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## Original Essays.

John Wesley, the Founder of Methodism; Dr. Adam Clarke, the Great Methodist Commentator; and One of the Newly-Elected Bishops, the Rev. Dr. Newman, all Spiritualists.

BY J. M. PEEBLES, M. D.

So far as my observation extends, the preachers of no religious denomination have so persistently, and often so very uncharitably, assailed Spiritualism as the Methodists, (with few exceptions,) from the presiding elders down to the more common circuit-riding itinerants, who often make up in noisy quantity what they lack in richness of quality. Why is this? The majority of Methodist preachers seem utterly oblivious of the fact that John Wesley's preaching, practice and spiritual doctrines differed as much from the Methodists of to-day as the plain, simple life of the Nazarene, with its selfsacrifice, its spiritual gifts and fraternal graces. differed from the bitter, bigoted sectarianism that characterizes the sects and schisms of this fast fading century.

Ilistory, it is said, repeats itself. If Jesus. in his cheap peasant costume, Syrian browned face and sandaled feet, were to tread our city streets some of these Sunday mornings of June, healing a poor blind man here, and there making the lame to walk, what evangelical church door would open wide, offering him the cosey comforts of a richly-cushioned seat?

But to the matter of Wesley's Spiritualism. My authorities for what follow upon the subject are "Wesley's Works," Dr. Adam Clarke's "Memoirs of the Wesley Family," "Southey's Life of Wesley," and the "Rev. S. Babcock's Early History of Rev. John Wesley and his

In the year 1716 the Rev. Samuel Wesley, fath er of John Wesley, was a rector in Epworth, County of Lincoln, Eng., and in the month of December, 1716, there began noises, knockings and disturbances in the parsonage, of which Samuel Wesley kept a detailed account. Other members of the family wrote quite extensively upon the subject at the time. John Wesley went to Epworth in 1720 especially to get all of the particulars from the different members of the family, and from the neighbors. Each member of the family gave him a statement in writing relating to what they had heard and seen, and a portion of these statements were published in the old Arminian Magazine.

The Rev. Dr. Adam Clarke in his "Memoirs' devotes over forty pages to the correspondence of these spiritual matters, and the spiritual manifestations in the Wesley family.

I will give a compend, or the gist of some of these remarkable spiritual marvels.

On the evening of Dec. 2d those present heard sounds and knockings at the dining-room doors, ... then louder knockings and groanings, and upon suddenly opening the door, there was nothing to be seen.

The next morning, between five and six o'clock, they distinctly heard the hall door open, and a person walking that seemed to have on a silk gown or robe, rustling and trailing along, ... but they could see nothing.

"A few evenings after this," says John Wesley, "when we were at family prayers, as usual, and when my father began to pray for the king, a knocking began all around the room, and there was a thundering knock at the word 'Amen!'

A few months after this, Mr. Hoole, the Vicar of Haxey, was at the Wesleys' for a short time, when he, as well as the members of the family, heard the knockings for the first time in Mr. Wesley's library-room; and the next evening, when Mr. Wesley was going into his study, and upon partly opening the door, it was thrust back with such power that he was nearly thrown down !

Here follow the verbatim words of John Wesley:

"Before it (the spirit) came into any room, the latches were frequently lifted up, the windows clattered, and whatever iron or brass was about the chamber rung and jarred exceedingly."

"When it (the spirit) was in any room, let them make what noise they would, its dead, hollow note would be

"The sound very often seemed in the air in the middle of a room; nor could they make any such themselves by any contrivance. . . . Scarcely any one of our family could go from room to room but that the doorlatch would be lifted up before they touched it. . . . It never came into my father's study till he talked to it | Daniel in the lions' den; they conversed with Mary;

not heard in the chamber during her devotions. Some branches of the Wesley family, and a

few of the neighbors, said "it must be the devil"; but I. Why should the devil be in a preacher's

house? II. Why should the devil be in a preacher's ibrary-room, abounding in Bibles, sermons and religious books?

III. Why should the devil almost thrust the pious and devout Mr. Wesley down?

IV. Why should the devil be rapping at family prayers, and give a thundering knock at the Amen?

Mrs. Mary Fletcher, one of the most noble women that ever graced the Methodist Church, in writing, at the time of these Wesley knockings, says: "It appears to me no way contrary to reason or the

Scriptures to believe that the happy departed spirits see and know all they would wish, and are divinely permitted to know. In this Mr. Wesley is of the same mind. And that they (our spirit-friends) are concerned for their dear fellow-pilgrims whom they have left behind, I can but believe."

Dr. Adam Clarke, the distinguished Methodist Commentator, in commenting upon Saul and Samuel (see his Commentaries, pp. 298-299), says:

"I believe Samuel did actually appear to Saul; and that he was sent by the especial mercy of God to warn this infatuated king of his approaching death, that he might have an opportunity to make his peace with his

Maker." "I believe there is a supernatural and spiritual world, in which HUMAN spirits, both good and bad,

live in a state of consciousness." "I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and becom

The bodies of John Wesley and Dr. Clarke lie side by side, and as I stood, a few years since, looking at their graves in the rear of City Road Chapel, in London, I could but think how perfeetly their views harmonized in regard to the great fact of spirit-communion, then believed and now scientifically demonstrated.

In the several volumes of Wesley's works there may be found pages upon pages devoted to premonitions, verified dreams, clairvoyance, spiritual marvels and the personal experiences of John Wesley, who was himself a spiritual medium. See Vol. IV, pages 279-86, and others, from which we quote:

"A little before Michaelmas, 1763, my brother George, who was a good young man, went to sea. The day after Michaelmas-day, about midnight, I saw him standing by my bedside, surrounded by a glorious light, and looking earnestly at me. He was wet all over. That night the ship in which he sailed split upon a rock, and all the crew were drowned.

"On April 9, 1767, about midnight, I was lying awake, and I saw my brother John standing by my pedside. Just at that time he died in Jamaica.

"By his death I became entitled to a house in Sunderland, which was left us by my grandfather," etc.,

" I know that those who fashionably deny the existence of spirits are hugely disgusted at accounts of this kind. I know that they incessantly labor to spread this disgust among those that are of a better mind; because if one of these accounts be admitted. their whole system falls to the ground. But, who ever is pleased or displeased, I must testify what I believe to be the truth."

He further says that "they (skeptics and materialists) know that if but one account of the intercourse of men with separate spirits be admitted, their whole castle in the air (Deism, Atheism, Materialism) falls to the ground. I know no reason, therefore, why we should suffer even this weapon to be wrested out of our hands. Indeed, there are numerous arguments besides which abundantly confute their vain imaginations."

Again, Mr. Wesley remarks (Vol. II, page 470-1, quoting from Daniel Lott):

"And how much will it add to the happiness o those spirits, who are already discharged from the body, that they are permitted to minister to those whom they have left behind? An indisputable proof of this we have in the twenty-second chapter of the Revelation. When the apostle fell down to worship the glorious spirit which he seems to have mistaken for Christ, he told him plainly, 'I am of thy fellow servants, the prophets'; not God, not an angel, but a human spirit. And in how many ways may they minister to the heirs of salvation'? Sometimes by counteracting wicked spirits whom we cannot resist because we cannot see them; sometimes by prevent ing our being hurt by men, or beasts, or inanimate creatures. And may not the Father of spirits allot this office jointly to angels, and human spirits waiting to be made perfect?"

Dr. John P. Newman, the eloquent Method ist preacher, Gen. Grant's pastor in Washington, and afterward in the Madison Avenue Congregational Church, New York, was at the late General Methodist Conference, held in the city of New York, elected a bishop-and yet this newly-elected bishop, the Rev. Dr.

Newman, has been for years a firm Spiritualist. Before me lies a printed sermon of Bishop Newman, delivered at the funeral of an aged lady at No. 561 Madison Avenue, New York. Permit the following extracts:

"This venerable woman has gone to the bosom of her God, not to sing songs, nor to be idle, nor indifferent as to the scenes of earth and time. These sons and grandchildren over whom she watched with tenderest love here, she will continue to love and guide hereafter. The belief is all but universal that the spirits of the departed have returned to earth. The best of the Greeks and Romans were strong in this opinion, and those eminent in the church for learning and plety have cherished this common faith.

Two worlds met in Bible times. The communication tions were as real then between earth and heaven as between New York and London to-day. From Adam till John of Patmos there was frequent intercourse between those who had gone and those who were left

behind." "Angels dined with Abraham, were companions of

apostles, to Stephen and the martyrs, while Samuel and Moses and Elias were returned to earth. And why should we suppose that there is less interest in heaven for earth now than in the glorious past? We have the inspired record of the return of five persons to our earth, three of whom entered the spirit-world through the portals of the grave. '...

"And there was another who was born here and went to that spirit land and returned to us and remained with us from June 44 A. D. till June 64 A. D., a period of twenty years; and six years after he made this declaration public. He said: 'I was caught up into the third heaven.' This is levitation as taught in 1 Kings, xviii: 12, Ezekiel ili: 14, in Acts viii: 39–40. He went not only to the place of departed spirits, but to Heaven, where he heard unspeakable words. ... Do you say if only one of our own race and time would go and return and witness to us it would be sufficient? Most lawyers are satisfied with one good witness. The law is that two witnesses are suffi cient to confirm a fact; but here are eight-Samuel. Moses, Elias, Christ, and four apostles. These eight witnesses are as good as eight hundred.

But do the communications between the two worlds continue to this day? Let us not be deterred in answering this question, because a great Bible fact has been perverted for lust and lucre. Let us rise to the sublimity and purity of the great Bible truth, and on this day of sorrow console our hearts therewith. It was the opinion of Wesley that Swedenborg was visited by the spirits of his departed friends. Dr. Adam Clarke believed that the departed spirits returned to

Bishop Newman refers to the cases of Hannah More, Carnaval, and "the eloquent Buckminister" as further proof that, under certain conditions, spirits return to earth and communicate with mortals.

And now with this undisputed fact that John Wesley, Dr. Adam Clarke, Bishop Newman and other shining lights in the Methodist Church have been and are avowed, clear-headed Spiritualists, believing in the certainty of spiritcommunion, can there be anything more repulsive, even to disgust, than to hear Methodist preachers with just ordinary calibers pronounce Spiritualism "fraud," either "all fraud or the work of the devil."

I am not a bigot, I am not a sectarian, neither am I devoid of that "charity which thinketh no evil"; and yet I frankly confess that when reflecting upon the manner in which Methodist preachers generally treat Spiritualism in their pulpits, with the cognate subject psychology, I am filled with a calm, dignified contempt for their illiberal, unchristian conduct.

Hammonton, N. J.

THE THIRD AND FOURTH DIMENSIONS OF SPACE.

BY WARREN CHASE.

The translations of Zöllner's writings-which have partially introduced the German ideas concerning these two strata of conscious organic life, so widely different that we in this do not readily comprehend the nature of the other-have undoubtedly left us In America with a much less perfect idea of the fourth dimension than is expressed in the German language, as we are often told that it is extremely difficult to bring perfect and correctlyshaded expressions into the English from the German. I do not pretend to properly understand all his ideas about the fourth dimension, but taking what I can from him, and adding what I collect from other sources, it seems to reveal something of the nature of spirit-life that is not generally understood even by our friends who live there; or, rather, those who live in the fourth dimension fully realize their conscious existence and identity with very imperfect ideas of their personality or individuality.

Our bodies here are in the third dimension of space, and hence have length, breadth and thickness--which constitute the three dimensions-but our minds, which are as much organic and individual identities as our bodies, do not seem to have these dimensions; at least, no anatomist or physiologist has yet found them, if such exist. At death the mind goes out, but leaves the body in the third, and itself seems to go to the fourth. That each mind retains completely and intact its own identity, seems certain from the many messages by which we identify our friends: in the partial and imperfect forms through which they appear to us in materializations, and the equally imperfect forms in which they appear to our seers and clairvoyants, is clearly shown their imperfect control of forms in which their individuality is presented to us; while the mental identity is usually perfectly satisfactory through the imperfect forms which they seem to try to put up or on for the purpose of reaching us while we are confined to the third dimension.

To me there seems something like this "put up" individuality in our dreams, in which we always seem to have a form put up in the place where we dream ourselves to be at the time, and have no idea how we got there or how we got the dream-body there and left the other.

How much our spirit-life in the fourth dimension may resemble our dreams is not yet settled, but in both the mind seems to act with perfect identity, but with somewhat transient individuality and very imperfect locality. If the individuality is permanently attached to the mental identity there must be some mode of conveyance of the form from place to placefor places, too, must have locality and form. If forms are put up at will and temporarily, and localities are permanent, the identity of minds would only control the forms they put up, and these would appear and disappear at the will of the mental identity.

From the experiments of Zöllner and others it seems that spirits do have at least partial control of forms in our third dimension, as

sharply ; . . . and after my mother so desired, it was | they delivered Peter from prison; they visited Corne- | another, as in the case of rings and ropes, etc. | lius, the Roman Centurion. Celestial visions were given to Isalah and the prophets, to Paul and the ter is not yet known, nor do I know how far it. ter is not yet known, nor do I know how far it pertains to the forms in spirit-life, beyond those of their own individuality. It seems to me they imperfectly control and locate and dissolve under some law of their sphere and condition of existence in which identity and individuality seem distinct.

## Spiritual Phenomena.

Independent State-Writing. To the Editor of the Banner of Light:

If you will kindly permit a non-Spiritualist, who, however, is an honest searcher for all spiritual truth, a few words, it will gratify a certain innate sense of justice and fair play which is deeply implanted in the writer's organism.

Through the invitation of a Spiritualist friend of ample wealth, the writer has had several opportunities, as also have other members of his household, to witness the most wonderful phenomena-spiritual, "supernatural," they may be, but something which even the most reluctant and prejudiced person must consider the work of a third intelligent force, outside of the so-called medium and the investigator.

The medium is Mr. C. E. Watkins, of 109 Falmouth street. Boston. One would be at once struck with the frank, open, honest countenance of this gentleman; but it will not do to trust to appearances and favorable impressions: an investigator is on the look-out, if not to discover fraud, at least not to be imposed upon by the conscious or unconscious acts or feats of the medium: So we bought our own slates at a ride the mediums through whose instrumentalstore on School street, and held a firm grip on them all the while, lest we should have some | tion with excarnated spirit friends which miloccasion for doubting the genuineness of any test we might have. We then wrote, at the medium's suggestion, the names of eight friends in the spirit-world, upon eight different slips of attention the victories which have been won by paper, with some question upon each to be answered. Folding each of these tightly in the shape of a ball, we arranged them in rows upon a small table. Mr. Watkins (who had been during the operation absent from the apartment) then entered, and sat opposite, or stood near, as his restless nature dictated. In a flash he gave the full name on one of the pellets to which we pointed, and followed this rapidly with other names, and with verbal answers he purported to hear, which had direct bearing upon the questions written.

Soon he told us that one spirit us; directing us to open our slates, he laid a small | mediums : bit of slate-pencil between them, and holding one corner of the slate himself and in the diagonal corner, about half a foot above the table. we waited for what might follow. In a few seconds we heard a scratching, and then, opening the slates, we found, to our utter amazement, a note addressed to us, with our odd Christian name written in full, the names of persons in the body, to whom we referred, mentioned, and our question specifically answered though not in full and in detail as we should hope from a friend on earth-and signed in full in our departed friend's own handwriting.

We have conjured up every conceivable philosophy to explain this phenomenon on some other than a supernatural basis, such as "clairvoyance," "mind-reading," and the scientifically acknowledged supremacy and power of mind over matter. We confess that neither of these covers the ground of all we witnessed, and we can only hope that honest, pure-minded mediums like Mr. Watkins, and honest, unbiased, or if biased, then honestly biased, investigators who will be open to conviction or at least ready to admit actual occurrences. will speedily develop some latent spiritual law by which the veil between embodied and excarnated spirits (since all there is of any of us in reality is spirit) may be lifted, and the "communion of saints" which the church teaches theoretically in her creed, but denies practically, even to persecution when fairly demonstrated, may be proven to be possible.

A few lines above we have remarked that we tried to account for all by "mind-reading." We asked one friend a question relating to a matter we have been curious to know about for years; something it was our right to know. but which might make trouble. The friend. after several sittings, when this question had been persisted in finally agreed to tell us, if we would promise to make no trouble because of it. We gave the promise, and conclusive evidence is ours that the answer given, and about which we were wholly in the dark, was absolutely correct.

We understand that Mr. Watkins, who has no knowledge of Hebrew, Greek or German, sometimes gets writing in these languages.

Mr. Watkins is a cousin of the novelist, W. D. Howells. He enjoys the confidence and esteem of a number of well-known clergymen in Boston and New York who have had frequent sittings with him, and firmly believe in his genuineness—whatever they may think of the wonderful phenomena which puzzle us all. And now for our main motive in writing this communication. We were told that a great daily paper, bitterly opposed to Spiritualism, sent a reporter recently to write up an exposé of Mr. Watkins, taking it for granted, as many of us have done, that all mediums are fraudu-

Upon the reporter's entrance, Mr. Watkins aid: "You are a newspaper reporter." He disclaimed all connection with any paper, but Mr. Watkins told him it would be impossible for him to be deceived in this instance, wherethey pass one form which we call solid through 'upon the reporter gracefully accepted the situ-

ation. That of course bears no evidence of "supernaturalism," simple mind-reading explaining it. This reporter received genuine evidence of Mr. Watkins's honest methods and of his great power, and said upon leaving: "I came to expose you as a humbug. I cannot do it. I must write the exact truth-the facts-'eaving conclusions to others." The reporter did so, and his article having the merit of truth in it, was rejected by the newspaper he represented.

Has it come to this in the nineteenth, almost the dawning of the twentieth century, that a great newspaper feels constrained to withhold any facts or phenomena which are unexplainable and mysterious, but which may have a far greater bearing on the welfare of the human race than any of the subtle forces, e. g., electricity, which a century ago appeared to hold no service for man, but which to-day is an important factor in the world's civilization and progress?

Should not press and people assume an attitude of fearless investigation, and credit every fact as such, and then use reason, intuition, philosophy and research, to explain and understand the laws underlying the phenomena?

This is the writer's position. Mr. Watkins and others may feel that the writer should go further; but let there be more patience on the one hand by the believers in Spiritualism, and more honesty and courage on the other hand from those who investigate to admit facts and phenomena, however apparently unexplaina-FAIR PLAY.

### Mediumship Sustained by the Courts.

To the Editor of the Banner of Light At this time, when the disciples of the church and the law seem uniting to denounce and overity alone is rendered possible that communicalions in this country and the world hold dear, it behooves us to maintain our ground resolutely, and to point out clearly to the public our cause since its advent, in the way of popular concession and legal precedent.

In your issue of June 2d, I cited a case wherein it has been decided in the Massachusetts courts that Spiritualism is a religion, the rites of which are to be respected as much as those of any other system—the attendants on meetings devoted to its interests being fully recognized as under the same protection as if convened under the rigid forms of the Orthodox conventicle. I now desire to bring to mind, once more, a decision rendered in the Plymouth County (Mass.) Court, in the year 1871 or '72, looking to a legal recognition of the spiritual nethods as presented through its developed

A man unfolded as an unconscious medium without his special consent or desire, was trolled by what purported to be the spirit of a prominent physician. The medium was himself uneducated, and personally knew but little or nothing of the human organism or of medianic between the spirit and the spirit cine, but while in this unconscious condition an intelligence would examine the sick, and prescribe simple and efficacious remedies that had a recognized beneficial effect upon those who called upon him for aid and assistance in regaining health. He succeeded to the extent that he had a larger practice than the educated physicians of the county, and this caused dissatisfaction among the regular doctors; as they saw that the sick people and their friends in that locality were fast learning to prefer a successful practitioner to any other kind, no matter how learned the unsuccessful one might be.

Matters finally reached a crisis: A case involving the practice of some form of surgery was brought before this clairvoyant physician; it baffled the skill of the spirit-doctor, as exerted through the medium, and the patient brought a suit-at-law to obtain damage for malpractice. The case was tried before one of the judges of the court, with the following result—i. e., a decision that "no damage could be sustained in the case." The judge in his remarks, it is alleged, made something like the following statement in favor of the medium:

marks, it is alleged, made something like the following statement in favor of the medium:

The man did not claim to be an educated physician, but did claim to be controlled by an intelligent power (or others did for him), and those employing him knew these facts when they employed him; under these circumstances and conditions, if the intelligence by and through him operating was successful or otherwise, it had nothing whatsoever to do with him individually; if the man complied with the conditions requisite for the intelligence to control him, he, as a man, had done all that was in his power to do, and if the intelligence that the patient employed did not succeed in making a cure, or made a mistake, the fault, if any, was with the spirit controlling and the man who employed that spirit, knowing at the time that the man himself the human instrument] was ignorant of medicine or surgery.

Of course this is but a brief of the Judge's remarks, but the points made by him are therein indicated. The incident clearly establishes a precedent in Massachusetts, and shows that the courts in this case recognized practical facts regarding spirit control.

the courts in this case recognized practical facts regarding spirit control. There are thousands of reputable citizens in this State who employ individuals who are favored with spir-itual gifts such as cannot be obtained at medical colleges or any institution of learning; no one has the power to grant a diploma for the exercise of these natural powers; and certainly no man or set of men should be given the power, in this age of intelligence, to withhold one, or even to deprive the people of the right of employing such individuals as they personally desire in case of the signess either of them. desire in case of the sickness either of themselves or families.

The legal decision in this case should have the legal decision in this case should have the hearty approval of every thinking man, not only in Massachusetts, but in the world.

A. S. HAYWARD, Magnetic Physician.

Boston, Mass., June 1st, 1888.

After thirteen years the Lick Observatory at Mount Hamilton, California, is completed, and has been formally transferred by the Lick trustees to the State-University. The original endowment was \$700,000, which with interest brings the sum expended up tonearly \$1,000,000. The observatory and instruments. are valued at \$750,000. It is estimated that it will cost. \$30,000 a year to carry on the observatory. It is. doubtful if the institution can furnish this amount, and an attempt will be made at the next Legislature. to get the State to set aside a fund for the maintenance

of the observatory.

## Bitimer Correspondence.

Pennsylvania.

ROUSEVILLE .- N. Ross writes: "In the winter of 1808-00 a creek upon the borders of which we resided was frozen so solid that teams crossed on the ice and children went over it to and fro from school. The oth of January was Saturday: there was no school and the children were at leisure. There were signs of a thaw; the weather was warm, and the boys were standing around and talking about an old signboard on the ice, a short distance from the shore. One of them said if they could get it they could sell It was proposed to get it with a spike pole, but our Charlie, about ten years of age, said he would go and get it. He started to do so, but the ice gave way and let him in ; he rose to the surface and caught hold of the ice, but it broke and he went down; he was carried by the current under the ice and we never saw him again. We searched a whole week and dragged the creek, without finding his body. The ice, I think, went out of the creek the night after Charlie was drowned.

I felt very sorrowful, and kept saying to myself: 'Why can't we see him?' for it seemed as though he was present all the time. Shortly after Mr. Abram Bower, a clairvoyant and healer, came from Corry, Pa., to treat me; he stayed all night, and that night my husband said he awoke and Charlie was standing in front of the bed, looking bright and happy, and spoke, then disappeared. Nellie, my little girl, twelve years old, dreamed she saw Charite, and of saying to him, 'Oh! Charlle, where have you been? I thought you was drowned,' and that he replied to her. Another time she dreamed he came and told her to keep his sled to remember him by; she asked him if it hurt him when he was drowned, and he sald no.

The spring after he was drowned Nellie dreamed she tried to drown herself-that she jumped in the creek, but people came and got her out, carried her to Mrs. Hale's, the nearest house, and placed her on a bed, but that she got away, jumped in again, and accomplished her purpose. She stated that when her spirit left the body she saw Charlie and he said to her, 'Nellie, I came for you. but when I died Viletta (his sister who passed on when a babe) came for me.' She saw others of her relatives and friends, and they with Charlie accompanied her to a beautiful city, passing many worlds of various grades of development on their way thither. There she met and conversed with her sister, her grandmother and others. She further dreamed that Charite and herself came back to earth; that he said. Let us go and plague Dora. Dora was his sister, to whom he had frequently said, when in this life, that if he died first he would come back and haunt her. Charite now led Nellie to where Dora was sleeping, and pulled all the bedclothes from her. She screamed, and Nellie awoke. I was calling her for

Long before the advert of Modern Spiritualism my father had a vision in which it was shown to him that all mankind would finally be saved and be happy. He had formerly been a Methodist, but was a Universal ist ever after.

