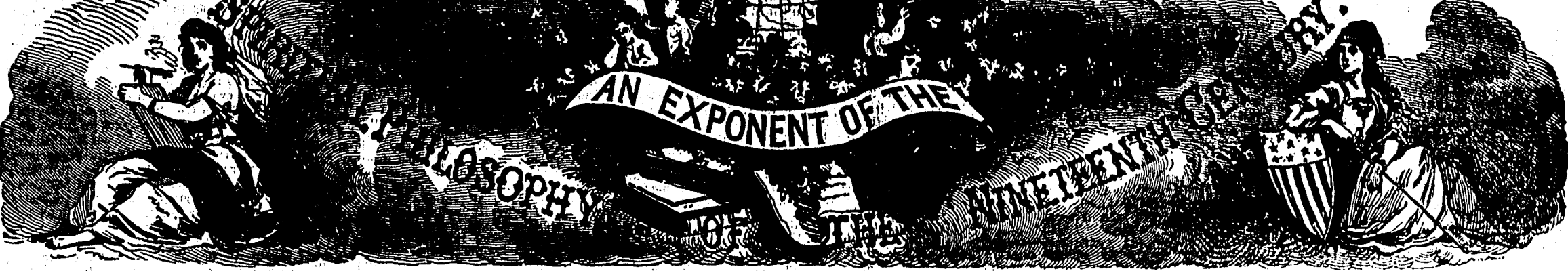


# BANNER OF LIGHT.



VOL. LXI.

GOLBY & RICH,  
Publishers and Proprietors.

BOSTON, SATURDAY, AUGUST 27, 1887.

\$3.00 Per Annum,  
Postage Free.

NO. 24.

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## The Spiritual Bostrum.

[From The Cassadaga of Aug. 28.]

### The Creation, Intention and Ultimate Destiny of Man.

An Inspirational Discourse, Delivered at the Cassadaga Lake Camp-Meeting, Sunday Morning, Aug. 28th.

BY W. J. COLVILLE.

The subject just presented to us for consideration is of such vast moment and amazing scope that years would fail, did ability permit of its elucidation. Notwithstanding the insuperable difficulties connected with such a theme, we will do our best, in the limited time at our disposal, to give you a bare outline of the view we take of it; requesting you to bear in mind that suggestive reasoning, not dogmatic enunciation, is our intent.

Suppressing all mention of minor schools of thought, let us briefly review the two great antipodal theories put forward to account for human origin, evolution or evolution. The first is one of the leading questions of the hour. Theologians of every type are rapidly discarding old-time notions concerning creation, and are drifting toward the conclusions of avowed evolutionists. A comparatively short time ago, when Lamarck and Darwin in England propounded the theory of evolution, they were denounced as daring opponents of religion; to-day no name is more widely venerated than Darwin's—not that the entire theological world concurs with Darwin in his hypotheses, but liberal Christians and advanced Jews are certainly ready to accept the view that whatever science may have to say regarding Genesis.

Whatever may be the supposed conflict between Darwinism and the Pentateuch, there is in reality no necessary divergence between the ideas advanced by these two theories. The author of the second chapter of Genesis is one of the leading scientific theorists. As Dr. Steele and other modern authors of note affirm, the account of human origin and the creation of the world as delivered to the Hebrews by their earliest teachers is thrown into the form of a rapturous hymn, which, due to poetic license, must be allowed; and nowhere is it stated that the primeval creation of man occurred only six thousand years ago. With those controversialists and literalists who want to treat an old allegorical poem such as the second chapter of Genesis as literal history we will enter upon no argument; but there would be no common ground between us; but if we are to regard the utterance of such noble, fearless men as Gladstone on the one hand and Huxley on the other, even though these celebrities are combatants on the score of Genesis, we can but say that when both reach the solid foundation on which both alike build the story of man, there is far more agreement than disagreement between the great English statesman and eminent scientist.

Verbal technicalities and precise minor divergences occasion much needless strife, and into such labyrinthine mazes of words we desire not to enter. Broadly told, the story of science harmonizes with Genesis—astronomers and geologists alike making chaos precede the developments of successive forms of inorganic and organic life. Darkness, partial if not total, all admit must have reigned over the earth prior to the clarification of the earth's atmosphere sufficiently to permit of the sun's rays to directly illuminate this planet; various forms of reptiles, fish and birds undoubtedly appeared earlier than warm-blooded animals, while mammalian quadrupeds were certainly on earth before man. Whether or no it be scientifically accurate to divide the vast periods consumed in the preparation of the earth to receive man into six and only six distinctive periods or ages, the foundation for the statement of there being a seventh period or day of rest, lies in the fact of man having no successors. Man, who can number his predecessors as legion, knows no successor; and at this point we beg of you to carefully observe how radical is the difference between man and every other creature. We may instance the beaver, the ant, the honey-bee, or any other creature displaying marvelous foresight and ingenuity, and while we stand amazed at the intelligence displayed even through the smallest organism, we look in vain for progressive intelligence in any species save the human. All other types satisfy their material necessities, and that is all; their sagacity does not increase from one generation to another, and beyond animal wants they have apparently no aspirations; but man, conscious of intellectual and spiritual needs, can never rest content with material supplies—dearer to him in his nobler unfoldments than all earthly possessions are intellectual treasures, while beyond all the wealth of mind, the yearnings of the soul demand spiritual good.

Man is unique; he is not the child of monkeys, but of God; his origin is not in protoplasm slowly evolved from dust, but in immortal spirit; and when the scales shall fall from the eyes of agents and they shall see with the light of the spirit, they will confront the deeper problem of evolution, in the solution of which alone can the mysteries of evolution be made plain. Evolution dates back only to the beginning of external forms, which may be likened to pictures, statues or buildings; so far as their external existence is concerned, they begin very low down in crude material, but are you not aware of how, before the foundation of an

edifice on earth, the temple is fully reared in the mind of the designer? The outward looker-on, knowing nothing of the architect's mind, cannot be familiar with the processes of thought which have gradually led up to the clearing of a site and the laying of the corner-stone, but through in external shape the structure originates with the first brick or stone laid in the earth, that stone, instead of being the commencement of the edifice, is only the first expression of an already completed plan, an already fully formed idea seeking externalization. Trace the origin of life's outward expressions to the single cell which lies at the root of the simplest and most complex organisms equally; in doing so you have only reached a point further than which unaided material vision cannot peer, and from that point the next backward step must land you in the realm of spirit, which is before as much as after every phase of material existence.

As to the transformation of species, we do not accept it, as, like the theory of spontaneous generations and other speculations, it has never been demonstrated; but even were it proved that man's outward form was directly derived from Simian stock, the great truth of man's spiritual origin as an immortal being would still be unaffected. What, then, is the intent? Whatever may be the process of creation as we understand it, and as the highest spiritual teachers of every age and clime have declared, the intent of man's sojourn on earth is the expression of spirit; earthly forms make intelligence manifest, as musical instruments and works of art display genius; and if there be a divine, almighty plan, a perfect and infinite design wrought in man's creation, then Orthodoxy, theology and blind materialism are alike astray in their conclusions as to man's ultimate destiny. According to Orthodoxy, God's plan has failed so far as the bulk of mankind is concerned; everlasting torment would be far worse failure even than annihilation, while materialism teaches, so far as conscious individuality is concerned, Universalism, an interpretation by Hosea Ballou and other early Universalist preachers, is satisfactory with the addition of such information as Spiritualism can supply; the ultimate happiness, the successful termination of the journey of existence must be a fact, unless confusion and chance are the only divinites.

But granting the ultimate salvation of the entire human family, are we to suppose that physical dissolution results in every instance in complete glorification or in absolute felicity? By no means! Beyond the grave, as well as on this side of it, advancement is continuous; progress is, so far as we can surmise, unending; and even though the period may arrive when man is pure from all the gross of sensuality and selfishness which now clog his footsteps and obscure for him the light of spiritual day, knowledge is still before him as an infinite ocean while he has but just entered its fathomless immensity. Hope springs eternal in the human breast; and though the time may come when you shall have reached the highest pinnacle of glory which to-day is your ideal, ideals are progressive in spirit-life even as they are on earth. Let the youth realize his boyhood's dream when a man another ideal is before him; let him reach the loftiest heights still another eminence attracts his mental vision. Where is the aged philosopher, poet, painter, musician, sculptor, author or inventor who does not feel that heaven to him must be a state or place in which he can give freedom to the pinions of his soul and constantly reach upward to higher realms of spiritual attainment? Dr. Talmage in a recent sermon has introduced such thoughts as these, and can we fail to perceive that no intelligent and inspired mind can rest content with the dream of a stagnant heaven? If God's work is infinite and we are finite; if truth is boundless and our capacities are limited; if heaven is eternally before us, scope to solve the mystery of being and attain to that celestial state in which we see and know all things.

Speculation on the ultimate attainment of the spirit is necessarily futile, as intellect refuses to grapple with infinity, but enough may be said and enough may be realized by the ardent enquirer after spiritual truth to give us all cause to hope for the best. Let us not doubt for your minds as to the hereafter. The old Presbyterian catechism says man's chief end is to glorify God and enjoy him forever; if such a statement stood alone, unencumbered by awful declarations of everlasting torment for all save the elect, new theological movements would be needed at Chautauque or elsewhere, and no objection would the churches raise to the bright revelations of modern inspiration; but, alas! the nightmare of medievalism still hangs like a sullen cloud over the shoulders of theology, which should be draped only with the mantle of love.

To the primal thought in all religions, present-day revelation is conducting you, and that thought is the universal good of every creature and the impossibility of loss or failure in the outworking of the scheme of the universe. The most encouraging sign of these times is the faithfulness of the liberal pulpit; recently in Boston, Mohini, a Brahman, preached on human brotherhood in Dr. Hale's church, and in that discourse declared that on perusal of the New Testament he found identical teaching ascribed to Jesus with that ascribed by Sanskrit writers to Gautama. Christ and Buddha, spiritually interpreted, convey the same idea. Truth is ever an absolute unit, and though many facts appear to contradict each other, truth must ever be in perfect harmony with itself. Scientific truth and spiritual truth are as accordant as the multiplication table and exact discoveries in anatomy, though many persons have found the truth of the multiplication table who are ignorant of the construction of the human frame. Let not scientists suppose that Spiritualists are at war with them; let not honest teachers of religion suspect animosity in the breasts of genuine physiologists; science and religion are allies, not enemies, partners not rivals, and in the future, the present contending schools of creationists and evolutionists will have melted into one; science in the future will be the handmaid of the coming religion.

Whatever view of life saves you from despair consoles you in sorrow, changes doubt into hope, grief into joy, and gives you to realize that every discipline of time and sense is designed to work out a blessed consequence to him who suffers as well as to all who are affected by that suffering, stands the gospel test of truth.

