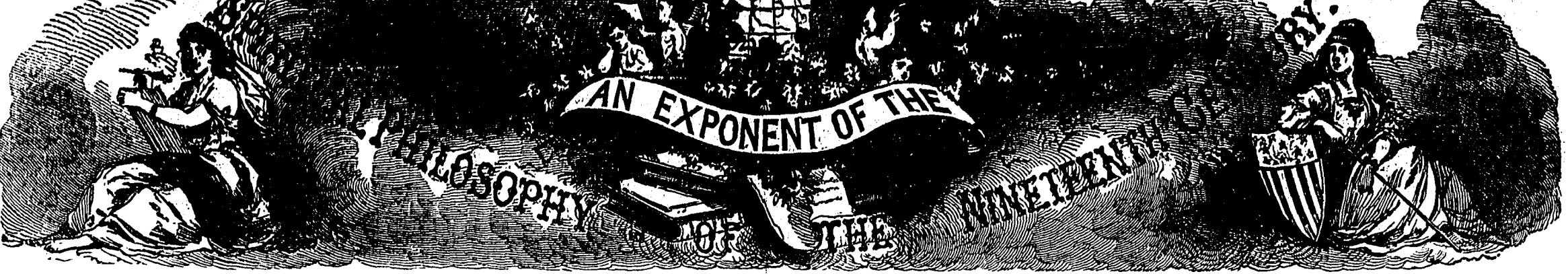


BANNER OF LIGHT.



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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 self-sacrifice, its spiritual gifts and fraternal graces, differed from the bitter, bigoted sectarianism that characterizes the sects and schisms of this fast fading century.

History, it is said, repeats itself. If Jesus, in his cheap peasant costume, Syrian-browed 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 cosy 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 Original Letters."

In the year 1716 the Rev. Samuel Wesley, father 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 I (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 I (the spirit) was in any room, let them make what noise they would, its dead, hollow note would be heard above them all."

"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 door-latch would be lifted up before they touched it. ... It never came into my father's study till he talked to it

sharply; ... and after my mother so desired, it was 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 library-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 become visible to mortals."

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 perfectly their views harmonized in regard to the great fact of spirit-communication, 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 270-86, 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 bedside. 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., 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, whoever 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 of 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 countervailing wicked spirits whom we cannot resist, because we cannot see them; sometimes by preventing 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 Methodist 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 granddaughters 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 piety have cherished this common faith."

"Two worlds met in Bible times. The communications were as real 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 Daniel in the lions' den; they conversed with Mary;

they delivered Peter from prison; they visited Cornelius, the Roman Centurion. Celestial visions were given to Isaiah and the prophets, to Paul and the 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 4 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 a revelation as taught in 1 Kings, xviii; 12, Ezekiel, iii; 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 sufficient 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 just and lucid. 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 earth."

Bishop Newman refers to the cases of Hannah More, Carnal, and "the eloquent Buckminster" 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 spirit-communication, 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.

Hammon, 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 correctly shaded 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 not 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 place; for 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 only 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 they pass one form which we call solid through

another, as in the case of rings and ropes, etc. How far this may extend in our forms of matter 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.

Cobden, Ill.

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 Falmonth 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 store on School street, and held a firm grip on them all the while, lest we should have some occasion 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 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 would write to us; directing us to open our slates, he laid a small 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 steadily develop some latent spiritual law by which the veil between embodied and incarnated 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 exposure of Mr. Watkins, taking it for granted, as many of us have done, that all mediums are fraudulent.

Upon the reporter's entrance, Mr. Watkins said: "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, whereupon 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' 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—leaving 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 unexplainable.

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 override the mediums through whose instrumentality alone is rendered possible that communication with incarnated spirit friends which millions in this country and the world hold dear, it behooves us to maintain our ground resolutely, and to point out clearly to the public attention the victories which have been won by 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 convention. 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 methods as presented through its developed mediums.

A man unfolded as an unconscious medium without his special consent or desire, was controlled 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 medicine, 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 damages 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:

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. There are thousands of reputable citizens in this State who employ individuals who are favored with spiritual 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 sickness either of themselves or families.

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 to nearly \$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.

Decence of Mrs. Johnson.

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

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 government expense, and private ownership in land abolished.

"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 Ethical 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 is not necessary for Christians to have proof of this. Jesus taught it a thousand years ago. All human sciences, finds its root in selfishness. So with Spiritualism. It appeared 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 stand for something higher and purer, for something that will bear the strong light of moral investigation. Mediums must 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 one fine morning to find that the vast majority of upright, thinking men and women are Spiritualists."