PITTSBURGH. - A correspondent writes: "On Sunday, June 10th, something over one hundred and sixty dollars was raised at the morning and evening meetings to response to a call for help to place the Spiritual Society of Pittsburgh on such a financial basis as would warrant the continuance of meetings another year. The morning collection was the largest even taken up by the society.

The rostrum was beautifully decorated with the lovellest treasures of greenhouse, garden, field and wood, provided by members and others, and arranged with exquisite taste by the speaker, Mrs. Helen Stuart-Richings.

The services of the day were more than usually interesting. In the evening Mrs. C. L. Stevens, at the invitation of Mrs. Richings, occupied a seat upon the platform and gave a short and pungent address on The Power of Spirit.

After the lecture the President, J. H. McElroy, read a paper prepared by Secretary Lohmeyer, expressive of the society's gratitude toward Mrs. Richings for her generous assistance, and its appreciation of her as a lady, a speaker and a medium.

To this Mrs. R. responded in a few words that evidently came from a warm heart deeply touched. Names, given by skeptics present, were then psychometrized by the lady with wonderful correctness of detail, calling forth hearty applause from the large

meetings of the first year of the Pittsburgh Spiritual Society.

As Helen Stuart-Richings was the first speaker for this society, it was most fitting and appropriate that she should close the season.'

John H. McElroy, President, and J. H. Lohmeyer, Secretary of the Pittsburgh Society of Spiritualists. also jointly forward an appreciative document, setting forth the generous action of Mrs. Richings while in that place, from which the following extracts are

made:

"Mrs. Richings has done a grand work in her efforts to give to her hearers—and these number hundreds—a true insight into the teachings of the Spiritual Philosophy, and she surely has succeeded. The invocations that flow so freely from her lips, given by her guides, are grand and soul-inspiring; her ready answers to all questions handed to her by the audience, are such as to satisfy nearly all inquiring minds, and her psychometric readings are second to none.

As a society we unanimously thank Mrs. Richings

and her psychometric readings are second to none. As a society we unanimously thank Mrs. Richings for her kind and sisterly feeling toward us in giving her time and labor gratuitously; we will hold her ever in grateful remembrance, and cordially recommend her to all societies making engagements with lecturers for the season of 1888–89, as one who will give full satisfaction in every case."

### Illinois.

CHICAGO .- "Cella" writes: "On the 22d day of ast May was celebrated in this city the first anniversary of The Young People's Progressive Society. The results of its one year's hard labor were plainly manifest Sunday, June 3d, at McVicker's Theatre. Never perhaps within twenty years has such an audience as sembled at a Spiritualist meeting in this city as then. when nearly two thousand people, representing the highest classes of society, did so to listen to Mrs. E. L. Watson, of San Francisco, on the subject 'Psychics and Religion.' When Mr. J. J. Morse dedicated the Society, one year previous, to the cause of Spiritual ism, he little expected it to accomplish what it has but with the kind encouragement and help of many worthy friends it has attained great success

During the year the following speakers and mediums have appeared on its platform : Mr. J. J. Morse, Mrs. Mary Ahrens, Mrs. Ada M. Foye, Mrs. E. Coverdale Hon. Giles B. Stebbins, Hon. Joel Tiffany, Mr. John Slater, Mr. Barnes, Mrs. B. F. Hamilton, Mrs. Dr. Elliott, Prof. Wilson, Mrs. E. L. Watson, and others, who have proved themselves worthy of the greatest praise. Miss Lulu Langel and Miss Ida Woodbury. whose sweet vocal selections have given such harmony to the meetings, have also to share the most sincere thanks from all. There is no surplus in our treasury, says the President, for we do not need it. Our money must accomplish the greatest good to the greatest number, and though we have taken some grave risks we have lost very little financially, and the good that has been attained is sufficient to compensate us for our trouble. The Society has won the esteem of the press, as well as the respect due it from other sources. It is apparently destined to be a permanent organization, and will no doubt accomplish all its originators designed it should. Beginning next September, it will

introduce some prominent speakers during the year." VILLA RIDGE .- A correspondent writes: " After listening to two addresses from the veteran lecturer Warren Chase, the Spiritualists of this vicinity organized an association styled the Southern Illinois Spiritualists' Association, with J. H. Conant, of Villa Ridge, as President, W. H. Leidigh, Recording Secretary, and John Linegar, of Mound City, Corresponding Secretary, with others, making twenty-one members. We hope to place ourselves in communication with other speakers and mediums who may be passing this way, that they may stop over and help us on in the good work. It is very seldom we have the pleasure of meeting a lecturer or public medium in this locality. Parties desiring particulars can ad-Warren Chase, the Spiritualists of this vicinity organ-

dress W. H. Leidigh, Secretary, America, Pulaski County, Ill."

New York.

ALBANY .- J. D. Chiam, Jr., Recording Secretary of the First Spiritual Society, writes : " We are meeting with very good success in our endeavor to present Spiritualism to the citizens of Albany in its true and proper light. We find hard work and slight encouragement in this undertaking; even those who have been confirmed in a belief in spirit-return many years hold themselves aloof, and do not assist either with their well-filled purses or by their presence at our meetings, but thanks to the indomitable will and energy of a few believers, we have well attended meetings, and are enabled by close financiering to keep our platform occupied the greater part of the time, with speakers who endeavor to build up the glorious truth without pulling down and wrangling over the nearly obsolete dogmas of the churches, that will come down of themselves if we keep busy in disseminating the true principles whenever and wherever we find opportunity.

Several of the bright lights in the churches here evince a strong leaning toward a revision of the old church beliefs. Dr. Ecol. of the Second Presbyterian Church of Albany, preached a sermon Sunday, June 3d, emphasizing very strongly a belief that many of the dogmas of the Presbyterian Church are at variance with truth, and that the time has come for a revision, especially in regard to infants' and the heathen's chances of reaching heaven, also the dogma of elec-

Several other ministers have preached equally as radical sermons, which are the means of setting peo ple to thinking as to what they do believe. And it is remarkable fact that, not withstanding the continued spiritual meetings, circles, séances, public and private, that have taken place for over two years, and that one of our Sunday secular papers has had from one to four or five columns about Spiritualism every Sunday for about one year, not a single sermon has been preached against Spiritualism in this city in over eighteen months. This is remarkable, and shows that | the affair and gave due credit to the medium." the clergymen have no desire to attempt to stem the tide that is destined to overwhelm and purify all religions of their errors and inconsistencies

Mrs. Carrie E. S. Twing has filled the third engagement with our society, being here the last three weeks of May. She has made many converts, and led many others to investigate. Her control, 'Ikabod,' is unique, but underlying all his sportiveness runs a vein of truth and good morals for those who have brains sufficient to understand.

Mrs. Twing will return in September, and possibly remain during part of October. In view of her services thus far, the following preamble and resolution were unanimously adopted by the society.

Whereas, Meritorious labor to uncover and teach the great truths of the new dispensation, known as Spiritualism, is entitled to a public expression of appreciation; therefore, Resolved. That in the person of Mrs. Twing the cause has an earnest, indefatigable and pleasing advocate, and a true medium, through whose efforts much good has been accomplished in this city, and we look forward to her return in September with agreen deal of pleasure.

Mrs. H. S. Lake delivered two of the most powerful was greeted with one round of applause after another (something unknown before in our andlences), and the large audience were taken by storm by this eloquent little lady. She will remain with us during this month, and lecture every Sunday morning and evening, also Friday evenings, and stands ready to file engagements during week-evenings within reasonable distance of Albany.

I close with many congratulations and well wishes little lady. She will remain with us during this month.

I close with many congratulations and well wishes for our main standard, the BANNER OF LIGHT."

NEW YORK CITY .- "S." writes: " Mrs. Nellie J. T. Brigham spoke fifty-five minutes in the morning of Sunday, June 10th, upon seven different subjects selected by the audience. The most important were: 'In what does True Religion Consist?' and 'How may we find Perfect Truth?' The subjects were treated very logically, and in that pleasing and in structive manner for which Mrs. Brigham has become so famed. In the evening Mrs. Brigham discussed a passage selected by the influences speaking through her, Give us this Day our Daily Bread.' The audience was large on both occasions, and fully appreciated all that Mrs. Brigham had to say, holding her utterances with the same reverence that such angelic opinions as Mrs. Brigham expresses are justly entitled to.'

### Minnesota.

Minnesota.

A duet, sung by Mrs. 8. A. Gray and Mrs. Richings, 'God be with you till we meet again,' closed one of the largest, most harmonious and successful but 'preach' every time I can have a listener. At most largest, the Pittshurgh Spittling. noon two of my shopmates began to defend the Ortho. to you. I had no idea but that the priest was a dox religion. To make their declarations, as they thought, more effective, they were pleased to use pro fanity. This was too much for my guides. I was controlled; and those men had to retire discomfited, amid the laughter of the shopmen gathered around I was holding a block of wood against some work in

hand, my companion striking the block with a medlum sized sledge, to drive a collar on a shaft, when he missed the block and struck me on the groin, knocking me down. The men rushed up to me, expecting to see me badly hurt, but I met them with a laugh; and beside a slight limp and the least bit of soreness, was unharmed. My seeming escape was to them miraculous; to me it was evident I was put under control before I touched the floor, and guarded against any evil effects of the blow."

### Massachusetts.

FITCHBURG.-Mrs. E. S. Loring, Secretary, writes: May 27th Mr. J. D. Stiles closed the season's course of Sunday meetings for the First Spiritualist Society of Fitchburg, Mass., by two very able lectures and poems. His guides also gave at the two sessions ninety-eight tests, most of which were recognized as correct. On the 31st of May, Prof. Peck kindly gave his services for an entertainment for the benefit of our society. Our meetings are now suspended until the second Sabbath in September, when we shall resume them, holding two services each Sabbath, instead of alternate Sabbaths, as heretofore. We also intend having occasional entertainments, circles, etc. We have engaged some of the ablest speakers and test mediums, and hope to have every Babbath arrange-

nent completed before renewing our meetings. All speakers will confer a favor by stating their terms when communicating with the Secretary, whose address will be during the summer months, Onset, Mass., Box 113.'

## Oregon.

EAST PORTLAND .- M. F. Moore writes: " We are still advocating the truth of Spiritualism at this place. We have with us three public mediums who are accomplishing good work-one a physical medium, and two, Mrs. Brown from New York, and Mrs. Ladd from San Francisco, developed for platform tests. Our little society in East Portland is progress. ing. The day I first called the meeting to organize it. I think but thirteen people responded; but last Sunday we had seventy-six.

At West Portland in Grand Army Hall they have from one hundred and fifty to three hundred attendants on Sunday evening. The cause yet lives and flourishes here-ministerial opponents to the contrary notwithstanding."

### Connecticut.

NEW LONDON. - "Auditor" writes, June 4th Pierpont Hall was yesterday filled with a deeply interested assemblage of our people, both afternoon and evening, the attraction being Frank T. Ripley, the celebrated trance and test medium, who gave them thoughts, information and suggestions respecting the life that follows this of which they had dreamed but little, if at all. The Telegraph of the

side of the grave when they shuffle off this mortal coil, they would go through this world with easier consciences than they do now."

South Carolina.

BUMTER .- A correspondent noting the article concerning the materializing mediumship of Mrs. Smith, which appeared some time since in The Bannen, from the pen of Franz Melchers, publisher of the Deutsche Zeitung, in Charleston, adds: "The Watchman and Southron, of this place, had the following to say at the time regarding the medium and her fearless

chronicier:

'In the Banner of Light, a paper published in Boston, and entitled "An Exponent of the Spiritual Philosophy of the Nineteenth Century," we find the subjoined letter, written to the editor of that paper, from Charleston, S. C., and signed Franz Melchers, which will no doubt be of interest to our readers from the fact that the "materializing medium" referred to is a native of Sumter, and will be better remembered by our citizens as Miss Sue Harrington, daughter of Mr. J. L. Harrington. She is now the wife of Mr. E. D. Smith, to whom she was married in Texas some years ago, while her parents resided in that State. On the return of the family to Sumter, she and her husband came with them, and they have resided here until recently. We had not heard of Mrs. Smith's power as a spiritual medium until now; but understand that she has had some private scances here before going to Charleston.'

The editor then presents the article entire, under the disclaimer, that while he knows nothing of the spiritual theory, he gives it as an item of local interest."

#### New Hampshire.

CONCORD .- A correspondent informs us that " the body of James Bailey, who was drowned at Franklin recently, was recovered on Sunday, June 3d. The water was drawn off and the body discovered a short distance below the point where it was thought he had fallen into the river. The search was made under the direction of Mrs. Craddock, clairvoyant, of this city, and verified information previously given by her. The Daily Monitor, of the 4th inst., made mention of

#### Vermont.

BARNET .- E. B. Clement writes that in view of Dr. Talmage's well-known fondness for scriptural texts. when treating of Spiritualism, it is well as an offset that the attention of this belligerent divine be called to the self-evident applicability to his own case of the following pungent quotation from the wisdom of Solomon-to wit : " He that answereth a matter before he heareth it, it is folly and shame unto him."-Prov.

#### "Extraordinary Apparition of a Priest."

(Under the above heading Donahoe's Magazine (Catholic) publishes a singular narrative, of which the appended is a condensation.—ED. B. OF L.]

It was at the dinner table of one of the highest dignitaries of the Church-a man whose name, were I at liberty to mention it, would command recognition and respect wherever the English language is spoken—that I heard the stories which I am about to relate. I am aware and convincing lectures Sunday, June 3, that have been that to give the name of the narrator would heard in this city. The subject in the evening was 'The Future of this Republic,' the treatment of which many minds, and indeed I have no reason to

> arrive somewhat earlier than usual, he found arrive somewhat earlier than usual, he found, on being shown into the drawing room, that the hostess was not yet down, the only occupant of the room being a Roman Catholic priest—a complete stranger to him—who was seated upon a sofa intently reading a large book. As the bishop entered the priest raised his eyes, made him a courteous but silent bow, and again resumed his reading. He was a trough boilt. resumed his reading. He was a strongly-built, active-looking man, apparently rather a muscular Christian; but there was in his face an expression of weariness and anxiety that attracted the bishop's attention, and he wondered within himself who he could be, and how he came to be invited to that house.... When recard next to his hostess at the dinner table

> he remarked:
>
> "By the way, you did not introduce me to that interesting looking priest whom I found in the drawing-room. Who is he?"...
>
> A very strange look passed over the ho stess's food a chascil bord.

interested me so much that I wished to ask for

an introduction."...
"My lord," answered the hostess, still in a low tone, "you misunderstand me entirely; there is nothing that I wish to conceal. I was surprised to hear that the priest had shown himself to you, because until now this has never hap-pened except to a member of our own family. What you saw was no visitor, but an appari-

An apparition?" ejaculated the bishop. "Yes," continued the hostess: "and one whose supernatural character it is impossible to doubt; for during the two years we have lived in this house it has shown itself perhaps a dozen times to my husband and myself, un der circumstances in which either self-deception or imposition were quite out of the question. Since we cannot explain it, and are well assured that it is due to no natural causes, we have decided not to speak of it to any one. But since you have seen it, my lord, will you do me favor?"
"Most certainly, if it be within my power,"

replied he.
"I have often thought," she resumed, "that if any one could be found who had the courage to address it, we might perhaps be relieved from its presence. Can you, will you, make some trivial excuse for going back to the drawing-room for a few minutes, see if the priest be still there, and, if he be, speak to him—adjure him to depart from this house—exorcise him, in fact?"

After some hesitation the bishop agreed to make the proposed experiment. His whispered conversation with the hostess having been apparently unobserved, he excused himself to her in a louder tone, for a few moments' ab-sence, and left the room, waving back the ser-vant who would have attended him. It was with a strange thrill of awe that, on entering the drawing room, he perceived the figure of the priest still seated in the same spot—still diligently perusing his great breviary, if such it was; but with unshaken resolution he walked slowly forward and stood directly in front of the apparition. As before, the priest greeted im with a courteous inclination of the head. but this time, instead of immediately return-ing to the book, his eyes rested with a look of infinite weariness, and yet with a kind of suppressed eagerness, also, upon the bishop's face. After a moment's pause the bishop said, slowly and solemnly, "In the name of God, who are you and what do you want?"

The apparition closed its book, rose from its seat, stood confronting the bishop, and, after a slight hesitation, spoke in a low but measured

"I have never been so adjured before; I will "I have never been so adjured before; I will tell you who I am and what I want... As you see, I am a priest of the Catholic Church, and eighty years ago this house in which we now stand was mine. I was a good rider, and was extremely fond of hunting when opportunity offered, and one day I was just about to start for the neighboring meet when a young lady of very high family called upon me for the purpose of making a confession. What she said of course I may not repeat; but it appeared to me pose of making a confession. What she said of course I may not repeat; but it appeared to me

gerous paper. Meantime I hurriedly shut it between the leaves of the book I had held in my hand, ran down stairs, thrust the book into the recess, replaced the bricks, sprang upon my horse and rode off at full speed... That day, in the hunting field, I was thrown from my horse and killed on the spot; and ever since it has been my dreary fate to haunt this earthly home of mine and try to avert the consequences of my sin—try to guard from any since it has been my dreary late to haunt this earthly home of mine and try to avert the consequences of my sin—try to guard from any possibility of discovery the fatal notes which I so rashly and wrongly made. Never until now has any human being dared to speak to me boldly as you have done; never until now has there seemed aught of help for me or hope of deliverance from this weary task; but now—will you save me? If I show you where my book is hidden will you swear by all that you hold most sacred to destroy the paper that it contains without reading it—without letting any human eye see even one word of its contents? Will you pledge your word to do this?"

"I pledge my word to obey your wish to the lettor," said the bishop with solemnity...

"Then," said the phantom, "follow me."

With a strange sense of unreality the bishop found himself following the appartion down the broad staircase to the ground floor, and then down a narrower one of stone that seemed to lead down to some cellars or vaults. Suddenly the prices extended and turned toward

to lead down to some cellars or vaults. Sud-denly the priest stopped and turned toward

him.
"This is the place," he said, placing his hand
"This is the place, this plaster, loosen the on the wall; "remove this plaster, lossen the bricks, and you will find behind them the recess of which I spoke. Mark the spot well, and

-remember your promise."
Following the pointing hand and apparent wish of the spectre, the bishop closely examined the wall at the spot indicated, and then turned to the priest to ask another question; but to his intense astonishment there was no one there—he was absolutely alone in the dimly-lighted passage I Perhaps he ought to have been prepared for this sudden disappearance, but it startled him more than he cared to admit, even to himself. He hurried up the stairs, and presented himself, still breathless with surprise in the dising room.

with surprise, in the dining-room.

His prolonged absence had caused some comment, and now his agitated appearance excited general attention. Unable for the moment to speak coherently, his only answer to the earnest questions of his host was a sign which referred him to the hostess for explanation. With some hesitation she confessed the errand upon which her request had dispatched the bishop, and, as may easily be imagined, the intensest interest and excitement were at once created. As soon as the bishop had recovered his voice, he found himself compelled to relate the story before the entire party, concealment being now out of the question. Celebrated as was his eloquence, it is probable that no speech he ever made was followed with closer atten-tion than this... After a very short delay a mason was secured to break down the wall, and the whole company trooped eagerly, under the bishop's guidance, to watch the result of his labors. The bishop could hardly repress a shudder as he found himself once more in the passage where his ghostly companion had van-ished so unceremoniously, but he indicated the exact spot which had been pointed out to him. and the mason began to work upon it forth-

with.
"The plaster seems very hard and firm," re-

marked some one.
"Yes," replied the host, "it is of excellent quality and comparatively new; these vaults had long been disused, I am told, until my predecessor had the old brickwork repaired and plastered over only a few years ago."

By this time the mason had succeeded in

breaking away the plaster and loosening a brick or two at the point indicated, and though perhaps no one was actually surprised, yet there was a very perceptible stir of excitement among the guests when he announced the existence of a cupboard or cavity, about two feet square and eighteen inches deep, in the thick-

ness of the wall....

Pale, but collected, the Bishop stepped up to the cavity, and after one glance put in his hand and drew forth a heavily bound, old-fashioned book, thickly covered with dust or mould. A thrill ran through the assembled gleeste at the sight, but no words broke the silence of awe-stricken expectation while he silence of awe-stricken expectation while he pages a piece of writing paper, yellow with age, on which were some irregular, hastily written lines. As soon as the bishop was certain that he had found what he sought, he averted his eyes from it, and the others falling back to make way for him, bore it carefully up the stairs and into the nearest room, and cast it reverently into the fire burning on the hearth, almost as though he were placing a sacred offering upon some Gowastrian altar. Until the last scran of the mystarianel form. ness of the wall....
Pale, but collected, the Bishop stepped up to Bacred offering upon some Gowastrian altar.
Until the last scrap of the mysteriously found document was reduced to tinder no one spoke; and even then, though a few disjointed exclamations as "Marvelous! wonderful, indeed! who could have believed it!" broke forth, the majority were far too deeply impressed for words. The bishop felt that none who were present on that occasion could ever forget its lessons—he himself least of all, and, indeed, he could never tell the story, even after years had passed, without the profoundest emotion. The figure priest, he added, was never seen again in the house where he had so long guarded his

### June Magazines.

THE CENTURY .- The second of the intensely interesting series of papers by George Kennan, "Plains and Prisons of Western Siberia," is given, the special topic being the Forwarding Prison at Tiumen, which, built to hold five hundred prisoners, contained on the day of Mr. K.'s visit, according to the official bulletin, one thousand seven hundred and forty-one. The conditions were worse than could be thought possible within the limits of a Christian nation. The immense size of Siberian territory is illustrated by the fact that the whole of the United States, Alaska, and all of Europe except Russia might be placed in Siberia, and still there would be three hundred thousand square miles unoccupied. The installment of 'Lincoln History" in this number has to do with the Bull Run disaster and the condition in which Lincoln was placed by conflicting reports and the discouraging letters of professed friends, one of them being from Horace Greeley. Under the title, "A Printer's Paradise." is described the Plantin-Moretus Museum at Antwerp, with twenty two Illustrations copied from old paintings and prints. The "Bird Music' this month describes that of the oriole and thrush Henry James finishes "The Llar," and in new chapters of "The Graysons. A Story of Illinois," Abraham Lincoln is made prominent as an attorney The poetry of this number is more than usually meritorious; there is a sonnet by Col. Higginson, several 'Kansas Bird Songs" by Amanda T. Jones, and a strong, peculiarly phrased poem, " How the Mohawks Set Out for Medoctee," by C. G. D. Roberts. The departments of "Topics," "Letters," and "Bric-à-Brac" are well filled. New York: The Century Co.; Boston: Damrell & Upham, 283 Washington street.

THE INDEPENDENT PULPIT .- "The Decomposition of Protestantism" is the subject of the leading article. based on what must be apparent to all as a fact that we are now "in the midst of a revolution, which, from the importance of the issue, the magnitude of the result and the bloodless character of the conflict, far excels in grandeur all the blood-stained revolutions' of the past. Very truly is it said that the tables are changed, and that churchly power stands to day "on trial at the bar behind which it sat as judge for a thousand years; and the judge on the bench is the scientific spirit it had so often remanded to the dungeon, or consigned to the flames." Several able writers contribute their quotas to make this an interesting and instructive number, and the editor continues the report of his lecturing tour through Texas. Waco, Texas:

did not have in that her senses of smell and of taste are very acute. A specimen page of her writing is given. New York: Fowler & Wells Company.

THE WOMAN'S WORLD.-The frontispiece represents "Prince Charles Edward Stuart disguised as Betty Burke," one of the illustrations of the "Records of a Fallen Dynasty," the others including one of the Prince and of Flora Macdonald. An interesting contribution to this month's issue, and one suggestive of a wide field of humanitarian usefulness for all who have the time, means and inclination to engage in so commendable a mission, is " Something about Needle-Women," by Miss Clementina Black. It is a sad picture of how some women live, or how they try to, in large cities. Mrs. Edmonds writes of " Modern Greek Poets," giving portraits and selections, and Mrs. Barnett of "The Uses of a Drawing Room." New York : Cassell & Co.

THE VACCINATION INQUIRER places before its readers a great amount of newly developed evidence of the evil results of vaccination and of the tyrannical nature of laws that make it compulsory for a parent to impregnate the blood of a healthy child with germs of ilsease. London : E. W. Allen, 4 Ave Maria Lane.

