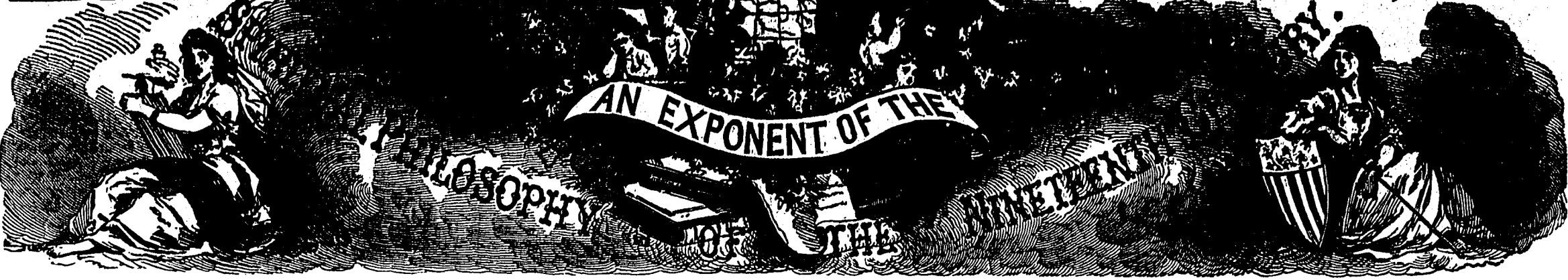


BANNER OF LIGHT.



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Original Essays.

"THE SPIRITUALISTS' RELIGION."

BY A. E. NEWTON.

It is singular with what pertinacity the opponents of Spiritualism adhere to and reiterate misapprehensions and misrepresentations as to what Spiritualism really is. This is especially true of sectarian religionists, who appear to feel instinctively that their narrow and ill-founded systems of faith are in imminent danger of being toppled over if the simple truth on this subject were understood and accepted by the popular mind. Hence their persistent endeavor to give Spiritualism a bad name by mistaking its real nature and uttering all sorts of calumnies and slanders against its adherents.

The recent calumnious diatribe of Parson Talmage, of Brooklyn, is fresh in the mind of the public. It was evidently a sort of mad-dog outburst intended to frighten away, if possible, the unthinking crowds who hang on the lips of this sensational preacher, from giving any attention to those significant facts of our time, which, while demonstrating the spiritual nature of man, throw a flood of new light upon all religious questions and thus tend to expose the crudities and errors of the popular theology. No doubt this outburst was incited by the knowledge that the preacher's own church, as well as the whole community about him, is to some extent becoming "honeycombed" by a conviction of the essential truth of Spiritualism, which conviction must in time produce its enlightening and liberalizing effects.

One notable result of Parson Talmage's ill-advised fulmination has been to make public the fact that a prominent elder in his church, and one of its leading supporters—Dr. Harrison Tucker—is, and has been for years, a clairvoyant physician, who, under acknowledged spirit-control, in the trance, diagnoses and prescribes for disease, and has amassed wealth by a successful exercise of this "spiritual gift." In fact, he is, by his own statement, a Spiritualist, in the authorized, dictionary sense of the term, as really as is the writer of this article. Being interviewed on the subject recently by the *Brooklyn Eagle*, Dr. Tucker frankly gave an account of his trance experiences, extending over a number of years, at first under the control of a spirit-uncle—whose experiences were entirely similar to those of thousands of other spirit-mediums; but when directly questioned as to whether he was a Spiritualist, he is reported to have virtually denied it, answering somewhat evasively as follows:

"I do not believe the Spiritualists' religion. The foundation of that is infidelity, and the tendency is downward. But I know that spirits can communicate to mortals, because I have received the communications from my uncle, who mentioned his name on two occasions. What influence it is that dominates me in my trances every day I do not know. It may be the spirit of my uncle. At any rate it is some external and superior intelligence."

Now Webster's Dictionary defines a Spiritualist, in the recent or modern sense of the word, as "one who believes in direct intercourse with departed spirits through the agency of persons called mediums; one who attempts to maintain such intercourse." And Worcester gives an equivalent definition: "A believer in the doctrine that the spirits of the dead hold communication with men." These definitions by our standard lexicographers, it is true, are faulty in using the words "dead" and "departed," since it is plain that if spirits can communicate they must be both *alive* and *present*. The more proper term to apply to them is *deceased*, or *excarinated*; i. e., disordered of flesh. But neither definition says anything about belief in any system of religion as being necessary to constitute a Spiritualist. It is simply belief in (or knowledge of) the fact of spirit-intercourse. This Dr. Tucker positively avows. Why then should he refuse to avow himself a Spiritualist? Dr. Talmage himself has made an equivalent avowal. In a sermon preached in his pulpit some years ago, and reported in the *New York Tribune*, he said:

"As in war, one part of an army signals to another part, so may we on earth signal to those in heaven, and those in heaven signal to us on earth."

This signaling is communication—intelligent intercourse. He may mean it only in a very restricted fashion; but if communication exists at all, the principle and its rightfulness are admitted, and Parson Talmage, notwithstanding his sweeping denunciations, is himself a Spiritualist in the recognized sense.

But Dr. Tucker says he does "not believe in the Spiritualists' religion." What is the Spiritualists' religion? Who has ever defined it to any general acceptance? The fact is—and it would seem as though a man of Dr. T.'s intelligence must know this—that Spiritualists have no distinctive system of religion. What constitutes them Spiritualists, as already stated, is a belief in or knowledge of the simple fact that spirits exist and can communicate. Those who agree in believing this one fact may and do also believe in a great variety of religious doctrines not inconsistent with it—some in no religion at all, and others in very little. There is scarcely a creed in Christendom, or heathendom either, aside from bald materialism, which does not admit of belief in spirit existence and at least the possibility of communication. Consequently Spiritualists in the recognized and dictionary sense of the term are to be found among people of almost all creeds, and of no (religious) creed.