Whatever does good in the world proves its inherent goodness. Materialism cannot uplift the race; its influence can only be depressing. Spiritualism alone can answer the questions "Whence came I?" and "Whither am I bound?" satisfactorily; and, because that is so, whatever name persons may choose to adopt, they are forced to become Spiritualists in substantial theory if they will but reflect upon existence, and reason logically from the palpable order of nature to the spiritual order undetected by outward sense. Impossible though it be

for man on earth to gaze into eternity, which is alike behind and before him, and wrest from the universe thereby its every secret, enough has been revealed, enough can be understood by man, even in his present condition, if he but seek the light, to enable him, by means of such truth as science and spiritual revelation alike disclose, to exclaim with heart, mind and voice in concert: "Good is all and all! Success is the goal of all endeavor; failure is impossible in the universe!"

## Spiritual Phenomena.

### Spirit-Telegraphy.

To the Editor of the Banner of Light:

In a recent number of your paper I noticed an article on Spirit-Telegraphy, intimating that this is a new phase in spiritual development, or mediumship. This may be the case so far as the use of the Morse telegraphic alphabet is concerned, but is not entirely correct as to actual spirit-telegraphy. Some years ago I first had the opportunity of investigating the phenomena of table-rappings and table-tippings, moving, etc., with a circle of personal acquaintances, which continued for two years or more, at regular sittings of once or twice a week. In that circle I first discovered that I possessed mediumistic powers in those forms of manifestations.

The method of communicating by asking questions which could be answered by "yes" or "no" and in spelling out words by repeating the alphabet was so tedious and unsatisfactory, that I conceived the idea of forming and did form a spirit-telegraphic alphabet, adapted to rappings, in which each letter consisted of raps and spaces between raps, but containing no dashes, as the Morse system. This alphabet upon a little practice I found to work well, and with your permission I will now present it to the public through the columns of your paper, for the benefit of those who desire to test its practicability in seances where rappings are produced. I have never before seen or heard of any similar alphabet being used. However, there may have been, so the most I can say is, that with me the arranging of such an alphabet was an original conception. The plan I pursued in arranging the spirit-alphabet was simply a combination of one-rap, two raps and three raps, with a space of time between certain raps amounting to about the omission of one rap. I also used some of the letters as abbreviations for certain words or sentences, given in answer to questions, etc. I also represent the ten figures by certain raps. The great difficulty I experienced was to represent the figure "0," for which figure I was obliged to use raps representing another number, and I selected the letter "x," or number 313, which I use for both purposes.

The following is the alphabet to what may be called "Waldo's Spirit-Telegraphy":  
TELEGRAPHIC ALPHABET FOR SPIRIT RAPPINGS.

Letters.	Abbreviations for Words, etc.
12 ..... A	A, An, Aunt.
13 ..... B	Be, Brother.
21 ..... C	C, Cousin.
22 ..... D	Daughter.
23 ..... E	Son.
31 ..... F	Father.
32 ..... G	Genieman.
33 ..... H	He, Husband.
121 ..... I	I.
122 ..... J	Ar.
123 ..... K	Lady.
131 ..... L	Mother.
132 ..... M	Nephew.
133 ..... N	Oh.
212 ..... O	Oh.
213 ..... P	Niece.
221 ..... Q	Yes.
222 ..... R	Sister.
223 ..... S	They, Them.
231 ..... T	Uncle.
232 ..... U	Wife, We.
233 ..... V	Figure "0."
312 ..... W	Y.
313 ..... X	(Repeated) Good-night, Leaving.
321 ..... Y	And.
322 ..... Z	The end, That is all, etc.
323 ..... 313	Unfortunately, etc., Signature comes next.
333 ..... 313	(Repeated) Salutation, Spirit desires to communicate.

Figures.  
1 ..... No, Nothing, etc.  
2 ..... Cannot answer, Doubtful, etc.  
3 ..... Yes, Correct, etc.  
4 ..... (Repeated) Signifies a mistake, and that the spirit will repeat the last word.

5 ..... Period (.),  
6 ..... Interrogation (?).  
7 .....  
8 .....  
9 .....  
10 ..... Or, or 313  
11 ..... Or, or 313  
12 ..... Or, or 313  
All other numbers after 9 or 11 are made by combining the figures, with spaces between them.

It may be proper at this time to give a few suggestions as conclusions derived from my experience in the matter, for the benefit of those who may desire to form permanent circles for testing spirit-telegraphy and obtaining spirit communications.

Most people appear to think that as soon as a spirit leaves the human body it passes directly into a state of all-wisdom or omniscience, and ascribe to such spirits all knowledge, especially in foretelling future events; while, to my mind, a spirit upon leaving the body knows little more than it did in the body: such spirit finds it necessary to progress, and is obliged to learn in spirit-life what it did not learn in earth-life; but from its advanced condition and superior advantages to learn and to travel from place to place, it may be better able to judge of the future, and to know of past and passing events, and affairs, however recent, long past or distant from the place of the seance. This conclusion was manifested to me

upon the introduction of my spirit-alphabet. After committing it to memory, I presented it to the circle, and desired to test it before any member of it had memorized it. The spirits said that they could write by it, but failed to do so at the time. I found that it would require a little time for them to learn it. I then laid the paper containing the alphabet open upon the table and asked them to rap the letter "a." They failed to respond. I then rapped out the letter with my finger on the table, and it was immediately responded to and correctly given. I then rapped out the rest of the alphabet, and each letter was reproduced as I "tapped" it. If I made an error they made the same error. After I had repeated the alphabet a few times, they could rap it unaided, almost entirely. At the next meeting, however, they seemed to have forgotten a good portion of it, but soon mastered it.

When, on the other hand, I attempted to take a message, I found myself at fault; being a novice I could not quickly distinguish the letters, and I saw that I required practice.

For several evenings we met with very indifferent success; but we all saw that the germ was there, and we determined to develop it. The spirits declared they could work successfully with a good operator on this side, and they preferred that all of the members of the circle should learn the alphabet. We did so, and practiced it among us until we were familiar with each letter. After that we received messages from spirit-land quite readily. Though slow at first, we soon became quite proficient.

I am fully satisfied that in any circle where rappings are produced by a thorough memorizing of and a little practice with the foregoing telegraphic alphabet, most satisfactory tests and communications can be received, and about as rapidly as a Morse telegraphic despatch can be written. I, however, caution those attempting to test its practicability not to expect too much the first few trials. To be successful this system of telegraphy requires considerable practice, the same as the Morse system, in order to become proficient.

Again, in all well conducted circles, whether there be a well developed medium present or not, it will be found that one or more, and perhaps all of the members, will have some spirit friend who may be termed his or her guardian spirit or control. If these spirit friends are familiar with the English language, after learning the spirit telegraphic alphabet, to them, or to some one of them, the work of communicating should be entrusted, and all messages from other spirits should be given through them. Promiscuous rapping by different spirits is too liable to create confusion, and communications will not be so satisfactory as when one does the work of the seance.

Another great drawback in the reliability of spirit messages during such promiscuous rappings is that several spirits at the same time are trying to answer questions asked them mentally by the different ones in the circle, and thus answers intended for one are accepted by others as answers to their own mental questions—hence confusion and apparent contradiction appear, to the disgust of the circle. To avoid all this and ensure a harmonious seance and satisfactory communications, all other subjects during the seance except the object of the sitting should be excluded, and the minds of those present should be centered upon that one object; and during the taking of a message the minds of all should be as passive as possible. No conversation should be entertained, nor should any questions, either aloud or mentally, be asked by any one except the conductor of the seance or the receiver of the message. Until all the members of a circle can bring themselves to this condition of thought and mind they must not expect satisfactory communications.

Should any circle decide to give the foregoing system of spirit-telegraphy a thorough trial, I will be most happy at any time to receive from any one the results of his or her efforts.

Respectfully,  
H. A. WALDO.

### Test Seances as Tests of Pluck.

To the Editor of the Banner of Light:

Thinking that the facts may interest the readers of the BANNER, I send an account of a seance at which the writer was present, Monday evening, July 26th, at the residence of Mrs. Carrie M. Sawyer, 788 Sixth Avenue, New York City.

During last winter, he frequently attended at the seances of Mrs. Cadwell, No. 242 West 30th street, New York City; but for nearly three months past, owing to family and business troubles, had been deprived of this great consolation, and on going to the house of Mrs. Cadwell, near the beginning of July, learned to his great sorrow that the medium had been stricken by paralysis, which had disabled her entirely. She was then stated to be "recovering," however; and after two weeks or so he called again, not with the object of business, but for an expression of sympathy and what consolation might be possible. His visit brought him there July 26th, when he learned that, so far from getting better, the poor lady was so much worse that the doctor had told her family her only chance of life lay in being sent off to Chautauque County, by the lakes, to have a season of absolute rest. He also learned that Mrs. Carrie M. Sawyer, a medium of whom he had heard, but slightly before, had volunteered to give, on that very evening, a benefit seance for Mrs. Cadwell. This generous act, in the case of one medium trying to help another, determined him to go at once and take a seat for the seance that evening.

He had no expectation of meeting any of his

own friends on a first visit to a strange medium. His experience had been that, for the most part, spirits manifesting at a strange cabinet, if they come at all, at first come in such a weak state, and so much under the psychological influence of the cabinet spirits, that it is extremely hard to recognize them, while their intelligence seems to be almost entirely paralyzed for the time.

There were twenty-two or three persons present, and among them quite a little knot of young business men, who were invited to form a committee, to see that no person other than the medium could get access to the cabinet. The premises were as follows:

The rooms occupied by the medium form an ordinary "flat," made from an old-fashioned house. Below is a store, fronting on the elevated railroad, and the medium's rooms are above the store.

They consist of a front parlor, looking on the train; a middle dark room, more like a large closet, in which the cabinet is erected, and two back rooms, one of them the kitchen. Into the dark room the doors open, from front parlor and back dining-room, and both were wide open for the circulation of air, the weather being very close and oppressive. The cabinet is made of tongued-and-grooved narrow boards, movable, and opens into the front room. It is just broad enough to hold the chair of the medium, who remains conscious during the appearance of the first few spirits that come, but afterward becomes entranced.

Before the seance the manager took the committee into the cabinet, then through a side door into the back room; showed them where all the doors opened, and, in their presence, sealed them and the window-shutters with strips of paper, marked so that nothing could be disturbed without detection. The writer, being with the committee, and having already determined to write an account of the seance, asked the gentlemen if they had any objection to giving their names as having witnessed the seance, to be printed with an account of no matter what took place.

Here came in the comic part of the seance at once. Had I thrown a dynamite bomb-shell into the group they could not have exhibited more terror. One young gentleman, who had been looking very important a moment before, instantly wilted and said hurriedly, "On no account. For business reasons. It would not do." Then he began advising one of his companions, saying, "You don't want your name out, either, for business reasons, you understand. Now, do you?" His friend, who seemed to have more backbone, said quite sturdily, "No objection in the world. It never harmed any man to have his name associated with Spiritualism if he tells the truth about it." But the young gentleman was so scared at the idea of his name getting out that I relinquished the idea of putting it in, and all that I know about him is, that during the seance a spirit came and said he wanted "Freddie, not Fred," at which the young man asked a number of questions tending to show that he was "Freddie, not Fred."

