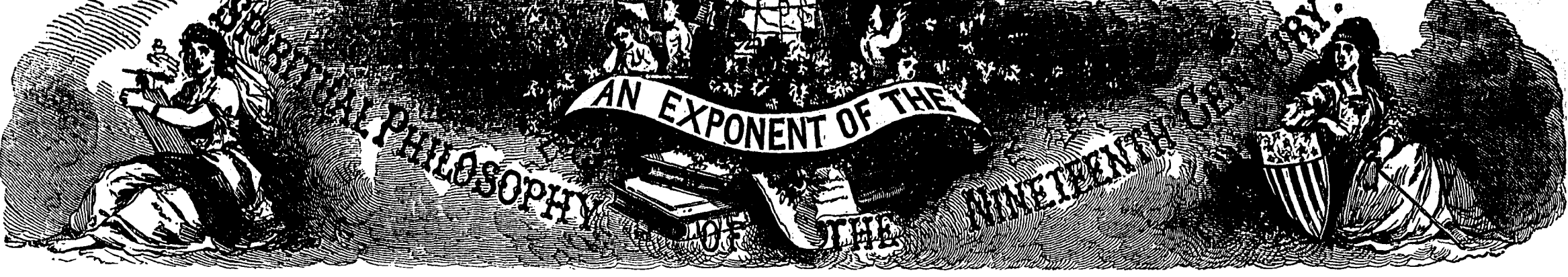


# BANNER OF LIGHT.



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## Original Essay.

### WHAT IS SPIRIT?

The above question has defied all investigation until Spiritualism and Evolution came to explain, through natural law, the mystery with which ignorance and superstition have through all past ages enveloped it. Spiritualism is very erroneously called "modern." It is not modern. Spiritualism was born with life; spirit is the life-principle; spirit is the creative or God-part of all natural life, animate and inanimate. It is spirit which permeates and gives consciousness of intelligence, and proves the relation of humanity to their creator, God. Each atom of life has a separate and individual force, or intelligence, also an individual body, or form. The spirit is born with the body; lives and progresses in conformity with the conditions and influences which govern the unfolding and development in the surroundings of its daily life; and the more conducive the conditions are for a high standard of development and cultivation, the higher conception humanity can derive of a future existence, and a higher sphere of life develop into when it passes from the mortal to the immortal. The spirit never dies, but lives and progresses forever and forever.

It was through Spiritualism the oracles of Bible history obtained their knowledge when the kings and wise men consulted them; but they surrounded it with myth and mystery in order to keep the lower classes of people in ignorance and subjection, and thus bestow added power upon the priests and rulers. The following is an historical legend, proving that in ancient ages spirits returned in many mysterious ways to benefit humanity, even more than they now do:

Ages since in Egypt a flower grew by the wayside, that when travelers passed would turn its face to them. One day a traveler passing was attracted to the flower and talked to it. The flower opened its petals, and in the flower the man saw an Egyptian god. He dug up the plant that bore the flower, took it to his home, planted it in a vase, set it upon an altar in his house, and morning and evening bowed before it. The flower imparted to him wisdom and knowledge, and the man became a great and wise ruler, and was called the god Brahm.

This legend may be found in Ancient Egyptian History in the London Museum.

Even as late as Christ's advent, the majority of humanity were so ignorant they had no conception of spirituality, and those who were educated fostered ignorance and superstition in order to more easily subjugate the people to the influences of the priests, and thus through their ignorance aid the Church in its greed for power and wealth. As a result there was no way to make the fact of a future existence known to the world except through a literal form, and Christ was made a living example to teach humanity how they must live in order to insure a perfect future spiritual life. Christ's passing away in bodily form, so that all his disciples could see him go, terminated the lesson he came to teach. He was compelled to leave them in that manner, in order for them to understand the lesson, and prove to them beyond doubt the truth he had taught them of a future spiritual life. What a wonderful mystery that passing away must have been to those few ignorant men and women who at that time were the only believers in a spiritual creator and a future existence—but not mysterious in this enlightened, progressive age to those who have a knowledge of Spiritualism and evolution, by which is explained through natural law all which then seemed unexplainable and impossible.

I desire all to understand that I do not stigmatize or cast disrespect on that which to-day is called Christianity; it is very untrue for Spiritualists to do so; for the church and Bible must be upheld for the benefit of social morality, until progress and science have righted the wrongs committed through the Church's selfish greed for wealth and power. I wish, however, to call your attention to the fact that although the Church has acquired such vast advantages in the past through the strength of its wealth and popularity, with gigantic strides truth and progression have outdone them in the cause of justice and humanity, since Spiritualism was resurrected only forty years since. In utter disregard of all the contempt and derision which that vast mass of wealth and popularity

has poured upon Spiritualism, the spirit of truth and justice has compelled the churches to broaden and liberalize their creeds, open wide their doors, and join hands in the march of progression, in order to keep their temples filled, and meet the spiritual needs of consistent, reasoning humanity.

Only a few years since what husks the churches gave our spiritual life to feed upon. They taught us that good works were only filthy rags in God's sight. They taught us good works would not avail to help us in our future life, and if we did not believe in Christ's blood to wash away our sins we must be forever damned. They also taught God made the Bible mysterious for the benefit of humanity, and it was only necessary for our priests to understand it, and their teaching and wisdom must not be questioned by the ignorant—and all reasoning for ourselves on a future life was the working of the devil in us, and a heinous sin in God's sight; but every one who accepted the teaching of Christ's blood as a saving power would secure eternal happiness, and when they died directly enter God's presence and hear the "Well done, good and faithful servant, enter now into thy joys." But now, in direct contradiction to those teachings, spirits are continually returning to tell us those were false teachings and that progression does not end with mortal life. In direct contradiction to the teachings of the church were the teachings of Christ, who declared: By their works ye shall know them. Christ said every act which mitigates the woes of the least of one of God's creatures is a criterion of goodness. Also every wrong committed in mortal life must be atoned before we can hope to enter the presence of that divine spirit which is the creator of all life. It would be a hopeless task to atone for all the wrongs we commit through our selfish ignorance were it not for this comforting truth which Spiritualism teaches: that progression does not end with mortal life, and that we are again to have the companionship and help of loved ones who have gone before, and from whom we are nevermore to be parted by death, the spirit is never to die, but must, through a natural law, live forever and forever.

J. S. BENTON.

101 Main Street, Hartford, Conn.

Written for the Banner of Light.

### The Possibilities of Man Shown in Answer to Prayer.

I was almost friendless in a strange city, and just able to do work enough to earn money to buy quinine, pay room-rent and get the cheapest diet that the market afforded, for I had been afflicted for months with a kind of chills and fever that no medicine which I could get would break or even check. About nightfall each day my chill came on. The chill was light, but the fever was like a consuming fire and lasted until morning. So great was my suffering that it would seem that morning would never come again; after the fever set in a night seemed like a lifetime.

The last one I had was a memorable one to me. About the time I began to feel the relentless hand of fever upon me I got out of my bed, and upon my knees, in real earnest, asked the great Governor of the universe to show me that night the possibilities of man, both in the upward and downward course of life, and thereby to engage my mind until morning as to do away with all consciousness of suffering. I then got back into bed; my head had hardly touched the pillow when the door of my room opened, and immediately there stood at the foot of my bed a person whom at first sight I considered the most beautiful woman my eyes had ever beheld. My next impression was that she was far in advance of anything mortal; and I knew that she must be on an errand of kindness to me. But it was so soon after the last words of supplication had fallen from my lips, that I did not think she could be there for the purpose of conducting me through what proved to be a positive and direct answer to my intensely earnest prayer.

She motioned for me to get up. At first I hesitated; but with a look slightly akin to a frown, she motioned again for me to arise and dress myself, which I did without further hesitation. Then her countenance assumed a smile which seemed to communicate much of its pleasantness to me, and I somehow began to understand her wishes without need of look or signal from her.

She gave a look toward the door, and I readily understood that she desired me to go on, and she would follow me. I went out into the hallway, and turned to my right, going to the north end, and there we went up a flight of steps. But to my amazement, when we reached the next floor, instead of finding a continuation of the same building, as I had always done before, it was one endless plain. If I was its master, human language would be too poor to give anything like a vivid description of its lakes, streams, clear running brooks and beautiful sceneries in all of their most enchanting and varied forms and splendid aspects.

We traveled for miles in various directions, not in an idle or unpopulated world, but sometimes in more beautiful cities than I had ever dreamed of. On this plane of life the very atmosphere itself seemed to be charged with a spirit of cheerfulness, and all life to partake alike of the same spirit of delightfulness; for nowhere did we meet with a person whose countenance or appearance showed aught that was in the least degree repulsive, or could possibly be to the most cultivated and refined mind.

After an hour or so of the most delightful wandering, I imagined that my fair guide showed slight signs of restlessness, and so I turned an inquiring look to know if she now

wished me to return. But she merely pointed to another flight of steps near by, which I had not before discovered. Where they led to I could not tell, for I could see nothing above but what seemed to be endless space. I asked no questions, but cheerfully obeyed the signal. After making considerable advance, all the time seeing nothing but steps ahead, suddenly they seemed to vanish, and I found we were in another world or plane of life.

Now you can imagine how baffled would be the most educated scholar if called upon to give a description of this phase of life—its splendid music, arts and sciences in their multiplied phases—when I tell you that all here was as far superior to the one just below it as that was superior to the world in which we now live. Nor was this a world of idleness or indifference, for all was, as I then thought, life in its supremest activity, and pleasantness in its greatest capacity. I went about from place to place just as fancy led me, enjoying a degree of happiness which I had never before experienced. I moved about almost without physical exertion, for it seemed that the further I left my native element, or the earth, the freer I became of those heavy forces that are its characteristics.

Thus far I am unable to give the reader more than the faintest glimpse of what I saw that night in these three divisions or stages of life. So I shall make no attempt at giving a description or even an idea of the indescribable beauties and excellences disclosed to my overawed senses in the other nine worlds, spheres, degrees, or whatever they may be called. Yet each one, as I went on my upward journey, seemed to me to be only a higher order of human life. For all the departure that I could see from the human was that as individuals rose morally and intellectually, their form and features seemed to keep in the line and order of development of the inner soul, which of course must express itself through the outward form and features.

After a short stroll and many observations in the twelfth sphere, degree, or stage of development, I became conscious that this was only a transitory visit for me, and so did not wait to be told or ordered to go back, but volunteered to start on my return journey. In a short time my fair guide and myself were again in the hallway from which we started, and I thought I had seen all of the possibilities of man. But she then opened the door at the side of the hallway (this door I had never seen before, and on looking for it that same morning after breakfast I found no door there, though I felt as certain that I had passed through there as I did that I was then alive), and motioned me to go unaccompanied and see still more of the possibilities of man. I obeyed her signal, and quickly found myself on another plane below. You will now perhaps imagine that I saw nothing but misery, but not so; some were mirthfully employed, here and there some were engaged in a quarrel, others in gambling or trifling amusement, but the spirit of contention seemed to be settled upon every face or somewhat showing itself in the conduct of every individual I met. I traveled several hundred yards in various directions, but everywhere character seemed to be about the same, though there were as many different grades of intellect as we find on the earth. The light seemed to correspond with our dusk.

I soon found another flight of steps and I descended to the next plane below. I will not enter upon a description of this place, more than to say that to me it was indescribably miserable. It was very dark and gloomy. I had never dreamed that mankind could ever descend to such depths of degradation as I saw here, and I soon became so sickened with the criminal and reprobation, vulgarity and profanity, that I made up my mind to leave the other degrees of degeneration unexplored by myself, and leave this place, never to return to it again. And so I hastened back and found my fair angel-guide still waiting for me in the hallway where I had left her.

Knowing that she would now leave me, I commenced to acknowledge my gratitude for the incalculable favor and service which she had done. But she raised her hand, and with a significant show of the index finger stopped the speech in my mouth, and said, "Now you have seen the possibilities of man, both in the upward and downward course of life—the moral and the immoral—learn a lesson." Then she turned and went up the steps, but looked back at me from the top of them with a sort of hopeful and encouraging smile, which has gone a long way from the latitude of right.

I then went to my room, opened my door and went in; and just as the door was closed, I lost all consciousness; but it seemed only a moment afterward I found myself lying on my bed as if just waking from a sound slumber. I was covered with heavy beads of perspiration. A bright and cheerful morning sun was shining through the window across my bed. I soon got up and prepared my breakfast, and ate with a relish, for I was feeling better than I had for months; indeed, I was feeling quite well, except that I was still weak from my long sickness.

I did not have chills and fever after that for over two years, and then they were brought on by useless exposure in a malarious climate.

No doubt most or many persons will regard this as fiction; but if it is fiction it is only because my limited ability does not enable me to tell one-hundredth part of the truth.

Kansas City, Mo.

