable to fine or imprisonment; but on Sunday the law protects him in the commission of fraud, offering a premium therefor, which in the above instance is a horse. The injustice of such a statute is glaringly apparent; but this attempt to rectify it, strange as it may seem, was opposed. Senators Morse of Norfolk and Boynton of Middlesex characterized it as an attack on the Sunday law and tending to weaken the statute guarding the observance of the Sabbath. The latter said it was designed as an entering wedge toward breaking down the Sunday law.

On the other hand, Senator Forbes of Worcester and Lilley of Middlesex said the bill would not at all weaken the present Sunday law. Senator Cogswell of Essex said it would prevent sharpers from practicing fraud on Sunday with impunity, adding:

"The Sunday law is not strictly enforced. We have this session voted to allow the sale of beans and brown bread Sunday. We allow the horse-cars to take working people out to get pure air Sunday. I doubt if there is a senator at this board who does not read his Sunday paper. All this would go on if the Sunday law were strictly enforced."

The bill was passed to a third reading by a vote of twenty to fifteen.

W. J. Colville in San Francisco.

We learn from our San Francisco correspondent that Mr. Colville is highly appreciated by the large audiences who listen to his lectures at the State Camp-Meeting in Oakland, and has decided to remain in San Francisco for some weeks after the close of the Camp-Meetings. Mr. Colville's friends have secured Metropolitan Temple during Mrs. Watson's vacation, and he will begin a course of lectures therein—speaking mornings and evenings, and answering questions in the afternoon. Our San Francisco readers will thus have an opportunity to listen to one of the ablest inspirational speakers in the field.

The meetings at Metropolitan Temple will be under the business management of Albert Morton.

The Good Time, Now!

The editor of the (Newburyport) *Valley Visitor* exclaims from out the depths of an illuminated vision: "There never before was so much of beauty and use and good in the world as to-day, and to-morrow will be much more abundant. Men's power and means of investigation were never before so great, and earth or heaven never so open to study. Lament? Rather rejoice that we were born so late in the new revolutions of matter and mind; in the new earth which is fresh every day; in the new birth of the good and true; in the new heavens opened; and in God himself apparently nearer to us—more wise, more merciful, more loving than he ever before revealed himself to any age, race or generation of men."

Special Notice!

The 4th of July, a legal holiday, occurs this year on the Sabbath, and hence will be observed MONDAY, THE 5TH, on which date the BANNER OF LIGHT Establishment will remain closed.

Patrons having advertisements which they wish renewed in our issue of July 10th must see that their applications are at this office on Friday morning, July 3d.

A Bishop of the Catholic Church in Baltimore many years ago was reported as saying that there were eleven millions of Spiritualists in the United States. At their late convocation in Baltimore it is stated that there are eleven millions of Catholics within our borders. But the Spiritualists have rapidly increased since the Bishop made his statement, and no doubt if a census were taken we could chronicle the fact of several additional millions who embrace the Spiritual Philosophy of the nineteenth century.

Mr. L. L. Whitlock of *Facts Magazine* has, we understand, secured the use of the Headquarters Building at Onset Bay Grove for the office of the Facts Publishing Company during the season. Mr. W. will also keep for sale the BANNER OF LIGHT, and will furnish any books published by Colby & Rich at the regular rates. This Company also supplies the "Onset Bay Hymns," to be distributed gratuitously for congregational singing, as a feature of the meetings this season, no choir being employed.

Prof. Kiddle's discourse upon "Christ and the Resurrection in the Light of Modern Spiritualism," delivered in this city on Easter Sunday, the 21st of last April, has been issued in a neat and attractive pamphlet of eighteen pages by the publishers of the *Spiritual Offering*, Ottumwa, Ia. In this form it will undoubtedly receive the large circulation it deserves, and be read with interest and profit by thousands.

Writing at Florence, June 10th, to the *Medium*, G. Damiani says: "Within the last three days I have received two of the best periodicals in Italy, viz.: the *Secolo* of Milan and the *Pungolo* of Naples, having each two columns descriptive of spiritual phenomena, from the pens of Spiritualists, without the editors making fools of themselves by their hilarious comments."

THE SPIRIT MESSAGE DEPARTMENT, in addition to communications of marked interest from nineteen exorcised intelligences—given either in their own fashion or for them by the Controlling Spirit—will also be found to contain answers to questions propounded concerning the "origin of spirits," and compensation for animals in spirit-life.

Mrs. Luther O. Weeks, Proctorville, Vt., has our thanks for flowers for Banner of Light Free Circle table. The circles are now suspended until fall, when we hope the friends everywhere who have during the past season accomplished so much for the success of these meetings in the way of floral tributes will renew their kindly offerings.

Read card of Mrs. Bates—4th page.

A Prominent Australian Spiritualist Passes On.

The *Harbinger of Light* in its latest issue gives an interesting account of the last days of the venerable presence on earth of an active and influential Spiritualist of Australia, Dr. James B. Motherwell, of Melbourne, one of the oldest, if not the oldest, physicians in that city.

Over thirty years since his attention was attracted to the phenomena of Mesmerism, and having satisfied himself by experiment of its reality, its utility in the diagnosis and treatment of disease at once became apparent to him. He opened a correspondence with the celebrated Dr. John Elliottson, and contributed several papers to the *Zetset*, of which that gentleman was the editor.

In the course of his early experiments, Dr. Motherwell developed some very fine clairvoyants; these occasionally saw and described persons who had passed from this world. Having, however, at that time no knowledge of Spiritualism, he interpreted these as subjective visions rather than objective realities; but when in the year 1844 he met with evidence of spiritual intercourse, a new light dawned upon him, and much that had been obscure in connection with his past experiences became clear and comprehensible.