THE ELECTRICAL ENGINEER says that "dead" wires are too fast becoming deadly, and is glad to note two instances of a thorough overhauling being made of circuits and removal or proper securing of unused conductors. New York: 11 Wall street.

#### SPIRITUALIST LECTURERS.

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ANSON DWIGHT, Chesterfield, Mass.
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O, A. EDGERLY, S. I Washington st., Newburyport, Mass,
J. FRANCIS, Sackett's Harbor, N. Y.
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MRS, MARY L. FRENCH, Townsend Harbor, Mass.,
J. FRANCIS, Sackett's Harbor, N. Y.
MRS, CLARA A., FIELD, 59 Clarendon street, Boston, Ms.
MRS, MRS, A. DIERE, FIVE, Fort Scott, Kan.
DR. H. P. FARPFIELD, BOVER, Mass.
SARAH GRAYES, Grand Rapidos, Mass.
N. S. GREENLEAF, LOWEL, Grand Rig

N. A. HALE, 48 RUSSEII STEER, CHAPTERS WITHOUT HIGHINS, AD EAST 24 STEER, N. C. ALLER LE LEVEL AND, A MITTER CASE TO THE MITTER CASE AND A MITTER CASE AND A

\*Will also attend funerals.

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BOSTON, SATURDAY, JUNE 23, 1888.

Prof. Fechner and Spiritualism.

GUSTAV THEODOR FECHNER, late Professor in Vienna, whose name was brought into prominence by the Preliminary Report of the Seybert Commission, deceased on the 19th of last November. Extracts from his diary, giving his opinion of the seances held by Dr. Slade with Prof. Zöllner, have been translated from Sphinx, and appear in Light of June 2d. Dr. Slade's seances with Zöllner were in November, 1877. In his diary, under date of Dec. 14th, Fechner writes:

"Generally we found the phenomena increased in power from seance to seance, as though the spirits became gradually more expert in producing their manifestations in the presence of the assembled circle. Some of the séances took place in the full daylight. .

"But allowing, or rather supposing, that the phenomena which we witnessed were not due to deception, the question must still be asked whether they were produced by the operation of spirits from the other world. And if not, then from what source? They must be due to intelligent beings, or the socalled spirit-writing would not have been sensible; and if it did not originate with the spirits of the mortals present, I really do not know who they could be but those of the departed.

"Besides which, Spiritualists attach great importance to the facts of Spiritualism as proving the immortality of the soul; and, indeed, they appear to me to justify the views I hold as to the other world, according to which spirits constantly surround us and influence us without our knowledge. But this intercourse between our world and the spiritual one is so misunderstood in ordinary life that as long as this state of things exists, phenomena like the spiritualistic cannot take place. Why not, however, if the conditions are altered? Those who are called mediums are always in an abnormal state. I compare the state of the spirit-world, both on this side and on the other, which I look upon as proceeding from one universal spirit. with that of ideas and the recollections that arise out of them in our minds. The connection between the world of ideas and that of memory in our minds, is now regulated in a normal manner, and is known to be subject to physiological laws; but with persons subject to hallucinations or delusions, these laws cease to have effect, and with abnormal phenomena abnormal movements may easily occur. If there be really a spiritual intercourse between this world and the other. the possibility of which I cannot deny, I should look upon him from whose development no sign was to be expected either for this side or the other, simply as crazy. And I should likewise believe that the communications which in this wise come to us from the other world, since they have, so to speak, to come through the organization of the medium, will always be influenced by his way of thinking and speaking, or by the ideas of those with whom he is in contact, and in many cases will represent little else. The following circumstance renders it necessary to take this into consideration, if the fact of such intercourse is to be main-

"Very often spirits are questioned in mediumistic circles concerning the other world in which they live and apparently genuine answers are given. But the information received from different sources is sometimes simply silly, or it represents views already cur rent in this world, and which may either consciously or unconsciously be implanted in the medium's mind. They contradict one another frequently, and are not to be argued about simply because they originate from such fluctuating sources on this side. All of them cannot be true at the same time, and therefore we are naturally mistrustful with regard to spiritual manifestations as coming from the other world. Still, here and there we find accounts of spiritual knowledge or clear vision which cannot be explained by anything within the mind of the medium.

These are thoughts which may be of importance if the facts of Spiritualism are genuine; but I think myself that we ought to argue against their being so as long as possible, though we should not overstep the bounds of skepticism. In any case the inquiries, as the result of which many persons assert that the facts are not genuine-while most people do so without making any inquiries whatever-seem to me much more superficial and incomplete than those by means of which men of exact science, such as Wallace, Crookes, Varley and others have convinced them selves that they are genuine, and I confess that these

authorities have great weight with me. "I wonder rather that the views of the other world, which I have made public in my essay on Life after Death, and more fully in the third part of my Zend Avesta, have met with scarcely any attention in spir itualistic circles, in spite of their resemblance to the views held by Spiritualists and agreement with spiritualistic facts : not that I have any desire to contribute

Fechner gives some consideration to the conjuring theory as applicable to what himself and others had seen at Slade's séances, but on the whole concludes it to be inadmissible, and as regards any bias of his mind toward admitting that theory as of any weight, says: " I must confess myself vanquished by the facts have witnessed." Continuing, he remarks:

"The observations by means of which exact inquirers have convinced themselves of the genuineness of Spiritualistic marvels differ from those they would give to the performances of conjurers in the following particulars: the observer is able in his own room to watch the medium, and is quite close to him; the latter has no opportunity to make any preparations for his performances; he has no apparatus of his own with which to operate, and no accomplices; and above all, we notice particularly those manifestations in which it is impossible for the medium to use his hands or his feet, because they take place at a distance from him-such, I mean, as the movement of objects beyond his reach, and we do not speak of occurrences to which any suspicion can attach, but of those which are beyond suspicion, such as the experiment of tying knots in an endless cord: while the opponent of Spiritualism always takes the opposite course, that is, because some of the manifestations are undoubtedly open to suspicion, he questions the genuineness of others where the same grounds for

suspicion do not exist.

"I wish to point out that if it be permissible to suspect Slade, as a professional medium and a stranger, on all sorts of grounds to be a conjurer, there is no foundation for suspicion in the case of others, such as young female mediums known to us, and in whose presence manifestations take place, if not exactly similar to those of Slade, yet equally wonderful. If any one, however, after all the precautions which have been devised and made use of, still says 'I believe it is nothing but conjuring,' that is his own affair, and he simply asserts that it is impossible to prove that conjuring cannot do everything.

"If, as usually happens, all this goes in at one ear and out at the other, I only say, 'I don't ask you to believe me, it is your own affair; the facts are there, and every one fights against believing them as long as he can; no one who has been convinced by them, ever acted differently to begin with. All I maintain is that no one has the right to express a decisive opinion on the matter, who has neither taken part in séances at which facts of an overwhelming nature have occurred, nor followed the literature written on this subject, and has thereby convinced himself what precautions have been taken, and by what sort of men in their observation of these facts, and especially what kind of material they had to experiment with.

"The expressed opinion that all may be due to con juring on the part of those who have nothing to bring forward, except their opinion, can have no weight with those who have been compelled, through the evidence of facts alone, at last to give way and to avow themselves believers."

\*The editor of Sphinx appends a note at this point saying that in his later work, Die Tagesansicht, Prof. Fechner really expresses himself as an advocate of Spiritualism.

Over Sixty. Years Ago.

A reliable individual puts us in possession of the following, which carries with it the evidence of direct spirit communion enjoyed more than sixty years ago by a still living witness:

"May 21st, 1888, an elderly lady (some ninety years of age) called on me. She proved in conversation to possess as clear an intellect as in the very flower of her youth, and her memory was something wonderful to contemplate. The current of thought turned on certain communications from spirit intelligences which she had received of late, and she was led to aver that she had seen spirit forms more than sixty years ago.

'I married,' she said, 'my sister's husband, and about one year after our marriage, in the night-time, with my eyes and ears open. I saw and talked with her; she came into my room and sat by my bedside in a chair, and I felt frightened. I said to her: 'I thought you were dead.' She replied: 'Don't be afraid; don't feel bad; everything is as I wished that it might be.'

The old lady said she remembered it as clearly and as distinctly as though the occurrence had been but

She related two other instances of like character, encountered at about the same time. Some four weeks before her hasband's exit to spirit-life, she saw him pass through the room, and out into the garden, while in fact he was not anywhere near the house at the time. At another time her husband saw a man where he was staying, coming up the street, and went to open the door for him to enter-while the man at that time was in his store, some distance from the house. Her husband was so frightened by the vision that she had all she could do to pacify him, but the man when he did come gave such a clear description of his movements that her husband was for the time being satis fled that there was some mistake concerning the vision. The man, however, came in some time afterward, complained of not feeling well, and was never able to go to his store again; he passed on to spiritlife in a few weeks."

Written for the Banner of Light. "OVER THERE." Dedicated to the Memory of Thomas Middleton.

BY B. C. SOULE.

At my window I sat in the twilight Of a somewhat clouded day; But the winds had taken the veils from the hills, And folded the clouds away.

The last sun-rays had kissed the hilltops And burnished with gold the west. Till it seemed like the gate that is always ajar, Opening into the kingdom of rest.

And I dreamed. In the hush of the twilight, Of loved ones-the young and the old-Who from all of earth's trials and sorrows Escaped through "the gateway of gold."

My heart throbbed with longing unspoken To hear their dear voices again, To gaze on their radiant faces.

Till each heart-throb was only a pain. There came, in the midst of my dreaming, A calm that bade longing to cease, A vision of heavenly glory,

That stilled all my spirit to peace. Beyond all the warfare of doubting Was the hour when, 'mid splendors divine I stood once again in the presence Of all those dear loved ones of mine

No portraval of aught so transcendent In beauty my language can find; For above all that's mortal or matter Is e'er the immortal and mind. And earth in the freshness of June-time Cannot in its glory compare With that world whose bright beings immortal

Have never a sorrow or care. And I saw, in the midst of the blessed. A spirit just called from the earth, That had laid by the pain and the weakness That alone in the body had birth. He stood in his strength and his glory-No burden his spirit could bear-

Rejoicing in all of that freedom Which angels attain "over there." Though but little his earthly possessions, Measured out by the standard of gold, Yet were knowledge and justice the treasures He forever could keep and could hold

As one of the Great Father's children To every one else he was kin; His great heart ran over with kindness-An enemy only to sin.

Learned and gifted, by word and example, He practiced the lessons he taught. He was one of the world's busy workers, And to make the world better he wrought. Like him let us toll, ever trusting In God and the angels above, Who bring, in the hush of the twilight,

Their manifest tokens of love. Woodstock, Vt., June 3d, 1888.

Passed to Spirit-Life,

From Ashland, O., June 4th, 1888, Mrs. Mary Waters Coffin, aged 74 years.

Mrs. Coffin was born in Bennington, Vt., Aug. 4th, 1813; was married to Frederick W. Coffin Sept. 18th, 1831, at her parents' home, in Troy. N. Y. After a year or two Spent in Bennington, Mr. and Mrs. Coffin removed to Troy, where their earlier married life was spent. In 1845 they came to Ohio, and, with the exception of a few years, have always resided at Ashland. Mrs. Coffin removed and womanhood. For more than thirty-live years the family circle was unbroken, then a daughter, Mrs. Frank H. Smith, passed to spirit-life. Five sons and three daughters remain to miss a mother's gentle, loying presence. Mrs. Coffin was a Spiritualist for more than thirty-live years, and a reader of the BANNER OF Light over twenty-live years. To her it brought peace and comfort. She passed away knowing her loved ones gone before were waiting to welcome her to the beautiful home prepared in the bright Summer-Land. Although for many years Mr. and Mrs. Coffin were the only Spiritualists in Ashland, the day came when they could see the seed they had sown springing into life and bearing fruit. Mrs. Coffin was a most genial companion for old and young, and few, if any, counted their friends in greater numbers than site. In 1891 Mr. and Mrs. Coffin celebrated their Golden Wodding, at which time Mrs. Martha Waters, the aged mother of Mrs. Coffin, then in her ninety-second year, came from Troy, N. Y., to be present on that Joyful occasion. Mrs. Coffin was one of a large family, all of whom have passed to the higher life with the exception of one brother, Mr. Elisha Waters, the well-known Spiritualist of Troy, N.Y., and Mrs. P. M. Marston, also of that city. The funeral services were beautifully conducted by Mrs. F. O. Hyzer, according to the wishes of Mrs. Coffin. It being the first time the people of Ashland ever listened to such funeral remarks, they will do more to awaken an interest in the cause she loved so well than anything that has ever taken place here. Her From Ashland, O., June 4th, 1888, Mrs. Mary Water 'offin, aged 74 years.

May 19th, Mrs. Dr. L. Pitts, aged 54 years. Mrs. Pitts was many years a residented Lowell and Lawrence, Mass., but moved to Maine over a year ago, and was living with her son, Mr. Peasley, of Jackson, at the time she passed away. She was a firm Spiritualist and a medium. Her sickness was painful, but brief. The funeral services were held at the house, Mrs. M. J. Wentworth officiating.

From her home, in Pendleton, near Manchester, England, on Easter day, 1888, Mary Balley, nee Ridgway, wife of Thomas Jones. She leaves her husband and five small children and an only sister to mourn her loss.

(Obituary Notices not exceeding twenty lines published gradutiously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No postry admitted under this heading.)

The Wisconsin State Association The Wisconsin State Association

Of Spiritualists will hold its next Quarterly Convention at Rehearsal Hall, Academy of Music Building, at No. 583
Milwaukee street, Milwaukee, Wis., June 22d, 22d and 24th.

Engaged Speakers—J. L. Potter of Wonewoc, Wis., and Mrs. A. H. Luther of Crown Point, Ind., (formerly Mrs. Colly, of Boston, Mass.) Other speakers and test mediums expected to be in attendance.

Intel rates \$1,00 per day. Parties desiring to engage board can correspond with J. Speaner, local Secretary, 470

East Water street, Milwaukee,

The management have not, up to the time of publication, been able to make special railroad rates, but hope to do so in time to notify by special circulars.

All communications should be addressed to Prof. W. M. LOCKWOOD, Pres., Ripon, Wis., Or John Spencer, Local Secty,

170 Kast Water St., Milwaukee, Wis.

Spiritualist Meeting in Ohio. The Annual Meeting of the friends of Spiritualism will be held as usual in the Underhill Grove, two and a haif miles north of Akron. O., on the last Bunday in June, 24th. D. M. King, of Mantua, O., with other mediums and speakers, are expected to be present. All friends invited. Vermont Convention.

The Quarterly Convention of the Vermont State Spiritualist Association will be held at Newport, Vt., June 20th and 30th, and July 1st, 1838.

For Hydakers, we have sugged the following falent: Dr. II. H. Storer and Mr. Eben Cobb, of Bostoni Hon. 'A. E. Stanley, Loicaster, Vt.; Mrs. Fannie Davis imiti. Brandon; Mrs. Abhle W. Orossett, Waterbury; Mrs. Lizzle S. Manchester, West fanndolph, Mrs. Emma L. Paul, Morrisville; Mrs. b. A. Wiley, Rockingham; Mrs. A. P. Brown, St. Johnsbury, and Mr. Lucius Colburn, Manchester, N. II. For Test Medium, we are to have Mr. Joseph D. Stiles, of Weymouth, Mass. Those who have heard him will understand what that means.

Newport is in Orleans Co., near the Canada line, on beauful Lake Memphremagog, a popular summer resort.

Dr. E. A. Smith has arranged for a Grand Excursion from all points on Central Vermont Ratiroad; fare for round tripelther way from Rutland and return, 44.00; tickets good for June 27th and 28th, return July 2d and 3d. Dr. Smith leaves Brandon Wednesday afternoon, June 27th, on mail train, and stops over night at Essex Junetion, and will sell the tickets to all who wish to go.

L. O. Weeks, the Secretary, will leave Rutland June 28th, at 6145 A. M., by way of Bellows Falls, and will sell the same tickets for \$4,00. Parties wishing to go by any other train than the two mentioned must send to Dr. E. A. Smith, Brandon, Vt., and secure the tickets in advance. Tickets are now ready.

Tickets will be sold for half fare over the Portland and Ogeneburg, and Passumpsic and Wells River roads, also from principal stations on the line of the Boston and Lowell and Concerd roads.

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L. O. Weeks, Sec'y.

Proctorsville, Vt., June 5th, 1888.

The Lookout Mountain Camp-Meeting ne LOOKOHI MOUNTAIN CAMP-Recting.

Near Chattanooga, Tenn., will be held during the entire month of July. The following speaker. and mediums are engaged: Mrs. A. M. Glading, George A. Fuller, Dr. H. F. Merrill, Mrs. S. A. H. Talbot, G. W. Kates and wife. Dr. Samuel Watson, A. C. Ladd, Mrs. Cora L. V. Richmond. Excellent hotel facilities are on the Mountain. Tantling sages even free. Address. Centing space given free. Address G. W. KATES, Sec'y, Chattanooga, Tenn.

Convention in New Hampshire. The State Spiritualist Association will hold its annua Convention at Manchester, N. H., on Friday, Saturday and Sunday, June 22d, 23d and 24th, 1888. and Sunday, June 22d, 23d and 24th, 1888.
Good speakers and mediums are engaged to be present, and all visiting friends will receive a cordial welcome.
It is expected that the usual fare reductions will be made on the railroads centering there.
Francestoion, N. H. GEO, D. Errs, Sec y.

Miscellaneous.

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the varied shades of opinion to which correspondences.

The name and anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

The when our patrons desire the address of the BANNER changed, they should give us two weeks previous notice, and not forget to state their prevent as well as future address.

dress.
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 Bight.

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Business Letters must be addressed to Isaac B. Rich, Banner of Light Publishing House, Boston, Mass. 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 remble, Ignorance dies, Error decays, and Humanity lees to its proper sphere of Knowledge.—Spirit John

#### The Public Free Circles

Held semi-weekly by the publishers of the BAN-NER OF LIGHT, at 9 Bosworth street, Boston, will be concluded for the present season on the following dates:

The Tuesday séances-Miss M. T. Shelhamer. medium-will close on the afternoon of June

The Friday séances-Mrs. B. F. Smith, medium-will close on the afternoon of June 29th.

These free meetings will be reopened early in SEPTEMBER next, under the joint mediumship of Miss Shelhamer and Mrs. Smith: Due notice of which will be given hereafter.

### Lunatico de Inquirendo.

A society in New York City, styling itself the Medico-Legal Society, one day last week held a in the parlor city, for the purpose of listening to the reading of a paper, called "a most interesting paper' by at least one leading journal, upon the thoroughly silly question raised by the author himself: "Is belief in Spiritualism ever evidence of insanity per se?" The person who raises such a question for the purpose of making an exhibition of his brain-power in answering it, is named Dr. Matthew M. Field. Before trusting ourselves to characterize in few and fit words the intellectual performance of this superficially wise medical man, and wholly selfinterested producer of testimony, we will simply state that these "legal" medicos are openly and everywhere the most malignant enemies that spiritual mediums have to encounter, for the self-evident reason that the latter are more efficient in relieving and restoring the sick than the "diploma" professionals are.

Let us see what this "medico-legal" Dr. Field has to say, and note his manner of saying it. He is probably a surgeon in his way, and he therefore proceeded to divide up the believers in Spiritualism as he would cut and slash with his instruments.

He made three classes of them: "First, those who make it a business to mystify, viz: the socalled mediums; second, those who attend séances, who wonder at the strange things they see, and believe they are brought about by supernatural means; and third, those who, without the intervention of others, believe that they see the dead or those at a distance face to face." He then pronounced all of the latter class insane. Doubtless he considers the above classification, as he calls it, a profound piece of work intellectually; but anybody who knows anything about it knows that a believer is a believer, and that those who hold a common belief belong to one, and not to many classes. This slicing them up, as Dr. Field has arbitrarily done, is according to no principle whatever, without sense or reason, and intended merely to show off the speaker in the coveted light of a metaphysical as well as a medical person, "so-called."

He went on to graciously admit that "the abstract belief in Spiritualism is no evidence of insanity." We might return the patronizing judgment by saying that being a member of the medico-legal society is no sign of sanity. Each is a naked assertion only, with the odds of reason and truth largely on the side of the latter. But let us attend to the reasoning of this medico-legal advocate : "A man," he says, "can perfectly well believe that God has spoken to others, but it is when he tells you that God has spoken to him that you have evidence of his insanity. Balaam's ass may have spoken in days of old, but when a man tells you that an ass has spoken to him, you believe him insane." This is meant for the mediums, who, he asserts. "make it a business to mystify." Now no medinm that we have ever known or heard of has had the precipitous presumption to tell any one that "God has spoken" to him or to her. So that no insanity is to be inferred for them on that score. The blasphemous coupling of progress. He had been written to of his sick-God's speaking and an ass's speaking is the ness, but the letter had failed to reach him.

Spiritualism. What a nice discriminator, to sanity in his own case because of an ass's a self-respecting member of that genus would for a moment so far forget himself.

As for what he says about the second class, which believes in the manifestations produced through (he says "by,") others, while in his opinion it is mainly formed of weak-minded people, with some brilliant exceptions, he does not think this belief indicates insanity, though in the case of a person of mature years and of acknowledged good judgment, it may be taken as a sign of mental deterioration. In this class, he says, there is delusion but no hallucination, because there is an actual external object produced. Then, if that be the case, and the believer in the manifestation sees "an actual external object," where does the "delusion" come in? And if it be a "delusion" under such irresistible evidence, how does it differ from a "hallucination"? This doctor is a perfect giant for pulling up spears of grass by the roots. Why does a belief in "an actual external object" now indicate "mental deterioration"? We do not ask Dr. Field so hard a question, for he exhibits no particular mental quality that appears to be in any danger of undergoing such a process. Thinking, no doubt, to hit off the subject-if it is one-with a taking illustration, and of course being unwilling to drag his hearers into a "delusion," he states that he has seen several cases of persons who thought Jay Gould was persecuting them; they heard a voice; they connected that voice with the telephone; Jay Gould owned all the telephones; and thus their point was proved. Could there well be an exhibition of

mental weakness, nay silliness, to surpass this? And it is such a man, and a medico at that, that presumes not only to classify but to estimate and judge all those who believe in Spiritualism, charging them with being deluded, when "an actual external object" is produced. but clearly contradicting himself by saying that "the abstract belief in Spiritualism is no evidence of insanity." That is to say, an "abstract" belief is more to be relied on than a belief in "an actual external object," the latter constituting a delusion, while the former supplies no evidence of insanity. This sapient essayist for the Medico-Legal Society of New York, in the course of the so-called discussion subsequently, placed Mr. Luther R. Marsh with those whose belief in Spiritualism does not necessarily indicate insanity. He did not dare to say that he believed Mr. Marsh insane, though he clearly would not object to having people think he was.

Now this is pompous patronage indeed, from a source that challenges only pity tinged strongly with contempt. How does this swelling-frog of a doctor know precisely who are insane, and who are deluded, and how their beliefs, abstract or concrete, tend to make them so?

We might retort by demanding him to explain, if he can, that he is neither insane nor deluded himself by reason of his disbelief in Spiritualism, or the doctrine of spirit-intercourse-a fact taught so clearly in the Christian Scriptures, and attested to by millions of capable witnesses all over the civilized worldbut we prefer to suggest the proposition only, and allow him to reflect upon it in his cooler moments. At present it is self-evident to even the most casual observer that Dr. Field has been playing with edged tools in this business, and has gashed himself "all up" without knowing it!

## Impressions and Their Source.

Interesting incidents illustrative of the guida volume by Rev. Zenas Osborne, of Saratoga Springs, bearing the name "Born of the Spirit." though the writer, following the lead of those of the Old and New Testament, and of thousands since that time, ascribes the help and knowledge he receives to the "Lord," the "Almighty" and the "Holy Ghost." The Saratoga Eagle of a recent date publishes several pages from this volume, treating more particularly upon dreams and presentiments. We are not prepared to say that in the general result it matters much to what source a truth we receive may be attributed, the main thing is to get the truth; but in this day of enlightenment, with our vastly increased and rapidly increasing knowledge of the spirit-world habitants, and of how closely and intimately, and daily more so, that world impinges on this, to no more about the unsoundness of Dr. Smyth, of that "great multitude, which no man can number, of all nations, and kindreds, and people, and tongues" to the mythical being of a by-gone age, and a nearly obsolete religious helief. termed "the Holy Ghost," indicates, to say the least, a very limited scope of spiritual vision. Mr. Osborne says: "We can learn more, comprehend more, experience more about the things pertaining to our spiritual and eternal well-being in a moment of time, when under the direct inspiration of the Holy Ghost, than can be gained in all coming time, from every other source."