B. F. OLIVER.

His eyes were wild, his teeth were set, as down the street he ran. The crowd made way, as on he went, for this excited man. Was fire, murder, sudden death, the tidings that he bore? Oh, no! he is a baseball cracker, who wants to know the score.—*Shoe and Leather Reporter.*

### THE PHILOSOPHY OF MATERIALIZATION.

Amongst all the phenomena that have obtained the name of "spiritual," and been attributed with unquestioning faith to spirits as the originators, none seems to offer more obstacles to acceptance than the feat of presenting an organism composed apparently of flesh, blood, and all the tissues that make up the human body, and dissolving those component parts again into invisibility.

To ask for credulity on such unparalleled marvels as these, it is, first, necessary to consider what evidences we possess to show that such manifestations ever have taken place. Next, to endeavor to present some rational and plausible theory originating from the spiritual side of being to account for the possibility of such demonstrations; and finally, to show what contributions, if any, such phenomena make to the realms of science and human knowledge.

Touching the first proposition, we have only to cite such testimony as can be obtained from the most reliable sources.

In No. 18 of this journal we have quoted the accounts of phenomena received as early as 1852, at Koon's spirit-rooms in Athens County, Ohio, and in addition to the extracts published in this journal, we refer the reader to pages 338, 347, and many others of "Hardinge's Modern American Spiritualism," in which the testimony of hosts of respectable witnesses is cited to show that hands—appearing and feeling like veritable flesh and blood—were examined, and proved the fact of flesh and blood materialization.

On page 143, et seq., of "Nineteenth Century Miracles," are other records of the same phenomena; and in Nos. 16-19, etc., of this journal are details of the most crucial test facts of the organization of whole forms, tissues and dresses witnessed in this country, narrated by Alderman Barkas, of Newcastle-on-Tyne, and several other witnesses, in which the amount of testimony as to which would determine life and death in any criminal trials.

For further proofs of materializations in various countries, but especially in America and Great Britain, we refer to the files of the different journals, in hundreds of which the phenomena of materialization are perpetually recorded. Allowing for and eliminating a large percentage of possible interpolation by fraudulence, the facts of such demonstrations are as well established by indisputable witnesses as any other historic facts in ancient or modern history.

For the second proposition, namely, upon what plausible theory originating on the spiritual side of being can we account for the possibility of such demonstrations, we offer the following communications, made and reiterated in several instances by spirit guides to the writer of this article. It will be remembered that amongst the functions of organic life are two which play a most important part in the economy of being. The first of these, performed chiefly by aid of the cuticle or skin, is absorption, by means of which we absorb, draw into, and assimilate nutriment from the atmosphere, and all that holds in solution, through every pore of our bodies. The dualty or complement of this form of action is evaporation, performed also through the cuticle or skin, and in this process we give back again to the atmosphere by insensible and sensible perspiration, a certain invisible aura some portion of all we are, and all that constitutes the various parts of our entire organism. Besides these two functions, we give off from our whole system—blood, bone, serum, nervous and muscular tissue, in compound, of course, with every breath we expire, and draw in again through the breathing apparatus fresh life pabulum with every breath we inspire. The proven facts of physiology demonstrate clearly enough that absorption and evaporation are as essential—if not more so—to the waste and repair which constitute life as food and digestion. And the fact that the processes of expiration and inspiration, performed by the breathing apparatus, we have the main substratum of the mechanical processes of life. "Now," say the spirits, "what becomes of the invisible, but still tangible portions of the human body that are given off by evaporation? Equally as what becomes of the incessant streams of air charged with every substance that composes the human body that passes off with every breath that is expired?"

It is acknowledged by all physiologists that every atom of our material frame changes, and is measurably being given off every second of our lives; and though we may account for the chemical alteration which the human breath undergoes in the atmosphere, there is a time when every breath we expire is still in the atmosphere before any chemical change ensues. Thus, it does not seem unreasonable to suppose the spirits are correct when they affirm that every tissue of the human organism is held in solution in the atmosphere where and whenever the human organism is found. When a number of people come together, and are crowded into a small space, their emanations fill the atmosphere, and the only element necessary to solidify or crystallize those elements back again into the same tissues from which they were drawn, is a strong battery, formed of vital force, or the human life-principle. To arrange an electro-magnetic battery of the simplest kind, we need only a fine wire, and a fluid which shall conjoin, yet not unequally upon those metals. In a powerful physical medium we have an excess of the life-principle of that negative polarity which shall serve us as one of these metals; in the spirits we have one or more spiritual bodies whose force of a positive polarity shall serve us as the second metal required. In the combined magnetisms of the circle, charging the atmosphere with their emanations by breathing, and that evaporation before spoken of, we have the fluid or solution necessary to form our battery, and thus it is that taking the spirit designed to be materialized as the lay figure, the circle as the source of the pabulum or invisible atoms of matter held in solution in the atmosphere, and the medium as the reservoir of that force necessary to combine with that of the spirits, "we have our battery," say the spirits, "and all the elements necessary to form a body. By the same process we can gather up materials to construct temporary garments," etc.

Temporary, of course, the whole process of formation must be. To remain permanent the supply must be permanent, and the medium and circle must remain in their places, and the drawn from until their organisms are dissolved, and the entire life-force transferred from the medium to the spirits.

As to the question of darkness or very subdued light, it must be remembered that if light is the result of an undulatory motion set up in the atmosphere, then light must be a disturbing element, and the inevitable changes caused by the introduction of light must tend to disturb the very subtle processes by which invisible and imperceptible flesh and blood atoms are woven around the spiritual body, until they become visible, and for the time being, ponderable flesh and blood atoms.

We need not remind the chemist that there are thousands of operations, the successful results of which would be wholly destroyed by the slightest interruption or motion. If light is the result of undulatory or any other form of motion, it must tend to produce a complete change in the atmosphere, and hence a complete disruption of the elements in process of crystallization or "materialization."

Noise and music are both sounds, and both act by producing vibrations in the air; but those who have ever seen the curious instruments by which atmospheric vibrations are registered, will know that musical tones produce vibrations equal throughout their entire length, and noise gives vibrations jagged and entirely unequal throughout their length. Space does not permit us to multiply the one illustration by citing chemical experiments, but we repeat, the difference between perfect stillness and motion in very many chemical compounds, is all the difference between the tides of a fresh flowing sea and the vegetable and animal life engendered in the stagnant pond.

We are not now speaking of the expediency of seeking for phenomena that require the condition of darkness, but simply of the *modus operandi* by which spirits affirm such phenomena are produced. And this brings us to the third proposition, or the cut bone so often insisted on by the antagonists of Spiritualism when all other arguments used against it fail.

What contributions can such phenomena make to the realm of science and knowledge? We know that many things contribute to the realm of science and knowledge that contribute nothing to the realm of practical utility. This is the case with the grandest of all sciences—astronomy. We know much of the stars—ay, even of the sun's constitution, and the elements found in his beams; but of what practical utility this knowledge may be, except to exalt our understanding, we are unable to say. We do not know the actual uses of pebbles, grains of dust, brambles, weeds or noxious animals. We cannot practice archeology, and we gain nothing by a thousand other studies that are still very interesting.

May we not include in the same category those marvelous powers of composing and decomposing the tissues of matter displayed by spirits?

Practically, this phase of spiritual phenomena may be of no use to us beyond the occasional evidence that it brings, that there is such thing as death. Now and then we see the parent and child, the husband and wife, and the long severed friends clasp hands over the gulf of mystery that heretofore divided the mortal and immortal worlds; and then, as we behold the joyful recognition and watch the mortal go forth a totally changed being, we hush the captious questioning, "What is the use of it?"

Whilst we do not pretend, however, to endorse the theories put forth in this paper, and can only repeat them as the statements of the spirit friends whom we have had reason to trust, and rely upon in other directions, we still deem their claims for the production of materializing phenomena are plausible.

Whether they will ever be of any more use to mankind than as mere contributions to the realm of spiritual knowledge, we are unable to say. All knowledge is power, and when we have been kept so many ages in profound ignorance of spiritual gifts and powers, we should gladly welcome every contribution that we can gather up toward the unfolding of a grand and comprehensive arcana of spiritual science. *The Two Worlds, Edited by Emma Hardinge Britten, Manchester, Eng.*

### Church Methods—Taken by the "Instantaneous" Process.

"This," said the returned missionary to the Poor Heathen whom he had brought over, "is a church." And the Poor Heathen, greatly admired the church. By-and-by he asked:

"Who is the fat man with the big watch seal, who looks at the church as though he thought some of putting in a fifty-dollar bay-window and raising the rent \$5.00 a year?"

"That is a trustee," said the returned missionary.

"He does most of the praying, I suppose?" said the Poor Heathen, who, in his blindness, knows very little about the way we do these things.

"No," said the returned missionary, "he doesn't believe in praying. He is not a member of the church, but he is a good, clear-headed business man, good manager, strong on real estate deals, and so he's a trustee. Doesn't take very much of a Christian to be a trustee, except in the country. In a town a church only wants a good business man for a trustee."

"And who is the man who stands in the door and glares at the people as they pass in and tries to keep them out?" asked the Poor Heathen.

"That is the sexton," replied the missionary. "He doesn't believe in opening the church for religious service at all. He says the church was built to have swell weddings in, and that for preaching and prayer meetings, and other side shows of that nature, the trustees should hire a hall."

"Who is the very young man who pushes people out of the way that he may have room to pass in, and stoops very low as he enters the twenty-foot door, and sits directly under the steeple lest he should strike his head when he stands up?"

"That," said the returned missionary, "is the new superintendent of the Sunday school. They are all that way at first. By-and-by, when he has forgotten every line of his beautiful speech, when there are distinguished strangers present, when he has started the wrong tune to an entirely strange hymn, and corrected himself by striking the right tune on a key so high that the Chimes of Normandy couldn't ring a second bass to it, when he has flunked, fair, square and outright, on the first ten questions in his question box, he will know less by a ton than he does now, and be a good, useful, earnest and humble superintendent. He's only young and new, like an August periwinkle."

"Here comes the owner of the church," the Poor Heathen said. "He looks as though he had decided to make pemmican of the sexton and trustee, and not hold any service to-day."

"No, that is not exactly the owner of the church," the returned missionary said; "that is the leader of the choir."

"Who is that meek, timid little man who is trying to creep in without letting the sexton see him, and who has just taken off his hat to the leader of the choir?"

"Oh! that is only the pastor of the church," the returned missionary replied. "Will you go inside?"

And the Poor Heathen said he would, because he rather guessed, from their looks, the sexton and the leader of the choir had made up their minds to settle that morning which of the two should take the church and run it.

ROBERT J. BUNNETT.



## Banner Correspondence.

## Massachusetts.

**MANCHESTER.**—Reporter writes: "Tuesday evening, May 22d, Mr. J. Frank Baxter was for the fourth time in Pigeon Cove, Rockport. Mrs. Henry Story, to whom great credit is due, is indefatigable in her work to interest the people of her section in Spiritualism. She has met with great opposition and much discouragement, and strange to write, not so much from the quarters she anticipated, but one where she expected favor, if not assistance, the Universalists.

Which Mrs. Story began her work several years with her who now are indifferent; the Universalist church was open to her, and Mr. Baxter gave his first lecture therein. But some were displeased that the privilege was granted, and Mrs. Story resolved not to ask for its use again, but hired a hall, and has taken an independent course on all other occasions. A Sunday school she established at her house, during the winter, beginning with seven, and now, and almost not large, the school has outgrown her parlor—increased fourfold—and other quarters are needed. She and her husband have never slackened their interest in the Universalist Society, but have paid their part, kept a Christian temper amid harsh reflections, and when holding their lectures and school scrupulously avoided the same hours.

Mrs. Burnham, Mrs. Cutler and Miss Shelhamer, also Messrs. Emerson and Baxter, have been among her workers called. Some have assisted her with gratuitous labors in her school; and she acknowledges with gratefulness donations of books for her library, and a set of singing-books from Mr. H. W. Smith, of Greenfield.

Mr. Baxter's lectures, as well as those of others, have been well received by those who have had courage to hear; and, considering the opposition and indifference, fairly attended. His lecture on the 22d of May was most interesting, founded as it was on his personal experiences. The "supplement" of tests was excellent, some falling directly to skeptics, and one, particularly, into the enemy's entrenchment. How truly applicable one of Mr. Baxter's verses from the poem he read:

Those rays were like to bugle calls,  
Summoning friend and foe;  
Though'er so high men build their walls,  
Where spirits choose, they go.

On Wednesday evening, May 23d, Mr. Baxter appeared before an audience of hundreds in the town hall at Manchester. He was introduced and entertained by Mr. Andrew Lee, a man prominent in business, in town affairs, and social standing. He, with several others interested, made the occasion free, only affording the assembly an opportunity of individually "dropping their offering" into the hat. Summe it to say, great interest was aroused, and much eagerness manifested that Mr. Baxter should be secured again. His engagements West prevented this at present, but he will in the fall favor Manchester further.

The lecture of the evening was plain, to the point, and applicable to the people; and his spirit descriptions were perfect in delineation and detail. The Spiritualists of Pigeon Cove, Essex, Gloucester, Manchester, Marblehead, Wenham, etc., have reason to feel a pride in Mr. Baxter's labors on Cape Ann and its vicinity.