Once convinced of the fact, he was not the man to halt in the utilization of it. Popular prejudice and pecuniary considerations were ignored, and he established a circle of meetings of which were maintained with little intermission for about eighteen years, and only brought to an end by reason of his failing health.

He was for many years a member of the Victorian Association of Spiritualists, attending and supporting the different courses of lectures, whilst speakers and mediums were welcome guests at his house. He was, continues the *Harbinger*, a kind and generous man, whose central aim was the enlightenment and happiness of his fellow creatures, and his professional services were freely given to the needy without fee or reward.

Nearly a year before his decease he drew up a paper requesting that no "hollow forms of funeral service" should be performed over his remains. Subsequently the request of Mr. H. J. Browne to say a few words at the grave, which he did on a bright, beautiful morning in April, at which time and place there was an absence of the gloom and depression characteristic of similar occasions; all those possessing the knowledge of Spiritualism feeling that it was an occasion for rejoicing rather than sadness.

As the body was being lowered into the grave, Mr. Browne said:

"I think that the spiritual world is far apart from this, as is generally supposed, and that our friend, Dr. Motherwell, whose career has been consigned to the earth from which it was derived, is now in some far-off region from which no traveler can return, for he is doubtless, as he last said to me he would be, standing close by our side, cognizant of all that is being said, and if our spiritual visions were opened we would see him decked in the radiance of that spiritual light which his life on earth, by the wondrous laws of nature, had wrought out for him. He is, truly, truly remarkable: 'Those whom we mourn are not absent, only invisible.'"

Spiritualist Camp and Grove Meetings.

By reference to the subjoined list it will be seen that the Spiritualists of America are in earnest regarding out-door services, and their prosecution during the present summer. We last year introduced the custom of publishing this list regularly each week, and it was so generally copied by the press, reverted to by our readers, and complimented by correspondents, that we shall continue the course for the present season:

ONSET BAY, MASS.—The tenth Camp Meeting at this place will commence its sessions on July 11th, and close Aug. 20th.

THE NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION will hold its thirteenth annual convention at Lake Pleasant, Montague, Mass., July 31st to Sept. 15th.

LOOKOUT MOUNTAIN, TENN.—The third annual meeting will be held at Lookout Mountain, near Chattanooga, Tenn., from August 1st to August 30th, both dates inclusive.

QUEEN CITY PARK, VT.—The meeting at this popular resort will open on Aug. 17th, and continue to Sept. 23d.

THE CALIFORNIA SPIRITUALISTS' CAMP-MEETING ASSOCIATION closes its first annual meeting at Oakland, July 10th.

NIANTIC, CT.—The Connecticut Spiritualists' Camp-Meeting Association will hold its regular sessions for the season of 1886, at this place, July 8th to Sept. 8th.

SUTHERLAND LAKE, N. Y.—Camp Meeting sessions commence Sunday, Aug. 1st, close Sept. 1st.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The fourth annual Camp Meeting of this Association will be held at Mount Pleasant Park, Clinton, Ia., commencing Aug. 4th, to continue one month.

PERHNE MOUNTAIN HOME.—A Sunday afternoon meeting (at 3:30) will be held for the summer at this place—near Summit, N. J.

RINDGE, N. H.—The second meeting on these grounds will be opened the first Sunday in August; sessions to close the first Sunday in September.

PAW PAW, MICH.—The Spiritualists of south-west Michigan will hold their annual five days' Camp Meeting at Lake Corn near Paw Paw, Aug. 5th to 10th.

JOKEBURG, MICH.—A Mediums' Meeting will be held at this place, Aug. 19th to Sept. 10th.

CASSADAGA LAKE, N. Y.—The Spiritualists of Western New York, Northern Pennsylvania and Eastern Ohio will hold their seventh annual Camp Meeting on these grounds, commencing Saturday, July 31st, and closing Monday, Aug. 30th.

TEMPLE HEIGHTS, NORTHPORT, ME.—The meetings in this delightful grove will commence Aug. 14th, and continue over Aug.

THE CAPE COD CAMP-MEETING will convene at Ocean Grove, Harwich, Mass., on Sunday, July 11th—closing July 25th.

DELFORD, KAN.—The Solomon Valley Camp Meeting occurs here, opening Sept. 3d, and continuing ten days.

PARKLAND, PA.—The Camp-Meeting heretofore held at Nesbittville Falls will take place hereafter at this locality—commencing July 15th, closing Sept. 15th.

Jesse Shepard in Michigan.

Jesse Shepard has recently held séances in Grand Rapids, Mich., for the display of his remarkable magical gifts, and they have been attended by many of the most intelligent people of that city and its vicinity, who expressed themselves as astonished and well-satisfied that the phenomena were not of mundane origin. The local papers published lengthy descriptions of what occurred, the *Eagle* closing its remarks by saying:

"Mr. Shepard asserts confidently that he is assisted or moved by the spirits of the departed. He says he is but the 'vehicle' through which the great unnumbered manifested themselves. Whether one admits the truth of the claim or not, he is a wonderful musician, and as such well worth hearing and studying as a phenomenon."

"We are in receipt of a postal-card from our friend and correspondent, H. Storjohann, Christiania, Norway, conveying the intelligence that a Spiritualist Society has been formed in that city, the capital of the kingdom. He also states that a pamphlet on the subject—the first ever brought out in Norway—has just made its appearance."