Now the Christian world, as it is called, has not the remotest conception of what the "Holy Ghost" is, who it is, why it is, or where it is. Its definition of the term, when it is forced to give one, is purely imaginative, and the greater the attempt to define it the more incomprehensible becomes the definition vouchsafed the inquirer. Hence the above passage as it stands is meaningless; but substitute for "Holy Ghost" Spirit-World, and a new light illumines every line, and it takes on a meaning which is

readily apprehended by every one. Mr. Osborne's faith in dreams is very strong. He has unquestionably been all his life an impressional medium, and the "Holy Ghost," as he terms it, but his spirit-guides, as it really is, have warned him of impending dangers and mapped out paths of safety and usefulness for him to pursue. When a lad of fifteen years he was a hundred miles from home, when an impression came to him, he says, "as sudden as a flash of light," that some one who was very dear to him was sick, and that his presence was greatly needed at home. His employer did not wish him to leave and tried to discourage him from doing so; but the impression grew stronger and stronger, until at length he could of intense agony, and at that he started for

Traveling in those days was not as rapid as it now is. After thirty-six hours of stage, canal and foot journey, he reached his home to find a household in mourning, and the funeral service of a brother whom he tenderly loved in best measure of Dr. Field's quality and quan- and he knew nothing of the state of affairs

notice, who assumes to "classify" believers in his explanation of this he sets saids what he or inspiring intelligences, and there will be no terms "peculiar notions about the relation that | end of contemptuous disbelief from the selfbe sure! He need not fear the charge of in- | mind sustains to mind, and the strong sympathy that exists between such minds, and the speaking to him, for no one would believe that | peculiar, invisible and undefinable way such minds have of communing with each other," and says "the impression that came to me on the above occasion I believe was from the Lord." He had similar proofs of his mediumship at various times, but he attributes them to the "Holy Ghost," and to the "Lord," and of one he says "the Almighty telephoned to me most emphatically."

Modern Spiritualism reveals to us whence these "impressions," these mysterious warnings and foreshadowings of events, come. It draws aside the veil and discloses the hand that guides us, and the loving, faithful one who guards us; not the ruler of the universe, an 'Almighty," a "God," or a "Holy Ghost," whose august presence might lead us, as John, the Revelator, to fall down and worship, but one whom we find, as did he, to be "thy fellow servant, and of thy brethren," a near of kin, neighbor and friend, who once walked visibly by our side, and now, having passed within the veil, still walks with us, though unseen.

#### The Decay of the Old Creed.

A small tornado of discussion visited this locality for a brief period recently, caused by the presentation of Rev. Mr. Torrey as the acting pastor of the new Congregational Church in the Dorchester district of Boston. This Mr. Torrey was one of the young men whom the prudential committee of the American Board refused to send as a missionary to India, on account of his views in reference to the future probation of the heathen who die without having heard of the gospel of Christ. The new church in Dorchester is called the Harvard Church, and it is a separation from the old Second Church in consequence of this same variance of views concerning future probation for the heathen to whom Christ has not been preached after the orthodox manner.

It seems that when the ecclesiastical council was called to ordain Mr. Torrey as a minister, a technical objection was cunningly raised, that but poorly concealed the determination to prevent his obtaining a home parish on the ground that he had been rejected by the American Board. This objection was overruled. And the candidate is reported to have behaved, under severe criticism, with such manliness and sincerity as to have won over by his spirit the favor even of those who had assembled to oppose him. So that on the question of his ordination the vote of the council stood thirtyeight in his favor to only two against him.

As the Boston Herald editorially remarked. 'when Mr. Torrey plainly declared that his higher purpose was not to be a settled pastor to the church at home, but to go out as a missionary, and his noble spirit won the hearts of those who had opposed him in the board, as well as those who heard his statement for the tain life. first time, it seemed as if the chickens were coming home to roost, and that they were roosting on the shoulders of the prudential committee of the American Board. It is the very irony of fate to have Mr. Torrev. without retracting his positions, placing himself in such a position that he must compel the board sooner or later, to confess itself in error."

Coupled with the above interesting ecclesiastical event is another one, comprised in the in the Andover Board of Visitors by the death position to the same Dr. Eustis whose place in the Andover Board of Visitors he has just been chosen to fill. Dr. Storrs, of Brooklyn, who was elected President of the American Board, is believed to have been greatly influenced by this speech of Dr. Walker in writing his extremely politic letter of acceptance. As The Herald puts it-"He saw it was time to cry a halt. He saw that the brains of the denomination were not on the conservative side, and he could not afford to have the exclusive support of pious men without braics. The result has been not unlike the easement which takes place when men begin to release the logs in a jam on the river. An obstacle has been removed here and there. Death has done something. Common sense has not been asleep. The wit of men to crawl out of a hole when they have a chance has not ceased to exercise itself. And the result is that we are to hear no more of the Andover heresy, attribute the aid and guldance of one or more | no more of the iron-clad creeds which the Andover graduates must accept if they are to go as foreign missionaries."

That is about the way the "old cat will die." The politic acceptance of Dr. Storrs will be the model after which all the rest of these iron-clad ecclesiastics will pattern.

### A Witness not to be Impeached.

"All my poems," said the venerable Dr. Holmes, in a recent interview, "are written while I am in a sort of spasmodic mental condition, that almost takes me out of my own self, and I write only when under such influence. It is for this reason, I think, that I can never remember a poem a short time after it is written, any more than the subject of double consciousness can recall the idea of his other state." We quote this significant confession from the

lips of Dr. Holmes, in order to present an illustration of the fact which none but confirmed idiots will persist in ridiculing and denying, that high mental operations, as they are recognized by their products, are dependent on mental states, conditions or moods. These come and go as they list, inspiring clear thoughts, bright fancies, and inimitable expression, but can never be controlled or compelled, and are obedient only to conditions and circumstances of which we habitually take little or no heed. Here, then, is plain and open testimony, from one whom the sneerers at spiritual conditions certainly cannot disregard, that the best work of his genius is performed as it were unconsciously, and under conditions which he does not pretend to create or control.

Now this very candid and simple statement of Dr. Holmes will instantly be accepted by multitudes of people who affect to deride and despise Spiritualism as sober sense, equivalent scarcely eat or sleep; it finally reached a point to a confession of inspiration. They of course will see nothing incongruous or impossible in his composing a perfect poem under conditions not of his own choosing, and so far in a state of unconsciousness as not to be able to remember it a short time afterward. But let the medium for spirit communications disavow all consolousness of what has just been transmitted through his or her organization, and insist on certain conditions that shall establish a greater or less degree of harmony between tity that could be suggested. This is the man, other than the impression he had received. In his or her organization and the communicating pear in The BANNER for June 30th.

same persons.

One single admission, made without a thought of its real meaning, like this one made by Dr. Holmes, will do more to substantiate the claims for right conditions on the part of spiritual mediums than all the arguments that could be

hurled at willful unbelievers.

#### What is There to Choose?

In our issue of June 9th we endeavored to hold up to the just condemnation of every lover daily press to be recently pursued by a certain poisoning to death thousands of the inoffensive Indian inhabitants of the Empire of the Amazon, to make room for alleged "civilized" settlers. We took occasion, at that time, to animadvert upon our own national policy regarding the Western tribes, but did not imagine that we should soon be furnished with so apt an illustration within the borders of the "many in one." The following dispatch has within the week past appeared in many influential daily journals in America. If true (and we see not the slightest reason for doubting it) we would respectfully inquire: What is there to choose between the wholesale and sudden death dealt out by Bueno in Brazil and the trayed by the missionary correspondent of Bishop Marty?

The Turtle Mountain Indians in Dakota some two years ago ceded their lands to the Government with the exception of a small reservation on which they have since lived. The lands were about nine million acres in extent, and as yet not a dollar has been paid for them. The justice of the claim is acknowledged by the department at Washington, but there has never been an appropriation made by Congress of the amount required to complete the purchase. Meanwhile the Indians are, it is alleged, starving. A gentleman in this city received yesterday a letter from Bishop Marty. of Dakota, inclosing a copy of a letter which he had received from J. B. M. Genin, the missionary at the post, and which the Bishop has forwarded to the Commissioner of Indian Affairs at Washington, in which the following statement is made:

the following statement is made:

Supposing these lands to be ceded to the United States Government forever, at the extremely low figure of 25 cents per acre, they would bring at once the sum of \$2,250,000, which, left with the Government at 4 per cent, interest, would prive these Indians an annual income of \$90,000. The cession of these lands was made years ago, but the final adjustment has not yet taken place. From year to year things remain so, awaiting the consideration of Government authorities, and meanwhile the unfortunate Indians are left to starve. No one could to-day visit the Turtle Mountain Indian Reservation and not feel his heart moved, nor look without tears on these helpless Indians and half-breeds. One hundred and fifty persons died here last winter. without tears on these helpless Indians and half-breeds. One hundred and fifty persons died here last winter, mostly from hunger. I have lately spent here, under your direction, forty-five days, busy every day at the bedside of the dying, and burying the dead, of whom in one day I buried three who died of no disease other than hunger. There is no longer any game on the mountains nor fish to catch in the streams, and the personal ration of two pounds of pork and five pounds of fibur, issued by the Government agent monthly only, and to one-half of the population, leaving the other half to share it with them, does not go very far to sustain life.

#### A Generous Act.

Colby & Rich, publishers of the BANNER OF LIGHT, hereby acknowledge with gratitude the receipt from her executor of a donation of \$500, bequeathed in the will of the late MRS. MARY A. BASSETT for the maintenance of the Public Free Circles, for sending THE BANNER free to the poor, and for other similar purposes.

Of this sum one hundred dollars are for the election of Dr. Walker to the vacancy created use and benefit of the Editor-at-Large fund, of which the American Spiritualist Alliance, New of Dr. Eustis. It was at the meeting of the York City, is the representative. Accordingly American Board at Springfield that Dr. Walker | we forwarded a check for the same, the receipt spoke out so courageously and vigorously in op- of which has been duly acknowledged by its President, Hon. Nelson Cross.

> in August, 1887, at the ripe age of eighty-three years. Her remains were interred at Groton.

Her sympathies were quick and generous, and she was ever found ready to bestow aid on those who stood in need. To the transaction of her business affairs she brought a skill in direction and a sturdy sense of probity and justice which made her a model worthy of emulation in the present age of keen mercantile competition.

She was, from the very advent of Modern Spiritualism, a firm believer in its revelations. and they proved a source of great consolation and happiness to her to the last of her mortal pilgrimage. She has now entered the enjoyment of actual participation in the broader conditions and employments which those in the Higher Life so truthfully portrayed for her when on earth.

### The Diss Debar Case.

After weeks of court-burlesque the Diss Debars have been found guilty of conspiracy, when in fact no conspiracy was proved. The whole thing was a travesty on justice. No Spiritualist was allowed on the jury, hence it was a packed affair. This state of things is attributable to the mistaken system inaugurated of late years in putting political judges upon the bench, who are more or less biased by the daily press. The Diss Debars were to be condemned from the start, notwithstanding the fact that the woman is a wonderful medium, in whose presence hundreds of spirit pictures have been made; which fact some of the best people in ism. this country are knowing to and fully endorse. Mr. Marsh, an able lawyer and an honest man. still adheres to the fact that the plotures made in his presence were of spiritual origin. We know this fact also by practical demonstration. Yet the bigots call it fraud, and persecution has been the result.

Under these circumstances we call upon the American Spiritualist Alliance, whose headquarters are in New York City, to sift this affair to the bottom, to the end that religious freedom shall not in this latter end of the nineteenth century be blotted out. If medial instruments are to be thus summarily dealt with upon the recommendation of a mercenary public press, as in this special case, then it behooves the Spiritualists all over the land to form a political party and move en masse for justice by electing men to office who are without a single taint of bigotry in their compositions.

### Mrs. Richmond's Labors.

The year of Mrs. Cora L. V. Richmond's ministrations with the First Society of Spiritualists of Chicago, Ill., will close Sunday, June 24th. "Emerald" furnishes us an outline resoript of her twelve months' work, which will appear in these columns next week.

W. J. Colville will occupy the platform of the First Society during the month of September, and Mrs. Richmond will resume her work for the coming year the first Sunday in October.

"PILGRIM PENCILLINGS, No. 4," by J. J Morse-wherein his pleasant experiences in California are interestingly narrated—will ap-

#### Mrs. M. E. Williams.

We learn from one of our New York correspondents that Mrs. M. E. Williams, the well-known medium for full form materializations in that city, will this week close her scance-room for the season, and will go to Onset, where she will remain for a couple of months, giving the people at that pleasant location an opportunity to become acquainted with her band of spirit workers, to listen to their teachings, and to meet their spirit friends at her cabinet.

We are pleased at being informed that whereas a year ago Mrs. Williams found herself an invalid, and greatly exhausted by the season's labor, at this time she is in good health, with increased medial powers, and has the satisfaction of knowing that during the of humanity the awful policy reported by the past year she has through her mediumship been enabled to bring a greater number of people into a representative of the Brazilian authorities in knowledge of the truths of Spiritualism than during any like period since she began her labors as a pubic medium.

We are also informed that in the fall it is the intention of herself and spirit-band to devote one night each week to the answering of questions pertaining to all such knowledge as is possessed by our spirit friends as will be useful for the advancement of man upon the mundane plane of life; and that to better accomplish this object a phonograph will be used to record the exact words as spoken by the spirits.

Spirit Holland, who is Mrs. Williams's chief control, has announced his intention of inviting to these séances from his side such spirits as he knows to be capable of imparting useful information, from knowledge acquired through their long continued experiences, and it is the intention of Mrs. Williams that the persons composing the circle shall be such as can slow starvation of a whole people within the ask intelligent and practical questions. Then with borders of the United States, so thrillingly por- the phonograph to take down the answers verbatim as spoken by the spirits answering, it is hoped that much useful information will be received, and through the press be given to the people at large. Spirit Holland and his band have been, it is stated, for a long time preparing for this work, and they now hope to enter upon it early the coming fall.

#### Materialization Seance in a Church.

A correspondent (Mr. Chas. A. West) writing from San Diego, Cal., May 31st, informs us that on the previous evening a séance for materialization was held in a Methodist church with very satisfactory results. The mediums were Mrs. Patterson, who, the writer says, has been a private materializing medium two years, and Mr. Percy Clifton, who, from accounts received, appears to be a platform test medium. The Daily Bee of the 31st ult., after mentioning that fully two hundred people were present and describing the preliminary arrangements-Mr. Clifton being seated within the cabinet and Mrs. Patterson outside, near its entrance—says:

"Several spirits materialized, came directly out of the sanctuary (cabinet) and talked with their friends in front. Later Mr. Clifton came out upon the plat-form and spoke with several spirits who were present and had messages for some members of the audience. In the entire evening fourteen materializations took place, and one hundred and nine tests were given." Our correspondent says in reference to the probable

"This proof of the truth of materialization given in a large public hall, where the most skeptical could not cry 'trape' and 'confederates,' must go a long way in attracting attention to and increasing a knowledge of the facts and philosophy of Spiritualism. As a truth it needs only investigation to satisfy any fairminded man of its inestimable value; and the happiness derived from it will more than recompense one for time and means expended in that investigation.

San Diego is awake to this truth, and it is growing

San Diego is awake to this truth, and it is growing and spreading in our midst. People are beginning to understand and appreciate mediums better; the rough element that formerly made fun of the phenomena is thinking of it in a more serious light—the light of truth."

#### Versus Vaccination.

Dr. Hanchett, at the recent session of the International Anthropological Congress, took occasion to deal this time-honored medical fallacy a sweeping blow-his trenchant statement being logically to be condensed in the sentence (every word of which we believe to be true) that the practice was "utterly without avail in protecting the community or the individual from the dreaded variola," while it planted the germs of all sorts of evils in the human system.

THE BANNER -at the instance of those in the spiritworld who suffered severely while on earth from this disgusting practice-has continued for years to condemn vaccination, and is glad to note that the num-Mrs. Bassett was born in Groton, Mass., in the | ber of opponents of this legally entrenched outrage year 1804, and passed to spirit-life from Boston, on the personal rights of the individual is rapidly on the increase.

### A "Regular" Growl!

The Datly Telegraph, St. John, N. B., sets forth under recent date that certain "British American Surgeons" have invaded that place, and "advertised" their presence "by bills and in other ways." The Medical Council of Physicians and Surgeons (Regulars) has rubbed its sleepy eyes and commenced an attack on the visitors by a warning issued by legal counsel under the provisions of the New Brunswick Medical Act of 1881, which impose a penalty of \$20 per day for all unlicensed practitioners who may come that way. Concerning what the visiting irregulars have done in response we are not informed, up to date.

TRANSMITTED MAGNETISM. - Those who have studied magnetic therapeutics know that the cures of the Christian, Spiritual or Mental Scientists, says the Melbourne (Australia) Harbinger of Light, have been equalled by magnetizers who did not accept in any vay the formula of the schools referred to, but recognized the reality both of the physical form and of the diseases with which it was affileted, merely believing that they were assisted in their treatment by spiritual intelligences; the Zouave Jacob, the late Dr. Newton, and Mr. G. M. Stephen, are examples. We could give some instances in our own experience of cures effected by transmitted magnetism, where the patients were ignorant of the magnetism being transmitted to them as well as where they were cognizant of it; also where they had no faith, and yet were unmistakably benefited by the administration of magnetized water, which the operator only believed to be charged with his superabundant magnetic vitality. Similar instances may be found in nearly all works on animal magnet.

A "RAP" AT THE NEW YORK WORLD .- That paper of June 14th contains the following remarks. Their writer will be readily recognized by THE BAN-NER readers as the stalwart editor of The Eagle, of Saratoga:

Saratoga:

A fellow-townsman says in your grand and globular Journal of Tuesday that half your readers are believers in the Philosophy of Spiritualism. It is intensely improbable that a quarter of them understand it. From a numerical standpoint he is undoubtedly wrong, but if it were possible to make a division of The World's multitudinous readers on purely intellectual grounds, no doubt the believers in Spiritualism would prependerate victoriously. Why, then, do you treat the adherents of this progressive and philosophical movement with derision and denunciation? Are they not entitled to the same courtesy and consideration conspicuously extended to Catholics, Presbyterians, Methodists, Unitarians, and even Infidels of the Bolingersoll school? Ingersoll school?
Saratoga Springs, June 12th.

The Doutsche Zeitung of Charleston, S. C., published by Franz Melchers (an earnest Spiritualist), announces that on July 1st that paper is to be enlarged, to accommodate the increasing demand for the latest news among the German residents of the "beautiful city which is supposed to be the original site of the Garden of Eden." We heartily congratulate Bro. Melchers. The announcement is also made that it is proposed to erect an immense hotel and lav out a spacious park in Charleston, in order to attract 'Northern millionaires" to the city and to make it a winter resort."

On account of changes in the ownership of the remises, Dr. J. R. Cocke has removed from his former quarters to 474 Shawmut Avenue, Boston—as will be seen by his card on fifth page.

The Washburn House, whose advertisement ppears on another page, is one of the most retired and home-like places at Onset, and its table has few equals.

#### Decease of Mrs. Johnson.

Bro. W. W. Currier writes us that on June 18th Mrs. Julia A. Johnson, wife of E. Y. Johnson, Treasurer of the Association, passed to spirit-life from Onset Bay, in the seventy-third year of her age. The interment occurred at Warren, R. I., Wednesday, 20th inst. Our deepest sympathies are with Mr. Johnson in this hour

#### What He Expects.

Elder Evans, the distinguished Shaker Spiritualist, has just attained his eightieth birthday, and he says he expects to live to see all the women allowed to vote, all the children in the country educated at gov ernment expense, and private ownership in land

"The Ethics of Spiritualism" was the title of the discourse at Eagle Hall in this city last Sunday evening-or, in other words, "Has Spiritualism an Rthical Side?"-given by Mrs. Clara A. Field. She

Atthical Side?"—given by Mrs. Clara A. Field. She said:

"If Spiritualism taught us nothing more than the mere fact of man's existence after the dissolution of the body, its mission has been in vain, because it was not necessary for Christians to have proof of this. Jesus taught it two thousand years ago. All human progress, all advance in knowledge, in the arts and sciences, finds its root in selfishness. So with Spiritualism. It appealed at first to the mourners, the bereaved, who had lost their dear ones, and brought them consolation. It aroused the interest of the idle and curious. At length charlatans and tricksters saw their opportunity to profit by the credulity of mankind, (who were not Spiritualists, remember.) and the Cause suffered thereby. But this has been going on so long that a crisis has come. The world will class all Spiritualists as knaves or fools, unless they stand for something higher and nobler and purer, for something that will bear the strong light of moral investigation. Mediums mist see to it that their lives are blameless, that their bodies are fit temples for the indwelling of the holy spirit. Spiritualists must be clean in body, pure and unselfish in mind, make right conditions for the working of spiritual forces, and we shall wake up some fine morning to find that the vast majority of upright, thinking men and women are

Mr. Gerald Massey, the poet and true Spiritualist, lately delivered a lecture in London on the Shakspeare and Bacon controversy, in which he showed that Lord Bacon kept a in respectful memory of its founder, the late Bronson commonplace book, in which he jotted down all noteworthy sayings; and having thus sucked Shakspeare's brain, he, years afterward, prosified them in his Essays. In other words, "the extract of Shakspeare was the essence of Bacon." These "extracts" appeared in Shakspeare years before they were published in altered form in Bacon's works. The two authors were essentially different. Shakspeare wrote right off. Bacon revised his MS. | illustrious example of "regular" skill, (?) as the post many times. Shakspeare introduced into literature for the first time much folk-lore from of the larynx-which from the first the German M.D.s the country, which no city-bred scholar could know anything about. Shakspeare's contemporaries, friends as well as foes, knew him to be the writer of the works attributed to him; the former gloried in his success, while the "educated" numskulls twitted him as they do now. Shakspeare and Bacon belonged to opposite political factions, which caused a split amongst their mutual friends.

The Sociologic Society of America, organized six years since in support of the principles of industrial cooperation, has relinquished the publication of a quarterly sheet, and has adopted a department of the Industrial News, published at Toledo, O., for the dissemination of its views. This is to be under the control of Mrs. Imogene C. Fales, President, as Editor, and Mrs. Lita B. Sayles, General Secretary, as Associate Editor. In its issue of May "Primary Principles" are set forth by Mrs. Fales, "Cooperative Unity" discussed by Mrs. Sayles, and a Constitution suitable for cooperative societies given.

We published in THE BANNER last week a notice brought to us by Mr. Copeland to the effect that the Middleborough Band would make its first appearance at Onset Sunday, June 17th. Since then we have received notice that no should ever become a religious people. The youth of Band was on the ground, and none was expected by the Corporation. Now we wish, so far as this paper is concerned, to have it distinctly understood that it will not knowingly be made an avenue through which belligerent parties at Onset or elsewhere may ventilate their differences in business matters.

"OLD JACK," published in the June number of The Growing Youth, will doubtless please the girls as well as the boys, the editor says -so The Banner will reprint it next week.

Movements of Mediums & Lecturers. Notices under this heading must reach this office by Monday's mail to insure insertion the same week. ]

Peter S. McKenzie, platform test-medium, would like to make engagements with societies and camp-meeting associations throughout New England dur-ing the summer and fall months. Call or address him

705 Tremont street, Boston, Mass.

The Medium announces that Miss Lottle Fowler intends to leave London at an early date, not to return. It says "she is going abroad," but whether that means she is coming to this country we are not

Mrs. T. J. Lewis is prepared to answer calls in the Eastern States as an inspirational speaker and platform test medium. Would like to correspond with camp-meeting associations and grove meetings. Can be seen personally, or addressed at 205 Harrison Avenue, Boston, Mass.

Frank T. Ripley can be engaged for August in Maine or Massachusetts, for platform tests and lectures. Address him at Corinna, Me., P. O. Box 164. Mrs. Jennie K. D. Conant, owing to severe indisposition, will remain with her parents, at East Warren, Me., until July, when she hopes to visit the Onset, Mass., Camp-Meeting.

J. Madison Allen is still continuing meetings in Druid's Hall, Main street, Peorla, Ill. Season to close with July 1st.

Mrs. R. S. Lillie is doing a grand work in California. George A. Fuller, M. D., of Dover, Mass., will leave Boston Wednesday, June 27th, for Chattanooga, Tenn., to fill an engagement for the month of July at Lookout Mountain Camp. Meeting. Dr. H. F. Merrill, the test medium, is also engaged by the Camp. Meeting Association for July, and will leave Boston at the same time.

same time.