Mr. Gerald Massey, the poet and true Spiritualist, lately delivered a lecture in London on the Shakespeare and Bacon controversy, in which he showed that Lord Bacon kept a commonplace book, in which he jotted down all noteworthy sayings; and having thus sucked Shakespeare's brain, he, years afterward, professed them in his Essays. In other words, "the extracts of Shakespeare were the essence of Bacon." These "extracts" appeared in Shakespeare years before they were published in altered form in Bacon's works. The two authors were essentially different. Shakespeare wrote right off. Bacon revised his MS. many times. Shakespeare introduced into literature for the first time much folk-lore from the country, which no city-bred scholar could know anything about. Shakespeare'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. Shakespeare 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 5th, "Primary Principles" are set forth by Mrs. Fales, "Cooperative Unity" discussed by Mrs. Sayles, and a Constitution suitable for co-operative 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 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 acquaintance with societies and camp-meeting associations throughout New England during the summer and fall months. Call or address him 705 Tremont street, Boston, Mass.

The Medium announces that Miss Lottie 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 informed.

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. Constant, 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, Peoria, Ill. Season to close with July 1st.

Mrs. B. B. Little 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 night of July 1st at Look-out Mountain Camp-Meeting. Dr. B. F. Merrill, the test medium, is also engaged by the Camp-Meeting Association for July, and will leave Boston at the same time.

J. Frank Baxter, now filling appointments in Cincinnati, will return the last of the month and will lecture in West Duxbury Sunday, July 1st; in Park Hill Grove, Soltisville, Sunday, July 8th; in Wachuset Park, Westmoreland, Sunday, July 15th; in Parkland, Penn., Sunday, July 22nd; and in Hanson, Sunday, July 29th. He ends his engagement at the Mantua, O., Three Days' Camp-Meeting, Sunday, Aug. 13th; at Niantic, Conn., Sunday, Aug. 19th; at Lake Pleasant, Camp, Sunday, Aug. 26th; and at Madison Lake, Me., Camp, Sunday, Sept. 2nd.

History Repeats Itself!

1848. THE SIOUX RESERVATION. It is expected that the Sioux reservation will be opened for settlement by Sept. 1st. It is expected that the Sioux reservation will be opened for settlement by Sept. 1st. It is expected that the Sioux reservation will be opened for settlement by Sept. 1st.

Wanted to know, whether anything is really being done to keep the numerous bank failures and bankruptcies out of the hands of bank customers?—Boston Transcript.

ALL SORTS OF PARAGRAPHS.

UNDER THE INFLUENCE OF TEA.

IN SIX STANZAS.

V.

The skies were a delicate turquoise,
The fields with lush roses were red;
The birds were all humming with lanterns,
The birds sang till darkness was fled.

An agricultural Cincinnati 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, it is stated, about to endeavor to solve the problem of flying machines. He is commissioned by the Spanish Government to make 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 all. Of course the dealers don't 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.

Minster—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 not until I heard you preach. The person walks on, a little perplexed.—*Pontiac Statesman.*

June 16th a session of the Summer School of Philosophy was held at Hillsdale Chapel, Concord, Mass., in respectful memory of its founder, the late Bronson 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 fiery young William II. has succeeded him; and the peace of Europe is trembling in the balance. The late Emperor furnished an illustrious example of "regular" skill, (as the post mortem demonstrated that the trouble was a cancer of the larynx—which from the first the German M.D.s 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 housemaid who became the wife of the illustrious Sam Weller. She was the nurse of Charles Dickens in his childhood, and became afterward Mrs. Gaskell. One of her highest delights in later years was in reading the famous novelist's works. She was buried at Chatham Cemetery, England, the last Saturday in April. Peace to her memory!—*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 it?]—How to elevate the medical profession was the subject discussed in Dr. Jeffrey'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 profession to cease denouncing those other members of the profession who practice homoeopathy as "quacks" and "humbugs." An excess of toleration on the part of the public is, perhaps, no more to be deplored than a want of 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 should ever become a religious people. The youth of Japan, he argues, being free from the thralldom of creeds and free to act according to reason, are so far 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 blackmail 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 blackmail.

Elsewhere in this issue we have given our views of the Dias Debar case. Gen. and Mrs. Dias Debar were sentenced by the court, on Monday, 18th inst., 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't bananas 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 water—when every schoolboy knows that there are only forty.

We shall halt the time when the science 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 campaign. Wish all politicians would "follow suit," likewise various alleged "reformers."

DEAR WINDMILL.

A windmill said to itself one day,
"Now I'll be frisky and light and gay,
And I'll make men 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."