"In a late note from Mr. W. J. Colville, San Francisco, he expresses himself extremely sorry to disappoint his many Eastern friends; but, he says, affairs with him have taken a turn which renders his ability to leave California for some time extremely doubtful. He may go to Australia in the autumn."

"Owing to the crowded state of our columns we have been obliged to defer the account of Mr. Mumler's spirit-photograph mediumship, by the late Hon. Moses A. Dow, written in 1871, which we promised for this issue last week."

"Mrs. Carrie E. S. Twing will visit Boston for one week only, arriving Saturday, July 3d, and will be located at Mrs. Carr's, No. 18 Davis street, where she will give sittings daily and be glad to see friends and patrons. She is a fine medium, it is said."

"Col. J. B. Blood, late of New York City, is reported to have passed to spirit-life recently from South Africa."

ALL SORTS OF PARAGRAPHS.

LISTEN.

If anything unkind you hear
About some one you know, my dear,
Do not, I pray you, it repeat;
When you that some one chance to meet;
For such news has a leaden way
Of clouding o'er a sunny day.
But if you something pleasant hear
About some one you know, my dear,
Make haste to make great haste 't were well—
To hear or him the same to tell;
For such news has a golden way
Of lighting up a cloudy day.—*Harper's Bazar.*

Mr. Philip Gilbert Hamerton in the *July Atlantic* makes this remark: "A writer cannot acquire experience in his profession without discovering that the spirit of justice is the greatest of all hindrances to effect. Just writing does not amuse, but malevolence can easily be made entertaining." Too true.

A little boy, who was told that the tiny baby sister he had been told had come from heaven, looked at her awhile, and then said, softly, "Please tell us all about heaven, baby, before you forget it."—*Harper's Bazar.*

Several of our Spiritualist exchange papers are of late filling their space with pepper, mustard and vinegar—very little salt.

There are some original characters in the mountains near Deer Park, where the President spends his honeymoon, and ex-actor Davis of West Virginia relates this incident: "I once heard a really eloquent sermon at a church ten miles north of the park. But you can imagine my surprise when, in the midst of a burst of rhetoric, the reverend orator clasped his hands in ecstasy above his head, and lifting his eyes heavenward like a saint, exclaimed: 'My friends, all the world should for joy when the good news of Christ's birth flashed over the wires.'"

There are forty-eight women lawyers in practice in the United States.

The "Personals" in the *New York World* are a disgrace to our civilization—especially in its Sunday editions. That paper is unfit to be seen upon the tables of respectable people.

A correspondent wishes to know how editors spend their leisure hours. Leisure hours! Oh! yes; they spend them catching up with their work.—*Burlington (Vt.) Free Press.*

True. Editors are the hardest-worked and the worst-abused people in the world.

DIAPHANOUS CHARACTERS.—It has been known by observant minds for many years, and still is, that persons with the least influence and character are the ones who blazon themselves before the world as of great importance. One of the methods, this diaphanous class take in order to gain notoriety among men, is to solicit their friends to get up cheap orations to them wherever they go; another method is to puff themselves in the newspaper press whenever they have opportunity to do so—and they are constantly looking for such a chance. But there is great satisfaction in knowing that (eventually) these superficial people become so well understood that they rapidly "peter out" and are entirely forgotten.

Before marriage a man thinks his girl prettier than his friend's. After marriage he thinks his friend's wife prettier than his own own—in some cases.

A lady said one day that her priest "did not allow her to read and hear a Herbert Spencer's paper, for fear of undermining her religion." Whereupon another lady said: "Well, I don't know about that. It seems to me they should allow too much fear of Herbert Spencer's power. I once read his *Principles of Science*, and I'm sure it did not change my faith in the least."—*London Inquirer.*

E. Gerry Brown says he has Gov. Robinson's quill. Hope it won't get Gerry up too high a feather.

The Overseers of Harvard College have at last yielded to the pressure brought to bear upon them by the students and a liberal public sentiment, in voting to make attendance at the chapel exercises voluntary. The change will go into effect next year.

Down with the State blood-poisoning of little children.

Of the 8,000 communes in Italy, more than 4,000 are totally unprovided with sewers. There are 37,200 dwellings under ground, which give shelter to 101,467 persons. Altogether the sanitary condition of the people is wretched, and no wonder the cholera yearly reaps a rich harvest in that kingdom.

"God is a blank tablet, on which there is nothing written save that which thou thyself has written."—*Luther.*

CALM AND STORM.—As, azure-domed and silver foamed, and flecked by many a snowy sail, the ocean lay one summer's day, scarce rippling in the Southern gale, I felt for me that life might be as tranquil as that summer sea. But, as I gazed, the sea-birds raised a cry of dolorous, sad forbode; at thwart fair heaven black clouds were driven, and high the angry billows rode. Ah! then for me, prophetic sea, thou told'st in truth what life must be. Now—azure-domed and silver-foamed—once more it tells the same sweet tale; and this shall last, when—life's sands pass—for heaven's bright shore our souls set sail. Then shall, fair sea, less glad, less free, than they that to that harbor flee!

The luxury of strawberries and cream was not always known to the world. As an interesting fact of the season, it may be mentioned that in 1593 Cardinal Wolsey first combined strawberries with cream, in an exalted moment of supreme inspiration.

Hon. David Davis, a distinguished jurist and statesman, passed to spirit-life from Bloomington, Ill., June 26th. He was born in Cecil Co., Md., March 29th, 1815.

A young man in Gainesville, Fla., sent seventy-five cents to a fellow in New York who advertised "How to make money fast." He received from the New Yorker the valuable information: "Take a paper bill and make it fast to something with paste."