**WORCESTER.**—T. R. J. writes: "Sunday, May 27th, Mr. W. F. Peck closed a very successful engagement with our society. The audiences have increased in number from the beginning, and the universal opinion is that on course of lectures ever given here has done more to place the Spiritual Philosophy on an enduring and scientific basis than has his. Mr. Peck is certainly the peer of the best speakers on our platform, and those societies that do not make haste to avail themselves of his services will have good cause to regret it. We shall have him for one, possibly two, months next season."

**GREENWICH.**—Juliette Yeaw writes: "Sunday, May 27th, was the third anniversary of the dedication of the Independent Liberal Church. A large audience greeted the speaker. The platform and altar were beautifully adorned with flowers artistically arranged. We were glad to greet our friend, Mr. Chandler Powers, just returned from a trip to California, and Misses Fannie Gould and Mamie Ruddock, after their prolonged absence at school. As appropriate for the day's discourse, the text selected was 'Let every man stand by his own work.'"

The attendance at the Lyceum was large; the exercises were very interesting. Mr. Smith gave a short lecture upon foreign travel, illustrating upon the black board places and objects, and exhibiting relics of great antiquity. There were several fine recitations by the young ladies, and also by the children."

**HAVERTHILL.**—E. P. H. writes: "Sunday, May 27th, was the closing one of the regular lecture course of the British Hall Association. The next lecture season will open October 1st. Mrs. S. R. Stevens of Boston was the speaker in the closing exercises, her subject in the afternoon being 'The Way to the Light,' and in the evening 'The Mediumship of Jesus of Nazareth and the Mediumship of Today,' both of which were treated in an entertaining and instructive manner. Following each lecture, questions from the audience were answered."

In the evening a short 'Memorial Concert' was given in honor of the cause of the soldier, by Benjamin's Orchestra and Mrs. Lottie Dean-Goodrich, soloist. In connection with the evening service Mrs. Hatfield P. Griffin gave two recitations which were agreeably received. The closing meeting was numerously attended, and the interest in the lecture course was fully sustained from its opening to the close."

**ATTLEBORO.**—H. F. Merrieth, Secretary of the First Spiritual Society of this place, writes: "Mrs. Kate R. Bates of Boston was with us Sunday, May 27th. In the afternoon she gave us some very earnest and instructive treatise of spirit communion; in the evening fine psychometric readings, after which she went among the audience giving words of comfort to those who were hungering for spiritual food, her descriptions being in nearly every case fully recognized. Long may she be permitted to promulgate the truths of immortality. May the angels of Purity, Love and Peace ever guide her in the light of the New Dispensation."

**HAVERTHILL.**—W. W. Currier writes: "Miss Emma J. Nickerson spoke for the First Spiritual Society of this city, Sunday, May 27th, at 2 and 7 P. M., before good sized audiences. The Home Orchestra opened the evening service with choice selections of music that met with the hearty approval of the audience, and closed by rendering in excellent style the hymn tune, 'Dennis.'"

This Society has held a series of meetings during the past lecture season that has drawn many of the best thinkers in the city. While they do not claim perfection, they claim to be progressive and determined to carry forward the good work. Some of the best talent upon the spiritual platform has been engaged for next season, and the full time is intended to be filled with such talent as shall be an honor to the cause we represent, and furnish food for thinking minds."

The Ladies' Aid Society connected with this Society has done noble and efficient work during the past season, and will continue in the good cause. Its entertainments and suppers are of a high and interesting order, and meet with a fine support. The Home Orchestra, Miss Little, preceptor, kindly helping hand at these entertainments that is worthy of all praise."

**FALL RIVER.**—H. C. writes: "The Spiritualistic Investigating Society of this city closed its sessions for the summer by holding two public meetings Sunday, May 20th. The spirit-guides of Miss Mary B. Williams gave on that day two inspirational addresses—subjects: 'What is spirit-control?' and 'Shall we know our loved ones in heaven?'—which were both instructive and interesting."

## Vermont.

**FAIRFAX.**—Mrs. P. A. Stevens writes a letter addressed to Rev. Dr. Witt Talmage, criticizing his discourse on Spiritualism, and quotes far more from the Bible to prove its truth and its consistency with what is termed "revealed religion" than he has or possibly can to the contrary. She regrets the want of charity exhibited by the Brooklyn preacher, and suggests that it would be well for him to realize the existence

of a beam of error in his own eye before endeavoring to discover and expose a mote in the eye of others, whose only fault seems to be the belief, more in a future life than he does—more largely cultivated in spiritual gifts, have a greater faith in divine guidance and are every way more in accordance with the principles of primitive Christianity than his blustering discourse evinces him to be.

## New York.

**NEW YORK CITY.**—Our New York correspondent, "S," writes that at the meeting of the First Society of Spiritualists, May 27th, "Mrs. Nellie J. T. Brigham spoke in the morning on subjects selected by the audience, and improvised three poems. The first and leading subject was, 'Can you give us any information concerning the peculiarities of the people that inhabited Los Muertos, and the cause and date of the destruction of the city?' The question came from reading a lecture of Lieut. Frank Hamilton Cushing at a special meeting of the Academy of Science in San Francisco, which led up to his discovery of ancient Los Muertos, or the City of the Dead, in the Salt River Valley, Arizona. Mrs. Brigham spoke intelligently and satisfactorily upon this subject, and with the same readiness and ease as though the subject of this interesting discovery had been made a study."

In the evening Mrs. Brigham spoke upon a subject selected by the influences speaking through her, namely, "Lost." Mrs. Brigham treated it, as she does all subjects submitted to her, with much depth of thought and perfection of language. The audience was large upon both occasions.

The Meeting for Manifestations in the afternoon was of much interest and largely attended by highly intelligent and cultivated people. Mrs. E. A. Wells is deserving of great credit for the able manner in which she sustains the high standard of these meetings. The services were opened by Miss Lily Runals singing a solo with sweetness of voice and grace of execution. The applause was pronounced. This was followed by a piano solo by Prof. I. C. Kierstead, which was received with much applause. Dr. M. F. Laughlin told a very interesting experience about the mediumship of Rev. John Quinn, and a spirit-picture that came during the hour of prayer upon the portrait of Father Quinn, hanging in the Catholic Church of Providence, R. I., and exhibited photographs of the same. Henry J. Newton, Esq., spoke upon the methods of Prof. Hermann. His remarks were directed to showing the easiness of prestidigitators in this calling, and he drew a strong contrast between them and the great artists of this profession, such as Bellini, Houdin and Jacobs, all of whom had taken occasion to declare that spirit-manifestations through mediums had no element of prestidigitations in them, and some of them are avowed Spiritualists. Mr. Newton renewed his challenge to Hermann and Kellar as follows: "They are to pledge any sum from five hundred to five thousand dollars, that they will do under the following conditions: They to come to his house and device what a medium would do under the following conditions: They to come to his house and have the privilege of bringing four persons with them, and he to have the privilege of having four persons present besides the medium, they to do what the medium did through mediumship by trick and device, and to show him how they do it. Mr. Newton's challenge will never be accepted by Hermann or Kellar nor by any of their kind."

Miss Mamie Horton whistled a solo that was encored, and the audience was in raptures over her wonderful abilities in this unique form of musical execution. Mrs. E. A. Wells gave seventeen tests in her usual satisfactory manner. Some were marvelous. The meeting closed with singing."

**NEW YORK CITY.**—Col. W. A. Sillaway (86 Melbourn street) informs us that Mrs. Annie L. Pennell has closed her labors in that city for the present to return to her home at Onset Bay, Mass., for rest and recuperation from her arduous labors. "During her last meetings," he writes, "there were present some of the most powerful mind readers and mesmerists in the country, from California, South America, and one from far-off Liberia. In Africa—a colored gentleman who had heard of her at his home there, and when he was sent here by the government of Liberia to investigate our institutions he came on from Washington, he told me, expressly to attend one of her meetings. For myself and wife I can truly say that the tests given to us have been the most wonderful we have received from any medium."

Previous to my visiting her meetings I was a pronounced skeptic and an atheist, but I now see where I was blind and in utter darkness. I was reared in the Methodist Church."

He concludes his letter by stating that many of the tests he has received through the aid of "Prairie Flower" were from comrades who fell in the war of '61-5; his infant son and the mother of the writer have also made their presence manifest. He proposes at a future time to bear witness on some platform in Boston to the knowledge he has attained."

## Indiana.

**EVANSVILLE.**—Hon. Warren Chase—writing at the time from this place—opines that the proportion of the skeptical class in the ranks of Spiritualists is rather overrated. Some forty years of experience and extensive travel in this country have convinced him that such is the case. He has ever endeavored to be a defender and friend of mediums everywhere; and is led to think that the chronic doubters are as a class "mainly persons who have been so unfortunate, and so often cheated by persons in this life, that they distrust everybody, and dare not trust their own senses and reason when working together; these join with the enemies of mediums and the paid reporters who are seeking for sensational effects in their papers without regard to truth or honesty, and thus help to discredit the instruments which our spirit friends find, of course, often imperfect and partially developed. Thus they aid the enemies of the cause in their despicable work of crushing out the more sensitive and delicate ones among the media: Scores of them have been unable to bear the persecution visited so remorselessly upon them; still more, like Peter of old, have been forced by the pressure to deny the truth, and get out of the influence of the spirits by joining a church for protection by means of its sectarian walls that shut spirits out, and the truth also."

I have seen so much of this hard-hearted persecution that I do not wonder at the language of Bro. J. W. Dennis, in a recent number of the BANNER OF LIGHT, too severe, I too, would have the test conditions—especially the tying—applied to the 'fraud-hunters,' who cannot trust their senses with reason left free, but trust hands and feet. If the tests that the old 'witch-finders' applied to their victims had been applied to themselves their occupation would have been soon gone; and the same is true of our 'fraud-hunters'; they should be searched for the masks, the gauze and the traps they carry to throw into the cabinet in the dark, and which they afterward claim to have found there."

Tie up the skeptics, and let the spirits do what they can, and those who cannot trust their own senses and reason are of very little account to our cause, and we need not try to convince them by abusing both mediums and spirits."

Of course many efforts of spirits are failures, and characterized by imperfect results—often from defects in mediumship, and often from inability of our finite and fallible spirit friends—but these are no more so and no more frequent than the failures in the efforts between us in this life, and we have no right to expect more perfection, as the spirits are as much subject, or more, to conditions, surroundings and environments as we are. If I see a table lifted or tilted with the fingers of a medium lightly touching its surface, I do not need to have it lifted without contact to prove it was spirit power, as one can prove it, no more clearly than the other. The intelligence alone that comes through the motions proves to me that it is a spirit, and never has proved it to be anything else."

If I see a form out in the room that claims to be a spirit, and hear the medium talking in the cabinet at the same time—which often occurs—I do not need to seize the spirit to prove it is not the medium; and when told that such actions injure the person whose vitality is drawn out into the form, I certainly shall not do it; and it should not be allowed on the part of any one; if any one is inclined to do it, such person should be treated as a measure of punishment. When I have my eyes and ears and hands to prove the form of a deceased friend materialized, and it dis-

solves on the carpet before me, I do not need to have the medium lifted, or put in a wire cage to prove she is not a fraud; I do not need the testimony of a fraud hunter to correct my senses and reason, and show me how I was deceived, and how unreliable my sense and reason are. I have always been willing to take what I could get, using my senses first and reason afterward, and always depending on the intelligence that came for the spiritual origin and identity of the person."

The mediums have been persecuted enough; only a few of the early ones are left, and only those who had stamina, vitality, backbone and firmness enough to outside the storm of opposition; I am thankful for these, and sorry for the thousands who have been driven out of the field by persecutions and test conditions which were too severe for their physical or mental powers. No test conditions for mediums, but tests of senses and reason for us, I say."

## Minnesota.

**MINNEAPOLIS.**—A correspondent forwards a copy of the Sunday Tribune, wherein G. L. Woods of the above-named city considers the Spiritualists recently passed on Spiritualism by Rev. G. L. Morrill. From his letter we make the following excerpts:

"Hopkins, in his 'Evidences of Christianity,' uses the senses as a strong argument in favor of Christianity; and upon this very argument I assert, the foundation of Spiritualism is based. Thus: 'I see a spirit,' therefore I know it to exist; to know is to be sure a thing is; thus, through this process, Spiritualism may be argued and maintained. Of all the persons whom I have known to have investigated Spiritualism, I cannot recall a solitary case of what the church terms a 'backslider.' Thus we see how investigation is the source of knowledge, and my candid opinion of those who tear down the temple of our religion is that they are taking for granted what other people say. They investigate through the writings of prejudiced writers; read, as the majority of them are, in a narrow and old-fashioned way, the laws of the human race would not tolerate their rulings, they changed so as to side with the laws; and even now in the nineteenth century, in this age of progress, we find here and there some divine raise his sanctified head and pipe forth from behind the pulpit: 'Spiritualism is a child of the devil, born in the cradle of hell.' In the name of science, says Mr. Morrill, 'I protest! Against what does he protest? Is it against the shrine to which over thirty-five thousand citizens of Minneapolis bow? Is it against the thousands who kneel in this temple of light and truth? The truths of nineteen hundred years ago, did they die when Christ delivered up himself—are they no more? or do they still exist? Have we not, through spiritualistic powers, healed the sick, assuaged the sorrows of the broken-hearted, attended the dying and buried the dead? Have we not, through the mediums, received words of greetings from the spirits of the departed? How many millions to day recognize the truth of their sublime teachings? Those who attack the Christian Church are called 'infidels,' 'unbelievers.' What, then, should we term those who rail against the dearest hope nursed in the breast of the loving mother? Is it not a crime to tear away from the altar, so that they are neither afraid nor ashamed to give a reason for the knowledge that is within them. At the little country post-office whose name heads this letter, Daniel Brown leads the faithful pioneers who are blazing the pathway for future generations, through a wilderness of old time hell fire and brimstone, world created out of nothing—in six literal days. Orthodoxy, of which you can have but little conception unless you have heard Lorenzo Dow preach. But as he draws his inspiration direct from headquarters—spirits and THE BANNER—his is enough for me of men."