So the windmill went and blew its horn,
And the world thought there was a genius born,
And it looked so and it talked so and it acted so,
That it laid all good at its own front door,
That it was flourishing day by day,
Men thought it was sound, and had come to stay.

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.

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 damned the scientific man, Agassiz among them, for their unfair methods of investigating the phenomena; rebuked the priests who turned the sciences of the life of the subject into a subject at all; and took faithful measure of the unbelief in immortality, which pronounced communication between the visible and invisible worlds impossible."

He admitted to his friend, Prof. Deane, that Spiritualism does two good things: 1st, it knocks the nonsense of the popular theology to pieces, and so leaves the scientific man free to go on; 2nd, it makes materialism a reformation of what it really is, and in their nature, and so does a positive good.—*Golden Gate.*

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

SOME COMFORT 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 intellectual 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 has remained neglected.

A plant grows in Mexico, Mexico, which the natives call the "heart of honesty." A dust 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 incapable. The patient answers with a kind of prophetic gift and double gift. On returning to himself he remembers nothing of what he has done.—*Boston Journal.*

The "optometer" is a new instrument for testing the eye-sight. It consists of a mahogany case with two front eye-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 nigh; 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 receives with satisfaction the fact that at each recurrent period the list of the Army of Progress has been repeatedly copied (and widely circulated), either in *extenso* or by brief notice. Into the columns of Spiritualist and secular papers in many portions of the country:

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

LAKE PLACANT, MASS.—The Fifteenth Annual Convocation of the New England Spiritualists' Camp-Meeting will be held at Lake Placant, Montague, Mass., (on the Hudson River) Aug. 1st to Sept. 30, inclusive. The regular session will be preceded with speaking, and will continue until the 1st of October. The 1st, 2nd, 3rd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st, 32nd, 33rd, 34th, 35th, 36th, 37th, 38th, 39th, 40th, 41st, 42nd, 43rd, 44th, 45th, 46th, 47th, 48th, 49th, 50th, 51st, 52nd, 53rd, 54th, 55th, 56th, 57th, 58th, 59th, 60th, 61st, 62nd, 63rd, 64th, 65th, 66th, 67th, 68th, 69th, 70th, 71st, 72nd, 73rd, 74th, 75th, 76th, 77th, 78th, 79th, 80th, 81st, 82nd, 83rd, 84th, 85th, 86th, 87th, 88th, 89th, 90th, 91st, 92nd, 93rd, 94th, 95th, 96th, 97th, 98th, 99th, 100th, 101st, 102nd, 103rd, 104th, 105th, 106th, 107th, 108th, 109th, 110th, 111th, 112th, 113th, 114th, 115th, 116th, 117th, 118th, 119th, 120th, 121st, 122nd, 123rd, 124th, 125th, 126th, 127th, 128th, 129th, 130th, 131st, 132nd, 133rd, 134th, 135th, 136th, 137th, 138th, 139th, 140th, 141st, 142nd, 143rd, 144th, 145th, 146th, 147th, 148th, 149th, 150th, 151st, 152nd, 153rd, 154th, 155th, 156th, 157th, 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873rd, 874th, 875th, 876th, 877th, 878th, 879th, 880th, 881st, 882nd, 883rd, 884th, 885th, 886th, 887th, 888th, 889th, 890th, 891st, 892nd, 893rd, 894th, 895th, 896th, 897th, 898th, 899th, 900th, 901st, 902nd, 903rd, 904th, 905th, 906th, 907th, 908th, 909th, 910th, 911st, 912th, 913th, 914th, 915th, 916th, 917th, 918th, 919th, 920th, 921st, 922nd, 923rd, 924th, 925th, 926th, 927th, 928th, 929th, 930th, 931st, 932nd, 933rd, 934th, 935th, 936th, 937th, 938th, 939th, 940th, 941st, 942nd, 943rd, 944th, 945th, 946th, 947th, 948th, 949th, 950th, 951st, 952nd, 953rd, 954th, 955th, 956th, 957th, 958th, 959th, 960th, 961st, 962nd, 963rd, 964th, 965th, 966th, 967th, 968th, 969th, 970th, 971st, 972nd, 973rd, 974th, 975th, 976th, 977th, 978th, 979th, 980th, 981st, 982nd, 983rd, 984th, 985th, 986th, 987th, 988th, 989th, 990th, 991st, 992nd, 993rd, 994th, 995th, 996th, 997th, 998th, 999th, 1000th, 1001st, 1002nd, 1003rd, 1004th, 1005th, 1006th, 1007th, 1008th, 1009th, 1010th, 1011st, 1012th, 1013th, 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