A drive of nearly two thousand steers to Laramie, Wyo. T., from Apache County, A. T., marks a new era in the history of Arizona live-stock industry; as it is the first drive of the kind ever made from the Territory.

Our experience with an income tax in the days of the war was not such as to inspire admiration of its inequitable character or its influence in cultivating a taste for false swearing; and it is, perhaps, fortunate that the proposition for its revival comes in a shape that will insure its failure.

Rev. Dr. Talmage has gone to the Thousand Islands.

As "The Glorious Fourth" will be duly celebrated next Monday (the 4th of July) coming on Sunday) all over Uncle Sam's dominions; when gunpowder, firecrackers, torpedoes, and other fireworks, including bell-ringing, will be in order, showing the patriotism of the American people is fully kept alive—the sad part of this joyous occasion will be the reports of weeks afterwards. But it is no use to advise people to be careful with explosives, as no need will be given to such advice; at least, it never has.

The northern lights last Sunday night attracted much attention.

The Onset Bay Post says:

"The Onset Street Railroad is not running under the Senate amendment of Powers, Weston & Co."

Delegations from a number of organizations were on hand to receive Rev. Henry Ward Beecher at Liverpool when he arrived at that port on the 26th of June, and cheers were given for the Plymouth pastor. The American Consul and other prominent men called upon him at the North Western Hotel. He was indisposed nearly all the way over on account of rough weather.

As it is again stated that there is no change in the policy of the Canadian Government on the fishery question, it would be well for the people of that portion of the American Continent to read the following

retaliatory pronouncement, which ought to strike terror to their sensitive hearts:

"Owing to the strained relations between the two countries, Canadian mammals who visit American beaches will not be permitted to fish in our matrimonial waters."—*Lowell Citizen.*

In the new Hebrides the French flag is hoisted only over a French store. A British flag floats over a store near by.

A fly reminds us of a professional artist. It never sees a painting but what it thinks it can improve it. Use tarlatan or mosquito netting.—*Norwich Bulletin.*

We would inform the *Social Drift* that we have not stopped exchanging with it. Sorry the editor does not receive the *BANNER*. Perhaps Uncle Samuel's mails can explain.

Yellow.—What you burn kerosene? That's odd. Director of Gas Company.—Great Scott! you didn't suppose we could afford to burn gas, did you? No, sir; we are no fools. The meter is no mystery to us. We are in the business.—*R.*

The Professional Exposer is now in Massachusetts, and if anyone has a boon of great price, Spiritualists have no fear of him, however, and are in position to make the retort courteous to these gentlemen who had rather have their prejudices flattered by a braying trickster than to hear the facts in the case—in the words of Genesis: "Abide ye here with the ass"; but we prefer to follow truth where it leads.

"Pretty girl, that." "Yas." "She looked at you as if she knew you." "Yas." "Does she?" "Well, she looks like my sister. But she's married. I saw her at a party, and she was something of that sort, and they live in a bawdy house, so I can't afford to go to see her. But I always saw her with my card at New Year's. Saw her. She has been foolish, but not criminal, don't you know."—*Town Topics.*

The first through train over the Canadian Pacific Railway left Montreal June 28th with about four hundred passengers, one hundred of whom are en route to Vancouver. It was a great day in Canadian history.

Gerald Massey has written a series of lyrics upon the political state in England, in one of which, respecting the Union, he says:

"Shall the tie that is binding us be but a tether,
Naught but a fetter uniting our lands?
All the world waits for your answer, whether
We govern by handcuffs or clanking of hands."

The *New York Graphic* says the Supreme Court of the District of Columbia has decided that Indians are foreign citizens, which is probably "because they were in this country before any one else was and never have been out of it in the whole course of their lives."

Mr. S. N. Aspinwall of Minneapolis, Minn., is in the city, arranging for the sale of his book, "Garnet's Speeches," which is in press and will be issued July 15th. It is a very interesting, readable story, with a moral. In paper, 60 cents; bound, \$1.00. Liberal discount to the trade. He can be addressed care this office.

A. S. Hayward, magnetic physician, of Boston, will be at Onset Bay Camp-Meeting the first few weeks of the season, where those desiring his services can find him. Letters will reach him if addressed as per advertisement on our seventh page.

Read Prof. Kiddle's admirable reply—eighth page—to the diatribe of the *New York World*.

Don't forget to attend the Cape Cod Camp-Meeting at Ocean Grove, Harwich Port, Mass.

The Department of Agriculture, Washington, D. C., have issued a Descriptive Catalogue of the Manufactures from Native Woods, exhibited under its supervision at the World's Industrial and Cotton Exposition at New Orleans, La. It has been prepared by Charles Richards Dodge, who by appointment conducted a correspondence with manufacturers and others relative to the practical uses of woods in their experience—the results of which, including authoritative opinions regarding the future supply of timber for manufacturing purposes—are herein given.

Dr. Buffum, whose card appears on our seventh page, is spoken of by a correspondent (whose statements are founded on personal experience) as the "possessor of clairvoyant spiritual gifts of a high order. Dr. B. has been before the public for fifteen years; being of a modest, retiring nature, he seldom speaks of his gifts, or of himself."

PLYMOUTH COUNTY.—During the month of June J. Frank Baxter, as is annually his wont, labored in this portion of Massachusetts. A correspondent puts us in possession of a report of Mr. B.'s services there, which, space failing us this week, will be printed in our next issue.