In Van Buren, the county seat, Mr. J. Harshaw and a few others—few in number but numerous in zeal and pluck—hold down their end of the lever. They have just lost a noble and untiring worker in the person of Dr. White."

The great need here is mediums. A good test medium could capture the county, and reap beside a generous pecuniary return, if such an one could spend a week at Van Buren, en route via the line from St. Louis to Texas."

In Franklin county, twenty-five miles southeast of here, Messrs. White and Clement, farmers, near Pauline Post-office, are developing a circle that gives promise, if important results. In so good the good work goes on in every nook and corner. In every village and hamlet the angels are giving to their chosen ones, and these to the world, the grand revelations of the nineteenth century."

## Kentucky.

**LOUISVILLE.**—Dr. J. H. Wilson, President of "The First Spiritual Church," writes: "Mrs. Edith Nickless, of New York, lectured for our church on the morning and evening of Sunday, April 29th. Her control, 'Sun Flower,' gave a number of good tests after each lecture, which were all recognized. It affords me great pleasure to say that herself and her genial husband are highly appreciated by this Society—they having spent a month with us during last year."

Mrs. A. H. Manning, of Philadelphia, lectured for us the evenings of May 18th and 19th, filling our hall with a large and intelligent audience each evening. I need scarcely say that her lectures and tests were entirely satisfactory; for those who have attended her meetings will well understand this to be a fact. The psychometrical readings given by her control, 'Eolalia,' after each lecture, were truly wonderful. A number of different articles were gathered up by myself from the audience, and the owner of each was thoroughly 'read,' while the spirit-friends of several persons were described and recognized."

May the angel-world guard and protect these worthy ladies and all such zealous workers in our great and glorious cause."

## Kansas.

**FAIRMOUNT.**—A. H. Nicholas writes: "The semi-annual meeting of Spiritualists in this section occurred here May 26th and 27th, and was a success, though the attendance was not large, on account of rain. The most perfect harmony prevailed throughout the meeting, which was promoted by the presence of happy children. Many precious tokens of angelic love came to us, and we had a feast of spiritual things that will long be remembered."

Mrs. A. L. Lull, of Lawrence, was our chief speaker. She addressed the assembly on subjects presented to her on the occasion, and did it well. She has an easy, flowing and spiritual style which attracts the attention and holds it to the close. Her discourses are as good as the best we read or hear; and her improvised poems are excellent."

Dr. Gile and Mrs. Holiday of Topeka, Mrs. M. P. Henderson of Morse, Kan., (all mediums) were also present and entertained us interestingly. Three young girls of the neighborhood, whose family name is Burroughs, and who are being rapidly developed as mediums, were present, and held a dark séance. We met again in October."

## Connecticut.

**NORWICH.**—A correspondent forwards an editorial tribute to the powers of Mrs. Helen Stuart-Richings as an eloquentist—which was contained in one of the Norwich papers—from which we extract the following:

"The varied programme [at her farewell reception, after a two weeks' engagement with the Spiritualists] was of a high order, and the discourses and numerous selections, was well calculated to show the versatility and power of the reader, who adds graceful impersonation to discriminating interpretation and an apt expression of her selections. As an actress,

she gives pantomimic emphasis to fine eloquentary powers, and has a wonderful faculty of imitating the whistling and moaning of the winds, and the trilling of birds, thereby greatly increasing the realism of her selection. Her work has not been Mrs. Richings' equal as a reader in many years."

## Pennsylvania.

**PHILADELPHIA.**—A correspondent writes: "The Second Association of Spiritualists of this city held its annual election of officers on Monday evening, May 14th, with the following results: President, T. J. Ambrosia; Vice President, Joseph Leiberger; Secretary, Leonard I. Abbott; Treasurer, Mrs. T. B. Ambrosia; Trustees for three years, Edward F. Roberts, Joseph Leiberger, John Kurtz; Trustee for one year, Mrs. Lydia Loidy."

The Association meets every Sunday at its church, Thompson street, below Front, at 3 P. M. Public circle. Seats free. Public invited."

## Rhode Island.

**PROVIDENCE.**—"The Ladies' Spiritualist Aid Society," so writes a correspondent, "meets in Blad Building, corner of Eddy and Washington streets, every Thursday afternoon and evening, Room 14. All are cordially invited. Séance in the evening. Mrs. M. A. Waterman, President; Mrs. Sarah Osborn, Vice-President; Mrs. H. C. Troop, Secretary; Mrs. Mary Rhodes, Treasurer."

(From the Macon Telegraph.)

## ST. AUGUSTINE.

A city built upon the sands,  
N. Augustine the Ancient, stands,  
Eastward the black Matanz is wave,  
Westward Sebastian's waters lave  
The marshes stretching toward the main;  
So grim, so gray and old, it seems  
A realm of half-remembered dreams.

Where rose her walls there's scarce a clod  
Aspires above the leveled sod  
And trails and clambors, wild and free,  
The fragrant rose of Cherokee;  
And clumps of stunted cedars grow,  
(Guarded willows in the mist below,  
Whose low and now more scarce a spaw—  
Shallow as vauit of boasting man.

Twin shafts of crumbling brick and stone,  
The ancient gateway stands alone;  
Around those once commanding towers  
Now grass in the dark green grows;  
Through your great breach so deep and wide  
Ouzes a stream whose listless tide,  
Emboldened by one such decay,  
Unchallenged winds its sluggish way.

Fair even in age the plaza gay  
Where fountains shower their crystal spray,  
And wreaths of odoriferous bloom  
Burden the air with rich perfume;  
And whispering oaks winds away and toss  
The gray festoons of wither moss,  
In shaded nooks where sunbeams play  
At hide-and-seek all through the day.

Down by the placid river's marge,  
Where sloop and schooner, bark and barge,  
And gilded yacht at anchor lie,  
And white-winged gulls are circling high,  
Reverend and quaint the olden fane,  
The ebbing tide goes rushing past;  
The waves along the old sea wall  
In rhythmic cadence rise and fall.

With awe and reverence strong and deep  
I mount the castellated steep  
Beneath whose portico, roughly arched,  
The mailed Spaniard proudly marched,  
While boom of thunderous cannon rolled,  
And storm of martial music told  
That Spain's broad banner still unfurled  
His conquering folds o'er half the world.

Above you rugged arch I trace  
Lines that all time can never efface,  
Been graven in the dark grey stone  
The royal seal of Aragon!  
And just below the graver wrote  
A name that like a bugle note  
Stirred many a heart, nerved many a hand  
The kindly name of Ferdinand!

Deserted now each vaulted room,  
And voiceless is the donjon's gloom;  
No guard is left to keep the keep,  
Disturb the hermit echo's sleep.  
"Th' Aleria" of the south  
Is heard no more; the castle bell  
And the shrill cry of the turret's crest  
A brooding screech owl builds her nest.

Within that tower I sit and gaze  
Toward the dull bank of purple haze  
Where earth and sky and ocean meet,  
And wild Atlantic waves beat  
Upon the bir where, ghastly white,  
The sand dunes glisten in the light,  
Like snow of death, and the skeleton  
Left slowly bleaching in the sun.

Now Anastasia's shore grows dim,  
O Ocean chants his vesper hymn,  
A widowed seabird sadly croons  
Her lay of grief among the dunes,  
From the rearward world voices call,  
And bursting through night's sable pall  
Ten thousand stars in silver shewn  
Look down on old St. Augustine.

Celestoun, Ga. MONTGOMERY M. FOLSON.

## June Magazines.

**THE MAGAZINE OF ART.**—As a frontispiece we are given an etching by J. Dobie of the pathetic picture, "Betrayed," by Walter Langley, R. L., exhibited at the Royal Institute of Painters in Water Colors, in 1887. The subject is one that needs the utmost care and delicacy of treatment to avoid mawkishness on the one hand, and repulsiveness on the other, and Mr. Langley has succeeded just where success was most difficult of attainment. The opening letter-press is a sketch of our lost loved ones, and in England and this country, one of the least known of great living painters, Jean Jacques Hopper, illustrated with engravings of five of his most notable works. In "Glimpses of Artist Life," we have some account of "Christie's," one of the most curious and interesting of all the remarkable business establishments in England. It was established in 1766 as an auction mart for works of art. In eight months of a recent year its sales amounted to eighteen hundred thousand dollars. Five illustrations are given, including a full-page one of "A Sale at Christie's." Of the remaining contents are "Light and Water Colors," by Prof. Church, "A Debauched Masterpiece of the Revival," by S. Thompson. New York: Cassell & Co., 104 and 106 Fourth Avenue.

**THE ATLANTIC MONTHLY** has for its first number in the table of contents a two-part sketch by J. F. Quincy, entitled "Miser Farrel's Bequest"; Julia C. R. Dorr tells of journeys to Cawdor Castle and Culloden Moor, both scenes of marked interest to the student of history; "Yone Santo," by E. H. House, continues to shed a pure and chastened light upon the pages of *The Atlantic*; Francis Parkman discourses on "The Discovery of the Rocky Mountains"; Ellen Terry Johnson unveils "The Queen Behind the Throne"; "The Despot of Bromesedge Cove" still presides over his unique domain; Theodore Child has much to say of interest concerning "The Literary Career in France"; the usual reviews, Contributors' Club, etc., will be found this month of especial value as to contents. The poetry of the number is by Edith M. Thomas, Graham H. Tomson and editor Aldrich, presumably. The poem of Tomson has a sad refrain in it, when we think of America's recent united decoration of the soldiers' graves in our own land, Houghton, Mifflin & Co., publishers, Boston, Mass.

**ST. NICHOLAS.**—In "The Men Who Died," a little negro boy's observance of Decoration Day is described by Ruth Hays. In "Dogs of Noted Americans," accounts are given of favorite canine friends and companions of J. G. Whittier, (who has three), Garfield, Lee, Eggleston, Mrs. Burnett and Miss Woolson, with pictures of several. A full but simple memorial of the recently deceased author, Louise M. Alcott, is contributed by Louise Chandler Moulton, and is illustrated with an excellent portrait of the popular writer and one of her adopted daughters, the child of her sister, Lulu Martier. "Cat's Cradle" is the title of a charming story by Celia Thaxter. The child sketch from George Eliot this month is "Tom and Maggie Tulliver," illustrated. Four new chapters are given of the attractive serial, "Two Little Confederates," and two on "Drill." The story of a Shetland Pony, a nameless of the big elephant "Jumbo," is told by T. D. Wright, and illustrated by W. N. Drake. Several poems are among the other contents, and "Jack-in-the-Pulpit" is as agreeable and entertaining as usual.

**THE CENTURY COMPANY.** New York. Damrell & Upham, 283 Washington street, Boston.

**MAGAZINE OF AMERICAN HISTORY.**—The interesting narrative by Alice D. Le Plongeon of "The Conquest of the Mayas," is continued. Among the

illustrations, of which there are six, is a portrait of Don Francisco de Montejo, the conqueror of Yucatan; the only portrait known and not before published. Mrs. Le Plongeon, when a bride of nineteen, left a luxurious home in England and accompanied her husband into the wilds of Central America on an exploring expedition, remaining there fourteen years. She learned the Spanish language and that of the Mayas, and greatly aided her husband in his archaeological investigations. One building unearthed by them at Uxmal revealed one hundred and twenty rooms, arranged in pairs. Many buildings at Uxmal were on terraces, with hanging gardens like those at Babylon, with rich and elaborate carvings on all sides. "Incidents in the Life of John Hancock," as related by his widow to Gen. W. H. Sumner, and recorded by him in his diary, will be read with interest. "Personal Recollections of W. H. Seward" are given by Chas. K. Tuckerman, and in Part III. of "An Englishman's Pocket Notebook in 1823," is described more of "What he Saw in America." "The Beginnings of Ohio" are shown in two hitherto unpublished letters. New York: 743 Broadway.