None of the committee objected to examining and inspecting things, but the moment they were asked to testify to the truth, whatever it might be, the white feather showed, and brought to my mind the thought that there is nothing like a seance-room to test a man's pluck.

Soon after the seance began, and before Mrs. Sawyer entered the cabinet, the voice of "Little Maudie" was heard saying "How do do?" It was a very clear, childish voice, and during the seance she reminded me irresistibly of that old-fashioned mite of humanity, "Little Paul Dombey," of Dickens's well-known tale. Maud's language is so precise, yet so childish, she brings smiles and tears close together. One can hardly tell which will rule. She is one of the most interesting child-spirits I ever saw at a seance.

Mrs. Sawyer, the medium, is a delicate woman of fair complexion. She has a very soft, gentle voice and manner, and her daughter, who assists at the cabinet, is of the same character, bringing a decidedly good, pure influence to the circle. Mrs. Richards, Mrs. Cadwell's assistant, presided at the piano, and the circle was opened by Mrs. Sawyer finding a man in the cabinet and bringing him out to one of the skeptical committee, to whom he seemed to have come. He was unable to remain long, however, and dropped near the curtain.

The circle then sang a little, and from that time forth spirits came, male and female, dressed in black, white and colors; in most cases materializing slowly on the face of the curtain, or drawing it aside to do so. Of the names, all I can recall at present are these: Edward S. Wheeler, the well-known Spiritualist lecturer, came and called up to the curtain Mr. Sandford, an old attendant at Mrs. Cadwell's. He called up several others also. Then came Lucille Western, who paraded round the room with the same Mr. Sandford, telling him how delighted she was to see them all there to help her special medium.

Lucille is, at Mrs. Cadwell's, the strongest spirit I ever saw materialized, with the sole exception of the "Angel Mother" (in earth-life Mrs. M. A. Burke), at those seances.

At Mrs. Sawyer's, she came almost as strong as at her own medium's; though, owing to the noise of the trains and the constant disturbance, the medium is not able to give as good a light as might be desired.

The next spirit that attracted my attention particularly came in a strange manner. First came a tremendous bang on the cabinet, and then out rushed a girl in white, saying, excitedly, "Sarah!" She was at once recognized by Mr. Hempstead, of Flushing, L. I., sitting next to me. He went to her, and she threw her arms



around his neck and kissed him, holding a short conversation and then retiring.

The story of this spirit is a very interesting one. It seems that the boy represented a pistol shot, and that this girl had died by her own hand a few years before. She and her sister had been jealous of each other, and she had shot herself in a paroxysm of anguish of mind. Her body was found in the road, and, high words having been heard between the sisters, it was at once set down as a case of murder. Mr. Hempstead, being a resident of the place, happened to be called on the coroner's jury, and found the others set on a verdict of murder "on suspicion." He knew none of the parties in any manner; but something told him that it was a case of suicide, and he says that he fought the rest of that jury for four or five hours, till he secured a verdict to save the other sister's life. He succeeded; and ever since that, at every séance where it is possible, this poor suicide, grateful, in her awakened sense of right, to have been saved from the further crime of bringing her sister to an unjust death, has always come to him, and always in the same manner announcing her advent by the pistol-shot.

After this, two spirits at a time came to Mr. Hempstead, being recognized by him as his nieces in spirit-life.

In this manner every person in the circle received a visit, save the skeptical committee, who drove back their friends as fast as they announced themselves through Maude, by asking all sorts of questions to show that "they could not be imposed upon."

During all this time the writer had no idea that his sister was likely to come; but suddenly a spirit in very bright, glittering robes, came out, and the manager called out "Mr. Whitaker." Of course I went up, and there was my sister, saying earnestly, "Oh! dear Fred, how glad I am to see you."

There she was, as solid as in life, warm, breathing, clasping my hands; both of us laughing and crying together as we exchanged broken sentences. In fact we were both overjoyed at the meeting, so unexpected, and so perfect for a first séance. "Do you see my dress?" she said. Truly it was marvelously beautiful, sparkling with points as of fire and gleaming through the darkness so that it showed her face. Then, still holding my hand, she glided back to the curtain and slowly dematerialized. I held her tightly till it reached the floor, when it dissipated into empty air.

Of course, to me this was the most satisfactory part of the séance, and as I returned to my seat Maude told me there was some one else of my name asking for me; but at the time I could not recognize the person.

Soon after that came a female figure, floating horizontally in the air before the curtain; and just as people were wondering what this was for, down she came on her feet and rushed toward the circle, calling to one of the members.

At another period we were singing "Marching Through Georgia," and out came a soldier in uniform and saluted a member of the circle, who, it appeared, had been his old captain. However, the captain could not recall the individual soldier by name. Then when the circle sang "Tramp, tramp, tramp," came an order to "turn down the lights," and out came through the darkness the American flag in fire, waved to-and-fro by the same soldier, who seemed to be roused to great enthusiasm by the air of "Rally Round the Flag, Boys," which we sang softly at the request of the spirits.

The control of the cabinet, whose name I heard, but cannot now recall, apologized for not being able to give as good results as could be wished, on account of the recent illness of the medium and the disturbing elements existing, and soon after the voice of little Maude said "Good-night."

The medium was not so much exhausted as I expected at the close of the séance; but the young committee-man, who rejoiced in the name of "Freddie, not Fred," was a sight to see. His nervousness was all gone, and the curl of his lip said, plainer than words, that he "saw through this humbug." As a matter of courtesy he condescended to look at the seals, which were still intact; but there was no mistaking the know-it-all expression of his face.

As for the rest of us, we were much pleased and very thankful for the privilege of seeing our friends. In my own case the gratitude was marked. I had not been able to see my sister for nearly three months, during which I had passed through a great deal of trouble. All the materializing mediums in the city were otherwise disabled for séances. Not a slate-writer was to be found since Dr. Rogers went to Boston, and Mrs. Thayer to Minnesota; and just as I was in a very gloomy mood at not getting a chance to see my friends till the cold weather set in again, comes this strange visit of myself to Mrs. Cadwell's, this unexpected séance and still more unexpected meeting. What do you think about it, Mr. Editor? I think they sent me there.

Yours in the truth,  
FREDERICK WHITTAKER.

Mount Vernon, N. Y.

(The above is published at the request of the correspondent whose signature it bears. We take no responsibility whatever in the premises. Justice to the BANNER's readers demands the warning on our part that there are those before the public as mediums who, while generally legitimate in the conducting of their séances, pursue in their financial affairs a policy which is loose—even to the verge of dishonesty.—Ed.)

#### A Herald that Flied.

One of the New Testament writers has something to say regarding the faithful householder "which bringeth forth out of his treasure things new and old." In our work of spiritual stewardship in dispensing to the public the treasures of the spirit in these modern days, we are frequently obliged by press of matter to defer from time to time articles to which we would gladly give publication did space permit; and do therefore sometimes "after many days" bring forth the bread that was "cast upon the waters." This remark applies with force to the subjoined, a portion of which—in small type—appeared some time since in *Zion's Herald* under the heading attached thereto. On reading this case and the questions appended, our correspondent, George F. Rumrill, of Manchester, N. H., felt moved to answer these queries from the standpoint of Scripture illuminated by the light of modern revelation. This matter, when prepared, he sent to *Zion's Herald*, hoping for its insertion; but the managers of that journal preferred to give it no heed, assigning to him as one reason that "the Spiritualists seize upon all these incidents to draw away from the simple faith of the gospel bewildered minds." The *Herald* having thus editorially flinched from allowing any reply to its own correspondent's queries, Mr. Rumrill forwarded the matter for publication in the BANNER.

wherein it now finds its way to the eye of the reader.

#### A REMARKABLE INCIDENT.

BY REV. J. M. AVAN.

The incident narrated in the following letter is now for the first time given to the public. The letter was written by Rev. F. W. Wood from Vienna, in 1873, when he was Commissioner from Massachusetts to the World's Fair held in that city, and the date brings it within a week of his death.

The persons mentioned are all well known. Mrs. Sarah A. Cheesman, of Birmingham, Conn., to whom with her husband the letter is addressed, is sister to Mrs. Susan Osborne, mentioned in the letter. Mrs. Osborne was God's instrument for the conversion of Bro. Wood when he was a young man of nineteen years, and she had been dead about sixteen years when the letter was written. Those who best knew Bro. Wood will be the least likely to charge him with being visionary. The letter is copied directly from the original:

VIENNA, AUSTRIA, June 18th, 1873.

DEAR BROTHER AND SISTER: Last Monday evening, between nine and ten o'clock, I was walking alone (I am not in company with any of the vast crowds) in one of the beautiful gardens of this great city. So far as I could see, there was not a soul on earth or in heaven. So far as I could determine, I was walking slowly, viewing the beautiful scene; the garden was small, and the trees were not tall. The moon was shining brightly, and the air was cool. I was in a state of mind that I can describe only as a perfect trance. I was not aware of my surroundings, and I was not aware of my own existence. I was in a state of perfect peace and harmony with the universe. I was in a state of perfect knowledge and understanding of the truth. I was in a state of perfect love and compassion for all men. I was in a state of perfect joy and happiness. I was in a state of perfect peace and harmony with the universe. I was in a state of perfect knowledge and understanding of the truth. I was in a state of perfect love and compassion for all men. I was in a state of perfect joy and happiness.

Monday next we leave for Italy, taking Trieste, Venice and the Italian lakes in our route. I remember to say, Gilbert, Bros. Sommers and Osborne.

Yours in Christ, F. W. WOOD.

It will be remembered that Bro. Wood left Vienna on Monday, the 23d, as he had planned, but took a different route from the one mentioned; that he was taken suddenly ill on the train, of what proved to be Asiatic cholera, and that he died the next day, at about four in the afternoon, among strangers in the hospital in Munich.

"Questions: Was it simply a resemblance? Was it fancy? Was it Susan?"—From *Zion's Herald*.

#### REPLY.

To the Editor of *Zion's Herald*:

I have been waiting to see how the questions in the above article from *Zion's Herald* would be answered. As no one has done so I thought I would send my answer to you.

The questions are in order thus: Was it simply a resemblance? It was a perfect resemblance.

Was it fancy? It was not.

Was it Susan? It was not.

In answering the last question fully it will answer the others; and my reasons for answering as I do are as follows: We are told by Paul in 1st Corinthians, 15th chapter, 44th verse: "There is a natural body and there is a spiritual body," and we are also told there is a spirit that dwells in the body, and that it is the spirit that gives life to the body, and that the spirit shall return unto God who gave it." Ecclesiastes, 12th chapter, 7th verse. God is everywhere, so the spirit, left by where it may, will not be away from God.