By official announcement in its columns, the publication of the *N. D. C. Age and True Keynotes* will be temporarily suspended during the summer months. The *Age* is to be brought out again Sept. 4th.

Movements of Mediums and Lecturers.

(Notices for this Department must reach our office by Monday's mail to insure insertion the same week.)

Dr. Dean Clarke, we learn, won much success and favor at the recent Convention in Tyson, Vt. He has gone to his native town of Rochester, Vt., where he may be reached till further notice. Strictly confidential services for the ensuing season should apply at once, as his time is likely to be fully taken soon. General address, care this office.

Mrs. A. P. Brown of St. Johnsbury, Vt., will be in Portland, N. H., July 4th and 5th.

George Yates, editor of *Light and Truth Thinkers*, lectured in Chattanooga, Tenn., June 28th.

Mrs. Zaida Brown occupied the spiritual platform in Atlanta, Ga., Sundays, June 20th and 27th, lecturing and giving tests. Her last service closed the meetings for the season.

Owing to the severe illness of her daughter, Mrs. R. L. Field has closed her office at 23 West street, Boston, for the present. Until further notice she can be seen or addressed at 805 Washington street, Suite 27.

J. Madison Allen has closed his two months' labors in Trenton, N. J., and has been lately speaking in Trenton, N. J., and at the Camp-Meeting at Bridgeport, Conn. He expects to attend other meetings, and will receive further calls for rostrum work; dress for the present at 1601 15th street, Philadelphia.

J. William Fletcher will be found at the St. Nicholas Hotel, Boston, for a few days only.

Mr. A. B. Brown, of Worcester, Mass., will answer calls to lecture. Post office address, box 20.

Dr. H. F. Merrill will speak and give tests Sunday, July 4th, in Shelburne Falls, Mass. The grand truths of Spiritualism are rapidly gaining favor in this place; services are being held every Sunday, and a development circle meets every week. Sunday, the 11th, he will occupy the platform at Maxine's Hall, Shelburne Falls; during the remainder of the month will hold circles in Coleraine, Northampton and Whately, also at Lake Pleasant, where he may be addressed.

Frank H. Roscoe, of 28 Stewart street, Providence, R. I., has been engaged to give our entertainments (assisted by his wife) at Queen City Park this season. He is ready to make engagements for lectures and psychometric readings from the platform with spiritual societies and camp-meeting associations. It is his intention to visit Onset and Lake Pleasant the present summer.

Horsford's Acid Phosphate for Alcoholism. Dr. J. S. HULLMAN, Philadelphia, Pa., says: "It is of good service in the troubles arising from alcoholism, and gives satisfaction in my practice."

Medial and business séances are given daily by J. W. Fletcher at St. Nicholas Hotel, corner School and Province streets, Boston.

Read "ZOLLNER'S TRANSCENDENTAL PSYCHICS" This is one of the greatest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the *Banner of Light Bookstore*, 9 Boston street, Boston.

Writing PLANCHETTES for sale by Colby & Rich. Price 60 cents.

J. W. Fletcher gives trance sittings at St. Nicholas Hotel, corner School and Province streets, Boston.

ALLEN PUTNAM, Esq., will answer calls to lecture or to attend funerals. Address him No. 46 Clarendon street, Boston, Mass.

Subscriptions Received at this Office

FACTS, A Monthly Magazine, Published in Boston. Price \$1.00.
THE SPIRITUAL OFFERING, Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2.00.
THE OLIVE BRANCH, Published monthly in Utica, N. Y. \$1.00 per annum.
THE CHAMBER DOVE, An Illustrated Monthly Magazine, containing Spiritualistic and Biographical Sketches of Mediums and Spiritual Workers. Published in Oakland, Cal. \$2.00 per year.
LIGHT AND TRUTH, A Journal devoted to the Highest Interests of Humanity, both Here and Hereafter. London. Eng. Price \$3.00 per year.
THE PATH, A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. \$2.00 per annum.
THE THEOSOPHIST, A Monthly Journal, published in India, and sent direct from India to subscribers. \$5.00 per annum.
THE GOLDEN GATE, Published weekly in San Francisco, Cal. Per year, \$2.00.
THE PATH, A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. \$2.00 per annum.
THE EASTERN STAR, Published fortnightly at Glenburn, Mo. Per year, \$1.00.

For Sale at this Office:

FACTS, A Monthly Magazine, Published in Boston. Single copy 10 cents.
THE SPIRITUAL OFFERING, Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$2.00. Single copy 5 cents.
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THE GOLDEN GATE, Published weekly in San Francisco, Cal. Single copy 10 cents.
THE PATH, A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

RATES OF ADVERTISING.

Each line in *Agate* type, twenty cents for the first and every insertion on the fifth or eighth day thereafter, and for each subsequent insertion on the seventh page.
Special Notices forty cents per line, Minimum, each insertion.
Business Cards thirty cents per line, *Agate*, each insertion.
Editorial columns, large type, inserted matter, fifty cents per line.
Payments in all cases in advance.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

The *BANNER OF LIGHT* does not well undertake to vouch for the honesty of the many advertisers. Advertisements are inserted upon their face, and are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they will be removed.

We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Cure for the Deaf.—PROK'S PATENT IMPROVED CUSHIONED EAR DRUMS PERFECTLY RESTORE THE HEARING AND perform the work of the natural drum. Invisible, comfortable, and always in position. All conversation and even whispers heard distinctly. Send for illustrated book of testimonials, free. F. HISCOX, 853 Broadway, N. Y.