**CASSELL'S FAMILY MAGAZINE.**—"Monica" and "By Misadventure" appear in new chapters, both approximating to the climax of their interest. A series of papers upon "The Love Affairs of Some Famous Men" is commenced by the author of "How to be Happy, though Married." A sprightly sketch is "The Colweb of a Lonely Spider," and in practical home and personal matters are "Hours in My Laundry," "The Art of Fish Cooking," "How to Make Conversation," and "First Departures from Health." New York: Cassell & Co.

**OUR LITTLE ONES.**—The first of the summer month brings, in this favorite of the youngest of the household, attractions in keeping with the season of early fruits and flowers. The frontispiece is "The Sea's Harvest," a beach view in Normandie, accompanied with pleasing musical verses by L. S. Goodwin. A score of pleasing stories, sketches and short poems follow, all illustrated. Russell Pub. Co., Boston.

## Free Thought.

## THE RATIONALE OF SPIRITUAL ORGANIZATION.

To the Editor of the Banner of Light:

Every great discovery, every new truth, is apt to have at first a disturbing influence, and this disturbing effect seems to be greater the more momentous it is, and the more it appears to conflict with the preëxisting views. We need only think of the advent of the Copernican theory, which was opposed even by the eminent Francis Bacon; of the discovery by Harvey of the circulation of the blood, which was at first admitted by no physician past forty, showing man's reluctance to entertain new opinions; a reluctance and prejudice manifested by scientific minds as well as by the popular mind. A new truth is "so unsettling" it does not fit into the fabric of one's thoughts. To make it fit it is obviously necessary to modify the fabric of thought, which is painful; it is the labor-pain of progress and development. No matter how precious the new truth may be, it has to reckon with the preconceptions and prejudices of the age, religious, scientific and philosophical, not to speak of the coarser type of minds, the vulgar, and the conceited, to whom the old adage applies: "A little learning is a dangerous thing." As to the vulgar, the parable of the sower in Matt. xiii. shows exhaustively the hindrances encountered.

These remarks I wish to apply to the new truth of Modern Spiritualism. I restrict myself to one class of men only—to the average educated mind. "I do not believe," so writes an educated and refined lady to me—"I do not believe that a communication from a deceased person can be had; I consider that impossible." My reply was that this is not a question of belief, but a question of fact; and that to say beforehand this is impossible is irrational. Arago's dictum should be proclaimed to all who so lightly use the word impossible. That dictum is: "The word 'impossible' is a meaningless word outside the region of pure mathematics." Spiritualism, unlike other religious systems, does not require faith or belief; it claims to have knowledge, demonstration, stubborn facts, and it is useless and irrelevant to say, "I do not believe it possible."

But this leads me to say that inasmuch as Spiritualism relies solely upon facts, its promulgation depends upon the success with which these facts can be brought home to the masses. Mediumistic gifts are rare gifts. Fully developed mediums generally find in large cities the best sphere of activity. Many honest and anxious inquirers say: "If I lived in Boston or New York I could get personal conviction as to the truths of Spiritualism. The facts or phenomena are not accessible to me; neither have I the means for traveling to such a centre." Now what an individual can not do, standing alone, an Association can easily do. If seekers of truth will unite and form an organized society, whose only object shall be to get at the facts, their united efforts will make that possible what is not possible to the individual. The means can thus be raised to enable such a society to send for mediums to come to them and thus give them the only chance of convincing them. I do not approve of a society formulating a creed, calling itself a church and its officers Reverends. I would never join such an organization. But a society as described above seems to me to be possible in all smaller cities and villages where single individuals, men and women, thirst for spiritual truth and are unable to appease their thirst.

Organize, unite, not around a creed, but for the purpose of investigation; and if investigation should result in conviction, then the Association still needs the facts to convince others, and thus will be promulgated a precious truth that alone can redeem our skeptical and materialistic age and inaugurate a new and glorious era of spiritual aspiration. S. WEIR.

Bradford, Pa.

## Late Magazines.

**THE Gnostic.**—(April) "Stars and Atoms," by Camille Flammarion, leads a table of contents relating to psychometry, occult science and mental therapeutics. San Francisco, Cal.: 17 Flood Building.

**THE COSMOPOLITAN.**—(May) "The Pedigree of the Devil," by M. D. Conway, eleven illustrations, and "A Congress of Famous Women," with many portraits, are prominent articles. New York: The Cosmopolitan Publishing Company.

**THE AMERICAN MAGAZINE.**—(May) "The Oldest of American Cities," (Charlottesville) is described by W. E. Curtis, and new chapters are given of "Maximilian," and "The Belles of Old Philadelphia." New York: American Magazine Company.

**BIZARRER. NOTES AND QUERIES.**—(May) More is said about "Volapuk," something about other proposed forms of universal language, and a large number of questions and answers. Manchester, N. H.: S. C. and L. M. Gould.







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 sonal free thought, but we cannot undertake to endorse  
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Notices of Spiritualist Meetings, in order to insure prompt  
 insertion, must reach this office on Monday of each week,  
 as the BANNER goes to press every Tuesday.

## Banner of Light.

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 All other letters and communications must be forwarded  
 to LUTHER COLBY. Private letters should invariably be  
 marked "Personal" on the envelope.

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

We shall print next week the full text  
 of a lecture (specially reported for the BANNER  
 OF LIGHT) delivered through the media instru-  
 mentality of Mrs. H. S. LAKE before the Spir-  
 itual Fraternity Society in the First Spiritual  
 Temple (corner Newbury and Exeter streets),  
 Boston, on the afternoon of Sunday, May 6th,  
 and entitled: "The Future of Your  
 Country."

#### The Meeting-House Way.

If one would fairly understand the method  
 of the churches in controlling everything, let  
 us take the experience of almost any retired  
 New England town for a practical illustration.  
 There is a population of but a few hundred,  
 and a single place of public worship. It was  
 not so long ago that it was punctiliously called  
 a meeting-house; now it has received the name  
 of a church. This alone suffices to show the  
 intense narrowness of former prejudices, form-  
 ing a recognized part of the current religion,  
 and their inevitable tendency to melt away in  
 the warmth of a more generous sympathy and  
 a larger knowledge. The old puritans made it  
 a part of their religion to hate a church, be-  
 cause they had come out from the English  
 Church and set up a form of worship for them-  
 selves. Consequently they made it a religious  
 duty to hate the English establishment, reject-  
 ing alike its holy days and holidays, refusing to  
 observe Christmas and Good Friday and estab-  
 lishing Thanksgiving and Fast Day instead,  
 keeping the symbolic cross from off their stee-  
 ples, tying a white cravat around the throats of  
 their ministers in place of wearing the white  
 surplice of the clergy, and especially naming  
 their places of worship meeting-houses in op-  
 position to churches.

It is this same spirit, of course more or less  
 modified in its manifestations, that prevails  
 and governs in a little town where the Ortho-  
 dox meeting-house stands to-day. The meet-  
 ing-house is run by a small handful of men,  
 assisted and supplemented by as many women,  
 and these few persons assume to set up a stand-  
 ard of morals to which the conduct of every-  
 body else in the town is to be subjected. They  
 make the invisible law which all the others are  
 required to obey. It is Orthodoxy in all its  
 hard, repulsive features and most tyrannical  
 exactions. Why do the people at large so obedi-  
 ently submit to this sort of tyranny? No ex-  
 planation of it can be given, save that they in-  
 stinctively pay respect to the meeting-house as  
 the visible representative of the Divine Being;  
 and consequently they concede superior au-  
 thority to those who operate and control it in  
 the community. The feeling is a relic of su-  
 perstitious regard which it is difficult to erad-  
 icate from the heart. Not that the governing  
 power inside the meeting-house is in any re-  
 spect entitled to the right to exercise superior  
 authority; but for the time it does it, and will  
 continue to do it, until the last remnant of this  
 superstitious feeling has disappeared. This  
 handful of men in a little town, not over two  
 or three sometimes, take up the rod of power  
 as if it naturally belonged to them; and they  
 do it for no better reason than that they do  
 not expect to be opposed or even disputed.

If a new comer chooses to settle within the  
 limits, but shows entire indifference to the au-  
 thority that centres in the meeting-house, he  
 is made to understand and feel very soon after  
 his arrival that there is but one law in that  
 place, and that it is the law of the meet-  
 ing-house clique. To ignore that law is inexor-  
 able; to openly disobey and defy it is punishable  
 with the heaviest social disabilities. The rule  
 is simply a rule of terror. He must submit to  
 be bullied into silent obedience, or the invisible  
 inquisition will surely squeeze and stretch  
 him into an unresisting compliance. If he has  
 means which this petty governing power covets,  
 he can buy their favor only by contributing  
 whenever demands are made upon him from  
 the meeting-house quarter. If he is willing to  
 come down liberally when summoned to do so,  
 then all will go along quietly, and he will be  
 as well treated as if he were of the elect. He

is given to understand that he can buy a place  
 in the public esteem by paying over to the  
 power that is entrenched in the meeting-house.  
 A man, however, who refuses to help support  
 this self-constituted and self-righteous power,  
 and especially if he attempts no concealment  
 of his unorthodox views, is sure to be "sat up-  
 on" by this power and its willing satellites  
 from the day he ventures to open his lips. He  
 is punished through the obedient assessors, the  
 road-makers, the toadying storekeeper, the  
 sewing-circle, and the children of the deacons  
 and their associates.

His family is made to feel the pressure from all  
 sides. If they were outlaws or outcasts they  
 could not be put in a state of keener suffering.  
 And all because they are not ready to bow down  
 idolatrously to the meeting-house. He is not  
 allowed to participate in public affairs by hold-  
 ing office of any kind. He is counted out in all  
 movements of common interest. His family are  
 ostracized as infidels and unworthy heathen.  
 He can do or say nothing that is recognized as  
 acceptable. But he is compelled to pay his  
 share of the taxes for the protection and ben-  
 efits which he is not allowed to enjoy. And he  
 is expected to show all possible liberality in  
 responding to the regular and the irregular  
 appeals of the oligarchy of the town for con-  
 tributions to the continued support of the  
 meeting-house in a state of prosperity.

Meeting-house rule here in New England is  
 a vestige of old Puritanism. It is decaying as  
 fast as circumstances and conditions will per-  
 mit, but none too fast for the good of the little  
 communities in which it so arrogantly asserts  
 its authority. It is a blight on every place  
 where it exercises its power. It tolerates no  
 kind of combinations even to promote public  
 improvements unless it is itself at their head.  
 It permits no change in political opinion as  
 expressed in the choice of representatives in  
 the legislature. It will permit no roads to be  
 mended unless its own party is the overseer.  
 It alternately starts and suppresses all the  
 current local scandal. For all the backbiting,  
 as well as backsliding, it is chiefly responsible.  
 In every quarrel it has an active hand. The  
 holier-than-thou look of sanctimoniousness is  
 on its dyspepsia-marked face all the time. This  
 is the substance of its religion, that others  
 shall simply acknowledge and feel grateful for  
 its self-appointed supremacy. Oftentimes this  
 supremacy is grasped and for a long time kept  
 in the hands of some single family in the town,  
 whose "numerousness" allows a deacon, a  
 minister and a moderator to be distributed  
 through its ranks. The sceptre is transferred  
 to others in due time, but in no case does an  
 unlineal hand reach forth to grasp it.

It is to be wondered at, in the face of this  
 condition of things, that men who are calcu-  
 lated to make the best sort of citizens move out  
 of such hide-bound towns as fast as they can  
 get away, and that their sons and daughters  
 make haste to abandon the hated place in  
 which they have had to pass an unhappy and  
 unprofitable youth. In the face of facts like  
 these, men still persist in asserting that there is  
 no union of Church and State in this country,  
 and that every one is at liberty to worship God  
 according to the dictates of his own conscience;  
 it is, however, a falsehood with which fewer  
 people are now deceived than formerly.

#### How Indians are Treated.

The barbarous assertion that the only good  
 Indians are dead ones is illustrated in practice  
 by a most shocking report that comes from the  
 interior of Brazil by way of Rio Janeiro, to the  
 effect that not less than three thousand natives  
 have been poisoned to death in one locality in  
 that empire, and eight hundred in another,  
 strychnine and chlorate of mercury having  
 been administered to them by persons employed  
 by the authorities. A further scheme is re-  
 ported for poisoning five thousand more by  
 the use of some cheaper drug. Señor Joaquín  
 Bueno is the name of the person who is said to  
 have superintended this most infamously  
 wicked business, having been employed by the  
 local authorities to visit summary punishment  
 on the Indians and to rid the country of them  
 altogether.

This is the way he proceeded to operate un-  
 der his contract. He would appear at an In-  
 dian village at the head of seventy men, the  
 inhabitants having fled in fear. Then he would  
 order his force to put strychnine in the wells  
 and springs, and the vessels of fermented  
 liquor, and all the meat and grain that they  
 could find. Leaving everything in apparently  
 good order, the invading party would retire,  
 taking position on a hill from which they could  
 watch the operations. The natives of course  
 returned when they felt it was safe to do so,  
 partook of the poisoned food and drink, and  
 died. On the following day, the invaders would  
 see crows and other carrion-eating birds de-  
 scending on the place, with no living person to  
 scare them away. Every human being would  
 be dead. After operating in this manner on  
 the Indian village containing three thousand  
 inhabitants, the invading murderers fell upon  
 the village containing eight hundred inhabi-  
 tants, and treated them in the same way. This  
 monster Bueno audaciously defends his atroc-  
 ities, and openly asserts that any one who ex-  
 terminates Indians for the purpose of taking  
 possession of their territories, which are needed  
 by civilized people, deserves to be rewarded  
 with high praise.