J. Frank Baxter, now filling appointments in Cincinnati, will return the last of the month awill lecture in West Duxbury Sunday, July 1st; in Park Hill Grove, Scituate, Sunday, July 8th; in Wachusett Park, Westminster, Sunday, July 1stb; at Parkland, Penn., Camp, July 22d; and in Hanson, Sunday, July 25th. He ends his engagement at the Mantua, O., Three Days' Grove Meeting, Sunday, Aug. 1stb; at Intel Cassadaga, N. Y., Camp, Sunday, Aug. 12th; at Niantlo, Conn., Camp, Sunday, Aug. 19th; at Lake Pleasant Camp, Bunday, Aug. 26th; at Etna, Me., Camp, Sunday, Sept. 2d; at Madison Lake, Me., Camp, Sunday, Sept. 9th.

### History Repeats Itself!

NEW MEXICO.

Oh! Vale of Rio Bravo! Let thy simple children weep: Close watch about their holy free let maids of Peocs keep: Starra Madre's pines.
And Algodones toll her belis amidst her corn and vines: For Lot Theo PAIE LAND SEEKERS OF GAIN.
WIDE SCATTERING LIKE HORD THE BISON HERDS ON BROAD BALADA'S PLAIN BROAD BALADA'S PLAIN BROAD BALADA'S PLAIN HOLD THE PROBLEM CONTROL WITH EACH CARRY CONTROL WAS AND THE BISON HERDS ON THE THE SIOUX RESERVATION.

Wanted to know, whether anything is really being done to keep the numerous circulars and pamphlets showing the advantages of Canada as a summer resort out of the hands of bank cashiers?—Boston Transport

ALL SORTS OF PARAGRAPHS.

UNDER THE INFLUENCE OF TRA. IN SIX STANZAS.

The skies were a delicate turquoise, The fields with lush roses were red; The trees were all blooming with lanterns, The birds sang till davkness was fied.

An agricultural Cincinnatus has discovered that a Virginia rail fence," with a four-foot "worm" and ten-foot rails, keeps away from cultivation more than an acre of land in each mile.

The Christian Advocate makes an excellent suggestion to the anti-medicine faith healers, that before they may expect people to believe them they must learn how to feed a multitude with a few loaves and fishes. The faith-healers' pretense is that they have miraculous power. Let them prove it by doing a miracle or two.—Eastern Argus, Portland, Me.

Edison, the great inventor, is, it is stated, about to endeavor to solve the problem of flying machines. He is commissioned by the Spanish Government to make | has remained neglected. an electric flying machine for war purposes.

It is rather a curious state of affairs when 12,000 crates of fruit are thrown overboard in New York Harbor rather than to glut the market, while thousands of people in the city are too poor to buy any fruit at ail. Of course the dealers do not want the trouble of distributing the goods amongst the poor, but if such cases are to happen often it would be worth while to have a committee to take charge of such goods and put them where they would do some good, rather than into the sea.—Gardiner (Me.) Home Journal.

M. Perrotin, the French astronomer, has been observing the planet Mars very closely of late through powerful glasses, and has come to the conclusion not only that our neighbor is inhabited, but that the Marsians are actually building gigantic canals, after the custom of men of the earth.

Minister—I understand that you do not believe that a person is sufficiently punished on this earth for his misdeeds. Neighbor—Oh! yes, I do now; but I did n't until I heard you preach. The parson walks on, a little perplexed.—Yonkers Statesman.

June 16th a session of the Summer School of Philosophy was held at Hillside Chapel, Concord. Mass., Alcott.

The town of Dubois, Pa., was rapidly laid in ashes June 18th. Nearly three hundred houses were burned, four thousand people rendered homeless, and a property loss of nearly \$1,000,000 inflicted.

Since our last issue the pacific Emperor Frederick has passed to spirit-life; the flery young William II. has succeeded him; and the peace of Europe is trem bling in the balance. The late Emperor furnished an mortem demonstrated that the trouble was a cancer stoutly maintained, while the English "experts" stubbornly conducted the case on an opposite theory

Mr. John N. Lepesch, a merchant of San José, California, died in that city some time since from the effects of vaccination with bovine virus, obtained from a vaccine farm in Pennsylvania. About a week after the operation his arm began to swell from the shoulder to the wrist; erysipelas set in and proved fatal in a few days.

Mary Weller is dead. Who was she? Everybody knows, or ought to know that she was the pretty housemald who became the wife of the illustrious Sam Weller. She was the nurse of Charles Dickens Sam Weller. She was the nurse of Charles Dickens in his childhood, and became afterward Mrs. Glbson. One of her highest delights in later years was in reading the famous novellst's works. She was burled at Chatham Cemetery, England, the last Saturday in April. Peace to her memory 1-Ex.

It is highly proper that every citizen who exercises the high privilege of governing through the use of the ballot should be able to read and write.

[GOOD ADVICE—will they take 11?]—How to elevate the medical profession was the subject discussed in Dr. Jeffries's interesting address before the Massachusetts Medical Society the past week. One way to do it is for the so-called regular members of the professions. sion to cease denouncing those other members of the profession who practice homospathy as "quacks" and "humbugs." An excess of toleration on the part of the public is, perhaps, no more to be deplored than is a woful lack of it in the medical fraternity.—Herald.

Some writer avers that the Japanese have no taste for religion whatever, and it is impossible that they Japan, he argues, being free from the thralldom of in advance of Europeans, that instead of talking about adopting a foreign religion, the Japanese should go abroad and preach their religion of reason to foreign countries.

Rest cometh not with worldly joy and mirth; Rest cometh not until the soul's new birth; Rest cometh not until we die to earth— Then cometh rest indeed.

In sentencing a young man who had been found guilty of blackmail, a New York judge recently said: A blackmaller is about the meanest wretch on God's footstool. He seeks to gain money by threatening to stir up strife in the family circle, destroy the peace of the community, and wreck the lives of children and friends. There is no punishment too severe for him." No doubt this judge would rank the slanderer next to the blackmaller.

Elsewhere in this issue we have given our views of the Diss Debar case. Gen. and Mme. Diss Debar were sentenced by the court, on Monday, 18th lust. to six months' imprisonment each.

He slipped on a banana peel;
The bump it made him wince.
He fell on his head and took to his bed,
And he has u't banana where since.
—Evening Sun.

A hypercritical scientist in New York City is trying to make people believe that there are forty three bacteria in one-third of a teaspoonful of Boston waterwhen every schoolboy knows that there are only forty.

We shall hall the time when the scance for the manifestation of the psychic form shall be confined exclusively to advanced students in the study of psychic phenomena. Then will the "grabbing" of forms cease, except of pretenders and confederates, and the more of this kind are "grabbed" and exposed, the better for all genuine mediums.—Golden Gate.

Belva Ann Lockwood, in accepting her nomination, demands that everything in the nature of scandal shall be promptly frowned upon by those conducting her canvass. Wish all politicians would "follow suit," likewise various alleged "reformers."

DER WINDBEUTEL. A windboutel said to itself one day,
"Now I'll be frisky, and light and gay,
And I'll make mon think I'm firm and sound
Because I am Reverend, and big and round,
And I'll make them think I'm a thing of brains,
With moral feelings and lofty aims,
But I know I'm only wind."

But I know I'm only wind."

So the windbeutel went and blew its horn,
And the world thought there was a genius born,
And it looked so substantial, and big, and grand,
That loudest praises it could command.
And as it was flourishing day by day,
Men thought it was sound, and had come to stay,
Whereas it was only wind.

Whereas it was only wind.

It blew its trumpet, big and loud,
Till it gained the respect of the average crowd,
And it placed its form on the upper shelf,
And it bragged, and boasted, and spread itself,
And it laid all good at its own front door,
As it pranced along with a rush and a roar,
But the roar was only wind.

—Ex

A new State is about to be added to the sisterhood of nations. Letters patent have been granted to "the British East African Company," giving them full power to erect and maintain a government, with taxes

and army. It lies north of the German East African Society, near Zanzibar, and includes some of the finest land in Central Africa.

Theodore Parker, one of the brightest souls and greatest reformers the world ever produced, admitted the worth of Spiritualism as an agent in emancipating the human mind. Frothingham, in his life of this grand character, says: "He blamed the scientific men. Agessiz among them, for their unfair methods of investigating the phenomena; rebuked the prigs who turned up their noses at the idea of investigating the subject at all; and took faithful measure of the unbelief in immortality, which pronounced communication between the visible and invisible worlds impossi-

ble. He admitted to his friend, Prof. Desor, that Spiritualism does two good things: ist, it knocks the nonsense of the popular theology to pieces, and so does a negative service: 2d, it leads cold, hard, materialistic men to a recognition of what is really spiritual in their nature, and so does a positive good."—Golden Catta.

fle that loses anything and gets wisdom by it is a gainer by the loss.

Some Comport For, "Non-Linguists."-It is claimed, says the St. Louis, Mo., Globe-Democrat, that, generally speaking, an aptitude for learning foreign languages is indicative of a low degree of intel lectual power, and results from the concentration of the lower intellectual faculties upon such mechanical effort without the distracting influence of the higher reasoning powers.

The grave of Gen. William Henry Harrison, the ninth President of the United States, is on a beautiful natural mound near his old residence at North Bend, on the banks of the Ohio, fifteen miles below Cincinnati. No monument marks the spot, and the grave for years

A plant grows in Mixtees, Mexico, which the natives call the "herb of prophecy." A dose of it produces sleep similar in all respects to the hypnotic state. The subject answers with closed eyes questions that are put to him, and is completely insensible. The pathologic state brings with it a kind of prophetic gift and double sight. On returning to himself he remembers nothing of what he has done.—Boston Journal. Journal.

The "opslomter" is a new instrument for testing the eye-sight. It consists of a mahogany case with two front eve-holes, behind which are two traveling bands mounted on rollers. Those bands have holes in which different lenses are fitted, and the person whose sight is to be tested looks through the holes and lenses at printed matter behind.

Spiritualist Camp-Meetings for 1888. The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing night and the reader will find, by reference to the subjoined, a partial list of the localities and time of session where such convocations are to be held.

The BANNER OF LIGHT has made it a practice for years past to give this list to its patrons each season, and reverts with satisfaction to the fact that at each recurrent period this roster of the army of progress has been repeatedly copied (and widely circulated) either in extenso or by briefer notice, into the columns of Spiritualist and secular papers in many portions of

ONSET BAY, MASS.—The Twelfth Annual Camp-Meeting at this place commences its sessions July 15th, to close Aug. 12th.

12th.

TAKE PLEASANT, MASS,—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association with be held at Lake Pleasant, Montague, Mass, (on the Hoosac Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular session will be preceded with speaking and musical exercises July 2d and 2dth. Trains "54," "160," "45" and "43," will stop at the Lake when there are passengers to leave, or when signalled to take passengers. The above trains, "54" and "109," leave Boston at 6:30 A. M. and 3:35 F. M., arriving at Lake Pleasant at 10:40 A. M. and 6:45 P. M. The trains No. "45" and "13" leave Lake Pleasant at 6:40 A. M. and 2:55 F. M. LOOKOUT MOUNTAIN, TENS.—The Fifth Atomal Meet-LOOKOUT MOUNTAIN, TENN. - The Fifth Annual Meeting will be held at this place (near Chattanooga) during the entire month of July.

CALIFORNIA CAMP-MEETING, — The Fourth Annual Gathering will be held at Lake Merritt Park, Oakland, Cal., from June 34 to July 1st, inclusive,

SUNAPEE LAKE, N. H. The sessions of the Eleventh Annual Meeting commence July 29th, to close Aug. 29th,

QUEEN CITY PARK, VT. - Meeting commences Aug. 21st and continues to Sept. 16th, inclusive,

HASLET PARK MICH. Meeting commences July 28th HASLETT PARK, MICH. - Meeting commences July 26th VERONA PARK, ME. - Meeting opens Aug. 12th and ends Aug. 27th.

CASSADAGA LAKE, N. Y.-The Ninth Annual Meeting commences July 21st and closes Aug. 26th. MISSISSIPPI VALLEY SPRINTT ALIST ASSOCIATION.—
The Sixth Annual Camp-Meeting will commence at Mount
Pleasant Park, Clinton, Ia., Sunday, July 29th, to continue
fix works. five weeks.

MANTUA STATION, O.—The Association will hold a Bas-ket-Meeting Sunday, July 1st, in Atwater's Grove, Socie-ties adjacent are invited to join. NIANTIC, CT. - Meeting commences July 8th; closes PARKLAND, PA. - Meetings begin in July; dates not yet

#### ---The Dimond Benefit.

Sunday evening, July 1st, a social reception will be held at the residence of Dr. Rich. 566 Columbus Avenue. Boston, the proceeds to be used for the benefit of

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Andrew Jackson Davis, Seer into the causes and natural cure of disease. Send for information to his office, 63 Warren Avenue, Roston. Mass.

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## Message Department.

Applyituml Free-Urcle Meetings Are held at the Bannen of Light Offics, 9 Bosworth street(formerly Montgomery Place), on Tussday and Fri-DAY AFTERNOON of each wook.

On Tuesday aftermoon Miss M. T. Shelhamen occu-les the platform for the purpose of answering by her spirit under such questions as may be introduced for considera-

guides such questions as may be introduced for consideration.

On Friday afternoon Mas. B. F. Smith, under the influence of her guides, will afford an avenue through which individual spirit messages will be given.

The Hall (which is used only for these séances) will be open at 2 o'clock it he services commence at 3 o'clock precisely, at which time the deers will be closed, allowing no ingress or egress. The public is cordially inside.

The Persons having questions of practical bearing upon human life in any of its departments of thought and abor, which they would like answered by the spirit-world intelligences, may send them to THE BANNER OF LIGHT office by mail, or hand them to the Chairman of the Circle, who will present them to the spirits for consideration.

The Messages published in this Department indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

son. All express as much of tract as the property of the messages of their spirit-friends will verify them by informing us of the fact for publication.

As Natural flowers upon our Circle-Room table are gratefully appreciated by our angel visitants, therefore we solicit donations of such from the friends in earth-life who may feel that it is a pleasure to place upon the altar of Spirituality their floral offerings.

As Letters of inquiry in regard to this Department of The Banner must not be addressed to the mediums in any case.

Lewis B. Wilson, Chairman.

#### QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held April 24th, 1888. Spirit Invocation.

Oh! thou Infinite Presence of Life and Love, thou Divine Consciousness, thou Grand Intelligence, we recognize thee as the Ail in Ail, the great Over-Soul of existence, and realizing that thou dost contain within thyself the entire sum of life, we understand that we are a part of thee, even as thou art in us. Oh four Father, may we at this time learn some little truth that shall illuminate our souls anew with grander light. May we gain some instruction that shall inspire our minds and expand our natures. May we grow in knowledge, and may we quicken in sympathy with each other, so as to come under thy law of perfect harmony and enduring peace.

At this hour we would enter into close association with thy angel ones, receiving from them such ministration and inspiration as may seem best to them. May we also be ready and fitted to give forth from our own inner lives some helpful influence, some sweet and cheerful magnetism, which will be of use and

own inner lives some helpful influence, some sweet and cheerful magnetism, which will be of use and blessing to those dear ones who return from immortal life. May we feel that we alone are not to be benefited by this soul-communion, but that it is our privilege and our duty to send forth from the deepest recesses of our own hearts something that is holy, and pure, and sweet, that the angels may gather and use for themselves.

We give our welcoming thought, our greeting and our love to such of thy ministering spirits as can and will return to bless our lives. Amen.

#### S. B. Nichols.

A near and dear friend, Mr. Chairman, has privately requested me to speak from your platform, concerning things as I see them from the spirit-world; and as your spirit president has kindly invited me to precede him in reply-ing to the questions, as I find the moment propitious for my control of your instrument, I feel deeply grateful, for I feared I might not be able to speak toward the close of your meet-

do not come with any special word of identification, as I do not specially believe in a spirit seeking his personal friends through such public avenues, unless he has no other possible way of reaching the homes of those whom he Now, my friends can find private avenues through which I may reach them, with my quiet word and characteristic thought, which may identify me personally to them; therefore now I come to speak to my friends at large; those who retain my memory and who think of me at times, not as of one dead, but as a living entity. To each and all, I send my cordial good-will and hearty greeting. I am gratified to come in this way and send them an expression of regard and remembrance.

I would say to the particular friend who has mentally requested me to speak: I have received your thought and understood its purport, and shall try to respond as best I can.
Truly the leaven is working in the great mass

of Spiritualism. Just now, and perhaps for some time to come, you will perceive much of turmoil and commotion, and much that will power moving, not only on the face of the waters, but indeed beneath the surface, and it shall by and-bye express itself in unmistakable ways of service to mankind.

ways of service to mankind.

I believe I am speaking only that which is true in these my remarks, for I can, in company with many other watchful spirits, behold a spiritual movement going on now in our very midst. There is, seemingly, an overturning of things, even of principles—but only in seeming—for the great and important work is to bring forth all that which is harmful and tands to forth all that which is harmful and tends to disaster in our cause; to slough it off, to get rid of it, and to retain only that which is last-

ing and beneficial.
I am a friend of all true mediums. I would a moment have any innocent instru-the spiritual world reviled or persecuted: I would cast over each one the mantle of helpful charity and extend to all who are sincere and earnestly desirous of doing good and serving the higher powers, not only the hand of greeting, but that of spiritual support, so far as it can be given; but I am an uncomso far as it can be given; but I am an uncompromising foe to all that is dishonorable and impure in Spiritualism or in any other field of reform or of labor; and if there be such within our ranks I believe there are heavenly powers which will search it out and bring it forth, that

may be cast to the winds and dispelled.
My idea is, that all the commotion and the turmoll at the present time are tending to good results, the purification not only of ideas and opinions, but of individual lives, and I say to my friend who is anxiously asking these questions, as well as to others: Do not fear; let the light shine; let the blow fall if it destroys that which is evil, for it most certainly cannot disastrously affect that which is founded upon truth. As a friend to all honest mediumship, and as a friend to pure Spiritualism, I sometimes, Mr. Chairman, raised my voice in denunciation of that which to me appeared false and impure. I know that at times misunderstood and opposed by those who, if they could have realized my true posi-tion, would have clasped hands with me and have traveled along the same road.

From my spirit-home I can see the past and here mistakes have been made on both sides, and to-day I return, announcing myself the same friend of honest truth as in the past. and yet the same foe to all that is evil or error.

Perhaps some of my critical friends will inquire if I feel myself so perfect that I can afford to be the enemy of all that is imperfect. No: for no one is more conscious of his short-

comings than I. In seeking to set up a standard of progress and of right doing, that I may reach in time by earnest effort, I feel that I have a right to ask the same of those who would claim association and kinship with the spiritual world.

spiritual world.

This is my greeting and my word to the friend who has called me, as well as any other friends who desire to hear from me. Though a spirit, I am not idle. I find many things to employ my hands, many thoughts to attract my mind, and as I attend to those which come up to me from day to day, I only find the duties and employments increasing, my spiritual surroundings growing more broad and free, and I realize all the more deeply my duty in life and my relationship to God and the angel world. I not only send my greetings to my world. I not only send my greetings to my friends in Brooklyn, N. Y., but to those in other places. S. B. Nichols.

### Questions and Answers.

CONTROLLING SPIRIT.-And now, Mr. Chairman, I will attend to your questions. Ques .- Will the spirit control please name a

cure for neuralgia?

Ans.—Neuralgia is another name for those pains which arise in the physical system through the lack or depletion of nerve force. This may be occasioned by two causes, that of

circulation, and that of a decrease of nervous energy because of over-exertion of the mind or

energy because of over-exertion of the mind or body; hence we must look for a remedy in the cause of the complaint, and if one has so abused his system, ignorantly or with his full knowledge, as to produce this state of affairs within it, then he must apply the corrective principle for himself.

It is necessary, then, for one to seek an enrichment of the blood who is afflicted by neuralgia. This can best be done by proper attention to food and exercise, and to the inhalation of clear, fresh air, and pure sunlight. We do not believe very much in the application of drugs of any kind in this matter, because we realize that the very best condition of the blood can be produced by obedience to nature's laws.

It is also necessary for one thus afflicted to

It is also necessary for one thus afflicted to refrain from the indulgence of any emotion which preys upon the nervous system—to keep the mind as calm as possible, to avoid over exertion of the brain in mental employments, and o seek a proper degree of rest or recuperative

Neuralgia is very often promoted through want of sleep, or what is called insomnia. One must gain needed hours of rest for the body, if he would be freed from those nervous pains. In would not be wise to lay down any special les of medical treatment for the general pub-who may be afflicted with this difficulty, be-

We have been told that in systems afflicted We have been told that in systems afflicted by neuralgla, that are phlegmatic by nature, lemon juice, taken daily in clear cold water several times, will, if persisted in, produce a cure; and we have been told, also, that this would not be efficacious to people of a highly nervous temperament, sauguine, quick and impulsive, but that, with such, the daily application to the affected parts of water as hot as can be borne, together with friction applied, or even by the aid of the galvanic battery, a degree of health may be restored; that with such people it would also be well to partake such people it would also be well to partake several times a day of a cup of water heated nearly to the boiling point, or at least taken as hot as can possibly be swallowed. So we have been told of various remedies, efficacious in certain cases, but one must know exactly the condition of the patient, his surroundings and general daily habits, before one could give that

dvice which might be directly beneficial.

It follows, however, from what we know of this form of disease, that he who keeps his physical system in a healthy state, who keeps his mind free from anxieties, and acquires nightly a certain amount of sleep, from seven to eight hours, partakes of wholesome, easily digestible food, will not be afflicted by neuralia, neurasthenia, or any other nervous disor-

Q.—Considering the rapid growth of liberal religious sentiment, is it reasonable to suppose that the people of this country as a whole will ever become tyrannized by any one powerful church oligarchy, as those of other countries in past ages have been?

A.—We do not think it possible for the American countries in the countries of the countries in the countries in the countries of t

ican nation to be brought under the dominion of any churchly rule. This nation is made up of a very large number of forces and of individuals, not conservative, but cosmopolitan, belonging to the world at large, and there cannot be any such stupendous crystallization of opinion and religious thought as would be ne-cessary to give authority in this country to any established church or ecclesiastical rule. We established church or ecclesiastical rule. We do not fear this in the slightest degree. Man is do not fear this in the slightest degree. Man is progressive by nature, and the conditions and surroundings of this great free republic of yours are such that they afford to man almost the highest facility for developing that element of advancement which he certainly contains within himself. We are not going backward, in any sense of the word; we are continually pressing forward. Those countries and nations which have been held under the dominion of which have been held under the dominion of churchly rule, of priestcraft, in any form, have only been so because of the old-time conservaonly been so because of the old-time conserva-tive opinion and element of the race and of the locality. These have been established for ages, we will admit, and yet, even in those quarters of the globe, and with those people, progress has made its way, and shown itself to the world, consequently man has advanced, outgrowing old opinions, throwing off from himself the shackles of conservative thought, where it would bind and cramp his consciousness and his free independent mind, and although there are localities in the world, even to day, where the power of the church is maintained over and gnized by the people, yet this power is of but little moment compared to that which it

but there in the bound it is a contury or two ago.

In many places this power is merely an outward form, an external force, which, having no spirit within it, cannot possibly wield that authority which one might suppose, not understanding the interior workings of the case; and even in those directions where the greatest amount of potency is maintained even now the shackles are breaking, for thought is becoming more and more liberalized, and man entertains

t. even unconsciously to himself. We look forward to the condition of this country of yours, in the ages that are to come, and we realize that it is to grow more and more lib-eral—conservative in degree, as far as conserva-tism is required for the legal and religious protection of its people, but not conservative in any sense where conservatism becomes molded into crystallization and retards progress. We elieve that a grand spiritualizing, elevating, religious sentiment will permeate the entire mass of the people in the time that is to be, but mass of the people in the time that is to be, but that no external creeds and dogmas, no sectarian power or force will hold the people of this country in a mighty and enslaving clasp. The tendency is to outgrow all chains and shackles to put aside all that does not conform with the laws of reason and of judgment, and as minds expand, as men and women grow stronger, more powerful in thought and in mental courage, we will find the clouds of ignorance dispersing, the light of truth taking their place, and in such an event it would not be possible for any line or rule of ecclesiasticism, any dog-ma or formula of sectarianism, to confine the people of the state or of the nation.