Andrew Jackson Davis's office established at No. 63 Warren Avenue, Boston, Mass. He may be consulted on physical and mental disorders every Tuesday and Thursday, from 9 to 12 A. M. Send him your name and address for further information. *tf. My 1*

Dr. Jas. V. Mansfield, at 23 Dartmouth street, Boston, answers sealed letters. Terms \$3 and 10c. postage. *4w* Jc12*

Dr. F. L. H. Willis may be addressed for his summer, Glenora, Yates Co., N. Y. *Jy3*

To Foreign Subscribers the subscription price of the *BANNER OF LIGHT* is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the Universal Postal Union.

H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the *BANNER OF LIGHT* and the publications of Colby & Rich during the absence of J. J. Morse.

ADVERTISEMENTS.

THE MONTREAL AND BOSTON AIR LINE

Passenger and Freight Railroad.

The Direct Through Line to Lake Memphremagog, Montreal, Quebec, and all important points in the Dominion of Canada.

Through Fast Express Trains from Boston and New York to Montreal, Quebec, and all important points in the Dominion of Canada.

THIS route is not only the shortest, but it passes through the most picturesque parts of New England. The Lake, Lake and Mountain scenery is unsurpassed. The Montreal and Boston House, at New York, is one of the best equipped summer hotels in the country, and the proprietor, Mr. W. H. Witt, has had a long experience in catering to the wants of tourists. The hotel is charmingly situated upon the shores of the beautiful Lake of the same name, and the location is both beautiful and picturesque.

Twelve miles from Newport by steamer, twice a day, is Owls Head Park and Mountain House, a most delightful resort at the base of the beautiful mountain of Owls Head, and a favorite place of resort for great summer gatherings.

Reduced tickets, at reduced rates, for sale by W. RAY-MON, 226 Washington street, Boston, and at 207 Broadway, New York.

A descriptive of Lake Memphremagog, by Frank H. Taylor, entitled "THE HERMIT OF THE LAKE, OR THE ISLAND PRINCESS," can be obtained from the publisher, Colby & Rich, 9 Boston street, or by mail sent free by addressing N. J. LOVERING, JR., General Ticket Agent, Passengers Railroad, Lyndonville, Vt.

N. P. LOVERING, JR., Superintendent. General Offices, Lyndonville, Vt.

ROGERS SILVER WARE Free. Read Program List in *BANNER OF LIGHT* April 10th.

THE STAR-GAZER (address, 91 Oliver street, Boston, Mass.) an ASTRONOMICAL MONTHLY, containing full information of the phases of the moon, eclipses, etc.; 10 cents; \$1.00 per year. A 100-page *Prophetic Astrological Book*, also a full course (12) *Private Lessons* (only \$2.00) to each yearly subscriber.

N. B.—The Editor of the STAR-GAZER, the pioneer Astrologer of America, Private Consultation Parlor, Hotel Varrense, 217 Tremont street, Hours: 1 to 5 P. M.

A GOLD THIMBLE for three new subscribers to FACTS, PUBLISHED BY CO. D. RAY, Boston, Mass.

MRS. JAMES A. BLISS, MATERIALIZING MEDIUM, will, after July 1st, have sittings at her cottage, on Central Avenue, Onset, Mass.

A GOLD THIMBLE for three new subscribers to FACTS, PUBLISHED BY CO. D. RAY, Boston, Mass.

Thomas Gale Forster.

Before we close we will say that our friend and co-worker, Thomas Gale Forster is present with us to-day. He does not attempt to control the medium at this time but he will be pleased to have all his old friends.

BOSTON, SATURDAY, JULY 3, 1886.

Medical Freedom.

Medical freedom and religious freedom are closely connected. There is no reason for restraining human freedom in matters of science which is not equally applicable to the restraint of freedom in religion.

The dominant party in the medical profession (sometimes called Allopathy or regular) was born and fully organized under Old World despotism. It has been transferred unchanged to America, and with that propensity (as biologists call it) which has been derived from a long line of ancestors in American freedom, and has compelled all really liberal and progressive minds to abandon its ranks.

The spirit of this old party is even more intensely hostile to Spiritualism than to mere medical heresy, and of course is doubly hostile to the liberal form of medical science as taught by myself, which recognizes and sustains the Spiritual Philosophy. Hence if Spiritualists wish to sustain their own scientific and religious freedom, they should stand like a solid wall against the encroachments of medical regularism. What it would do in this country it could, was shown by the persecution of Slade in England and the hostility shown against other mediums.

The effort of the old school party is to enslave the entire medical profession, to prescribe all who assert independence, and to make a compact medical oligarchy, submissive to its leaders, capable of crushing out of existence the eclectic, the homoeopath, the hydropath, the clairvoyant, the magnetic healer and the spiritual medium.

The high-handed manner in which this policy has in many instances been enforced has at last attracted notice at Washington City, and Mr. Lowry, of Alabama, has introduced in the House of Representatives the following joint resolution, which may put an end to medical prescription so far as the national government is concerned:

Resolved, By the Senate and House of Representatives of the United States of America in Congress assembled, That it shall be a misdemeanor, punishable by a fine of five hundred dollars, and disqualification from office, for any officer of the United States Government, civil, military or naval, to make discrimination in favor of or against any school of medical practice, or its legal diploma or its duly and legally graduated members, in the examination and appointment of candidates for medical service in any of the departments of the Government.

Sec. 2. That all such examinations shall be open to the attendance and witness of all physicians, citizens of the United States; and that such certificates of the complete records of all the details of said examinations shall be made on file in the Department of the Interior, and be subject to the inspection and use of members of Congress.