The Chicago Times has this appropriate com-  
 ment to make on the subject: "The treatment  
 which Indians have received in this country  
 (U. S.) is bad enough; their rights have never  
 been clearly defined or acknowledged; they have  
 been till lately supplied with whiskey with which  
 to kill themselves, and firearms with which to  
 kill each other; border settlers have encouraged  
 tribal wars, and many persons have privately, if  
 not publicly, rejoiced at the prospect of the com-  
 plete annihilation of the native races of the  
 country. Our treatment of the Modocs was  
 such that the Spaniards residing in Cuba asked  
 the home government to interfere in their be-  
 half. It is perhaps not too much to say that our  
 conduct toward the Indians has been worse  
 than that of any nation on the continent except  
 Brazil."

There is not a doubt of it. All the Chicago  
 Times says about our treatment of the Indians  
 is true, and more. It has been the foulest blot  
 on the national escutcheon. The only con-  
 sistent policy that has been pursued toward  
 them is one of extermination—by whiskey, by  
 firearms, by hatching tribal wars. And in the  
 face of such an infamous policy, we have the  
 inhuman effrontery to taunt them with being  
 worse than worthless either as citizens or  
 neighbors. Even despised Mexico has shown  
 greater humanity. One of the most distin-  
 guished Presidents of that republic, as the  
 Times reminds its readers, was an Indian of  
 pure blood, and so were several cabinet minis-  
 ters and judges of the higher courts. The

French always dealt fairly with the Indians,  
 and consequently had little trouble with them.  
 Canada has taught us a lesson in this respect  
 worth our learning.

The "Indian allies" have always been re-  
 garded as a most valuable element in the popu-  
 lation of the Dominion. The Six Nations were  
 repeatedly praised by Lord Dufferin, while he  
 was Governor-General, as being among the  
 most industrious, moral, progressive and loyal  
 of all the Queen's subjects in Canada. And it  
 is capable of proof that the recent troubles with  
 the Indians of Western Canada were incited  
 from our side of the border.

Yet the United States, boasting its vast superi-  
 ority to all the other countries of the Western  
 continent, persists in treating these descend-  
 ants of the aborigines as it would treat the  
 wild beasts of the plains. We first assume that  
 they are below the reach of all humane consid-  
 erations, and then proceed to act toward them  
 as if we would rival them in their alleged in-  
 humanity. We first demoralize, corrupt and  
 frenzy them, and then shoot them down at ran-  
 dom as the only way to reduce them to endur-  
 able subjection. We do everything, in fact, to  
 make them hostile, and then proceed to punish  
 and destroy them for being only what we have  
 made them.

After all, utterly atrocious as is the method  
 adopted by this monster Señor Joaquín Bueno  
 for exterminating the natives of Brazil, we of  
 the United States cannot consistently utter  
 any exclamations of horror over it. The main  
 difference between his method and ours is not  
 much more than a matter of time. His method  
 is much more speedy than ours, but in reality  
 no more effective. He has the courage to avow  
 his purpose openly, accompanying it with a  
 frank statement of his prompting motive, while  
 we more prudently withhold all avowals and  
 vindications, and take refuge behind the mean-  
 est, most cowardly and most inhuman prej-  
 udices which the heart of man is capable of fos-  
 tering. Let us not think of overlooking the  
 narrow margin that after all divides the Brazil  
 poisoning policy and our own in the common  
 purpose of exterminating the Indians. We  
 may not point to the mote in our brother's eye  
 and refuse to see the beam in our own. If this  
 most atrocious proceeding as reported in Brazil  
 is to produce any effect at all on us, it should  
 be to shame us as a people out of the no less  
 inhuman course of treatment which we have  
 visited on the Indians, and compel us at once  
 to a worthier policy as a civilized country.

#### Bigotry and Superstition Exemplified.

Persons who have studied the Spiritual Philo-  
 sophy and phenomena for a series of years  
 are fully aware of the grand results obtained  
 thereby—especially as shown in the phase  
 known as healing by the laying on of hands—  
 which is in the same direction as the relief  
 imparted to suffering humanity two thousand  
 years ago, but which was lost sight of later,  
 owing to the divisions in the Christian ranks.  
 The ancient records inform us that the humble  
 Nazarene, the divine man and exalted medium  
 between the two worlds—the world of matter  
 and the world of spirit—said there would  
 be those who would come upon the stage of  
 mundane life that would do the things in the  
 healing line that he did, and even more. That  
 time having arrived in this the nineteenth  
 century, mediums have been developed, and  
 for over forty years those afflicted by various  
 diseases have been cured through magnetic  
 treatment and proper medical remedies when  
 the legal medical faculty failed in many  
 instances to restore patients by experimentally  
 using "drugs and medicines."

The public, becoming aware of this fact,  
 resorted to the mediums instead, in order to be  
 restored to health. Some of the church people  
 gradually embraced the salutary remedies pre-  
 scribed by the mediums; then others at once  
 set their faces against the Spiritual Philosophy,  
 through bigotry alone, and have been warning  
 their people against it ever since.

But the remarkable cures which have been  
 effected have convinced the many that the new  
 system is superior to the old methods. The  
 result has been, therefore, that a few designing  
 persons—some of them media instruments,  
 perhaps—repudiating the theory of the Spir-  
 itualists to gain custom from the church, have  
 set themselves up as "Christian Scientists,"  
 etc., etc., with slight changes in method and  
 teaching, really inducing a "craze" among  
 unthinking people.

The case of the late Mrs. Lottie A. James of  
 West Medford, in this State, whose fanatical  
 mother permitted the death of her daughter by  
 and through the teachings of "Christian  
 Science," is a fair sample of the utter inanity  
 of this wide-spread infatuation. The conse-  
 quence is, as noted by us last week, that the  
 mother is now held for trial before the Superi-  
 or Court at Cambridge because of her sacri-  
 ficing to religious bigotry the clearest demands  
 of common sense.

#### Hot for Onset Bay.

Everything is looking well at this popular  
 summer resort. Dame Nature is out in her  
 finest "bib and tucker." And the Spiritualists  
 are on the qui vive for eligible localities to en-  
 joy the sea breezes during the sweltering sum-  
 mer months.

The Messrs. Murray & Ainslee, two well  
 known and very popular caterers, have leased  
 the Hotel Onset for a term of years, we under-  
 stand, and will be ready to serve the public,  
 commencing on June 12th, as a first class fam-  
 ily residence.

The other Hotels are also put in perfect or-  
 der for the accommodation of guests.  
 No doubt there will be a larger influx of vis-  
 itors this season at Onset than ever before.

#### First Nail Factory in the World.

By the following note from our worthy and  
 enterprising townsman, Mr. Jacob R. Hunting-  
 ton—who on the 4th of July next is to present to  
 Amesbury a marble statue (erected at his own  
 expense) of JOSTIN BARTLETT, Esq., one of the  
 signers of the Declaration of Independence of  
 the United States—it will be seen that the first  
 nail factory, not only in the United States but  
 in the world, was established in Amesbury,  
 Mass.:

AMESBURY, May 13th, 1888.  
 L. COLBY—My Dear Sir: A machine for cutting  
 and heading nails was first used in this world at  
 Amesbury, Mass. Machine patented January 16th,  
 1795. Invented by Jacob Perkins. Enclosed please  
 find one of the first nails made by the machine.  
 Truly yours,  
 J. R. HUNTINGTON.

MR. J. MILTON YOUNG is our authorized  
 agent at Lake Pleasant, and will be pleased to  
 receive subscriptions for the BANNER OF LIGHT.  
 Mr. Young also has a full line of our publica-  
 tions for sale at his bookstore. He will con-  
 duct the correspondence for THE BANNER from  
 that camp-meeting.

#### Revival of Ancient "Blue Laws."

A Scathing Rebuke by Rev. Dr. C. A. Bartol.  
 At the West Church, last Sunday morning,  
 Dr. Bartol preached on the topic, "Hebrew  
 and Christian Anniversaries and Holy Weeks,"  
 his text being the words of John vii, 8: "Come  
 ye up to this feast."

The Doctor said that he would promise that  
 the tabernacle was a commemoration of the  
 past. It was remarkable that Jesus had noth-  
 ing to say about that past. He was no clerk,  
 no recorder. Hence, added Mr. Bartol, I want  
 to put you in the same attitude regarding your  
 feasts as he took regarding the Hebrew feasts.  
 We hear holy days spoken of. Why, God never  
 made a day that is not holy.

The secular press has lately informed us that  
 Mr. Blair has just introduced a bill to bring  
 back the "blue laws," so called. This bill pro-  
 poses to interfere with the just liberty of the  
 citizen. Can it be enacted? Who shall deter-  
 mine the questions of necessity and humanity  
 that it would raise? Who can presume to say  
 that the Sunday newspaper is illegal, distur-  
 bing the church? Are employers of  
 printing offices to be subjected to a tax so un-  
 necessary, inhuman and ill-timed? What an army  
 of officials would be necessary to carry out the  
 provisions of such a bill! Besides, would not  
 such a law be opposed to the example of the  
 Saviour, when he walked through the field on a  
 Sunday, and ate? I suppose that there never  
 was a stronger theologian than Calvin, who  
 played at ninepins on a Sunday. Let us neither  
 follow his example nor adopt his creed. It is  
 vain for ministers or legislators to try to  
 impose our Sunday upon us in these wrong  
 feasts. It is lawful to do well on the Sab-  
 bath day.

As to the rumshope, in this contest of or-  
 dinances with rioting, I see no help for it but to  
 make the church more attractive to sinners and  
 back the "blue laws," so called. This bill pro-  
 poses, so as to beat all opposition off the  
 track. The true service is to watch yourselves,  
 be free from wrong doing, and aid the widow  
 and the fatherless.

Since my early manhood, the interests of the  
 church have changed, and men no longer have  
 the theatre of instruction. Woman is in the  
 air, and she sparkles in woman's rights associa-  
 tions like a Leyden jar of electricity. Let us  
 make no mistake—women are getting, and are  
 to get, their human rights. Among their claims  
 is this claim to the right to vote. We shall not  
 convert the skeptics among women in this mat-  
 ter by ascribing to them unworthy motives.  
 We have seventy thousand more women than  
 men in this State, yet somehow the mass of the  
 women are not interested in the future. The un-  
 concernedness of women is the cheapening and vul-  
 garizing of the vote by men. No wonder the  
 ladies think our vote corrupt, and too dirty to  
 touch with their clean, nicely-washed hands.  
 Why, some of the facts known to me in regard  
 to recent elections are enough to make  
 Make Americans hide their heads in shame.  
 One other ground which leads women to stand  
 aside from this movement is jealousy. It seems  
 harder for women to lead women, than for men  
 to lead men. Women need to agree among  
 themselves.

All this we fully endorse. But the reverend  
 gentleman had nothing to say in regard to the  
 illegal raids and untruthful reports in the sen-  
 sational daily papers against spiritualistic con-  
 vocations—which is to be regretted. It is high  
 time that respectable clergymen should come  
 to the front and denounce those bigots who are  
 continually making war upon Spiritualism and  
 the mediums of the nineteenth century, who  
 are doing as much as such devoted men as Dr.  
 Bartol to instill into the minds of mankind the  
 laws of morality and the fact of immortality.

Henry W. Blair, United States Senator  
 from New Hampshire, is a *psychic*, evidently.  
 He wants money from the United States Treas-  
 ury—millions—to promote general education.  
 The idea is a good one, undoubtedly; but the  
 question is, Could the scheme be carried out  
 legitimately? If so, it would be a great bless-  
 ing, as the foundation-stone of the Republic is  
 based upon the individual intelligence of the  
 people. But later Mr. Blair shows his hand in  
 another direction, which only goes to prove  
 that he is a bigot, as he asks Congress to pass  
 a bill making it illegal for the people of the United  
 States to travel on Sunday, or do any kinds of  
 work, or seek rational amusement on that day.  
 In fact, he wishes to establish for the nation  
 the same condition of things once existing in  
 New England many years ago, under which in-  
 nocent women who were spiritual mediums  
 were hung by the State as "witches"! When  
 Quaker women (two) were hung on Boston Com-  
 mon for being Quakers! When Quakers were  
 first imprisoned in Boston jail, then dragged  
 and flogged through the town at the tail of  
 carts, and then banished to the West Indies!  
 His bill is a ridiculous affair. It is one of the  
 last lacks of the theological bigotry, whose pre-  
 tence is on the wane. The whole thing is a  
 farce, and Psychic Blair should at once be made  
 to understand the fact.