Q.—Does the spirit of a departed loved one feel any jealousy at the handless. feel any jealousy at the happiness of the for-mer earth-love in his or her happiness with a new-found earth-love?

-That depends very much upon the spiritual progression and development of the de-parted loved one. If the spirit has within his being elements that are akin to the earthly state and of the physical condition, he may possibly feel that emotion called jealousy arising in his heart, when he beholds the object of his affection associating kindly and lovingly with some one else on earth; but such an emo-tion arising in the heart of a spirit, clearly in-dicates that its possessor is not a well developed dicates that its possessor is not a well developed entity; that he is lacking in spiritual grace and unfoldment; that he is of a selfish nature, exacting, seeking only his own gratification, and ignoring the pleasure or the happiness of others. One who truly loves, as spirits ought to love, will not feel any such sensation at witnessing the happiness of a dear one on earth; on the contrary, he will desire to see that loved one surrounded by such conditions of homelife and congenial association as will bring to that friend just the highest degree of happithat friend just the highest degree of happiness and helpful experience possible to attain. Such a spirit will feel gratified when he beholds his dear one on earth entering into those conditions which may afford harmony, peace and happy companionship. A spirit exalted, progressive, unselfish by nature, will not desire to see a loving friend kept amid the clouds of sorrow and unhappiness, merely because of some fond memory or of some experience that is past; he will desire the very best for those who are dear to him. He can indeed find pro-gress and happiness for himself in the contemplation of such a state, in the lives of his be-loved, because receiving from them cheerful and happy influences that will react upon his own life and afford him conditions for enjoying the spiritual surroundings which he has found.

Q.-[By L. G. N.] Will parties, married or unmarried, who live at variance in this life, become amicably related in the spirit-world, and through experiencing a change of sur-roundings and conditions live there in harmony

A.-It may be. Many have done so, and

a vitiated state of the vital fluid, with unequal | many more undoubtedly will pursue, the same

many more undoubtedly will pursue the same line of experience in years to come. It depends entirely upon the inner qualities of the parties mentioned.

Two may be closely associated on earth, who, not understanding each other, never come so closely within the atmosphere of one another as to blend magnetically. They may live at variance with each other from year to year. Misunderstandings will arise, misrepresentations may occur, there may be much that is unpleasant between them, for they have never really gone down so far into the depths of each other's lives as to comprehend what was within. These persons may pass to the spirit-world, become divested of the environments of earth, and set apart from its physical conditions and become divested of the environments of earth, and set apart from its physical conditions and limitations they enter the spiritual atmosphere and find themselves more free, more harmoniously related to each other than they ever did before. Why? Because now their atmosphere may blend, for they understand the second that their contributions of the second that their second that the second th cret lives of one another and can adjust their differences in an amicable manner. It may be found with such that a true lasting affection is possessed, and that they would not be happy if separated from each other, therefore they gravitate to the same locality in spirit-life, take up similar pursuits and associations, and

as the years go by come into closer relationship, blend more completely together than they ever possibly could on earth.

On the other hand, we find two other individuals situated on earth, in the same place, lie who may be afflicted with this difficulty, because very much depends upon the constitution temperament, habit and surroundings of the patient, and what would be beneficial to the patient, and what would be beneficial to never really in harmony with each other, connever really in harmony with each other, connever really in harmony with each other, connected the patients and closely associated together, yet they are never really in harmony with each other, connected the patients and closely associated together, yet they are never really in harmony with each other, connected the patients and closely associated together. never really in harmony with each other, con-stant bickerings occur, a great diversity of opinion arises in the mind of each, and they can never seem to adjust their differences. These two individuals pass to the spirit-life. There has been, and there is, nothing in the constitution of each which can possibly blend or assimilate with the magnetic aura of the other, therefore they are not spiritually related, they do not belong to each other in related, they do not belong to each other in any sense of the term, and although they may stand side by side, they are as far apart in thought, in feeling and affection as though the poles of the earth intervened between them. Such spirits can never be harmonized to that extent as to be happy and drawn into each other's presence. They may, perhaps, agree to disagree, and think kindly of one another, but they will not desire to dwell in association together, so each will seek his own class of attrac-tion and his own kind; the two will never make up a union of heart and soul, such as must be

or near t and soul, such as must be formed by two spirits who are in perfect harmony in the spiritual world.

Q.—What are the "difficulties and especially the dangers of spiritual mediumship and development," which are mentioned often?

A.—The difficulties and the dangers of mediumistic development may be many, or they may be few, according to the idea, tendency and general habits of those who seek the unfoldment of mediumship. If one is aspirational by nature, desires to develop his powers only for good works, and is anxious to come under for good works, and is anxious to come under the management and within the influence of good, wise and loving spirits, he need not fear many dangers in his search for mediumship, even though certain difficulties may arise along the way. It is difficult for one to unfold mediumship, unless properly caparisoned for such work and properly surrounded in his daily life. By properly caparisoned, we mean he work and properly surrounded in his daily life. By properly caparisoned, we mean he should have a mind willing to conform to those rules and conditions which higher powers will bring to him in unfolding his medial gifts. He must be content to be a passive instrument in their hands, and while exercising his judgment upon the matter or influence which they bring, that he may be sure they are wise and good that he may be sure they are wise and good, yet willing, when he finds they have the proper qualities, to yield his own will and desire to those which may be superior. By being properly surrounded, we mean the daily life and association, especially the companionship of the searcher, should be that which is helpful to spirit-presence of a high character. He should dwell with those who are sympathetic to spirit-presence of a high character. He should dwell with those who are sympathetic and affectionate, willing to serve him in any way that will do him good; at the same time he should be willing to accord the same helpfulness to his friends. This creates an atmosphere of harmony which is very beneficial in the development of mediumship. One should also attend to his external life—not only to the food he estand the air he breathes but also actions to his external instance of the food he eats and the air he breathes, but also to his daily exercise. He should hold his sittings in a well-ventilated apartment, with congenial friends, at stated intervals, invoking the presence of the pure and good of spirit-life and willing to exceed them all the sittings to exceed the sitting to exc and willing to accord them all he possibly can of encouragement and of good cheer. If this can be followed patiently and perseveringly searcher in his work. At first he may find difficulties arising, because the development may seem very slow and uncertain; but it takes time for spirits to collect their forces, to get their medium's place of sitting magnetized, and to adjust conditions that they be the most barmonious for their work

After this, the spirits will operate upon their instrument here and there, in various directions, developing and stimulating the vital powers and qualities as best they can, to the end of unfolding mediumship that will be useful to the world, and at the same time beneficial to their subject. It is true that there are dangers connected with the development of mediumship if one leaves his home and goes out into the world, promiseuously sitting with any class of people whom he may happen to meet, because he thinks it possible he may gain some help thereby. The man is likely to come in contact with spirits who may not be highly exalted, who may belong to some undeveloped condition of life, and consequently, if these spirits are strong in magnetic power and posi-tive will, they may fasten upon him, leading him astray by strange statements and falsify ing assertions, and bringing to him a painful experience in consequence. If one is impure by nature, selfish, seeking the power of mediumship to enrich himself without caring for the good or ill of others, he will attract spirits who are sordid by nature, ungovernable in tem-per, and wild in character, and they will, of course, bring to him an influence and magnet ism according to their state, which may prove of the greatest injury to him, and to all associ ated with him; certainly it cannot be elevating. Such an influence should be denied and excluded. These are dangers which one should guard against in seeking to become a medium, and which all marked metastations. and which all may be protected from who are pure-minded, who are careful to search only for the right and the truth, amid harmonious

surroundings and congenial friends.
Q.—[By A. S. E.] Is anything known in the spirit-world of those who inhabited New Mexico, the ruins of whose homes and temples still exist, and of the time when those cities were flourishing? If so, please give us such information as your knowledge and the limited time will enable you to impart.

A.—There are not only records in the spirit-world concerning the pre-historic life of that locality now called New Mexico, but there are also, in the great spirit-world, bands of people, progressive by nature and advancing in thought, who once dwelt in humble forms in that same locality. We understand that they are of the Aryan race; that they were quite an educated people, possessing a knowledge of certain arts and sciences, which would be considered in these days signs of culture and en-ightenment in those who fortunately held them

at this time. at this time.

We are informed—although personally we have not come in contact with these bands of people—that in their palmiest days they formed a nation, small but powerful and quite cultured, and that during the life of this nation all those people who came under its management and control were afforded the highest providings for salf-instruction and the lightest and solutions. ment and control were afforded the highest privileges for self-instruction and cultivation. Strange calamities fell upon the people, such as we may not speak of at the present time—for you are not ready to accept or understand them—but such as produced devastation in their midst; and, indeed, were the primary causes of the extinction of the race. In the spirit-world these bands of people maintain their hold upon life, studying the arts and solences, and progressing from age to age with wondrous facility.

ences, and progressing from age to age with wondrous facility.

We have been informed by certain students in the spirit-world, who have become interested in this particular branch of study, that there are members of this class who are fitting themselves to return in contact with the earth's atmosphere, and search out mediumistic chan-

## Mrs. B. F. Smith.

Report of Public Séance held April 6th, 1888-Continued from last issue.

#### Louisa Merrill. You may place me in Haverhill, Mass .- Ayer's

Village, I guess that would be more correct. Louisa Merrill. I have tried many times to give a few words in your good paper, but have

I would say to the children that father is with me, Jonathan, and also the dear old grandmother and grandfather. Walter, how many times I have stood so near you that I could place my hand on you and bless you. Frank, since the trouble with your eyesight came to you I have

trouble with your eyesight came to you I have stood by you as a mother would, and I never come without a blessing.

I often step into the old home where the spirit took its flight, but changes have come, many changes, since I left the homestead; yet I know I have not been wholly forgotten. I often feel that I am remembered, not only by relatives but by many neighbors. but by many neighbors.

Martha, I wish you would learn all you can, and I wish the whole family would open the door for the spirits and let us come in and com-mune with you wherever you can find a channel that we may be able to work through.

Oh! dear Father in heaven, watch over my children. How many times has the prayer gone up from the depth of my spirit that he would open their eyes spiritually, that they might know on this side of life that we are not dead only changed from the mortal form. How glad was I when I found it was life, not death; that we just commence to live as we throw aside the old garment and put on the new. For all my sufferings here I am repaid in the beautiful home beyond the veil.

Only a thin veil closes mother from your slight to day my children. I am waiting just

sight to-day, my children. I am waiting just across the shining river to clasp your hands as you come up higher.

#### Amos Pearsons.

You may place me in St. Paul, Minn. My name, when in the mortal, and I suppose it hasn't changed any, was Amos Pearsons. I know I shall well be remembered in St. Paul, know I shall well be remembered in St. I'aul, as I know also this message will go right along, for there is no stopping your mails, sir, with snow-drifts, not at all. It will reach Clara and Fanny—God bless the child—and George Chandler's folks, beside. There is more than one I want to come into communication with. I know you mortals think St. I'aul is a great way off but it did n't take me ways than three way off, but it didn't take me more than three or four seconds to come here. You see we don't need your railroads, neither do we want your telegraphs, we can come much quicker, and this power is given from "the great I Am." Often the question has been asked: "If the spirit went to God, who gave it, how does it get back here again?" Let me ask you, who believe the spirit goes to God, where is God? Everywhere present. Then it brings us with you, does it not? And if God is everywhere present, then we can come to you without much

Clara, I want you to learn all you can, for I Clara, I want you to learn all you can, for I know whereof I speak; it will help you as you come into spirit-life. This life is a life of advancement; our life is one of progression. I know you will teach the darling daughter that father lives, and if he lives, you will live also. It was a hard stroke when they said, "Amos is dead." A cruel word, for death should be changed to the beginning of life.

I know the question will be asked if I am happy in the spirit home. Yes; the answer goes back again and again, I am happy, and if we could return to earth to stay by the turning

we could return to earth to stay by the turning of the hand we would say no, we thank you, we are contented, happy and satisfied with the homes beyond the veil. We have crossed the portal that you mortals all must cross.

I have a very few words that I would like to speak, and I hardly know how to do it. You may place me at Amesbury, Mass., or Salisbury, it makes but little difference. Mary True. I hope all things will be carried out according to my wishes. I know some will be a little dissatisfied, but, as sometimes has been said in earth-life, there is a little trouble if you leave anything, and there is a little trouble if you do not. So I must make the best of it, and to time I shall speak again; but finding the channel open, I desired to say these few words. Each one will understand which it applies to. I know, for certain reasons, it is better not to

### Ella Downes Neal.

You may place me in Newark, N. J. Ella Downes Neal. I know this message will reach some hearts that will be made glad to know Ella can speak. Mother and father, but a little time and we shall come together. Willie, I am time and we shall come together. Willie, I am so happy in my spirit-home. [Aside:] Yes, dear. Daisy wishes to be remembered.

I want to tell Minnie that we will try to give

her some convincing tests, that she may know we live. She often says she can't just take that down. I have met her father, Hinman, in the spirit, and as soon as he is able he will give out something to her.

I wish, Will, you would send this letter to Loren; also I wish Clara and Eddie and Belle

may see it, and I know it will give you all com-fort to know I am happy in my spirit-home. Willie, I have had so much comfort and happiness in the few communications I have given out through some organizations that I have been able to control, as I have conversed with you; but sometimes I could not do all I wished to. It was no fault of the medium—no fault anywhere—but the power was not quite strong enough. You know, Willie, when I can take control and talk right direct to you, it seems more like Ella. I am so glad that I find each one is trying to learn a little something of the

Frank, he is with me to-day, and Grandma Neal. Lucy says that as soon as she can get power enough she will send a message also; so, you understand, we are all as anxious to come into communication with you mortals as you can be to hear from us, although you feel as if we have drifted so far away that we may not be able to return to earth. Oh! no, we are not so far from you but we love to come to earth, for it is but a step at the most, and much happ

ness it gives us when we find the doors of the spirit-world open. It is the sociability of the spirit that attracts us to you dear ones here. Mother, I feel that I shall sometime be able Mother, I feel that I shall sometime be able to come into communication with you privately, as I have with nearly all the others. Don't think that Ella or Daisy forgets you, mother. Never. And, father, how happy you were when you found you could come into communication with Frank and Ella. Father, I know you will say: "Why, Ella, do you not try to manifest in our own home?" Oh! dear father, how little do you understand the assist try to manifest in our own home?" Oh! dear father, how little do you understand the spirit law. You understand earthly laws, but not that which we are governed, held and led by, as much as you are by the earthly law. We are not constantly all together, but a part of the time we drift away wherever the dictation of the spirit leads us. I have been with you, will, for the last twenty-four hours, most of the time, because there was an attraction that held me there.

### John Carr.

held me there.

I would like to send a few words home to the loved ones, thinking it may give them some satisfaction. You may put me down as John Carr, of Windham, N. H. For a long time I have walked up and down in this meeting. I have n't made much noise, but I thought somebody might know I was here. Sally is here with me.

I want to tell John to be careful, very careful, or they will come for him before he gots his medicine fixed. I am happy in my spirit home. John, do n't be in such trouble over the child. You can't help that. Let them do as the doctor told you. I do n't mean your doctor in the ficsh, but on the spirit side. And I don't see anything but what it will come all right. Robbie is here, too. I want to know if Sam is going to fix up that business. It makes very little difference to me, only while I am here I feel just as much of the earth, earthly, as you do, so it came across my mind, and I thought I'd speak of it; but I guess he knows his own business best, Mr. Chairman. But Johnson says: "Let him alone, then." Well, I was going to. I know, through a kind friend, this will reach some of our people, because I have seen him reading the paper, and he knows all about our folks, although no relative. Do n't always have

folks, although no relative. Don't always have to be related to do a kind act, I can tell you. I know before I went out some of the neighbors were very kind.

were very kind.

I didn't say what I started to. That's all right enough; I'll just give them thanks; they did all they could for me, and for Sally, too. I am happy and satisfied; but when I come on to the old farm, it don't look much as it used to. I aint finding any fault, remember. You can put a good long dash there. I know what I see, and I had pretty good eyesight. I never left the fences down; but it makes no difference, they'll say, if there aint any cattle there. You may just say it is uncle Johnnie Carr: You may just say it is uncle Johnnie Carr; that's what a good many people called me. No relation, you know.

#### Charlie Newhall.

I would like to send a word to father and mother, though the doors are closed close. My home was in Saugus, Mass. Charlie Newhall. Oh! father, I know you mourned me; but what does it signify, for you must know, if you stop to think for one moment, that your boy still lives; for although the machinery sent me out,

lives; for although the machinery sent me out, my spirit was not crushed at all. Charlie stands beside me and helps me, dear, good, faithful old friend as he is.

Mother, you know you taught me to believe in the good book. Turn it over and see what it means when it is said: "Here come men that have been dead two hundred years." that have been dead two hundred years."

Can you explain the meaning of that? Grandmother says: "No, you can't." Then, if they
did appear eighteen hundred years ago, dear
mother, they do to-day. God's laws are unchanged, unbroken, and we do come. Mother
and father, don't be creed-bound, and don't
think for one moment that it is wrong for your
Charlie to come to earth. You often feel like
saying: "Why did they take him away, when
we loved him as dearly and tenderly as father saying: "Why did they take him away, when we loved him as dearly and tenderly as father and mother could?" I felt that if ever there was a channel open, and I could get permisation. was a channel open, and I could get permission, I would speak to you. I do not ask to come to stay—not even if we were granted the power—but, father, I would ask you to open the door for your boy. Although sent out so suddenly, and you have mourned me so sincerely, father, you know not how much comfort and happiness it would give you if you could feel that you could come en rapport with me. Oh why is it that we walk around among

could feel that you could come en rapport with me. Oh! why is it that we walk around among you, day by day, and you do not know it?

I think sometimes mother senses me a little more than you do, father. Not but what you mourn me the same. I sometimes see you walking back and forth to work, I by your side, and you looking sad all the time. It swept the house clean when they called me up higher yet. house clean when they called me up higher, yet it was but a little space of time before I knew I could return home again. You must learn, father, that there is no death, and then you will feel happier, and can come into communication

with your dear boy, Charlie.

I know this will reach father, for Charlie says his father will send him the paper, so I do n't ask you, Mr. Chairman, to send it.

#### Fannie Burr.

I have tried many times to give a few words, that father might know I was not dead. I lived in Everett, Mass. Fannie Burr. Father has felt sometimes that I was near him, and mother felt sometimes that I was near him, and mother also—for we are together. I want to say to father, Georgianna and Allie, that we come often into their homes. When the angels came for me father felt he could not part with me; but mother beckened me up higher. How sweet was the smile she gave me, as she said. "Come, my darling child, to my arms again." I often step into the home, but I feel sometimes as if they hardly realized for one moment that as if they hardly realized for one moment that mother and myself and grandma do come.

I wish to be remembered to my darling friend Ida; when I see her often stitcling on the bonnets, I feel that she would smile could she turn and see me standing beside her. I know she will say: "Fannie, I would only be too glad to realize your presence with me." And I feel that in time, dear Ida, you will be more

conscious of my presence than you have been.

I often come into contact with your Uncle William and the beautiful little Birdle.

I am happy in my spirit-home. Mother sends greetings to father and the children, as she terms them. Father, listen, for the little sounds all mean something, as much as the click of the telegraph. You have heard them. Now listen again, and we feel we may have power given us to make you hear us again. Father, as mother says, this life is but the shadow; ours is

#### SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

TO BE PUBLISHED NEXT WEEK,
April 13.—Darius Shaw; Charles Hatch; Lucy Merritt;
Susie Union; Adella De Vore Mathews; Benjamin Symerton; Nellie Montgomery; Loammi Baldwin; Emma M.
Livermore; Job Simmons; John Farasworth; William
Messenger; Ralph Severance; Arey Ollver; Hiram Chand-

As per dates will appear in due course. Junes. Benjamin Chadesy: Lottle Cone; Abble Newell; Lottle Wood; Cella Thomas; Abble Cilley; Henry C. Sul-livan; Oliver Le Forrest Goss; Jeanette L. Cross; John Bidwell; Sarah Lakey; Mary Andrews; Sarah E. Lyons; Margaret Splaine.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH)

#### Verifications of Spirit-Messages. MARY TURNER.

A communication in the BANNER OF LIGHT of June 2d, purporting to come from MARY TURNER, was most characteristic of the late Mrs. Mary Turner, who was a resident of Cambridge, Mass. As is said in the message, Mrs. Turner was a constant visitor to Mrs. N. J. Willis, of that city, and found great comfort in her declining days in communing with spirit friends. No one who had known Mrs. Turner could doubt the truthfulness of the communication which was given through the Message Department of your Respectfully yours, valued paper.

52 Kilby street, Boston, Mass. CHAS. H. BROWN.

### HORACE M. RICHARDS.

I read in THE BANNER of June 2d a message from HORACE M. RICHARDS, whom I knew when in the form. It partakes of his truest and best nature, and in the expression of wish when he says "I had a work in mind which I desired to complete and give the world." is like him. To his many Philadelphia friends, and hosts of them in other places, the message gives evidence that he still lives and remembers them, and pleasantly and satisfactorily demonstrates our knowledge of a life beyond, that we can and do hear from those who have passed thither.

W. L. JACK, M. D. Haverhill, Mass., June 4th, 1888.

### AUGUSTUS SMITH.

I extend my thanks to Mrs. Smith for the communication received from Augustus Smith, Lynn, Mass., in the BANNER OF LIGHT, May 5th. I trust he will be enabled to reach me again through this channel. MRS. AUGUSTUS SMITH.

### Lynn, Mass., June 13th, 1888.

NEW MUSIC.-We have received from Messrs. White, MEW MUSIC.—We have received from Messrs. White, Smith & Co., publishers, 516 Washington street, Rostou, the following obelee compositions: Bongs: "Spread Out Your White Sails," by C. A. White; "Magnificat," by Ett; "Joy Shall E'er be Thine," C. A. White, Instrumental: "Po-ho-ne Waltes," by Eben H. Balley; "Haart's Delight Schottische," "The Merry Boatman Harrarylle," and "The Primers Welt the Merry Boatman Barcarolle, " and "The Primrese Waltz," by Paul Keller; 'Valse Brillante,' by Moritz Moszkowski; "Victor," Grand March for banjo, by Geo. U. Dobson.

In Siam the people worship the elephant. In this country they only want to see him.

#### DOVER BEACH.

Matthew Arnold, the original thinker, and worthy expounder of the gospel of "Sweetness and Light," passed to spirit-life from Liverpool, Eng., April 15th, 1888. By a strange coincidence, he left as his latest literary work the following poem, "Dovers Bracii," replete with the sad undertone of Agnosticism, and voicing a feeling which the Christian Church per se can never assuage. Had not Spiritualism made its advent some forty years ago, the ebbing tide of faith concerning the present life and its ultimate practical value-which Mr. Arnold so strikingly portrayswould long ere this have left the majority of mankind stranded on the shore of blank negation and surrounded by a more than Stygian darkness. Spiritualism, however—the morning star of the world's new day—meets the increasing demand of those who ask concerning the "What good?" of mortal experience, by revealing to all who will receive its light, the true uses of the trials and untoward conditions appertaining to the present existence, and their logical application to the needs of life as encountered in the next state of being.-ED. B. of L.

The sea is calm to night.

The tide is full, the moon lies fair
Upon the straits; on the French coast the light
Gleams and is gone; the cliffs of England stand
Glimmering and vast out in the tranquil bay.
Come to the window, sweet is the night air!
Only from the long line of spray,
Where the ebb meets the moon-blanched sand,
Listen! you hear the grating roar
Of pebbles, which the waves suck back and filing.
At their return, up the high strand,
Begin and cease, and then again begin,
With tremulous cadence slow, and bring
The eternal note of sadness in.

Sophoeles long ago
Heard it on the Ægean, and it brought
Into his mind the turbid ebb and flow
Of human misery: we
Find also in the sound a thought,
Hearing it by this distant northern sea.
The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled;
But now I only hear
Its melanchoty, long withdrawing roar,
Retreating to the breath
Of the night wind, down the vast edges drear
And naked shingles of the world.

And maked samples of the world.