The spirit of medical freedom and progress has been active in Alabama. The Georgia Eclectic Medical Journal says:

"It will be noted in the proceedings of the Eclectic Medical Association of Alabama that the Allopaths are endeavoring to prevail on the Eclectics of that State to abandon their efforts to obtain the recognition of the present outrageous medical laws of that State. Every respectable jurist who has given the law a moment's examination pronounces it outrageously unconstitutional in all its leading features. The indictment of the law before the medical profession of her leading Eclectic physicians has called the attention of the decent people of Alabama to its odious features. In the first place the law makes the Allopathic State Society a legislative body and clothes it with plenary powers over the medical profession of that State. In the second place, this law utterly ignores Eclectics and Homoeopaths in direct terms, and places these physicians before the laws of the State as outlaws, and subjects them to the caprice of the examining and licensing boards created by the Allopathic State Society.

"Since the Eclectics of Alabama have organized and cooperated to promote the cause of Liberal Medicine, the success of their endeavors to get that law repealed is only a matter of short time. This is so apparent to the Allopaths that they took in the situation and tossed a poverty-stricken sop to their competitors, in the hope that this would suffice to quiet down all further efforts to repeal the law.

"The mud dog of medicine of Alabama must be dethroned, and surely will be, if the Eclectics of that State maintain the advantages they have already gained in the fight.

The Eclectic Medical Society of Alabama repelled with scorn the overtures of the allopathic party for united action under the law, and passed a vote of thanks to the Hon. Mr. Lowry for his resolution introduced in Congress in behalf of equal rights for all schools of medicine.

In Iowa the passage of the medical law designed to crush all competition with medical graduates and give them an absolute monopoly has aroused a spirit of resistance. The law punishes by a fine of from fifty to a hundred dollars, or imprisonment, every individual "who shall publicly profess to cure or heal by any means whatsoever" without having a diploma and license.

Under this law the minister who cures or professes to cure by prayer may be fined or even imprisoned from ten to thirty days for professing to cure, and even Jesus Christ, should he return to earth, would be a criminal in Iowa. The legislation which was resisted by the Battle of Bunker Hill was far less tyrannical than this.

If the Liberals of Iowa do their duty this law will be repealed. Already a meeting has been held at Newton, Iowa, by the Healers' Association and Progressive Institute of Iowa, at which the President, Dr. Lockwood, stated that it was time to take action as an incorporated body "toward organizing a Magnetic Healers' Medical College," and the following resolution was adopted:

Resolved, That it is the sense of this Convention that we instruct our Executive Committee to press forward to complete our course of study for a college, and to locate the same in the city that will furnish the most substantial aid.

A finance committee of ten was appointed as follows: Dr. A. B. Dobson, O. K. Carr, Mrs. J. C. Blodgett, Dr. J. S. Snow, Dennis Sturtevant, M. Larkin, Moses Hull, Dr. O. G. W. Adams, Dr. J. B. Sturman, and Prof. J. W. Cline.

A motion was adopted to make a national call of magnetic healers, and all who are in sympathy with the movement of the State of Iowa as regards the medical bill, to assemble at Des Moines, at an early date.

We learn from *New Thought* that the college will certainly be established, and that the most liberal offer yet made was from Ottumwa.

This is an affair of national importance, and concerns the people of Massachusetts as well as those of Iowa. Our people will be compelled to stand on guard again when the foes of liberty shall approach our legislature, as they surely will. "Eternal vigilance is the price of liberty."

JOS. KODER BUCHANAN.
6 James street, Boston.

Spiritualistic Phenomena.

AN INTERESTING STATEMENT FROM PROF. KIDDLE.

—A CORRECTION OR TWO.

To the Editor of The World:

As you have thought it proper to refer to me in the article on Spiritualism published in a recent issue, I beg the privilege of correcting some of the statements made therein in regard to myself, as your reporter was evidently misinformed.

In the first place it is not the fact that I ever "admitted that at one time I had caught the distinguished Slade in a trick." No such thing ever occurred in my presence, and therefore, if I am, as you assert, a "credulous man," I could not "soon forget the circumstance." I never had but one sitting with Dr. Slade, and at that the manifestations (of which I have published an account) were unquestionably not the result of trickery, and could not possibly have occurred through Slade's agency. To prove the genuineness of Dr. Slade's psychic powers, however, it is not requisite to go beyond the results of Prof. Zöllner's protracted and careful investigations as described in his published work, "Transcendental Physics." Whether "trickery" or Slade's psychic powers could not, in the slightest degree, invalidate those thoroughly established facts.

Secondly—My daughter is not, as stated, a "materializing medium." No such manifestations have ever been given through any psychic power which she possesses. It is true that I have been thoroughly convinced of the actuality of this peculiar phenomenon, as were, after a thorough scientific investigation, the eminent Spiritualists William Crookes, Oliver W. Varley and many others of unquestioned ability and by no means subject to the charge of being "credulous." Ignorant persons are invariably incredulous in regard to everything that does not conform to their preconceived ideas.

Thirdly—I was not the "Superintendent of the Public Schools of the city for twenty-five years," but was the Deputy Superintendent under the late S. B. Randall from 1850 to 1870, and Superintendent from the latter date to 1874, when I resigned the position, and was not "forced to give it up," as is stated in the article to which I have referred. As I held the position for four months subsequent to my resignation, avail-

ing the election of my successor, there was a strong movement in the Board of Education (in which I took no part) to elect me as my successor. In this movement a great deal of what I may justly call bigoted opposition was shown by many of the Protestant members of the Board, and particularly by the then President, William Wood, a Scotch Presbyterian, while, on the other hand, all the Catholic members, including Mr. Eugene Kelley, favored my election. I declined the honor, and was succeeded by Mr. Wood. I think it always better to be entirely accurate in regard to such facts.