Susan's natural and spiritual body had been separated for a number of years, and she, being attracted or drawn toward the spirit world, perhaps for other reasons than being the woman of his conversion, would feel an interest in him and become to him as a guardian spirit or angel, to use her influence over and for his good; and as the spiritual separated from the natural is more sensitive, and can see and understand more clearly than the natural, Susan could know that an influence was to be thrown upon him to take him to the angel-world, and she would naturally be near to help make his transition or death as peaceful and pleasant as possible—as we very often hear from the lips of dying persons that their friends are there to take them home.

All through the Old and New Testaments we have accounts of men seeing visions and spirits. Paul tells us in 1st Corinthians, 12th chapter, 10th verse, that different gifts shall be distributed among the people, among them the gift of discerning spirits. This man had the gift but did not know it, and never had been in condition to use it.

As in the case of Saul and Samuel, and the woman of Endor—First Samuel, 28th chapter, 3d to 20th verses—the woman had the gift of discerning of spirits, while Saul did not have it; but Saul might have had the gift of wisdom, or some other which the woman did not have. Mr. Wood was alone and retired from the others when he saw Susan. This is in accordance with the laws of spiritual power. You will find that about three-quarters of the wonderful works of Jesus were performed when himself and his disciples were apart from the multitude, and do you not remember that he did not many mighty works there because of their unbelief? Matthew 13th chapter, 58th verse. He wanted harmony and union.

Mr. Wood being alone and retired from others, was in harmony with himself and the spirit world, so it was natural for Susan, to come to him so he could see her. If he had been with his spiritual sight, others could not see her unless they had the same gift. If she appeared to him as the angel did to Jacob in Genesis 32d chapter 24th verse, and as Moses and Elias were seen with Jesus on the Mount of Transfiguration, and other instances where angels have appeared to men, every one could see her if they had been there. God's laws and natural laws are the same yesterday, to-day and to-morrow. If they saw spirits or angels in the time of the Old and New Testament, we can now; and if we lived more in accordance with those laws and the teaching of Jesus, or more in the spirit and less in the letter of the law, our spiritual gifts would be unfolded to a greater extent. We should be happier ourselves and make others so. G. F. RUMRILL.

Manchester, N. H.

#### "A Palpable Hit."

THE BANNER OF LIGHT is more correct on Scripture than on "spirits," probably. As thus: The Rev. Dr. Meredith told the children of the Bible-class that Col. Ingersoll is ignorant of the Bible, because he said that the Israelites borrowed (or stole) jewelry from the Egyptians, when they didn't do any such thing; and then the little Methodist children applauded the Doctor and laughed at the Colonel.

Whereupon the spiritual brother of the BANNER opened his Bible at Exodus xii: 35, and read the following, which knocks the Rev. Doctor, as a Bible commentator, "higher than a kite," as the saying is, and proves that the BANNER has made a palpable hit:

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment; (verse 35); And the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required."

Yet the religious papers say, exultingly or braggingly, that the Rev. Meredith has completely squelched the Colonel, and proved his utter ignorance of the Bible! This denouncement, or unravelling of a Methodistical plot, reminds us of the familiar doggerel, with a few alterations:

"He digged a pit,  
He digged it deep,  
He digged it in a journal,  
But he fell on it,  
That Meredith fell in,  
The pit he digged for the Colonel!"

—The Boston Investigator.

Prof. Phelps, of Andover, having endeavored to propagate a new religion, on the old-time "Satanic" plane, thinking "people will do well to read that pertinent work by Allen Putnam, Esq., entitled, 'WITCHAMANT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM,' Colby & Rich, 9 Bowdoin street, Boston, who is on sale.

## Summer Camp-Meetings.

The Iowa Camp-Meeting, at Mount Pleasant Park, Clinton, Ia., has before been described in the BANNER's columns; and I desire in this letter to endorse what has been said by correspondents in its praise.

There are now, I believe, some eighty tents and twenty-two cottages occupied. The people seem quite as intelligent and earnest as the Spiritualists of the East. The discourses are logical, eloquent and practical. The platform is absolutely free at all times—the only limitation being as to time—and yet in no single instance has this freedom ever been abused.

There are many first-class mediums on the ground, and perhaps there were never better manifestations than occur at what is called the mediums' meeting.

Among the good mediums now here are Mrs. E. A. Wallis, (of New York), Mrs. M. B. Thayer-Goodsell, (formerly of Boston and New York, now of Howard Lake, Minn.), Mrs. Blodgett, (of Davenport, Ia.), Mrs. Weeks, (of Kansas City, Mo.), Mrs. Racer, (of Des Moines, Ia.), Mrs. Scoville, (of St. Louis, Mo.), Mrs. Schroeder, (of Iowa), Mrs. Rowe, (of Jackson, Mich.), Mr. Galt, (of Chicago), Mr. Mikever, (of Des Moines, Ia.), Dr. Adams, (of Boston and Nourse, and others.

The principal speakers now on the ground are J. S. Loveland, (of California), Dr. Juliette H. Severance, (of Milwaukee, Wis.), Mr. and Mrs. Moore, (of Des Moines, Ia.), Dr. J. H. Randall, (of Chicago), Dr. J. W. Kenyon, (of Jackson, Mich.).

I understand that the success of this camp-meeting is largely due to the earnest work and devotion to the cause in the North-West of Mr. and Mrs. Hull. I had the pleasure of listening to Mr. Hull on Sunday for the first time. He handled his subject in a masterly manner. I doubt if he has his superior as a speaker.

Mrs. Hull was Vice President of the Association, and became President at the passing away of J. G. Anderson, who was elected to that office last season.

It is said that the current meeting is better than any preceding one. Large numbers are daily made to the number in attendance, and the interest is on the increase.

Howard Lake, Minn. CHARLES GOODSELL.

#### ADDITIONAL.

To the Editor of the Banner of Light:

Our numbers are greatly increasing; there are nearly a thousand campers on the ground now.

Last Wednesday a very fine entertainment was given at the Pavilion; having some professional on the ground helps to give us some excellent performances.

One of the most enjoyable times we have had was on Tuesday night, a special dance at the Pavilion for the campers.

The lectures given through the week were all interesting. Mediumship was discussed in the conference, and two lectures were given on the same subject—all which brought out many new points not generally understood.

Yesterday was a fine day for the meetings—although the rain during the night previous necessitated the holding of the session in the Pavilion.

Prof. J. S. Loveland spoke in the morning, and was listened to attentively; he is such a close reasoner that the hearer needs to give his mind to the subject.

W. J. Corville, from Boston, gave a lecture in the afternoon to about two thousand people at the Auditorium. This was his first appearance at Mt. Pleasant Camp-Meeting. His lecture was well received.

Moses Hull gave a lecture in the evening on "The Old Testament Spiritualism." He is always an interesting speaker, and receives close attention from his audiences.

I had forgotten to mention that Saturday was appointed as "Memorial Day" for those once camping with us who have entered into spirit-life during the past year. A large number of the mediums gave communications from those who have passed on. The main speeches were made by Moses Hull, Mattie Hull and Dr. Severance. In these speeches questions came up for discussion as to the uses of funerals or dissections on funeral occasions. Dr. Severance took the position that they were of no use only to educate the people—which was generally concurred in.

To-day there has been a meeting of the Stock Company to elect two new directors and a Secretary and transact other business that came up—which was all conducted in perfect harmony and a sweet surprise.

This afternoon the "Healer's Association" meets at half-past one to discuss methods for work.

The prospects of Mt. Pleasant Camp were never better, and all feel hopeful for its future success.

The mediums are all well patronized and give general satisfaction. A. B. S.

Clinton, Ia., Aug. 18th.

#### Lake Pleasant.

To the Editor of the Banner of Light:

The excursion from New London and proved satisfactory to those who simply spent the day, a rare treat to those who witnessed the illuminations, and a feast to such as remained to hear the Sunday lectures. Mr. Charles Daborn of New York City gave the morning address, treating his subject, "Universal Law," with logic and eloquence. The rapt attention of his auditors attested their appreciation.

Not since Danton's time have we had such a treat as this evening's feast to our ears as I listened to the burning words of the speaker.

The noon concert by the Worcester Cadet Band drew many to hear their fine rendering of selected gems.

Mr. J. Clegg Wright, a wonderful instrument, gave a fluent discourse in the afternoon. His boldness with his tests, was both imitable and impressive. A very magnetic, as unique a medium as has ever appeared among us.

Prof. Butler, author of "Solar Biology," and connected with the "Esoteric," drew quite a company around him in the evening. Welcome and Gossip and all its kind, and its humanity and the lower levels, stimulating aspirations for better things. This seems to be his work.

It was my good fortune to meet a few of the choice spirits who, in their quiet way, demonstrate by their pure, sweet lives the beauty of our Philosophy. A few such would a mighty influence. Maud B. Lord, bright and cheery, fitted above the crowd, a very magnet, who help to make Lake Pleasant attractive.

These last few years have added a dignity to the place which makes it more a power for good. I must congratulate the management on the greatly improved sanitary conditions. J. C. R.

Willimantic, Conn., Aug. 18th, 1887.

#### A Grand Day at Sunapee.

To the Editor of the Banner of Light:

Sunday, Aug. 14th, was the grandest day the Sunapee campers have ever yet had; but it is only prophetic of grander things to come at this beautiful spot. The interest in Sunapee is on the increase, and is manifested by thousands of visitors who gather here from city and country to enjoy the salubrious climate and the rude scenery of nature.

On Friday, the 12th, I landed here from the busy little steamer, Edmund Burke, named for my old political friend of national fame, once a citizen of Newbury, N. H. No sooner were my feet on the landing than I was surrounded by old friends, I seemed from everywhere. Although this was my first visit to this camping-ground of Spiritualists in this native State, while there are very few in the other States that I have not visited. I was not long in taking in the place and its wild surroundings. A line of most little cottages skirts the beach for a distance from the wharf and reaching to the hotel, the auditorium and the hall on the south. These dwellings are all surrounded with granite rocks of all sorts and sizes, among which are rooted the tall forest trees, birch, beech, maple, hemlock, spruce and fir, and many more too numerous to mention. The

trees seem only to have been disturbed where it was absolutely necessary.

Interspersed among the two rows of cottages are many tents, and others beyond and lining the shore in many places, and yet on Sunday there was neither roof nor tent sufficient to shelter the people who were on the grounds—the largest number ever assembled here, as I am told. Fortunately it was one of nature's pleasantest days, and no shelter but the trees was needed.

The place is yet new and rude, but can be made one of the grandest camping-grounds our friends have selected, and I know nearly all of them. To be absent like Temple Heights, on the Penobscot, in resemblance to any one I have seen. Dr. A. H. Richardson conducts the meetings to the satisfaction of all; he is an old camper whom I met at the first camp-meetings we held, and then as now an active worker.