Ah' love, let us be true
To one another! for the world which seems
To ite before us like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain;
And we are here as on a darkling plain,
Swept with confused alarms of struggle and fight.
Where ignorant armies clash by night i

#### Planets in June.

Mercury is evening star. He takes the lead among the planetary brotherhood on the June record, being in the best condition for observation with the naked eye that will occur during the year. He reached his greatest elongation on the 12th, at 3h. P. M., and was then 24 24 east of the sun, nearly his maximum distance, and also in northern declination. These two conditions bring him out to the best advantage for northern observers, and he may easily be for northern observers, and he may easily be found by any one who knows his position in the sky. He sets nearly two hours after the sun, and must be looked for in the northwest, forming a triangle with Pollux and Procyon, the planet being west of the stars. An operaglass will aid the search, and when once found in that way the unaided eye will easily follow the planet's course and recognize his wonderful brilliancy, unlike any other star in the heavens. His movement among the stars is westward.

Jupiter is evening star. He reigns through the month of June without a rival, and is one of the chief attractions of the stariit sky during this heavitful automates. of the chief attractions of the starlit sky during this beautiful summer month, when the pure atmosphere and the mild temperature invite observers to raise their eyes as well as their thoughts to the star-spangled firmament. The royal planet is still retrograding or moving westward, as is plainly perceptible in his increasing distance from Beta Scorpii, the star he almost touched on May 20th. The nightly sky would be monotonous if there were nothing but the so-called fixed stars to tread over its vast concave. The planets, with their comings and goings, their meetings and partings, their changing size and brilliancy, lend an enchanting variety to the scenic effect that is more highly enjoyed and appreciated the more closely their wanderings are followed.

their wanderings are followed.

Mars is evening star. He is losing his ruddy hue and decreasing in size as he recedes from earth, and will soon become a comparatively insignificent star. His diameter when nearest to us at opposition, on April 11th, was 16. '6. He has changed his course, is now moving east-ward will continue to travel in editor. ward and will continue to travel in a direct course until the end of the year. Uranus is retrograding, or moving westward, and the planets pass each other for the third time during the year. The first conjunction was on Jan. 9th, the second on May 5th, and the third on June 6th, at midnight, when Mars was 47' south of Uranus. After the last encounter the planets separated, and will not meet again until Mars has made a complete revolution and overtaken his slow-moving brother-planet. Mars is in some respects an unsatisfactory celestial neighbor. It takes him seven hundred and eighty days to move from one opposition to the succeeding one, and favorable conditions for observation continue about a month before and after opposition. The oppositions when Mars and the earth are at the nearest point to of fifteen years. The completion of this cycle will take place in 1892. Mars will then be four times as bright as he is in oppositions when the two planets are furthest apart.

### Spiritualist Meetings.

ALBANY, N. Y.—First Spiritualist Society holds meetings each Sunday evening at Van Vechton Hall, 19 State street. — Ladies' Aid Society meets in its rooms adjoining the Hall each Friday afternoon and evening. D. M. S. Fero, President; J. D. Chism, Jr., Secretary.

CLEVELAND. O.—The Children's Progressive Lyceum No. I meets regularly every Sunday in G. A. R. Hall, 19 Superior street, commencing at 104 A. M. Richard Carleton, Conductor; E. W. Gaylord, Secretary.

CINCINNATI, O.—The Society of Union Spiritualists holds meetings in Grand Army Hall, 115 West 6th street, every Sunday at 10% A.M. and 7% P.M., also Wednesday evening of each week, to which all are made welcome. CINCINNATI, O.—The First New Spiritual Church of Cincinnati, Ohio, meets every Sunday at 10½ A.M. at Murch's Hall, No. 728 West 6th street, Dr. James A. Bilss, Pastor, The public are cordially invited. Seats free. Sunday School meets at 20 clock noon every Sunday. Spiritualists, come, and bring your children with you.

CHICAGO, ILL.—The Society of United Spiritualists meets at Nos. He and 118 Fifth Avenue, every Sunday at 2½ P.M.—A hearty welcome is extended to all visitors, but more especially to the mediums.—F. B. Geoghegan, President, 17 Wisconsin street.

more especially to the mentalis. F. B. Geoglegall, President, 17 Wisconsin street.

CHICAGO, ILL.—The Chicago Association of Universal Radical Progressive Spiritualists' and Mediums' Society, organized on the 9th of May, A. D. 1884, meets in Spirits Liberty Hall, No. 317 West Madison street, every Sunday, pormanently, at 2% and 7% P.M. The public are cordially invited to attend. Admission 5 conts to each meeting. Dr. Norman McLeod, President.

CHICAGO, ILL.—Avenue Hall, 159 22d street, Chidren's Lyceum, Sunday, at 1% P.M. Spiritualists' and Mediums' Meeting, 3P.M. Sociables every Tuesday.

CHICAGO, ILL.—Mrs. Cora L. V. Richmond discourses before the First Society of Spiritualists in Martine's (Ada street) Hall every Sunday morning and evening.

-DENVER, COL.—Meetings are held Sunday evenings at Harmony Hall, Lawrence street, Mrs. F. A. Logan, conducting.

NEWARK, N. J.—First Association of Spiritualists, 177 Halsey street, corner of Market, evenings at 7½ o'clock, II. G. Avery, President.

II. G. Avery, President,

NEWARK, N. J.-Meetings will be held every Sunday evening at No. 139 Congress street, commencing at 7 o'clock. Mrs. Jennie A. Smith, Secretary.

NEW HAVEN, CT.-Meetings are held each Sunday evening at Courier and Journal Building. Mrs. Ella Bacon, President; Thes. F. Davie, Secretary.

con, President; Thos. F. Davie, Secretary.

PHILADELPHIA, PA.—The First Association of Spiritualists, lectures every Sunday morning and evening. Children's Lyceum, 2 F. M., at the hall, 810 Spring Garden street. Joseph Wood President, B. F. Benner, Vice President and Secretary, 940 Warnock street. Second Association meets Sunday afternoons at 3 o'clock, at its Church, Thompson street, east of Front. T. J. Ambrosia, President, 1223 North Third street. Keystone Association meets Sunday at 230 F. M., N. E. corner Ninth and Spring Garden street. Joseph Wood, Chairman. Fourth Association meets Sunday evening, Ninth and Callowhill streets.

PATERNON, N. J.—Meetings are held every Sunday afternoon and evening in Fidelity Hall, corner Market and Church streets, at 2½ and 7½ F.M. Lecturers and test mediums are requested to communicate with John A. Reney, Cor. Sec'y, 65 Holsman street.

\*\*SARATOGA SPRINGS. N. V.—The First Society of

SARATOGA SPRINGS, N. Y.—The First Society of Spiritualists holds meetings every Sunday in the Court of Appeals Room, Town Hall, at 104 A. M. and 75 P. M. All are Invited. W. B. Mills, President; E. J. Huling, Sec-

Fig. 1.4 Cours, Mo.—The First Association of Spiritual-ists meets at 2½ P.M. every Sunday in Brandt's Hall, south-west corner of Franklin Avonue and Ninth street. Friends of the cause invited to attend, and correspondence solicited from America and Europe. H. W. Fay, President, No. 318 Market street; Milton Lyle. Cor. Sec., 3006 Olive street.

## Adbertisements.



THE following characteristic letter, from the pen of Lyman U. Howe, the veteran speaker and writer for the noble cause of Spiritualism, speaks for itself. Mr. Howe has worn our Shields for more than five years, and has had large experience with them among his friends. The readers of Tite BANNER have implicit confidence in the integrity and good judgment of Mr. Howe. He always writes and speaks what he knows to be THUE. Write him for further evidence about our Shields, and he will give his experience:

ther evidence about our bassess, ence:

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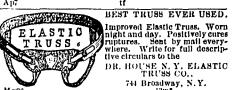
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### SECOND EDITION.

A REVIEW

## Seybert Commissioners' Report

WHAT I SAW AT CASSADAGA LAKE.

A. B. RICHMOND, Esq.,

A MEMBER OF THE PENNSYLVANIA BAR; AUTHOR "LEAVES FROM THE DIARY OF AN OLD LAWYER, "COURT AND PRIBOD," "Dr. CROSBY'S CALM VIEW FROM A LAWYER'S STANDPOINT," "A HAWK IN AN EAGLE'S NEST," EIC. This able and comprehensive work should be read by every thoughtful man and woman who has heart of the Sephert Bequest. Hon. A. B. Richmond, the author, whose eminence as a criminal lawyer, and high reputation as an author, will at once ensure the confidence and attention of the leader, has in this volume replied to the "Freliminary Report of the seybert Commission" with a soundness of logic, a keemness of satire, a breadth of thought and clearness of perception such as the importance of the subject demanded. He deals his blows at the unfairness, injustice, prejudice, unkindness and treverence of the Seybert Commissioners with an unsparing hand, and, like Thor, he never strikes a blow in vain. Well aimed and well struck, each blow tells, and must carry conviction to every thoughtful mind.

Mr. Richmond, although not a believer in the Spiritual Philosophy, has here made a fearless and vigorous defense of the reality of the PHENOMENA of Spiritualism. Having received last August, from the hands of a friend just returned from Casadaga Lake, a comminication addressed to him from one dear to him in spirit-file, he was induced to visit the Lake, but went with a firm belief that he should be able to solve the mystery and expose the fraud. His experiences there convinced him of the genulineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open. Letter to the Seybert Commission, a document which aroused the interest and

His expertences there convinced him of the genulineness of at least a portion of the phenomenal part of Spiritualism, and he accordingly wrote his Open Letter to the Seybert Commission, a document which aroused the interest and admiration of the best minds. Once convinced that the so-called spirit manifestations do occur in many instances where fraud is out of the question, he gallantly and fearlessly comes to the front and whelds his weapons with strong, uncerting aim in defense of truth and human progress.

After a happy and appropriate introduction of the subject, with all needful explanations concerning the bequest of Mr. Seybert, the author gives in the first Chapter his 'Open Letter to the Seybert Commission'; Chapters H. HI. and IV. are devoted to a searching criticism of the Report of the Seybert Commission'; Chapter VI. thas for its motto 'In my Father's House are Many Manslons'; Chapter VII. on this contains C. C. Massey's Open Letter on 'Zöllner' vII. on this contains C. C. Massey's Open Letter on 'Zöllner' to Professor George's. Fullerton; Chapter VIII, gives an incident which took place in 1854at a meeting of the 'American Association for the Advancement of Science,' with remarks made on that occasion by Professor Robert Hare, etc., etc.; Chapter IX. consists of the 'Report of the London Dialectical Society,' made in 1869; Chapter X. gives Professor Crookes's testimony from his 'Researches in the Phenomena of Spiritualism'; Chapter X.I. gives further testimony from two witnesses; Chapter XII. "Summary," and the Proscriptum, closs the volume.

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### Itlen to the advanced thought of the day. 12mo, cloth, pp. 244. Price 81,25, postage free. For sale by COLBY & RICH. Light on the Hidden Way.

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REV. JAMES FREEMAN CLARKE,

The public receive in this book an illustration and defense of the leading truths of Modern Spiritualism from a source entirely distinct from that whence such works are expected to come; yet the most enthosiastic Spiritualist would not desire a lairer or more truthful presentation of the two forms of mediumship it portrays. The phenomena upon which the Spiritualist bases his knowledge of another life are shown in the narrative the author gives of her daily experience, and the philosophy of that life and its relation to this, as understood by him, are identical with the teachings the author reports having received from her father and others of her spirit friends. It is also grailfying to know hat she does not, as others who have written books of imilar import have done, endeavor to ward off the aderse criticism of those who, through ignorance, know not what they do, by attributing the origin of what she has stated to the delirium of a sixily, fevered dream, but that she is, as stated in the introduction, "herself firmly persuaded of its reality." The book can therefore be warmly recommended to those who would know of Spiritualism from one who is not a Spiritualist, and we fully agree with the Clarke, who, altuding to the position of the author in this regard, says: "Her report, therefore, is an independent one, and deserves attention from those engaged in investigating this occult Borderland, where beings of the other world are reported as coming into relations with the inhabitants of our own."

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## Banner of Pight.

BOSTON, SATURDAY, JUNE 23, 1888.

The Spiritualist Camp-Meetings.

The Spiritualist Camp-Meetings.

Onset Notes from "Across the Moor."

To the Editor of the Banner of Light:

People from the city who are found of boating, fishing and bithing cannot do better than spend a few weeks at Onset Bay Grove. All who come are delighted with the pure invigorating atmosphere, and the scenery viewed from any point is charming, combining seashore with woodland and country views. The O.B. G. R. R. are running their cars to Shell Point this season, accommodating many cottagers in that vicinity. They are also selling excursion tickets by their route to Boston and other points.

David Brown and family have arrived at their cottage; Mrs. Nye at Sylvan Cottage on West Central Avenue; Charles W. Builtvan and mother at Eagle Lodge. It looks pleasant to see "Old Pan Cottage"

It looks pleasant to see "Old Pan Cottage

Lodge. It looks pleasant to see "Old Fan Cottage" again occupied.

Mr. and Mrs. Charles D. Greenall, who have been sojourning at Onset the past year, salled for Liverpool, June 2d, in the steamer Bothnia from Boston.

Mrs. Greenall, we understand, is a Chicago lady.

Thursday the Ladles' industrial Union held its purplus and appointed a combusiness meeting in the Temple, and appointed a committee of three to confer with the members of the new fire department in reference to purchasing suit-

mittee of three to confer with the members of the new fire department in reference to purchasing sultable fire extinguishing apparatus for Onset, the fire on West Boulevard last winter proving the necessity of having suitable implements for arresting the progress of a fire.

The fire wardens and citizens held a meeting at the Pavilion Monday evening and voted to purchase hooks, ladders, spades and other necessary implements for extinguishing fires. The money already collected by D. N. Ford, and which was deposited in Wareham Bank, was given into the hands of Major Griffith, the Treasurer, and a committee of two chosen to purchase the needed articles. The Ladles' Industrial Union will contribute toward the same.

The largest dining-room in Onset is the Balmont Café, on Union Avenue, opposite Temple, G. C. Kelley. Proprietor, where a meat or clam and fish dinner can be had any day in the week.

The Children's Progressive Lyceum will hold its first session after vacation June 24th, D. N. Ford, Director.

first session after vacation June 24th, D. N. Ford, Director.

Mr. Amos Kimball, having bought 'Cedar Cottage," at the junction of Union Avenue and East Boulevard, is now prepared to receive patients for treatment. Subscriptions for the BANNER of Light, Golden Gate and Better Way will be received by Gustle F. Howe in the office at headquarters building, also Banner of Light publications and other books on sale at same place. A parcel-room will also be opened there for the accommodation of visitors to the grove. Those wishing information in regard to rooms, cottages to let or for sale, lots for sale, etc., can also apply at the office.

Another correspondent witter. The twelfth re-

Another correspondent writes: The twelfth recurrence of "Opening Day" was duly observed at this camp ground on the 16th lust., the services being extended to the 17th.

tended to the 17th.

The afternoon of the latter day services were held at the auditorium, which were of a very interesting and instructive nature, and were listened to with marked attention by a good audience.

The weather was exceedingly fine. Col. W. D. Crockett, President of Onset Bay Grove Association, greeted the people with a few pertinent remarks which were well received.

Charles W. Sullivan led the audience with an appropriate hymn (congregational singing).

Dr. A. H. Richardson made the opening speech; he referred to the veteran workers on the platform and in the audience in an appreciative manner—first alluding

the audience in an appreciative manner—first alluding to Col. Crockett and afterward to Dr. H. B. Storer and others; his remarks were eloquent and to the

Dr. H. B. Storer then followed with a highly satisfactory address, full of reminiscences of the past and allusions to the present; he desired to have fraternity established among the workers in the great cause of

Spiritualism.

Mrs. Ida P. A. Whitlock gave some sensible and timely remarks upon the issues of the hour.

Mrs. R. S. Stevens related some of her experiences as a medium, which commanded the attention of the thinkers. She spoke with much force and power.

Mrs. Kate R. Stiles followed vigorously in the same line of thought.

Mrs. Pennell spoke briefly, in sympathetic allusion to Treasurer Johnson's affliction-his wife being then on the border line of the spirit-world, and her demis-

on the border line of the apirit-world, and her demission beling hourly expected.

Mrs. Thompson, of Onset, followed with brief remarks fitting the occasion.

Mr. John W. Haynes, much against his will, was compelled to come upon the rostrum, and deliver a powerful address under an influence which purported to be the spirit of "Daniel Webster." His address was universally accepted as being the event of the day.

day.

Congregational singing was interspersed between the speeches, and the occasion passed off to the satisfaction of all present.

If the same spirit pervades the meetings that commence July 15th which was manifest on June 16th and 17th, success will crown the camp-meeting of 1888.

and 17th, success will crown the camp on June 16th and 17th, success will crown the camp meeting of 1888. The Brockton House was well patronized. The Union Villa, the Hotel Onset and Glen Cove House are making preparations for opening at once. Guests at the Washburn House on the 16th: F. O. Howard and wife, Brockton; C. Smith and wife, Avon; John W. Haynes and wife, Mrs. M. Penniman, Cambridgeport; Stephen McGill and wife, Brockton; A. S. Hayward, Dr. A. H. Richardson, (Charlestown, Mr. Bradshaw, (Dorchester,) Mr. and Mrs. Chas. L. Richardson, S. I. Richardson, Mr. and Mrs. J. Natson, Herbert Natson, Walter Prickett, J. A. Burrell, Mr. W. Kimball, Boston.

Ir. W. Kimball, Boston. Mr. and Mrs. John Libbey, Salem, have leased the small Greenleaf Cottage for the season.
Dr. C. H. Lang, of Reading, spent Sunday at Onset.
Dr. Brown and wife, of Hyde Park, are spending a

Dr. Brown and wife, of Hyde Park, are spending a few days at Onset.
Mrs. Bliss of New Bedford, Mass., and Mrs. L. S. Cadwell of New York City, are at Onset for the season, and are holding séances for materialization of full forms. Others are expected is the near future.
A large delegation of the Ladies' Aid Society was in attendance at the opening day, including Mrs. Wood, ex-president, Mrs. Butterfield, Mrs. Torrey, Secretary. Mrs. Stevens, Mrs. Bunker and others; they held a social gathering at the Bunker House in the evening—services consisting of speaking by Dr. Storer, Dr. Richardson and others.

Several social entertainments were also held in the Several social entertainments were also held in the

Several social entertainments were also held in the evening; and a meeting in the Pavilion, the subject for discussion being "Refucarnation."

L. L. Whitlock and wife are staying at the Union Vilia for a few days.

Mrs. Dr. Pratt was at her nice cottage on Sunday.

Mr. and Mrs. Brown, of Worcester, are guests of Miss Helen Berry, in her cottage on Pleasant street.

The regular season at Onset will be from Sunday, July 15th, to Sunday, August 12th. The list of speakers is as follows:

July 16th, to Sunday, August 12th. The list of speakers is as follows:
Sunday, July 15th, morning, Mrs. M. S. Woods; atternoon, J. Clegg Wright; Tuesday, July 17th, J. Clegg Wright; Saturday, July 21st, Miss M. T. Shelhamer; Sunday, July 22d, morning, Miss M. T. Shelhamer; afternoon, A. A. Wheelock; Tuesday, July 24th, atternoon, Bishop A. Beals; Sunday, July 29th, morning, Mrs. Sarah A. Byrnes; afternoon, Bishop A. Beals; Tuesday, July 39th, atternoon, Bishop A. Byrnes; Saturday, July 39th, morning, Mrs. Sarah A. Byrnes; Saturday, Aug. 4th, afternoon, Mrs. Ida P. A. Whitlock; Sunday, Aug. 5th, morning, R. B. Fairchild; afternoon, Mrs. Sarah A. Byrnes; Tuesday, Aug. 7th, afternoon, E. B. Fairchild; Wednesday, Aug. 8th, afternoon, Memorial Services; Saturday, Aug. 11th, afternoon, A. R. Tisdale; Sunday, Aug. 12th, morning, Miss Jennie B. Hagan; afternoon, A. R. Tisdale.

R. Tisdale.

Conference Meetings will be held Mondays and Wednesdays at 2:30 P. M. Fact Meetings, Thursdays and Fridays at 2:30 P. M. Fact Meetings, Thursdays and Fridays at 2:30 P. M.

I see by the new programme of speakers that the name of J. J. Morse-does not appear on the list, and by information obtained from the Lecture Committee, find that the Spiritualists of California being desirous that Bro. M. should remain with them during the summer months, the Committee has released him, and have engaged Mr. B. B. Fairchild, a talented man and eloquent lecturer. He was formerly a Unitarian minister, but has become an able exponent of Spiritualism.

### Lake Pleasant.

[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 publications for sale at his bookstore. He will conduct the correspondence for THE BANNER from this Camp-Meeting.

These grounds are now in fine condition, many improvements having been made since they passed into the possession of the Lake Pleasant Association. A cordial welcome is extended to secular and religious societies to occupy them for picuic purposes. This is a move in the right direction, and will doubtless be largely accepted during the present season.

NOTES. Mr. George W. Brown, architect and builder, of Bridgeport, Conn., is here with a force of workmen putting up the cottage and pavilion of Mr. James

nison. Mrs. M. A. Clayton, of Auburn, N. Y., has arrived at Auburndale Cottage for the summer. Misser Hat-tle Belle Clayton of Abburn, N. Y., and Bertha Pack-ard of Albany, N. Y., are with her. They are enjoy-ing life among the pines. The new steamer "Baby Belle" has been launched, and is now ready for use. It is neat and trim, and a fast sailor. The new row-boats are also perfect pat-

Byron Loomis, and Mr. and Mrs. Banks, of Hayden-ville. The "Fourth" will be a big day here. Lake Pleasant, Mass., June 10th, 1883.

M. W. Lyman writes: "I have permanently located here, and will attend to the buying, selling and renting of jots for parties unable to be here at the time; also dottages, tents and rooms, sold, rented, repaired and kept in order at moderate rates. Correspondence solicited.

Mind Cure of the Spiritualists."

"Casual" writes: "I made a flying visit to Lake Pleasant June 14th, passing the night there. A brisk shower had made everything look finely. I found that many improvements and changes were going on in the buildings. Cottage-owners can now make improvements, as they own the land upon which their buildings stand. There seems to be a general desire to comply with rules and regulations, and the grounds are assuming a business-like appearance.

Mr. Bartholomew, manager of the grounds, is a practical man in every sense of the word, and there is no doubt that the new move will result in a benefit all round, if both companies work in harmony for the good of all.

I was astonished to see so many fine building lots on the new grounds, that are available for family

I was astonished to see so many fine building lots on the new grounds, that are available for families desiring to build homes where the land is situated high, overlooking the lake and among the pine trees. Dwellers there can live as quietly as they could in the country, and it is but a short walk to the auditorium. I was a guest at one of these cottages on the new grounds, and must say I had no idea of the very pleasant character of the location.

"Heavenly Court" is being improved. Mr. Hopkins and Mr. Jones are to elevate their cottages several feet. I had supposed that the occupants of these domiciles were satisfied with the heavenly conditions before.

domiciles were satisfied with the heavely conditions before.

New faces are seen daily on the grounds, and great anticipations of transcendent success are cherished by those having the meetings in charge.

Lake Pleasant in the mountainous country, and Onset by the seashore certainly afford Spiritualists and others a good chance to decide by selection which climate is the better for their pleasure or their restoration. But belower are calculated. Both places are equally good in their way."

Cassadaga Lake, N. Y. "Grapho" informs us that the annual June meeting of the Spiritualists at Cassadaga Lake closed June

Quite a number who own cottages on the ground (be writes) will remain through the summer. The atendance has been larger than usual at the spring

the writes) will remain through the summer. The attendance has been larger than usual at the spring meeting, and on the three days the audiences steadily increased in numbers until, at the concluding lec ture, the amphitheatre was comfortably filled. J. Clegg Wright and Mrs. E. L. Watson were the speakers for the three days, and they delivered some very able addresses. Mrs. Watson is a remarkable woman; she possesses rare gifts as a speaker, and her eloquence at times was highly dramatic.

The meetings were enlivened by the excellent music of the Northwestern Band of Meadville, which fine organization has been engaged for the coming season, beginning July 21st and ending Aug. 26th. There was a pleasant "hop" in the amphitheatre Baurday night, June 9th, which was well attended by both young and old.