There is just as much racial prejudice  
 in money matters to-day as there was in Bur-  
 mah many years ago, when the kings of that  
 country, in order to secure for themselves the  
 property of wealthy people who were innocent  
 of any crime whatever, condemned them to  
 death for alleged treason. The procedures in  
 these modern days are in the same direction,  
 though in varied form, such as the accusing  
 people of insanity, as statistics prove, in  
 order that selfish relatives may secure their  
 property; the getting up of "trust" companies  
 on a large scale in order to "freeze out" and ruin  
 small firms; the monopolization of railroad  
 stocks, in order to "water" them and thereby  
 ruin honest stockholders, etc.—all which is  
 about as bad as the method practiced by the  
 Burmese kings. It is recorded that, in order to  
 strike terror to the hearts of the king's ene-  
 mies, the accused were executed by elephants,  
 who seemed to understand fully what was ex-  
 pected of them, namely: Each one would seize  
 a condemned man by the neck with his trunk,  
 lift him off the ground, give a sudden jerk like  
 flicking a whip, then tread him to jelly beneath  
 his great feet. Sometimes the elephants knelt  
 upon the victims and kneaded them to pulp.

A highly valued correspondent writes:  
 "The time is undoubtedly near at hand when  
 attention must be paid to the antecedents of  
 mediums, in judging whether they should re-  
 ceive our patronage and encouragement." This  
 is an important question, as it has caused more  
 bickerings, more misapprehensions, more mis-  
 givings and more contentions in our ranks than  
 anything else, and still continues to do so. It  
 has alienated friends, engendered slander,  
 stirred up animosity among skeptics, and led to  
 attacks upon our séances by unprincipled men  
 and unprincipled newspapers. But, notwith-  
 standing, the Cause maintains its onward  
 march, as it has Truth for its watchword, and  
 Knowledge for its guide.

THE SPIRITUALISTIC PHENOMENA ASSOCIATION,  
 of Boston, held a successful Strawberry  
 Festival at the Ladies Aid Parlor, 1031 Wash-  
 ington street, Thursday evening, May 31st. It  
 was the last gathering of the Society; its meet-  
 ings will be resumed next fall.

#### A Very Satisfactory Spiritualist Menace.

On Sunday evening, June 8th, a large company gath-  
 ered at the home of the Berry Sisters to witness the  
 last séance of the season given by Gertrude Berry.  
 If the medium was fatigued by her arduous labors the  
 past season certainly her séance on Sunday evening  
 last—as we are informed by a reliable correspondent  
 who was present—gave no evidence of the fact, as no  
 more enjoyable or satisfactory one has ever been  
 given. Her controls seemed fairly to outdo them-  
 selves in their efforts to convince and to please. At  
 one time three spirits materialized together at differ-  
 ent points outside the cabinet, and once two materi-  
 alized together outside and above the cabinet, and float-  
 ed gently down. One form came between two chairs,  
 each occupied, standing close together against the  
 wall, tipping the chairs edgewise as she came up;  
 still another formed herself between and in front of  
 two ladies sitting in the circle. The forms were well  
 made up and able to converse intelligently, and some  
 startling tests were given.

To one lady, who had visited Mrs. Webb, a spirit  
 came, repeating and confirming all that was said  
 there. This lady, by the way, had not mentioned her  
 visit to any one in the circle. One very old lady came,  
 wonderfully made up, who found her granddaughter  
 in the circle and clearly identified herself. She gave  
 the name of her spirit-husband, who was with her. It  
 was an exceptionally harmonious circle, and one  
 where the controls inside and the spirits outside the  
 cabinet seemed to work in perfect unity.

Mr. Albro, the manager, made a few appropriate  
 remarks, thanking the friends, present and absent,  
 who had so generously and stanchly stood by the  
 medium under his charge the past season, after which  
 Mrs. Gertrude, under the control of the leader of her  
 band, bade farewell to the company in the following  
 words:

"Dear Friends: I suppose this is the last evening  
 we shall meet together for some time to come; and I feel  
 as if I ought, in parting, to say a few words to you all.  
 The past season has been one of hard work for the me-  
 dium, and for the spirit band working with her; but  
 we feel satisfied if we have met with your approval  
 and your support, and have been enabled to ever so  
 slight a degree, to demonstrate the grand truth of  
 spirit existence and spirit return. The enemies of the  
 truth, the past winter, attacked at the immense strides  
 taken by our philosophy, have strained every nerve  
 and exerted every muscle to prove it untrue; but with-  
 out success. A mightier force than they can summon  
 is with us, and we do not mean to retire from this  
 work, nor to be frightened from any locality which we  
 may select as the most fitting field for our ministra-  
 tions. What our plans are for the future, whether we  
 shall return to this city or not, we cannot say; but  
 be assured we shall do what we think best for the me-  
 dium, for ourselves, and for the work. And one word  
 more: Our instrument for this work is as much inter-  
 ested in it as we or you could possibly be, and as eager  
 to establish the truth. To many of you she is not  
 known personally, she being of an exceptionally in-  
 vious, sensitive organization, and we think it best  
 she should not see too many people, or be under too  
 much excitement, she is willing to follow our direc-  
 tions in everything pertaining to the work as much as  
 assured, however, she loves you all, individually and  
 collectively, and appreciates the hearty and generous  
 support you have always given her. Thanking you all  
 for past favors, and praying that, whether we ever  
 meet again or not, you may be blessed in your work  
 and your lives, I bid you all good night and good-bye."

A vote of thanks to the manager, the medium and  
 the controls was proposed, and passed by the audi-  
 ence.

It is understood, says our informant, that the me-  
 dium in question will soon visit Onset Bay for rest and  
 recuperation.

"THE VEILED BEYOND, A ROMANCE OF THE  
 ADVENTS," is the title of a volume of 276 pp. soon to be  
 issued from the prolific press of Cassell & Co., New  
 York and London, which is, so far as the publishers  
 know, the first novel dealing with the doctrine of re-  
 incarnation; and "whether as a contribution to the-  
 oosophical literature, or simply as a romance," they  
 deem will be found of more than ordinary interest.  
 From a slight glance at the pages of an advance copy  
 with which Messrs. C. & Co. have favored us, we  
 judge its plot and its revelations are startling and a  
 severe tax upon the credulity of the most credulous  
 to accept; they will, however, be likely to suggest an  
 altogether new line of thought, and











1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26



# Banner of Light.

BOSTON, SATURDAY, JUNE 9, 1888.

## Our Foreign Exchanges.

Translated for the Banner of Light, by C. G. Hellerberg, Cincinnati, O.

(From Le Messager, Liège, May 10th, 1888.)

**SPIRITUALISM EVERYWHERE.**—Two Protestant preachers by the name of Viduare and Torquera, traveling in Ohio, South America, stopped at Rancagua the 2d of June, 1887, and held a religious conference in the theatre of that locality. The subject was: "What is man, and what is his fate after death?" Rev. Torquera, during his sermon thought it proper to exercise his eloquence at the expense of Spiritualism, laboring hard to cover it with ridicule before his audience, saying it was absurd, and challenged Spiritualists to answer with their theories founded on fantastic illusions and their imaginations.

As soon as the orator had finished, to the great surprise of all, a young fifteen-year-old girl rose and accepted the challenge offered with such scorn and presumption. After having refuted the Rev. Preacher's arguments by improvisatory inspiration, the young girl asked him for his written observations against Spiritualism, so as to be able to answer in a manner more ripe and more eloquent. The preacher refused to hold the offered controversy in the same place, and proposed the public square, which she in her turn refused, as such a place was not suitable for the subject. They agreed to use the press for the discussion. Two days after, Rev. Viduare and Demolisse Aravena concluded to hold the controversy at the theatre, where the girl was supported by Dr. Rafael Rojas, a young man very much esteemed through his good character and high intellectual culture. The discussion went on in eloquent style during more than two hours. Finally Rev. Viduare had the courage to confess that he knew very little about Spiritualism, and had only incidentally raised his voice against it, but proposed now from what he had heard to make it the subject of deep study. —*Revue Spirituelle de Patrasco.*

(From the Neue Spirituelle Welt, Berlin, the 5th of April, 1888.)

**SPIRITUAL EXPERIENCE OF AN OLD SEA CAPTAIN.**—In the year 1833 I made a journey around Cape Horn, in company with my wife, who one day said to me: "Can you explain the knockings which I hear so often in the cabin?" I answered: "Perhaps it comes from spirits." When she again heard the knockings I went with her in the cabin, and by the alphabet the name "Lydia" was spelled out. This was the name of my wife's dead mother, and we now knew that she was with us on our journey. When it was very stormy, and my wife, from the heavy rolling of the vessel, became frightened, she was reassured when she from the knocks, spelled out: "Be still; there is no danger."

One morning, at half past one, she woke me and said: "Quick! up! I hear knockings; maybe it denotes danger." Since in my former travels I have had, during the middle of a night, an experience of a shipwreck, I am in the habit of keeping most of my clothes on in stormy weather; therefore it was not long before I was on deck. I found the head sailor on lookout; nothing unusual had taken place, but I said to him: "In a night like this my vessel was once run down; therefore look out sharp—examine everything and see that all is right."

I returned to the cabin and informed my wife that I had not discovered any danger. Immediately after we heard knockings which spelled out: "The ship is sinking; be careful, so as not to strike together." I rushed on deck just in time to avoid a collision with the coming vessel, which passed very near with the utmost haste, so that we, in the storm and darkness, could not even "speak" her. Just as I was conversing with my wife about what had taken place, and had remarked that the danger might come at some time so quickly that we could not have opportunity to spell out the knockings, we heard raps again which rendered this sentence: "In every coming danger we will knock five times in the direction from which danger threatens." I said: "Give me proof of it," and in the same moment came five loud knocks as from a hammer—so pronounced as to have awakened any one from sleep, had such been his condition.

## Spiritualistic Meetings in Boston.

**Banner of Light Circle-Room, No. 9 Bowdoin Street.**—Spirits are active every Tuesday and Friday afternoon at 8 o'clock promptly. Admission free. For further particulars, see notice on sixth page. L. B. Wilson, Chairman.

**College Hall, 34 Essex Street.**—Sundays, at 10 A. M., 2 P. M., and 7 P. M. Eben Cobb, Conductor.

**Eagle Hall, 616 Washington Street, corner of Essex.**—Sundays, at 10 A. M., 2 P. M., and 7 P. M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

**Mathewson Hall, City Square, Charlestown.**—Mediums meeting every Sunday at 2 P. M. Dr. Mark Smith, Chairman.

**Chelsea.**—The Ladies' Social Aid Society meets in Mrs. Buffum's parlors, 196 Chestnut street, every Friday afternoon and evening. Admission free. E. H. Pratt, President; Mrs. A. Dodge, Secretary.

**Cambridgeport.**—Meetings held each Sunday evening at 8 o'clock at No. 10 George Street, by the Spiritualist Society. L. J. Frank, President.

**Lynn.**—Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 M. Conductor, Mr. O. S. Adams; Secretary, Mrs. E. B. Merrill.

**The First Spiritualists' Ladies' Aid Society.**—Loving hearts and tender hands united in making the parlors of the Society present a beautiful appearance on the day of the annual memorial service, Sunday, May 27th—held in honor of the members of the Society who have entered spirit-life during their mortal experiences.

Upon the platform and a little to the right was placed an easel, upon which rested a life-like crayon picture of our respected ex-President, Mrs. Abbie M. H. Tyler; the frame was beautifully decorated with a wreath of the white flowers and amaranth; at the foot of the easel, and rising from the floor, a large vase was filled with fragrant white lilies. An exquisite white memorial chair was placed on the left of the platform, while in the center the flowers were massed in a large vase, rising high from the floor. All the pictures hanging upon the walls were prettily trimmed with vines and blossoms. Flowers everywhere—the most beautiful of the treasures lavished by God's love on earth; flowers as fresh as the gratitude in our hearts to these departed loved ones for their sacrifices; flowers perhaps indeed as their bodies, but like the immortal part renewed year by year forever.

Seven members have been taken from our midst by this year's flight, viz: Miss HANNAH BALL, Mrs. ABIE M. TYLER, Mrs. E. STONE, GEN. WISEWELL, MR. N. C. DECKER, Mrs. LOUISA HOLDEN and Mrs. DR. ABIE E. CUTLER.

The exercises of the day consisted of singing by Mrs. M. E. Whittemore, Mrs. Amanda Bailey, Miss Ella Wakefield, Mr. Chas. W. Sullivan; address by sisters Mrs. Alice S. Waterhouse, Mrs. A. M. Ricker, Mrs. Ida P. Whitlock, Dr. A. H. Richardson, Mr. Jacob Edson; tests by Dr. Arthur Rogers.

With the meeting of Friday, June 1st, the work of the society was closed for the summer vacation, to be resumed in October with renewed activity.

ALICE P. TORNEY, Sec'y.

**College Hall, 34 Essex Street.**—Sunday, June 3d, the services at this hall, under direction of Mr. and Mrs. Eben Cobb, were well attended, and a generally harmonious feeling pervaded during the day and evening.