On Sunday I had the pleasure of addressing, both forenoon and afternoon, the largest audiences that ever listened to lectures among these trees, and was followed each time by our dear, good, able and faithful brother, S. W. Emerson, whose words and tests went far to prove the philosophy and arguments which were put before the people, and all of which seemed to be absorbed as the pin-point of earth takes in a shower or gentle rain. Our audience reminded me of Onset in numbers, for they were as large as any I have seen there this year, but of course the limited grounds around the stand and the limited number of cottages did not contain as many. There is not as much display of city life, wealth and fashion here as there is in depth of thought, in earnestness of soul, in hunger of the heart and its yearning for truth, the people here are the equals of any. It has seldom if ever been my lot to reach more appreciative minds with my rational ideas concerning natural law, which is the foundation for our philosophy and religion, than found here, and they seemed to appreciate my position when I told them we had no issue with our Christian workers in reforms, as we were engaged in all the reforms, but we wholly and totally ignore their theology and their theories of the future life, which we know are false. WARREN CHASE.

Sunapee Camp, N. H.

(From the Boston Saturday Evening Gazette.)

#### "BORROW'S CROWN OF SORROW."

My memory holds the picture still  
Of former happy years;  
The sunbeams smile on yet,  
But through a mist of tears.

'T was then I walked beside my guide  
Through meadows sweet and fair;  
The "mountain-glow," too, we knew,  
And bathed in sunlight there.

He stayed his ponder step for me,  
He bowed his stately head,  
And gave me words that I will never  
The gentle words he said.

I knew no fear, for he was brave;  
No want—his all was mine;  
And from his noble soul I drank  
A draught, all divine.

I dreamed not then of change or loss  
The future drew living breath,  
And thought his arm would pillow me  
When I grew faint in death.

But 't was our path a tempest swept,  
'T was dark as Egypt's night,  
And while I blind and helpless lay,  
My guide was lost to sight.

My life is but a longing now  
To solve the mystery;  
If parted souls can meet again  
He will come back to me.

But this I know: A! this I know,  
He never will forget.  
No heart can cloud my perfect faith,  
I know he loves me yet.

If tempest-tossed in some frail barque  
He sails an unknown sea,  
Calypso's Isle nor sirens' song  
Can win his love from me.

I turn my wheel and spin its thread  
In loneliness and pain;  
But keep the fire upon the hearth,  
For he may come again.

The clock has counted all its hours,  
The busy wheel is still;  
Dear olden days within my room,  
And over plain and hill.

I watch beside Aladdin's brand,  
While tears unbidden flow,  
When in the hush his voice I hear,  
He calls me sweet and low.

[Life still, oh! beating heart, he still,  
He is waiting for me.]

"My Love, I wonder far from you,  
But we shall meet again."

How soft the balmy sleep that fell  
Upon my weeping eyes!  
And when the light of morning came,  
I dreamed a sweet surprise.

Now, as my thread from distaff runs,  
I hum an old, sweet strain:  
The fire is burning on the hearth,  
For he will come again.

My "Borrow's Crown of Sorrow" bears  
No thorns to wound my brow;  
No thorns to wound my brow;  
Are twining round them now.

Oh! mighty Love! No other power  
Can I compare to thine;  
Thy hand brought down the sacred fire  
That makes our souls divine.

Love breaks the seal and rolls the stone  
Where our beloved sleep,  
And will guide my way, that waits  
Beside you soundless deep.

Newburyport, Mass. Mrs. A. E. PORTER.

#### Prescription and Proscription.

To the Editor of the Banner of Light:

The prescribed conditions of membership in the Ninth International Medical Congress have been officially set forth as follows:

"ART. 1. The Congress will consist of such members of the medical profession as shall have registered and taken out their tickets of admission, and of such other scientific men as the Executive Committee of the Congress shall deem desirable to admit. The dues for members for residents of the United States will be ten dollars (\$10). Each member will be entitled to receive a copy of the Transactions of the Congress when published by the Executive Committee."

It appears plain, not only that a certificate from any medical society is a superfluous one, but that the whole question of admission—no matter what the European members and the President may have declared—will be decided by the Executive Committee, which consists largely of representatives of the American Medical Association. Such is the complexion of the matter.

This clearly exhibits the narrowness of the profession in this country. In Europe any person, legally a physician in his own country, is eligible to membership. Here he must be "regular." Free America! Enslaved Europe!

So much for that which the Regulars are willing to bring to bear upon physicians generally. Now to the case in New York:

Gov. Hill and the Legislature of that State deserve the hearty condemnation of all lovers of justice. This condemnation should be practically expressed at the polls in this State. It seems to me that the proper thing for Spiritualists to do at this time, when their own constitutional rights are sought to be subverted by political time-servers, is to unite their votes against those who seek to despoil them of their guaranteed liberties.

I am certain of this: that if this tide of medical legislation is not stayed, other legislation will follow for robbing the most vital rights of the people. Revolution will thus become duty. Let us have it in the peaceable way.

My remedy for this sort of oppression is know your men before you vote for them. W.

A good character for a book accompanied by many, an expatriated person, very pompous and false-minded; who gets his black robe on early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the triumph of living by black robes early, and attends all the funerals of our countrymen in France; he has had a pretty good season, and is tolerably cheerful. I was struck by "Behold I show you a mystery," and the noble words subjoined, but my impression is that St. Paul failed to get the end of things and the







## TO BOOK PURCHASERS.

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## SPECIAL NOTICES.

It is in the BANNER OF LIGHT that should be taken to distinguish between editorial articles and communications (condensed or otherwise) of correspondents. Our columns are open for the expression of individual free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not read anonymous letters and communications. The name and address of the writer are in cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded, we shall be glad to receive them, but we cannot undertake to return them. We do not read anonymous letters and communications. The name and address of the writer are in cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded, we shall be glad to receive them, but we cannot undertake to return them.

## Banner of Light.

BOSTON, SATURDAY, AUGUST 27, 1887.

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corner Province Street (Lower Floor).

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Before the coming light of Truth, Creeds trouble, ignorance dies, error decays, and humanity rises to its proper sphere of knowledge.—Spirit John Pierpont.

## Family and Home.

The Family being the Unit of the State, it is essential that it should be kept an integer throughout. Society exists only on the basis of its individual elements, which again, in classification and stratification, form its component parts. As we cannot conceive of our relation to the human mass, except as we are first conscious of our individuality, so we are unable to recognize our relation to society and the State, but through our existence in families. People are set apart in this way that they may the better feel the call of social necessities. In a lump, there could be no such thing as Society. Nor could we successfully compass it as individuals. It is the grouping process that takes us, one by one, and fits us into our place in the social state. And this is no chance, but inflexible law, which we cannot disregard or disobey, because it has its roots in the very instincts of our nature. Thus much for the philosophy of the matter, which will readily occur to the commonest reflection. Still, few housekeepers pause to think of much more than how to make the pot boil, or to be comfortable and easy, fancying that Society somehow takes care of itself.

Nevertheless, there must be a large degree of flexibility allowed, or there could be no such play of the elemental forces as makes social progress and growth possible. In short, it is the human element that, as it imparts to it all the life it has, is answerable for all its variety also. If the purely human were to be taken in the individual specimen, and wrought directly, without any intermediary preparation, into the social fabric, there is little question that the latter would be but a pudding-stone affair, and soon crumble apart from the lack of the first principle of cohesion. The social structure must needs be more or less plastic in its formation, and the formative process is all the while going on with the unheralded appearance of every new generation. And in no way is it possible for the individual to obtain this essential quality of plasticity but by being constantly subjected, from infancy to the time when he erects his own roof-tree, to the tender, the familiar, the simple, and the sincere influences of Family and Home.

Here begins private, which expands at length into public economy. The endless little questions relating to ways and means that are asked and answered at the hearth, are but the germs of the larger problems which engross the thought of society and the state. "Poor Richard" becomes expanded into the "Wealth of Nations." The education of one's own children is the parent and prophecy of the system of public schools. In the necessary moral discipline of childhood, parents are reflexively tutored in a more careful morality. The affections that cluster and grow in the warm soil beside the chimneys of Home are, when transplanted into the larger field of social life, all that give it a character for health and sweetness. Who can cast the horoscope of the far-reaching influence of a single exceptionally good family in a community? And who, then, can presume to calculate the power exercised by a model wife and mother over the society to which she is herself usually unknown?

In the colonial days men's families were personally sharers with them of the fortunes which might befall; the perils of the experiment of a wholly new life were the perils of one almost equally with another; each and all wrought with the same sober enthusiasm and stern resolution for a common success; and never was the family a unit in any closer sense on this continent.

There has been, from that day to this, an incessant moving up and moving on. Europe saw the unprecedented chance four thousand miles away, and now thousands of strange-speaking people yearly flock to our shores. It has thus become an age of movement, as if there were no life but in unrest. Of course the impelling motive is that of necessity rather than of sentiment, yet the underlying necessity of the state still continues to be the stable family. It must strike its roots into the soil in order to form a fixed community. Society must be something more than drift. Outreaching for the new is commendable, but there also must be a certain conservatism exercised in the various affairs of life, else the national life would become nondescript. The estimate is, that from a million to a mil-

lion and a half of our population is constantly traveling—on business, on pleasure—to escape from themselves. Good times are sure to keep the number up to the largest limit. Of course this portion of our people cannot be said to be home-keeping; they live on the rail, in the steamer, eating at public tables, sleeping in strange beds; without anything more of a home than a changing glimpse and a fleeting memory; domiciled everywhere but in their own houses, from which they are exiled by the necessities of business, or which they have perhaps sold or let, furniture, associations and all. The perpetual progress of so considerable a proportion of the population to and fro, up and down, in and out, lends a fresh animation to the daily gossip of the press, and sympathetically works a ferment in the minds of the stay-at-homes, which, like a ceaselessly flowing current, tends to the quiet undermining of the domestic edifice everywhere. There is consequently far greater cause to apprehend that we shall become at last a nation of migrators and climate-changers than of tenacious lovers of home.

No sooner do the young of a family get a reflection of the world beyond their vision, or an echo of its babel voices in their ears, than they are eager to be up and away. Not that they may found new homes and families themselves, but that they may bear a hand in the noisy fray. It is a melancholy incident, that of contrasting this unfledged restlessness for a larger freedom—which always means a less—with the long-drawn sighs heard afterward for the lost home which is forever broken up by so thoughtless an act quite as much as by the inevitable incursions of time. If the coming generation could but wait to be called away from the hearths around whose genial blaze life is nursed in its tenderness, it would go forth with larger riches and accumulated power to confront the world of chance and circumstance.

## Body and Spirit.

Rev. Dr. Fiske, a distinguished preacher in the Presbyterian Church, is stated to have delivered a discourse, from his pulpit in Ithaca, N. Y., the seat of Cornell University, on the subject of "True Manliness," which, if correctly reported, is certainly of too grand and uplifting a nature to be allowed to pass by unrecognized.