From conversation with a number of representative people here "Grapho" learns that spirit-communications are by no means the only subject in which Spiritualists are interested: "Christian science, faith cure, mental healing, theosophy, esoteric Buddhism are among the subjects which one will hear discussed at every social circle. From the rostrum one will hear sound sense on the subjects of temperance, the use of tobacco, the laws of health, and on various questions of social economy. The Spiritualists, as a body, are reformers, and while there are senestly striving to elevate the condition of mankind. Most of the speakers are religious in their temperament. Some are radical, and there are a few who denoance all religion as superstition and all worship as a waste of time. But these are the exceptions rather than the rule. Your correspondent has never heard from pulpit or platform a finer or more eloquent tribute to the character and work of Christ than that of Mrs. Watson in her address on the afternoon of the 16th; while the touching prayer with which she preceded the address well strived boats. son in her address on the afternoon of the 10th; while the touching prayer with which she preceded the address would reflect honor upon any pulpit from which

the touching prayer with which she preceded the address would reflect honor upon any pulpit from which it might be uttered."

The grounds of the Association, we are informed, have been enlarged by the recent purchase of twenty acres on the lake front. Many improvements are in progress, several new buildings are in process of erection, and general preparations are being made for the coming season.

The official programme of exercises for the ninth annual meeting reaches us—the subjoined being the list of speakers:
Saturday, July 21st, Walter Howell, London, Eng.: Sanday, 22d, Walter Howell and Mrs. Cora L. V. Richmond, Chicago, Ill.; Monday, 23d, Conference; Tuesday, 24th, Dr. J. C. Street, Boston, Mass.; Wednesday, 24th, Dr. J. C. Street, Boston, Mass.; Wednesday, 24th, Dr. J. C. Street, Boston, Mass.; Wednesday, 24th, Dr. J. C. Street, Boston, Mass.; Priday, 27th, Dr. J. C. Street; Saturday, 28th, Lyman C. Howe, Fredonia, N. Y., and Miss Jennie B. Hagan; Sunday, 29th, Mrs. Cora L. V. Richmond, and A. B. French, Clyde, O.; Monday, 30th, Conference; Tuesday, 31st, Walter Howell, and Mrs. Cora L. V. Richmond; Friday, 3d, Charles Dawbarn, New York City; Thursday, 2d, Mrs. Cora L. V. Richmond; Friday, 3d, Charles Dawbarn; Saturday, 4th, Malter Howell, and Mrs. Cora L. V. Richmond; Sunday, 5th, Chas. Dawbarn, and Mrs. Colby Luther; Wednesday, 8th, J. Frank Baxter, Chelsea, Mass.; Thursday, 9th, Mrs. H. S. Lake, Boston, Mass.; Wednesday, 19th, Mrs. R. S. Lillie, Boston, Mass.; Wednesday, 15th, Mrs. Baxter; Saiurday, 11th. W. F. Peck and Mrs. Colby-Luther; Sunday, 12th, Mrs. H. S. Lake and J. Frank Baxter; Monday, 13th, Conference; Tuesday, 14th, Mrs. R. S. Lillie, Boston, Mass.; Wednesday, 15th, Mrs. R. S. Lillie, Boston, Mass.; Wednesday, 15th, Mrs. H. S. Lake; Thursday, 16th, Rev. Samuel Watson, Memphis, Teun.; Friday, 17th, Mrs. H. S. Lake; Saturday, 18th, Rev. Samuel Watson, and Mrs. Clara Watson, Jamestown, N. Y.; Sunday, 19th, Rev. Samuel Watson and Mrs. R. S. Lillie; Monday, 20th, W. J. Colville, Boston; Tuesday, 21st, Mrs. R. S. Lillie; Wednesday, 22d, W. J. Colville; Thursday, 23d, Mrs. R. S. Lillie; Friday, 24th, Walter Howell; Saturday, 25th, W. J. Colville and Mrs. Clara Watson; Sunday, 26th, W. J. Colville and Mrs. R. S. Lillie.

The Children's Lyceum will be under the direction of Mrs. E. W. Tillinghast, of Petrolia, Pa. It will, as usual, be made a leading feature, and earnest effort will be put forth to make it of interest and profit to the children on the grounds. Every Friday morning will be set apart for the exercises of the Lyceum, at which time the rostrum will be occupied by the children and their leader.

Prof. W. F. Peck, of Boston, Mass., assisted by an experienced organist and planisf, will conduct and have entire charge of the vocal music during the season. Mr. J. T. Lillie, vocalist, of Boston, Mass., will be there from August 14th till the close.

be there from August 14th till the close On Friday evening of each week there will be dramatic and musical entertainments given by outside talent and by the young people and children of the

talent and by the young people and children of the camp.

All mall matter intended for campers should be addressed to Cassadaga Lake Camp Grounds, Cassadaga, Chautauqua County, N. Y.

A. Gaston, Meadville, Pa., is President; T. J. Skidmore, Cassadaga, N. Y., Treasurer; A. E. Gaston, Meadville, Pa., Secretary; T. J. Skidmore, Cassadaga, N. Y.; M. R. Rouse, Titusville, Pa.; W. J. Innis, Oil City, Pa.; C. B. Turner, Cassadaga, N. Y.; Mrs. M. H. Skidmore, Cassadaga, N. Y.; A. Gaston, Meadville, Pa.; and J. W. Dennis, Buffalo, N. Y., being Trustees, Several noted mediums of varied phases of development have been secured for the summer, so that investigators will have ample opportunity for practical inquiry.

vestigates with have ample opportunity for practical inquiry.

The Meadville (Pa.) Tribune Republican will please accept our thanks for journalistic courtesies.

For information as to the best method of reaching Cassadaga, etc., address A. E. Gaston, Secretary, Meadville, Pa.

#### Queen City Park, Vt. To the Editor of the Banner of Light:

I met at Burlington, June 11th, several of the directors of Queen City Park to complete the arrangenents for the coming season. I find things looking

ments for the coming season. I find things looking very auspicious for a successful meeting.

The hotel will be open the 1st of July ready for summer boarders, and the proprietor, Mr. G. W. Mandigo, is offering good inducements for parties from the city to make a home log the summer.

Mr. B. F. Rugg, of St. Albans, has just completed a new cottage, which is very attractive in appearance. The Bronson cottage is also undergoing very extensive repairs under his management.

Mr. Burland, of Port Kent, N. Y., has greatly improved the grounds and cottage he recently purchased of A. E. Manum.

The Kelly farm, purchased by G. W. Fowier, of Lynn, Mass., rented to Mr. Brown, is in part converted into a garden for the benefit of the camp.

Mr. Williams, of Sunderland, is building a nice summer home near the auditorium. There are several familles on the ground already for the summer, and others coming every day.

others coming every day.

Miss Jenny Bickford, of Boston, mother and friends are occupying their large cottage on the shore of the

and is now ready for use. It is neat and trim, and a lake.

Ast sailor. The new row-boats are also perfect paterns.

The cottage and grounds of F. A. Steele are in fine condition.

Among recent visitors to camp are Mr. and Mrs.

grounds on Sundays. This boat accommodates five lundred passengers. Since Dr. Seward Webt, of New York, has purchased his two thousand acre park, three miles south of us, and built his paintial residence costing over one hundred thousand dollars, all the available points along the shore of Lake Champlain have doubted in value.

value.

I have arranged for my regular excursion tlokets for Burlington at the close of Lake Pleasant and Sunapee meetings. I shall be at the Crawford House. Boaton, Tuesday, July 3d, from 12 to 5 p. M., where I shall be pleased to give information about the low rates from Onset to Lake Pleasant, Sunapee and Burlington.

Prosident Queen City Park.

Sunapes Lake, N. H.

This well-established Camp-Meeting at Blodgett's

Landing, Newbury, N. H., commences July 29th and

Landing, Newbury, N. H., commences July 20th and closes Aug. 20th—Dr. H. B. Storer, President, Boston, Mass.; N. A. Lull, Secretary, Washington, N. H.; V. C. Brockway, Treasurer, Newbury, N. H. Tue following well-known lecturers and test mediums have been engaged for the season: July 20th, Dr. H. B. Storer of Boston, and Mrs. Juliette Yeaw of Leominster; 31st. Mrs. E. B. Craddock of Concord; Aug. 1st, Mrs. Juliette Yeaw; 2d, Dr. O. H. Harding, psychometrist, of Boston; 3d. Fact Meeting; 4th (to be announced); 5th, J. Wm. Fletcher of Boston, Dr. Geo. A. Fuller of Dover, Mass., and Edgar W. Emerson of Manchester; 7th, Dr. Geo. A. Fuller and Dr. C. H. Harding; 3th, Edgar W. Emerson and Mrs. S. W. Fletcher of Boston; 9th, Dr. Geo. A. Fuller; 10th, J. Wm. Fletcher; 1th, Edgar W. Emerson; 12th, Mrs. S. W. Fletcher and J. Wm. Fletcher; 12th, Mrs. Jonnle B. Hagan of Framlugham, Mass.; 17th, J. Wm. Fletcher; 18th, Miss Jennle B. Hagan; 10th, Miss Jennle B. Hagan, and Joseph D. Stiles; 23d, Dr. H. B. Storer; 24th, Eben Cobb, Esq., of Boston; 25th, A. E. Tisdale of Springfield, Mass.; 25th, Eben Cobb, A. R. Tisdale and Joseph D. Stiles. Good music, vocal and instrumental, literary and social entertainments, etc., will be presented, in addition to able services at the platform; and the meeting promises to be memorable with all who may attend, closes Aug. 20th-Dr. H. B. Storer, President, Boston,

Niantic, Ct.

To the Editor of the Banner of Light: We have our first lectures the 8th of July; our last the 9th of September.

For speakers we have Mrs. Clara A. Banks, Charles Dawbarn, A. E. Tisdale, Mrs. H. S. Lake, J. Clegg Wright, Emma L. Paul, J. Frank Baxter, Lyman C. Howe.

Those who would have an enjoyable time should come and see our beautiful Niantic.

Putnam, Ct. Mrs. E. R. Davis.

Spiritualistic Meetings in Boston. Banner of Light Circle-Room, No. 9 Bosworth

street.—Séances are held every Tuesday and Friday af-ernoon at 30 clock prompily. Admission free. For fur-ther particulars, see notice on sixth page. L. B. Wilson Chairman. College Hall, 34 Essex Street.—Bundays, at 10% a. M., 2% and 7% P. M. Eben Cobb, Conductor.
Eagle Hall, 616 Washington Street, corner of Essex.—Bundays, at 2% and 7% P. M.; also Wednesdays at P. M. Able speakers and test mediums. Excellent music. Proscott Robinson, Chairman.

Mishawum Hall, City Square, Charlestown,-Mediums' meeting every Sunday at 2% and 7% r.m. Dr Mark Smith, Chairman,

Obelsen.—The Ladies' Bocial Aid Society meets in Mrs. Buffum's parlors, 196 Chestant street, every Friday after-noon and evening. All are invited. Mrs. E. H. Pratt, President: Mrs. M. A. Dodge, Secretary. Cambridgeport.—Meetings held each Sunday evening at 7% o'clock at St. George's Hall, 603 Main street, by the Spiritualist Society. H. P. Trask, President.

Lynn. - Children's Lyceum meets every Sunday at Cadet Hall, Market street, at 12 m. Conductor, Mr. O. S. Ad-ams; Secretary, Mrs. E. B. Merrill. Eagle Hall, 616 Washington Street .- On Sunday, the 17th, the meetings at this hall were interesting and instructive. The afternoon exercises were opened by Dr. P. C. Drisko, under control of his guides, with a most powerful and interesting address. He was followed by Miss Jennie Rindel, Miss D. B. Simpson, Mr. Tripp and Mr. Ridel, each of whom made excellent remarks. Miss Rhind gave a large number of symbolic readings, all of which were recognized as correct. In the evening Mrs. Clara A. Field gave an excellent lecture in response to the question "Has Spiritualism an Ethical Side?" [Noticed in another column.] She was followed by Mr. Tom Roscoe with a few remarks and psychometric

Tom Roscoe with a few remarks and psychometric readings. Mishawum Hall, City Square, Charlestown District .- Good audiences were interested Sunday, June 17th. In the afternoon Mrs. Abble N. Burnham June 17th. In the afternoon Mrs. Addie N. Burnnam gave an acceptable lecture and some tests which were recognized. Mr. Fred Heath made timely remarks; Miss Gracie Scales gave a recitation. In the evening Mr. J. W. Fletcher lectured to an attentive audience. Dr. Smith gave a number of tests which were pronounced correct. Meetings will be held in this cosy ball all through the summer. All mediums cordially invited.

DR. SMITH, Chairman.

Spiritualist Meetings in New York. Adelphi Hall, corner of 52d Street and 7th ngs every Sunday at 11 A.M. and 7% P.M. Admission fre Columbia Hall, 878 6th Avenue, between 49th and 50th Streets.—The People's Spiritual Meeting (removed from Spencer Hall). Services every Sunday at 24 and 74 P. M. Medlums and speakers always present. Frank W. Jones, Conductor.

Meetings for Spiritual Manifestations will be held t Adelphi Hall, corner 7th Avenue and 52d street, New ork, every Sunday at 24 r.m. Tests given by Mrs. E. A. Vells of New York Arcanum Hall, 57 West 25th Street, N. E. cor-

ner 6th Avenue.—Meetings of the Progressive Spiritualists are held every Sunday at 3 and 8 P.M. Medlinus and speakers welcome. Test Medlinus and Conductor, Prof. G. G. W. Van Horn.

Soul Communion Meetings every Tuesday at 3 P.M. harp, at Mrs. Morrell's, 230 West 36th street.

The First Society of Spiritualists .- Mr. W. C. Bowen, of Brooklyn, spoke in the morning on " Physical Science," prefacing his remarks with encomiums of Mrs. Brigham, and congratulating the society upon having secured the services of such a speaker. Mr. Bowen said: "Some students of physical science assert that Spiritualism cannot be true, because thought, mind, aspiration, and that which we call spirit, are each and all the results of the molecule action of the brain. This action once stilled by the hand of death, all of its manifestations have ceased forever. The men who make this assertion are tyros in physical science. The great leaders in modern physical science, Tyndall, Huxley, Darwin and Spencer, nowhere make any such assertion." In the evening Mr. Bowen spoke on "The Outlook," and advanced many arguments to sustain his assertions regarding

cer, nowhere make any such assertion." In the evening Mr. Bowen spoke on "The Outlook," and advanced
many arguments to sustain his assertions regarding
the rapid growth of Spiritualism.

The Meeting for Manifestations in the afternoon
was very largely attended, nearly all the seats being
occupied. The meeting was opened by Miss Ella F.
Porter with a plano solo; Miss Lizzle Perry sang
"The Arrow and the Song," a duet was sung by the
Menkle sisters, and a song, "Life's Story," by Miss
Alice Green; a solo and encore by Miss Lily Runals;
Mrs. Henry J. Newton read a poem entitled "Some
Questions for To day," by John W. Storer; Mr. M. M.
("Brick") Pomeroy answered Rev. T. DeWitt Talmage in a unique and novel way that carried conviction to his large audience. The speaker referred to
the fact that he had been called out from the office of
a very busy business to answer a sensational preacher
in Brocklyn, who for years had professed to be a lover
of spirituality, or a teacher of spiritual things, and a
believer in Spiritualism per ss.
Replying to Talmage, he went back to the year 1179,
before Ohrist, and took up the history of Elkanah and
his wife Hannah, whose prayer was heard, and who
was the mother of the medium or prophet Samuel. In
a most graphic manner he gave the history of Eli,
the prophet, and his two sons, and how they all lost
their power and mediumship by preaching God and
spiritual things. He told of Samuel's being fitted for
mediumship, and how he was selected to inform Eli of
his downfall, of his selection of Saul (who was on a
hunt for asses) to be king of Israel, and then of Saul's
rise and persecution of mediums, till at last he was
told to cali on a woman in Endor and ask her to call
up and materialize Samuel, the prophet, whose words
of advice, as spoken through him by the Lord, Saul
had disregarded. For an hour the closest attention
was paid to this presentation of the fact that Spiritualism was of God, and a part of his plan to reach humanity, and that those who doubt spirit intelligence, on intelligences, are in danger of being left as wrocks

on intelligences, are in danger of being left as wrecks upon its shore.

Mrs. E. A. Wells gave numerous tests, all of which were recognized, and the meeting adjourned with happy congratulations by the numerous friends, that it was one of the most interesting of the year.

Next Sunday Mrs. E. A. Wells will lecture upon "Immorality of Spiritualism," which will be the last meeting until after the summer vacation.

New York, June 17th, 1833.

The People's Spiritual Meeting .- Wilson Macdonald will deliver his great lecture on "Scientific Spiritualism" next Sunday evening, 24th inst., at eight Spiritualism" next sunoay evening, 2411 inst., at eight o'clock, before the People's Spiritual Meeting in Columbia Hall, 878 6th Avenue, New York. Skeptical Spiritualists, and skeptics in general, should hear his powerful arguments. It is probable that the People's Meeting, which has had no vacation, nor missed a session for five years, will keep open also this season during the summer.

#### PRONTIER PRIVOLITIES. The All-Night Dance in Which "Ole

Virginia Never Tires." A writer in the American Magazine gives a very felicitous description of a dancing party

in the sparsely settled portion of Virginia. These parties are events of great importance, drawing friends and acquaintances for many miles around. They will come, perhaps, from distant counties, a day's journey or more, to participate in the festivities.

The method of travel is "on horseback," and as the roads are bad, and frequently bridgeless, the journeying must be accomplished between "sun up" and dark. This would be sufficient reason, if there were no other, for keeping up their merry-making through the entire night as is the universal custom.

Old and young join in the dancing, which is only suspended for the hearty supper at midnight, and the "sweet supper," as it is called, of cakes, jellies and tarts, which is furnished just before daybreak.

As the sun rises the visitors mount their horses, and start on their homeward journey, perhaps of many hours' duration. It seems like paying a severe penalty for a few hours' enjoyment, but these tough, hardy settlers do not wilt physically as easily as our modern, hot-house society plants.

In the log-cabin days of the early settlers in the Northern States, the all-night dance was a common feature of social life, and old and young, for miles around, were participants. They were a hardy race, perhaps because they enjoyed themselves, took plenty of exercise and but little medicine. They enjoyed a rugged old age, because they found medicine for their simple ailments in nature's remedies, the roots and herbs of near by fields and forests, which cured them, and left no after ill effects.

The people of to-day might be more rugged, and enjoy life better, if they would have recourse to nature's remedies, instead of mineral drugs. With a purpose of giving them a chance to try this course, H. H. Warner & Co., proprietors of Warner's Safe Cure, have had prepared, from the best recipes, used in real log-cabin days, a line of remedies known as Warner's Log Cabin Remedies, comprising a Sarsaparilla, a Hops and Buchu Remedy, a Cough and Consumption Remedy, an Extract for External and Internal use, Liver Pills, Rose Cream for catarrh, Scalpine for Head and Hair, and a porous Plaster. They are all vegetable compounds, harmless, and just such remedies as were used by our grandmothers with the best effects.

#### Cincinnati, O.

To the Editor of the Banner of Light: Cincinnati, O., is in gay attire and excitement the present month-what with the National Reginton of the Orders of Elks, and the assemblage of the Kuights of Pythias Supreme Lodge of the World. On Sunday. of thinks, the attractions were great and numerous without; added to this was the heated state of the weather—for Chelinattis six weeks in season further advanced than Boston; heuce it was a surprise that such large audiences as did assembled within Memo-

rial Hall.

J. Frank Baxter, with his versatility of gifts, is a strong attraction, and on this Sunday, in report, acquitted himself most acceptably. After a fine selection from the orchestra, Mr. Baxter road a beautiful poem: "If People Only Knew!" sang an appropriate song, and delivered a truly opportune address on "The Independence of Spiritualism, and the Positiveness of the Spirit World," showing the independence of truth, and its foundation in fact; and the positiveness of spirits through mediums as natural, because experiences had litted them from the realm of the speculative in theology, to the state of knowledge. "They did testify to that they had seen and heard and did know." Applause was frequent, and the audience thoroughly imbued.

In the evening, Mr. Baxter considered the facts and philosophy of Spiritualism in the light of scientific developments and the conclusions of psychic research, showing how everything indexed the plausibility of the Spiritual Philosophy. Having effectually built a platform of solid material, almost unawares to many present, until they found themselves standing with Spiritualists upon it, having conceded and committed themselves to Mr. Baxter's argument, he presented the Spiritual Philosophy itself as regards the continuity of man, his mode of existence in the spirit world, the naturalness of the latter, and the eternal progression of all. It was masterly and intensely interesting. The scance, which with Cincinnatians is a great feature, for an hour held, was convincing and impressive. It opened with an invocation, and description of a ministerial spirit which all readily recognized—could J. Frank Baxter, with his versatility of gifts, is a

The scance, which with Cincinuatians is a great feature, for an hour held, was convincing and impressive. It opened with an invocation, and description of a ministerial spirit which all readily recognized—could not help it—though no name was given. A child giving its pet name came to Mrs. Dr. Babbitt, who acknowledged the accuracy and a test. Then Mr. Baxter, after describing a spirit, called, going from platform toward the parties: "Bertha! wife!" described a house and seemed to see a man open a door numbered 157, and looking into a storeroom called his sons; started again toward parties in the room, calling: "Robert! Robert! Otto! Otto! my sons!" and began giving advice. A gentleman arose from his seat and said: "We are not Spiritualists; in fact we are strangers." Referring to those with him, as well as self, he said: "We are Robert, Otto and Bertha. Will the spirit give his name, and name of street?" Mr. Baxter was made to answer: "Smith, the street, and the spirit spells his name G-r-o-e-h-k-a-d-" "Correct! Mr. Groenland is my father, and Bertha, here, is his wife."

Four spirits were described and named in full, one in connection with a river-boat, which was also named. Mr. Baxter then called to rear of hall: "Ecward!" "That's my name," said the person addressed. "Yes," said the gentleman, "and the names of spirits you have given are the names of my brothers in spirit-life." "One of them you never saw," said Mr. B. "True," said Mr. Miller, "my oldest brother you have named, died twenty years before I was born." Two spirits, of a colored man and his father, with very full descriptions, occupied Mr. Baxter's work and method in a general way for your paper. Com.

\*\*Brockton\*\*, Mass.—The First Spiritualist Ladies'

Brockton, Mass .- The First Spiritualist Ladies Ald Society of Brockton closed its lecture season Ald Society of Brockton closed its lecture season June 10th. The last two Sundays the platform was occupied by Prof. A. McMasters of Georgia? He is a very interesting speaker; societies whating the services of a good lecturer would do well to address him at Whitman, Mass. The society here has closed its hall for the vacation. The Brockton Spiritual Instructive Lyceum closes June 24th.

Fraternally, Mrs. H. N. Krith, Cor. Sec'y.

[IT LOOKS SADLY LIKE IT, Now.]—A Chicago landlord has been arrested for brutally assaulting a widowed tenant who was unable to pay her rent. He is reported to have entered the house before mother or daughter had risen, seized a sewing machine as security for back rent, and then hustled the family and furniture into the street, striking the women over the head with a chair when they attempted to feebly protest against such treatment. Had such an eviction occurred in Ireland, the columns of the American press would have teemed with indignation. Are we really getting so acous-tomed to such things in the United States as to have become hardened to all sense of right and justice ?--Journal of United Labor.

### To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

MRS. W., NEW YORK CITY .- No such communication as you refer to in your private note has been received at this

Spiritualist Meetings in Brooklyn. Conservatory Hall, Bedford Avenue, corner Fulton Street.—Services every Sunday at 11 A.M. and

78 P.M.

Fraternity Booms, corner Bedford Avenue and South Second Street.—Services every Sunday at 7% P.M. Children's Lyceum at 3 P.M. The Spiritual Literary Union meets the first and third Saturday of each month at 8 P.M. Johnston Building, Flatbuah Avenue, corner of Nevina Street.—Brooklyn Progressive Spiritual Confer-ence every Saturday evening, at 8 o'clock.



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FORTY YEARS

ON THE

## SPIRITUAL ROSTRUM

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No one is better qualified to place on record reliable information regarding the early history of Modern Spiritualism and of its early advocates and defenders, than the au-

Ism and of its early advocates and defenders, than the author of this volume. There has been scarcely a worker for the cause he has not known; scarce a city or town in the Union he has not visited; and no place he has visited whose people have not enjoyed greater mental freedom and a better understanding of this life and assurance of a future one from his having been with them.

As a worker in every reformatory movement, Mr. Chase's career has been almost phenomenal in persistency, efficiency and self-sacrifice. He has been a ploneer—a pathfinder in the wilderness of moss-grown superstitions and hide-bound dogmas, making the way clear for the army of freedom-loving men and women that was to foliow and destroy it. For this reason this autoblography of his should find place in the home of every friend of human progress and spiritual entightenment, and be valued as a monument to his memory and his work.

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