In the morning the speakers were Eben Cobb, Dr. H. B. Storer and Jacob Edson. Miss Peabody gave psychometric readings from articles sent to the desk previous to her arrival; and Miss Cullen described spirits and events through vision and symbol; Miss Roberts added to the interest of the occasion by a reading. The evening session was also a success. These meetings will be continued at College Hall during the major portion of the summer.

**Children's Progressive Lyceum No. 1, Paine Hall, Appleton Street.**—Sunday, June 3d, was the last meeting of the Lyceum for the season. The attendance exceeded that of the previous Sabbath, there being one hundred and fifty-four in the march.

The children who took part in the exercises were Carrie Fowler, Alice Cummings, Edna Wilbur, Eva Essential, Lillian Rich, recitations, singing by Lillian Wendemuth, Grace Smith, duet, Maria and Bertha Davis, and Miss Jennie Smith.

On Tuesday, June 5th, several of the children, in company with the "children's friend," Mrs. Wm. S. Butler, attended the "Old Ladies' Home" and gave the inmates a very pleasant entertainment.

They were assisted by Lucette Webster as elocutionist and Prof. Willie Milligan as pianist. LARRY O. TORNEY, Cor. Sec'y.

**First Spiritual Temple, corner Newbury and Essex Streets.**—Wednesday evening, May 30th, a large number of the members and friends of the Spiritualist fraternity assembled to express their appreciation of the work of Mrs. H. S. Lake and her guides. The opening speech by Dr. Paxon was a pleasant introduction to the purposes of the evening. He was followed by Mr. D. C. Chawell, who, under control, gave expression to what was felt by the Temple Band with the work of Mrs. Lake, presenting her with some beautiful flowers in recognition of the same. Mr. Eben Cobb, Mrs. Abbie N. Burnham and Mrs. Kate H. Stiles then spoke in a most appreciative manner of the work and worth of their co-laborer. All the speeches were as hearty as they were eloquent, and the influence prevailed. Mrs. Lake responded with much feeling to all the good wishes expressed, after which her guide controlled, speaking very briefly, and thanking all for the consideration shown. The meeting was then adjourned until next October.

**Eagle Hall, 616 Washington Street.**—On Sunday last the meetings at this place were well attended and interesting. The afternoon exercises consisted of an invocation, followed with remarks by Miss D. P. Simpson, and short addresses by David Brown and Dr. F. C. Drake; unimpeachable tests and spirit delineations were given by David Brown, Mrs. E. K. Buck, Peter McKinnzie and Mrs. T. J. Lewis.

In the evening Dr. Drake, Miss Simpson, Dr. James, Mr. Tom Koonce, Mrs. A. Robbins and Mrs. Lewis participated in the exercises. These meetings will be continued through the summer, on Sundays at 2:30 and 7:30 P. M., also Wednesday at 3 P. M.

**Mathewson Hall, City Square, Charlestown District.**—In the afternoon of June 3d, Miss Josie Webster, Dr. Harding and others were participants. In the evening Dr. Street, Mrs. F. K. Rich and J. W. Fletcher took part in the services. Next Sunday Mr. J. W. Fletcher will occupy the platform afternoon and evening. Between the afternoon and evening services a free test séance will be held in which Mr. and Mrs. Fletcher, Mrs. F. K. Rich, Dr. Smith and Mrs. Shackley will describe and delineate.

MARK SMITH, M. D., Chairman.

**Investigator Hall.**—Prof. A. B. Philbrook, of Chicago, speaks at this hall, Appleton street, Boston, Sunday, June 10th, at 2 P. M., continuation of the subject, "Origin of Persons and Animals—A Disclosure of the Cause of Classes, Crimes, and Places of Vice." He speaks in the English language. 223 Shawmut Avenue; subject: "Electricity or God in the Human Body."

## Spiritualist Meetings in New York.

**Adelphi Hall, corner of 32d Street and 7th Avenue.**—The First Society of Spiritualists holds meetings every Sunday at 11 A. M. and 7 P. M. Admission free.

**Columbia Hall, 878 6th Avenue, between 30th and 31st Streets.**—Services every Sunday at 11 A. M. and 7 P. M. Mediums and speakers always present.

**Meetings for Spiritual Manifestations** will be held at Adelphi Hall, corner 7th Avenue and 32d Street, New York, every Sunday at 2 P. M. Tests given by Mrs. E. A. Wells of New York.

**Arcanum Hall, 57 West 25th Street, N. E. corner 5th Avenue.**—Meetings for progressive tests are held every Sunday at 2 and 8 P. M. Mediums and speakers welcome. Test Medium and Conductor, Prof. G. C. W. Van Horn.

**Non-Communion Meetings** every Tuesday at 3 P. M. sharp, at Mrs. Morrill's, 220 West 30th street.

**THE FIRST SOCIETY OF SPIRITUALISTS.**—Mrs. Nellie J. T. Brigham spoke forty-five minutes in the morning upon six subjects selected by the audience as follows: "Description of spheres in spirit-life and the conditions that define each;" "God manifested in everything;" "Sleep and Dreams;" "Why do we live the earth-life?" "Spiritual unity: how it is to be attained." "Man as he was and is." The lecture was brilliant and well received. Mrs. Brigham improvised a beautiful and characterful, poetic poem on the subject of "Mortality Day," and two other poems, "The Lilies of the Valley," and "The Month of June in Spirit Land."

In the evening Mrs. Brigham, by request, spoke upon the subject of "Ancient mediumship, necromancy and sorcery," contrasted with modern mediumship and prestidigitations. The subject was treated with great fairness and unquestioned ability, showing conclusively that there is a wide difference between modern mediumship and the tricks of the prestidigitations.

The meeting for Manifestations in the afternoon was well attended. Mrs. Wells has received much praise for her inauguration of these very instructive and interesting services.

The meeting opened with a piano solo by Prof. I. C. Kierstedt, when a lady, a stranger in the hall, asked to make a statement with regard to a test she had received through Mrs. Wells in the hall one week ago, saying that Mrs. Wells gave a minute description of her husband's brother, stating that he was palsied before he died, but that was not the cause of his death, but that he died from a fall. The lady did not know at the time, so she wrote to the wife of the brother, and learned by letter received yesterday that a fall was the direct cause of his death, and said further: "That the test fully disabused my mind that mediumship was a fraud."

Mrs. Henry J. Newton read a poem, entitled "Voice of Nature," by Barlow. The gifted Miss Lily Runals sang two solos with success. The accomplished Miss Mamie Horton whistled two solos, to the great pleasure of the audience. Henry J. Newton, Esq., made apt and appropriate remarks upon Talmage's book, that were not very complimentary to the reverend gentleman; Mrs. M. E. Williams recited some interesting experiences concerning the late Dr. Abbie E. Cutter in relation to materialization.

Mrs. H. W. Wells gave numerous descriptive tests, all recognized, some of which were very remarkable and appreciatively commented upon for their accuracy.

New York, June 3d, 1888.

**PEOPLE'S MEETING.**—A literary and musical entertainment will be tendered by Frank W. Jones, the conductor of the People's Spiritual Meeting, in Columbia Hall, 878 6th Avenue, Sunday evening, June 17th. Superior talent has been engaged and a good time is guaranteed.

## Spiritualist Meetings in Brooklyn.

**Conservatory Hall, Bedford Avenue, corner Fulton Street.**—Services every Sunday at 11 A. M. and 7 P. M.

**Fraternity Rooms, corner Bedford Avenue and South Second Street.**—Services every Sunday at 11 A. M. and 7 P. M.

**Johnson Building, Flatbush Avenue, corner of Nevins Street.**—Brooklyn Progressive Spiritual Conference every Saturday evening, at 8 o'clock.

**THE PROGRESSIVE CONFERENCE** has enjoyed of late two interesting and instructive sessions.

May 20th Mrs. Helen M. Walton read a very fine essay, her theme being "Spiritualism on Trial." Mr. Bogert, Wm. C. Bowen, W. R. Rice and Mr. Koon filled out the time to acceptance.

Mrs. F. M. Holmes gave the opening address, June 2d, her topic being "Inspiration." Mrs. Holmes is an inspirational speaker and writer of more than ordinary ability. Mrs. Gridley, psychometrist, who has just returned to Brooklyn, after an absence of two years, followed the address with practical remarks; Dr. J. M. Cummings, David Ellsworth and Mrs. M. C. Morrell of New York filled out the time to the evident satisfaction of all. Mrs. S. D. Bertine is expected to deliver a trance address next Saturday evening.

F. W. JONES.

280 West 30th street, New York, June 4th, 1888.

**Saratoga Springs, N. Y.**—The Court of Appeals Room in the Town Hall, utilized by the First Society of Spiritualists for Sunday meetings, is occupied for the month of June by the Court, and its use by any other body will not be allowed during the time; the society, therefore, has suspended public services for this month, and will meet at the houses of various members one or two evenings weekly. On Sunday, June 3d, President W. B. Mills invited the friends to visit Locust Grove, his pleasant farm some three miles from Saratoga, where an interesting social time was enjoyed.

[The Eagle of June 2d makes excellent reference to Mrs. Field's recent labors in Saratoga, which we shall copy next week.—Ed.]

## The Spiritualist Camp-Meetings.

Lake Pleasant.

(From Our Regular Correspondent.)

The season at this place may be said to be fairly open, and from this to the time of the early frosts Lake Pleasant will be the scene of activity. The various tradesmen who supply the camp with merchandise say that their sales are much larger than in previous years. Building operations are quite brisk, several cottages being erected and others enlarged and otherwise improved.

The Headquarters are open; come in and register. Pine Tree Home, the cottage of Mrs. R. L. Sylvester, has been greatly improved. The reception-room is one of the finest upon the grounds. The grounds are in the hands of Dr. Drake and John Davidson. There will be a boom in house-lots on the "Highlands."

George James of Boston and S. Carter of Baldwinville, both having been here for a season. The grounds are being cleared of leaves and debris.

Mrs. Clara A. Field, who passed the winter in the South, has arrived in camp.

Mr. James Wilson of Bridgeport, Conn., has a force of men at work upon his new villa.

Mrs. Leathers, of Pittsburg, is a recent arrival. Among the cottages which are being painted are those in care of Dr. Drake and John Davidson.

There will be a boom in house-lots on the "Highlands."

Mr. Drake's rates have been secured from nearly all the lines leading to Lake Pleasant.

John H. Smith has built several cottages during the past winter.

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## WONDERFUL CHANGES.

The Far Seeing Take Advantage of Them in Time.

Is this country unconsciously undergoing a wonderful change, is the change to take place before we are aware of the fact, and when it has taken place will we wonder why we did not see it before it was too late?

Those that see the changes early avail themselves early, and thereby receive benefit. The show iron man sees the iron interest transferred from Pittsburgh and Pennsylvania to Birmingham, Alabama, and in his far-sightedness seen the furnaces in Pennsylvania torn down and deserted for this new and prolific field.

We have seen the grain-growing centers of this country shifted to the West. We have seen the pork packing industry shift from Cincinnati to Chicago, and from thence to Kansas City and Omaha. Southern cotton mills under New England and American markets, and challenge the world.

We have seen and are seeing all this take place before our eyes, and know that other changes are taking place equally as prominent, and we wonder as we behold them. Ten years ago the insurance companies required an analysis of the fluids only when they were taking insurance for very large amounts. Today no first-class company will insure any amount unless a rigid analysis is had of the fluids passed, and if any traces of certain disorders are apparent, the application is rejected. In their reports they show that the death of sixty of every one hundred people in this country is due either directly or indirectly to such disorders. The Brompton Hospital for Consumptives, London, England, reports that sixty of every one hundred victims of consumption also have serious disorders of the kidneys.

Among scientists for the treatment of this dread malady the question is being discussed: "Is not this disorder the real cause of consumption?"

Ten years ago the microscope was something seldom found in a physician's office; now every physician of standing has one, and seldom visits his patients without calling for a sample of fluids for examination.

Why is all this? Is it possible that we of the present generation are to die of diseases caused by kidney disorders? or shall we master the cause by Warner's safe cure, the only recognized, scientific and safe remedy? It is established beyond doubt that a very large percentage of deaths in this country are traceable to diseased kidneys. For years the proprietors of Warner's safe cure have been insisting that there is no sound health when the kidneys are diseased, and they enthusiastically press their remedy for this terrible disorder upon public attention.

This means wonders! Cannot the proprietors of this great remedy, who have been warning us of the danger, tell us how to avoid a disease that at first is so unimportant, and is so fatal in its termination? Are we to hope against hope, and wait without our reward?

It was formerly thought that the kidneys were of very small importance; to-day, we believe, it is generally admitted that there can be no such thing as sound health in any organ if they are in the least degree deranged.

Warren Chase's *Forty Years on the Spiritualist Road* is an outstanding publication of opinions which, whether we do or do not agree with them, are refreshingly direct and plain. As I read them I cannot help contrasting them with the misty and foggy utterances that usually pass current for instruction on the subject that most of all concerns a man. His life here is a study section at most of his real life—will not occupy him long, and he