The body belongs to man, he is reported to have said, but is not man. He is not a body, but only has a body to live in, to use, to learn through. It is of wonderful service, and it is a hard matter to draw a line between the body and its tenant, the spirit. The dead man never is so wholly alive as after this thing "death" has passed upon him. When the apostle bids us "quit" ourselves "like men," he fully recognizes the divine manliness. He means, use your bodies; do not let them use you. Heaven men every day inverting themselves, living wrong side up—whose bodies had usurped the throne and lorded it over soul and will and life. He saw a world living brutally, under mastery of the flesh; the body lorded it and the soul in bondage; its needs and appetites commanding the activities of the mind, the heart, the spiritual nature. He revolted at it. He saw the eclipse of manhood that was in it.

"I keep my body under," said Paul. It means the lordship of a man over his insurgent flesh. "I rejoice in tribulation," said he; and his life thereafter was full enough of it—scourgings and stonings, prisons, shipwrecks, scorn and outcasting and at last beheading; but he went on his manly career royally. And that is what the spirit means to utter to us all today, said Dr. Fiske, in bidding us to quit ourselves like men. All surrounding influences combine to make us believe that we are only bodies, whereas we need all the time to be reminded that we are souls, or spirits. We only have bodies, and in order to be manly we must keep them under. Make the body the servant—give it the lordship never, not for even an hour. Treat it well; feed it; clothe it; shelter it liberally; rest it; indulge it in right measure; beautify it; but always treat it as your servant.

Close of kin with the flesh, said the speaker, are all sins of a mere this-worldly sort—riches, luxury, splendor, power, and the like, which are made the supreme ends in actual living. Now man is himself destined to a long life, while these are but for years, and a few years at the most. The eternities are man's lifetime. He is built on the theory of other and wider worlds; he is too long-lived, too large, too high for mere this-worldliness. These perishing bodies are all that keep us in relations here. When we leave them, we lose hold on things here. We are only getting born and weaned here. This life is but the birth-travail into the life of the upper worlds and the eternities. Earth is only a sort of nursery kindergarten. Immortal men, with powers and passions to match eternal destinies, when they serve merely this world belittled and prostitute and disgrace themselves.

Our manhood, said the Doctor, are over there beyond the grave; our powers to be reached over there. While the words "dust to dust" are being pronounced, our careers are just opening. We are men of the eternities, pressing on to the grandeur of the things that befit and endure. Therefore we should quit ourselves like men, not like butterflies that flit their little hour and are no more. His advice is that we should play our parts in all this world's affairs—business, society, pleasure, politics; that we should enter all ways of grand and manly mastery of world affairs; that we should take and wear frankly such share of world's honors and riches, and good in every sort, without cant or hypocritical reluctance, as we may fairly reach; that we should shirk nothing of this world's duty, or responsibility, or privilege; but wear this world's life and make it serve us as a subject obeys a king, making its experiences serve the uses of our immortal manhood!

Mental force and culture for the mere possession and enjoyment of them are as mean and unmanly as miserliness of money. We should aim in mental power at use. Use is service. We are to seek this power in order that we may serve the better. The "coming man" is to be the man whose rectitude is absolute. Rectitude is something more than mere rightness; it deals in sacred reverence with every man in regard alike to his physical and his spiritual interests, his temporal and his eternal concerns. It is the perfect wholeness of moral character. And still it is a warmer thing than merely that—tenderer, more passionate. Men need sympathy, help, inspiration. They need these more than they need justice. They are all our brethren. In their veins runs kindred blood. They walk with us the same way of trial and peril. They go in the same hope or dread out to the destinies of the same eternal future. Every man is his brother's keeper and must be his helper. "No man liveth to himself

or dieth to himself." Rectitude, therefore, is love, care, help, sympathy. It is the brotherhood of sacrifice, love, uplifting for every man. Is this anything less than unadulterated Spiritualism? We rejoice at the nearness attained by this earnest and eloquent Presbyterian preacher to the ground occupied by the larger believers, with whom faith and knowledge have become identical.

## The Spiritualist Camp-Meetings.

Whoever has read the reports appearing in the BANNER's columns during the season thus far cannot fail to perceive that a great gain in the direction of camp work has been accomplished. From year to year the Spiritualist camp-meeting system has increased in usefulness and influence among the people, until it has achieved an importance—in view of its marked ability in enlightening the masses upon the grand topics specially emphasized by the New Dispensation—which can hardly be overestimated.

The present summer the attendance has been larger than ever before; the number of camping-grounds has been increased by the opening of several new ones in various parts of the country; and the outlook is very encouraging for the future.

It is too late for bigotry—whether entrenched behind a screening pulpit in some leading church, or ensconced in the editorial chair of some great daily paper—to seek to frame a slyly sneer at these Spiritualist camps and the demonstration they offer to the most obtuse comprehension of the most pronounced skeptic and opposer that the cause is moving mightily forward among the people. Yet here and there we now and then encounter such exhibitions of the olden splenetic feeling, and perhaps it is as well that we revert at this time to one instance (as an example of the rest) which has fallen under our notice; prefacing the allusion with the remark that we do not even care to give the daily paper making use of the singular language contained in it the benefit of a free advertisement by mentioning its name in our columns:

In announcing that the Spiritualist Camp-Meetings were once more well "under weigh" for another season, the paper under review remarks how strong a hold "this unusual delusion of the Nineteenth Century," as it is pleased to term Spiritualism, "has upon a section of the public." And by way of airing its superior wisdom in the presence of another "section of the public," though a much more limited one, it goes on to remark that "the origin of Spiritualism is so recent, and its first promoters have so clearly been shown, time and again, to have been frauds, that it is little short of marvelous to see how unlimited human credulity is." Yes, verily! In other words, this self-sufficient editor would say: "What consummate idiots all the rest of mankind are, and we wonder they don't hear more to us!" It is indeed "marvelous" that millions of men and women, who are fully as competent to judge on the best of evidence as that editor himself, will persist in trusting their own senses in preference to the shallow utterances of which he is capable.

We are glad, however, that this editor is compelled to admit, as he openly does, that "Spiritualism is not only strong, but is growing stronger, as the attendance on the annual camp-meetings shows." Which only leads him to charitably observe that "when these good people [thanks!] come to their senses, they will wonder that they suffered themselves to be deluded for so long a time." A big triumph is in store for this editorial Dogberry—when that time comes!

## Retirement of Mr. Terry.

We briefly alluded last week to the fact that Mr. W. H. Terry (who for seventeen years past has been the publisher of *The Harbinger of Light* at Melbourne, Australia), had, for reasons in which health and pressure of other work combined, decided to retire from his position, transferring that paper and its interests to his nephew, Mr. Charles H. Bamford.

Mr. Terry has long and industriously labored in the forefront of the cause in the antipodes; as an editor he has made an enviable reputation for energy, fairness and candor; as a publisher he has issued from his press sterling works in favor of Spiritualism and kindred reforms; he has successfully handled all our publications in the Australian market; and the great amount of spiritual food which he has so successfully purveyed to the people from his always judiciously conducted Counting House will be a pleasant thought to him in this hour of his retirement from the busy scenes of active duty.

We have ever found Mr. Terry to be a merchant of probity and honor, a man of his word, and a friend, esteem for whom has deepened as time passed on.

We feel sorrow in losing him as a co-worker, but trust his friends in Australia, England and America will, in accordance with his own earnestly expressed desire, give their kindest welcome to the new laborer in the vineyard upon whose shoulders he has voluntarily deposited his mantle.

## Our Public Free Meetings.

Will be reopened at 3 o'clock on the afternoon of Tuesday, Sept. 18th, at the BANNER OF LIGHT FREE CIRCLE ROOM.

They will be continued at this place on the afternoons of Tuesday and Thursday of each week during the season of '87-'88—L. B. Willson being Chairman.

Important changes have been arranged regarding these séances, concerning which we shall speak more fully hereafter.

Certain parties are declaring that a Uter with Chief Colorow as a leader, is now in progress in the West; but Gen. Crook is reported (and we think he is right) to be "strongly" inclined to the belief that there is but little in "the stories to that effect. It is just possible that there is a white cat again in the Indian meal.

PROF. GEORGE S. FULLERTON has addressed to him in London *Light* of August 18th, a long and elaborate "Open Letter" from O. C. Mason, severely criticizing his statements in the Preliminary Report of the Seybert Commission, charging Fullerton with mental derangement. We shall endeavor to present the leading passages of it at an early day.

In the Spirit-Message Department the present week returning intelligences claim recognition from friends in Charleston and Boston, Mass., Portland, Me., Brooklyn, N. Y., Pittsburgh, Pa., Jersey City, N. J., Chicago, Ill., Hartford and New Haven, Ct., and Wheeling, W. Va.

## The Cincinnati Wail Fund.

In the Message Department of our issue of June 4th appeared a communication from Spirit John Pierpont calling public attention to a worthy and noble charity which has been inaugurated in the city of Cincinnati by the single efforts of one individual. The message of our Spirit Chairman has been reproduced for a number of successive weeks in these columns, and must be so familiar to our readers as not to require further repetition.

As is now well known, its purpose is to commend the philanthropic work of Mrs. Hattie D. Mackenzie, of 114 Broadway, Cincinnati, O. This lady has taken in charge a number of hitherto homeless waifs, and intends to rear the little ones in such a manner as will insure their becoming honest, self-supporting men and women.

We have personally inquired into this affair, and find it to be all that is claimed for it by the spirit intelligence at our circle.

Mrs. Mackenzie will enlarge her home and provide for more waifs just as soon as she can secure the means for doing so. The lady has made no appeal to the public for pecuniary aid; but hers is a work that should receive noble responses from the benevolently inclined, and every contribution, however small it may be, toward this noble work, will be thankfully received.

We will gladly acknowledge in these columns any donation which our friends may forward us; and earnestly trust that the philanthropic in every part of the country will feel to contribute for the assistance of this worthy enterprise. At present the list of contributions stands as follows:

Lotus, Burlington, Vt.	\$25.00
Luther Colby, Boston, Mass.	25.00
Isaac B. Rich, Boston, Mass.	25.00
Mrs. Helen Stuart, Richings.	25.00
Viola, the Indian Maiden.	10.00
Memorial.	25.00
Eliza Morse, Minneapolis, Minn.	25.00
Anna.	1.00
A. Friend, New Bedford, Mass.	5.00
L. M. S.	1.00
F. L., Brooklyn, N. Y.	4.40

## The Chains of Dogma Breaking.

The harshest scanning of the published correspondence between the prudential committee of the A. B. C. F. M. and two rejected candidates for missionary work, shows plainly enough, as the *Boston Commonwealth* declares, that the friends of the old doctrine of eternal punishment are fast developing a "rule or ruin" policy inside the Congregational body, that if persisted in can only result in a deep and permanent schism. There is little question of that. The ecclesiastical organizations can not hope to always keep under the results of the increasing knowledge and larger faith of the human race. Henceforth dogma is to be placed at its true value, and held no higher. These hair-splitting controversies with which the public is entertained are becoming too tedious for continued endurance. The religion that must be inculcated is something more and better than this. Ministers will not be long in finding out that they must work in and with the body of those whom they have heretofore held in spiritual bondage. Their day of mastery is drawing to its close. The manumission of the human mind and conscience is going on at a rate which defies them to hinder its progress.