Moreover, what is said in the article in reference to Mr. Beecher is not quite correct. I did happen to meet that gentleman at a private circle in Brooklyn some years ago—in 1881 I think; he did not "go with me to a medium." I stated, it is true, that forms appeared on that occasion that purported to be his mother and step-mother; he did not "pronounce" them to be such, though there seemed to be a recognition, and, naturally, he appeared to be impressed very much by the phenomena, as I think he subsequently admitted. The reporter's informant violated my confidence in making this matter public, as I have never referred to the incident, except as a matter of privacy, the same having been a strictly private one.

Fourthly, I am not, as stated, a "medium." I was a member of the New York Conference. I think I have attended but three of its meetings, and none for several years, and I may add, I do not approve of these public debates. I cannot say that I belong to any organization or society of Spiritualists at present, though I regard Spiritualism as representing a body of facts, grounded as strongly as any can be by human observation, experience and testimony. In this I am in full accord with the English seer, Alfred Wallace, who, ten years ago, said, "The phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences." Perhaps you will permit me to quote his statement a little more in detail.

"After the whole range of the phenomena had been before the world ten years and had convinced skeptics by tens of thousands—skeptics, be it remembered, of common sense and more than common commonness. Americans of all classes were confirmed by the first chemist in America, Prof. Robert Hare. Two years later they were again confirmed by the elaborate and persevering inquiries of one of the first American scientists, Judge Edwin D. Strong, a great good chemist, Prof. Mages. In France the truth of the simpler physical phenomena was confirmed by Count A. de Gasparin in 1851, and since then French astronomers, mathematicians and chemists of high rank have confirmed them. Prof. Chagnin, of Geneva, confirmed them in 1855. In our own country such men as Prof. de Morgan, Dr. Lockhart Robinson, T. Adolphus Trollope, Dr. Robert Chambers, Hergt, Cox, Mr. C. E. Varley, and many others, have confirmed them. They have lately confirmed large portions of them, and lastly comes Mr. William Crookes, F. R. S., with four years of research and unrestricted experiment with the two oldest and most remarkable mediums of the world, and again confirms almost the whole series."

This was written previous to that remarkable investigation made by Prof. Zöllner and his associate professors, of the University of Leipzig, to which I have referred.

It is true that many unprincipled persons have counterfeited the spirit phenomena in order to fill their pockets; and there are debased mediums who resort to such means to supplement their meagre talents, or afford a sensational exhibition to their deluded patrons. There are also "mediums" who simply prostitute whatever "spiritual gifts" they possess to unwholesome uses, being content to aid in stock and other speculation, and for selfish and mercenary purposes. This is a low and, pernicious spiritism, always despised and condemned, which, as I have ever held, should be shunned and abhorred by every true Spiritualist.

New York, June 7th. HENRY KIDDLE.

Cleveland Notes.

To the Editor of the Banner of Light:

The annual Grove-Meeting of the Spiritualists of this city and vicinity, under the auspices of the Children's Progressive Lyceum, took place Sunday, June 20th, at Gile's Grove, Geauga Lake. It was a pronounced success in every sense of the term, being a pleasant and fitting close to a highly prosperous season. The children, both Lyceums, with the friends who accompanied them, numbered between two and three hundred, the friends from Chagrin Falls, Garrettsville, Mantua, and other adjoining towns, increasing the number to about five hundred. The weather was all that could be desired. Arriving at the beautiful grounds the first thing in order was the photograph of the Lyceum scholars by Mr. J. H. Copeland, President of the West-Side Society—and a happier looking group of children it would be difficult to find—after which the Officers and Leaders were taken, then the picnic dinner followed, showing conclusively that Spiritualism as a rule do not ignore the good things of this life. After a rule do not ignore the good things of this life. After a rule do not ignore the good things of this life. After a rule do not ignore the good things of this life.

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Summer Camp-Meetings.

Ocean Grove Harwich Port, Mass.

Of the new enterprise of the Spiritualists of Cape Cod the *Harwich Independent* thus speaks:

"Occasional mention has been made in these columns, during the past few months, of the work, prospects, etc., of the Ocean Grove Association of Harwich Port, but, like all other persons except those of remote acquaintance, we were ignorant of what was being done until we visited the grove recently. We were both surprised and delighted with our visit; in fact, we became almost infatuated over what we saw and the beauty of the surroundings. The location is chosen with a judicious eye for the Spiritualists, although strictly it is a land company, who purpose to lay out and build up a little summer village on the bluffs at the shore. Several acres of the land have been purchased, and the grove is being laid out, to hold their camps, and the meetings have heretofore been held at Nickerson's Grove, a place remote from the water and devoid of natural attractions. The Spiritualists can now claim one of the most beautiful spots in the State, and the grove is being laid out, to hold their camps, and the meetings have heretofore been held at Nickerson's Grove, a place remote from the water and devoid of natural attractions. The Spiritualists can now claim one of the most beautiful spots in the State, and the grove is being laid out, to hold their camps, and the meetings have heretofore been held at Nickerson's Grove, a place remote from the water and devoid of natural attractions. The Spiritualists can now claim one of the most beautiful spots in the State, and the grove is being laid out, to hold their camps, and the meetings have heretofore been held at Nickerson's Grove, a place remote from the water and devoid of natural attractions. 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