## The Woman's Bible.

We referred to the fact some time since that the issuance of a Woman's Bible and Commentary, more fitted to the spirit of the age, was in process of consideration in certain quarters. Now we see it hinted that as Mrs. Elizabeth Cady Stanton is expected to return to this country next month, the proposed work will soon be published. She is Chairman of the American Committee which has been for some time engaged in its preparation, and has been in England and France for the last few months consulting with the French and English Committees.

THE ASSOCIATION FOR THE ADVANCEMENT OF WOMEN has issued, under the editorial supervision of the chairman of its publication committee, Mrs. Lita Barney Sayles, a report of the fourteenth Women's Congress, held at Louisville, Ky., in October of last year. Its contents include a full list of members; its officers and committees; a memorial paper of Lucretia Crocker, by Mrs. Ednah D. Cheney, and reviews of the general status of the cause in various States and Territories, all of which are very encouraging to workers in its behalf.

Mrs. Sayles also sends us the third number of *The Cooperative News*, published quarterly by a Society of which she is Secretary, and supplied to subscribers at twenty-five cents a year. Those interested in successful cooperative schemes can address Mrs. Sayles, Killingly, Ct., for copies.

Mrs. F. O. HYZER is at present in Ravenna, O., where she may be addressed, care of Dr. C. L. Belden. It is her intention to remain in the above place until her plans for the approaching lecture season are perfected. Societies in the East should bear her claims in mind.

## "Essence and Substance."

Among the recent publications in our book list is an interesting one by Hon. Warren Chase, entitled *Essence and Substance*, being a treatise on organic and inorganic matter, transient and eternal life. Like other works by Mr. Chase it avoids all theology, miracles and supernaturalism, and bases its conclusions on natural law and evolution, from which he deduces his theory of eternal life for all organic beings in a soul-form, which he contends involuntarily organizes the bodies through which all manifestations of life are expressed—including consciousness. His theory is that the soul-forms are indestructible and indivisible, and hence eternal in duration, and belong to the Divine Essence which he calls God.

The work is tersely and logically written, and in the peculiar style of the author. It does not advocate re-embodiment in earthly forms, but repeated embodiment in an infinite variety of changes, one of which is the transition from this life to spirit-life. For sale at this office and by the author. Price, cloth, 75 cents, paper, 50 cents.

## Decease of an Old Spiritualist.

MR. ALEXANDER F. DEWITT passed to spirit-life, from his home in Allston, Mass., (this city) on Thursday, Aug. 18th, at the age of 67 years. He had been unable to attend to business since April last, but was confined to his bed only from the Saturday previous to his decease.

Funeral services were held at his late residence on the 20th inst., when the remains were removed to Franklin, Mass., (his native place), for interment. Mr. DeWitt was for over quarter of a century an avowed Spiritualist; our late medium, Mrs. J. H. Conant, resided at the home of himself and wife for years; and it was from his residence—then on Walnut street, Boston—that she passed to spirit-life.

The first regular census under the Constitution of the United States was taken in 1790, and it credited the Union with a population of 3,929,226 persons. Now the population of the United States has reached sixty millions; within about one hundred thousand.

## Decease of Alvan Clark.

Alvan Clark, known for many years the world over as the most skillful constructor of telescope lenses, passed to the higher life from his residence in Cambridge, Mass., Friday, Aug. 19th, after an exceedingly useful life of 83 years and 6 months, fifty-two of which he resided in the place above named.

Mr. Clark's early professional inclination was to engraving and painting. In 1835 he established a studio on Tremont street, this city. His oldest son, George B., while a student at Andover, first conceived the idea of making a telescope. He informed his father of this, and the latter was led to turn his attention to the same matter, concluding to learn how to construct a telescope, in order, as he has since said, "to teach the work correctly to George." From that beginning he advanced until his work was known far and near, and sought for by all astronomers. Eventually Mr. Clark and his two sons united, and for forty years have worked together under the business name of Clark & Sons.

Many interesting incidents related to their career have been told. The father one day was giving the final polishing to a large lens upon which unusual care and nearly a year's time had been expended, when it fell to the floor and was broken. He sat down a moment, and gazing ruefully at the fragments, suddenly sprang to his feet and said, "Boys, we will make a better one."

The Clarks also made several astronomical discoveries, for one of the most notable of which, that of the companion of *Strius*, the French Academy awarded them a gold medal and a sum of money in gold. In 1879 the fame of the Clarks had traveled beyond the ocean, and the Czar of Russia sent an order for a 30-inch glass. The greatest achievement by this celebrated firm was the manufacture of a 94-inch glass for the Lick Observatory in California, it being the largest and most powerful instrument in the world. Several years were spent in its construction, and columns of description have been written and published in relation to its wonderful power.

A correspondent informs us that the elder surviving son, George B., and his wife, have identified themselves with the Horticultural and Berkeley Hall Spiritualist Meetings and those of the Ladies' Industrial Society, as frequent attendants, the latter being a devoted Spiritualist and a contributor to the support of lectures and other means of making known the truths of the New Dispensation.

Mr. Clark's demise was attributed to old age. He suffered no pain, but continued to grow weaker until he ceased to breathe, his death being calm and peaceful. He was fully conscious up to a short time before he passed away, and recognized the various members of his family. His wife, daughter, and his son George B., were with him, his youngest son, Alvan G., being abroad on business.

The obsequies of Mr. Clark were held at his late residence last Monday. The floral tributes were many and appropriate, and the eulogies upon the life of the departed unstinting.

## Decease of Prof. O. S. Fowler.

In the decease of Prof. O. S. Fowler, which event occurred on Wednesday, Aug. 17th, another of the world's workers in the field of newly discovered truth passes from the visible presence of earth's inhabitants. Mr. Fowler's name and personality have been so long identified with the science of Phrenology and kindred subjects, that he has almost seemed a part of them. Spurzheim had sown the seed; the lectures of George Combe had aided in fruitifying them, and the harvest was a number of bold, resolute men who were determined to make known the newly revealed truth. Of these were O. S. Fowler, John Pierpont and others.

Mr. Fowler was a very pleasing and convincing lecturer, and as such he has been for a long period the model for public exponents of Phrenology. In 1838, with his brother Lorenzo, he commenced the publication of the *Phrenological Journal*, and likewise wrote and published a number of books on his specialty and social physiology. It may also be mentioned in this connection that many books on Spiritualism issued in its earliest days bore the imprint of his house; this too, at a time when the bitterest persecution haled the advent of the new evangel of immortality through to light, and no other New York publisher dared so offend Mr. Grundy as to place on his counters, with his name on its title-page, even a pamphlet in its favor. A life well spent on earth cannot but be followed by a life well begun in the world to which Mr. Fowler has gone.

## "The Prison Mirror."

Something new in the form of a weekly publication has been issued, bearing the above name, by inmates of the State Prison at Stillwater, Minn. The entire contents are contributed by the editor and other prisoners, with the sanction and hearty cooperation of the Warden and others in authority; the editing, typesetting and press-work are done by those who are there serving out their sentences. In his salutatory, the editor, Lew P. Schomaker, says: "The *Mirror* will be moral in tone, instructive and entertaining, and should find a place in every home and at every fireside; its management will be without official interference, and solely in charge of the editor, who will use his every endeavor to maintain it a credit to the boys and an honor to the Warden. The entire profits above the running expenses will be devoted to the purchase of books and periodicals for the prison library."

Those of our readers who desire to "remember them that are in bonds" have here an excellent opportunity of doing so.

## God's Poor Fund.

Since our last report we have received the following sums in aid of the destitute poor whom spirit-friends bring to our notice for relief:

From "Baggywatha," \$1.00; M. W. Walt & Co., \$5.00; A. E. Barstow, \$1.00; A. G. F., 50 cents; A. Friend, Saratoga, N. Y., \$2.00.

## Donations.

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment:  
From Mrs. H. Hibbard, 50 cents; F. G. Foss, 25 cents; E. E. Leferts, 25 cents.

LIFE AND LABOR IN THE SPIRIT-WORLD; Being a Description of Localities, Employments, Surroundings and Conditions in the Spheres. By Members of the Spirit-Band of Miss M. T. Shellmear, Medium of the Banner of Light Free Circle. *Third Thousand*, 12mo, cloth, pp. 480. Boston: Colby & Rich.

Nothing need be added to what has already appeared in these columns in commendation to the homes and hearts of our readers of this volume; or, indeed, of anything emanating from the inspired voice and pen of the lady whose name is given on its title-page. We can, however, call attention to this new edition as one whose delicate and artistically-toned illustrations tend to augment the interest of the contents of the book and to render more intensely real the scenes and incidents they describe. They are by far the best we have seen, purporting to give us an insight of the life beyond.

We are informed that Dr. J. R. Cooke, 603 Tremont street, Boston, is very successful in the work of developing mediums. Mrs. Ed. R. Hloke, of New Britain, Conn., after seven private sittings with the Doctor gave tests at his Sunday morning circle worthy a medium of long experience.

Back numbers of the BANNER for no special date will be supplied at four cents per copy. But parties ordering papers for any special date will be charged the usual price, eight cents per copy.

ALLEN FETTERMAN, Esq., will answer calls to lecture or to attend funerals. Address him at No. 670 Tremont street, Boston, Mass. (at the corner of Tremont and North streets).







## Message Department.

The Messages published under the above heading indicate that spirit-communication is a fact, and that the earth-life is but a preparation for the higher life. The Messages are published for the purpose of giving to the readers a glimpse of the higher world, and of showing the path to it. The Messages are published for the purpose of giving to the readers a glimpse of the higher world, and of showing the path to it.

The Free-Circle Meetings. At this office have been suspended for the summer. They will be resumed, as usual, about the middle of September next.

## SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELLHAMER.

Report of Public Sances held May 27th, 1887.

### Invocation.

O thou Supreme Spirit of Truth, we would come under thy influence at this hour; we desire to feel thy inspiration surging throughout our souls, that we may be uplifted in our comprehension of the great eternal works. Thou Son of all Love, bathe our spirits in thy tenderness; may we feel thy magnetism swaying our lives, calling forth our best emotions and impulses toward our Father, realizing our relationship to the great forces of the universe, understanding something of our duties in life and toward our fellow beings, and in all ways become interested according to thy will and thy great purpose.

We desire at this time to enter into communication with thy angel ones, to receive from them inspirations and ministrations which will bless our lives; and we also desire to send forth these pure and blessed ones something that will cheer their hearts and give them strength to go on in performing their duties and may all come together in harmony and concord, each feeling united with the other, to send forth a grand, ennobling influence, that will be felt and understood by the weary-hearted and sad on every hand.

### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUEST.—[By a Constant Reader.] Are you in favor of an unrestricted commercial intercourse between every nation on earth? And is it your opinion that a restrictive policy has benefited the United States?

ANS.—Let it be remembered by the questioner that all spirits are not united upon this question, but that many differ in mind and opinion, just as you have differences of opinion here. There are intelligent spirits who have studied the question from one side, who will declare that they are not in favor of unrestricted commercial intercourse between every nation. Other spirits, equally as intelligent, viewing the subject from another standpoint, may declare, with honesty of purpose, that they hold a contrary opinion from that formed by the first named. And still other spirits, who have endeavored to view the subject from all sides, may affirm that they neither go to the extreme of one nor the other, but that they believe in a wisely legislated condition of this great subject. Personally, we are perhaps biased by the idea that an unrestricted commercial intercourse between all nations would serve to bring such people into active sympathy and cooperation together, and that in consequence a fraternal spirit would be engendered and diffused throughout the world, this being, we believe, an influence working toward the progress of the race, irrespective of creed, color or condition. We cling to the humanitarian side of every subject.

In favor of one class, or one people, to the detriment of another, is a doctrine which is the very best condition for the maintenance of life and for human progress to all nations alike; and yet it would seem, in looking at the subject from a broad standpoint, that perhaps a wise legislation is important, and even of necessity. In governing and directing these questions as well as others, we are to human welfare, the difficulty seems to be to bring together minds so vast, so humanitarian, so wise, as to evolve the very best legal enactments and opinions from them—those looking to the very highest interests of the people as a whole, and not to any distinctive class or quality. We believe that the time is now at hand when ideas will be evolved that will, in reality, aid the people in attaining the highest conditions of life, in the development of their very best interests. Human minds are constantly enlarging, and as they come together, ventilating their opinions, there may be framed others of a higher nature, because when two or three or a dozen gather together, earnest and sincere minds, each one is sure to drop ideas and thoughts that are of value, and by combining these a system of legislation or of protection for the people at large may be framed, which will prove to be more valuable than anything that one individual could produce.

To know if the restrictive nature of our laws has worked an injury to the American people. Without entering into a discussion of this point, we are prepared to say we believe that the American people have enacted laws such as the progress of the times demanded; that they have done their best to protect the rights of protection for the country at large, and its inhabitants as individuals, according to the light which they possessed; but as humanity is ever advancing in thought and in the diffusion of knowledge, so it comes to entertain higher opinions, broader views on every question pertaining to it. Whether in restrictions of the past have been beneficial must be shown when the entire history of this country is recorded; but, at the present time, there is too much difference of opinion and agitation of thought for any one mind to present a clear, concise explanation of the subject. By-and-by, when this agitation subsides, when those giving their different opinions are ready to coalesce in earnest thought and experimentation, it will be discovered just what advantage has been gained and what injury avoided. In that time, we believe the very best system of laws will be framed and enacted—a system which, while protecting the people on every side, will also afford privileges and opportunities to other nations in relation to their intercourse with our own.

QUEST.—[By O. P. H.] Do our friends, after entering spirit life, gradually lose attraction to earthly friends, or do they ever remain as our guardian angels?

ANS.—We wish the questioner to feel within his soul that the friends whom he most deeply loves—those who have been tenderly attached to his life—will not forget or forsake him because they are removed from his physical sight. Let it be remembered that love, independent of any personal psychological law operating through the physical system is of a subtler nature; and what is spiritual must be abiding. This love binds soul to soul, brings kindred hearts into association, and there can be no separation, although there may be a distance, so far as material space is concerned. A spirit—a mother—passes to the higher life, leaving her children here on earth; but the mother does not lose her interest in those children; this interest maintains from year to year, drawing her back to their homes, causing her to watch over their lives, to guard them from evil, to guide their spirits aright, so far as she can, and in all ways to exert a watchful, protective influence over them. If that mother is pure-minded, she dwells in spiritual things and in her children. One of them, perhaps, is not aspirational by nature, but carnal-minded, and seeks impure associations; will she then neglect and forsake that child, or will there be an attraction between his life and her own? Yes, for although it is true that the law ever operates in "like attracting like," yet that higher law of spiritual love is so thoroughly positive and powerful that it may overcome the lower law and bring the anxious spirit-mother in contact with her wayward son, and she will continue to exhort her wayward son, and guard him from evil, year after year, until he has grown from the perils that surround him, and to lead him to a contemplation of purer and diviner things. She may not always accomplish this, but she will do all she can by way of effort, and although the spiritual beauties of the higher life

are denied her because of this great anxiety and attraction, she will willingly forego them for the sake of extending some blessing or watchfulness to that son. This is one case; but there are others: Your spirit-friend is in harmony with you; he desires to bless your life and guide you steps; he has aspirational, and seeks for knowledge and companionship above the things of this life. On the one side he is attracted to physical life because of his sympathy for you; on the other he is drawn to the spiritual condition because of his aspirational nature seeking for higher things; and it rests with yourself whether you will continue to attract this spirit or whether he will for a time seem to leave your side and inform his own interior nature of the great truths which lie about him. On earth you have under your guardianship a child that seems to be idiotic; it is not possessed of a clear mental intelligence. You give it your guardianship and protection, but you do not give it that close inner companionship which you can give an intelligent mind that can understand and follow you, consequently it may be the same with your spirit-friend; he gives you his guardianship, protection, sympathy and affection as far as he can, but unless you seek to grow in spirit, to rise up to a comprehension of intellectual and spiritual things, he will advance far ahead of you in attainment, in development, and you will be to him like the feeble intellect of the child, which does not expand on earth; you will gain his protection and guardianship, but you will lose that close inner companionship, that great association which you may gain by seeking an understanding of the higher laws of life.

### Anna Price.

I am a stranger to you, Mr. Chairman. I don't know as I shall succeed in my mission, for it is that of reaching my friends who are yet on earth. The homes of those I love are at Wheeling, W. Va. I know it is a long distance from here, but it is all the more to be desired, for I had no way of reaching them except by coming here. My name is Anna Price, and I have with me in the spirit-world sister Elizabeth, who joins in the great love that I send. We have tried for years to reach the friends whom we love, and yet they had not become conscious of our presence or of our desire. Changes have taken place, not only upon the spot where we dwell so harmoniously together, but in the lives of our friends new events have come, robbing them of perhaps the active memory of little affairs that interested us in the past; but we know that our memory is kept, and that perhaps our friends could understand truly that we live and love them, they would be very happy to know of our return. I am anxious to tell them of this spiritual truth. I have so many times wished to come closely to Walter, and to give him knowledge of these things, but he closed his eyes and his ears, not because he did not wish to hear, but because he could not gain a full idea of what this really means. I have seen him going from place to place, traveling toward the North, where he has learned of the return of spirits, and some of the strange things that they claim to do, but my relative has not believed and he would not investigate. The thought came to me that perhaps if I could go to some public place and speak, my friends might learn of it and gain an interest, and become anxious to know something for themselves, and that is my excuse for coming. I send them all my love, and I hope the time will come when I shall be able to give them more than this, but at least I can look forward to the hour when I shall be reunited to those dear friends in my own home, in the spirit-world.

### John Henry Smith.

Chairman, over in Charlestown. It didn't seem very strange for me to come round this way, but I didn't know anything of this. I have never tried especially to get back before. So many spirits telling about the years that have tried to come back, and that I had made me think I had better keep away and not make the attempt; but, somehow, when I do come I do not find it so hard, and I am very glad to say a few words.

I bring my love to my friends, but that is not the only reason I have for coming. I suppose they really know I can get back, and they would be happy to hear from me, and I take it for granted that they have a kindly feeling toward me, though I have been gone quite a little while, and those things which concerned me have grown quiet.

I have a sister, and she is rather delicate in physical health. I find that she is sometimes open to spirit influences. I don't know that her physical weakness has anything to do with that, but it has forced her to be somewhat retired and to keep away from busy, active life outside of her home, and I suppose this is consolatory to her spiritual development. My sister does not know anything of this, and she is a mediumist, and yet it seems to me, if I was not afraid of alarming her, I could give her some manifestation of my presence.

My father is in the spirit-world, and he was among the first of the old friends to meet me. He told me he had been looking after my welfare for many years, and that several times when I made what seemed to myself to be strange movements in a business point of view, he was really the guiding hand that impelled me. I didn't know anything of this, but I had certain powers that my father could make use of, and he tells me about these gifts that he has to my sisters, and that several times together could make use of them to such an extent as to bring conviction to the hearts of certain people who are now opposed to the spiritual belief. When I thoroughly came to realize this I thought I had better come to your meeting and try to learn how the spirits proceed when they try to communicate with a mortal; and that is my special reason for coming here to-day.

I have an idea that my sister will learn of my return. I am afraid it may alarm her a little, because she can't understand these things; but I don't want her to feel at all disturbed. I wouldn't injure her, and I think that she would when she heard, and she knows very well that I would be the last thing I would attempt to do. I not only send my greeting to her but to all my friends. Tell them that I am satisfied with the spirit-world. I have a home there that is congenial, and certain experiences that I missed on earth, and I am glad to have been there. I will understand to what I refer. I do not come to speak more plainly; but, there was a certain period in my life when I passed through disappointment, and its effects clung to me more or less, I suppose, and prevented me, from milking in that larger social life which might have been had, and I am glad to have been there. On the spiritual side I find these things explained, and I am trying to gain an experience which may be profitable to me which I did not get on this side.

When I come again, if I do, I hope to be able to communicate better than I do to-day; but, sir, I am delighted to come, and I thank you. I am John Henry Smith.

### Sarah E. Nason.

If you please, Mr. Chairman, I would like to say a few words. I belonged in Portland, Me., and some of my friends and dear ones live there. I have visited round at times since I left the mortal, and on one occasion I saw a very dear relative of mine entering a hall crowded with spirits, and I thought that he would investigate this subject and try to come into communication with the friends he had lost, but he did not. I send my love to all whom I have known. I am happy in the spirit-world. Not but what we have trials to meet; but sometimes the work given us to do is difficult and we have to make use of our own energies and all the powers of mind we possess to undertake and accomplish it; not but what the lessons set before us call out the very sharpest points of our mentality; but with all this my life is pleasant and happy, because there is such a satisfaction in it. When we try to accomplish our work, and we have to make use of our own energies and all the powers of mind we possess to undertake and accomplish it; not but what the lessons set before us call out the very sharpest points of our mentality; but with all this my life is pleasant and happy, because there is such a satisfaction in it. When we try to accomplish our work, and we have to make use of our own energies and all the powers of mind we possess to undertake and accomplish it; not but what the lessons set before us call out the very sharpest points of our mentality; but with all this my life is pleasant and happy, because there is such a satisfaction in it. 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