But Dr. Tucker proceeds to say: "The foundation of that [the Spiritualists' religion] is infidelity." Who authorized him to make such a definition? and what does it mean? "Infidelity" is non-faith, no-belief. It is mere negation—a denial. How can a mere denial be the "foundation" of a religion? The statement is an absurdity in itself. A religion must be founded on affirmations—positive beliefs. Doubtless the Doctor's real meaning is that many Spiritualists (not all—for he is one himself) are unbelievers in some of the religious doctrines which he as a member of the Talmage church regards as true. Very likely this is so, but that does not justify him in declaring that Spiritualists, as a whole, have a religion whose "foundation is infidelity," and whose "tendency is downward." This is but a sweeping slander, born of sectarian narrowness, and wholly unworthy of a man who claims to have been for years the instrument and mouthpiece of a "superior intelligence."

It may be true that there are believers in spirit-intercourse who hold to religious or irreligious doctrines that are erroneous and have a degrading tendency; but the same is equally true of believers in astronomy and electric telegraphy, or any other fact in nature—yes, even of believers in the Bible and Christianity. All do not believe alike in all things. Outside of the one point in which all Spiritualists agree, there are wide differences of opinion and of practice; and there is neither intelligence nor honesty in classing all together and denouncing all alike for the alleged errors or follies of some. He who does this stamps himself a narrow-minded, uncharitable bigot and calumniator, whatever his professions may be.

The point I wish to emphasize is that Spiritualism, in its modern and accepted sense, is not a distinctive system of either religion or irreligion, and that Spiritualists, as such, are not necessarily either believers in or deniers of any formulated scheme of religious doctrines. The one fact of which they have become convinced—the fact of spirit-intercourse—may be honestly held along with a great diversity of views on the various questions involved in a system of religion.

At the same time it is true that whoever accepts the one fact of spirit-communication, and wisely avails himself of its privileges, if possessed of an inquiring and truth-loving mind, is quite apt thereby to be started on a course of thought and investigation which is very likely to modify old opinions, to reveal some errors in the teachings of the popular theology, and in time lead to clearer and broader views of human life, duty and destiny—that is, the essentials of religion. But in this investigation no one need to give up a single iota of truth, and if his aspirations are ever upward, as they should be, the tendency can never be downward.

It is further true that if one becomes a Spiritualist in the full meaning of the word—that is, spiritual in thought, perceptions and aspirations—he can never rest satisfied with any external, formal, or superficial system of religion, but will seek for and recognize the essential, the vital, the truly spiritual in all religions. He may become "infidel" to many popular but crude external notions of religion, but will have the fullest faith in the eternal spiritual verities which underlie all. And this faith ever tends upward.

But human minds vary greatly in both the strength and purity of their aspirations for truth, and in ability to apprehend it and perceive its relations. Hence those who start on the road of progress advance at very different rates of speed, and often on quite divergent lines; while many seem content to remain stationary in some circling eddy of belief, especially if comfortably surrounded by sympathizing friends and supplied with abundance of this world's goods. To such, naturally, all progress seems to be a "tendency downward."

The broad-minded and philosophic Spiritualist, therefore, learns to be tolerant toward all who give evidence of being earnest truth-seekers, however wide their differences on religious questions, knowing that all who are struggling upward will eventually arrive at essential truth, by however variant paths. And he learns, too, to be patient with even the wayward, the sinister and the indifferent, confident that the discipline of experience will sooner or later correct their aberrations and conquer their perversities.

Dr. Tucker, it would seem, ceased long ago to grow. Having advanced so far as to become convinced that "spirits can communicate to mortals," (because his uncle did so through his own organism, on two occasions, years ago,) he has stopped there, contented with the theology adopted in his youth, as expounded by Parson Talmage. Perhaps it was not necessary for the use he was to serve in the world as a trance-physician, that he should go any further. It

has been no uncommon thing for this useful class of practitioners to be utterly ignorant and skeptical as to spirit-existence or any spirit agency in the matter. Going into unconscious trances, utterly oblivious of what is said or done through their own instrumentality, they have sometimes spontaneously described spirits who were present, giving convincing proofs to others, yet on recovering their normal state have ignored and derided the idea of spirit-intervention. Dr. Tucker was permitted to go a little further than this, and then stopped. He does not even know what influence it is that dominates him every day, but thinks it may be his uncle!—showing that his spiritual perceptions have not been opened, but still remain dormant. What more absurd than that he should make his undeveloped a standard by which to measure and judge others? And yet this is but what humanity at large is continually doing in their judgments of truth and of each other.

It is quite probable that some Spiritualists, by ill-considered expressions, have given color to the idea that Spiritualism consists of or embraces a defined system of religion, or of anti-religion, as many will have it. Individual Spiritualists of limited attainments are very apt to assume that the conclusions they have personally arrived at on religious questions, as the result of their own thinking and investigation, constitute Spiritualism, or an essential part of it, whether religious or anti-religious in character. And others still are inclined to insist that "what spirits teach is Spiritualism." These are great mistakes. Such individual opinions and spirit-teachings, taken as a whole, it is well known, present great incongruities and irreconcilable contradictions. All cannot be true, or parts of one system of truth. No comprehensive system of religion or philosophy has yet been formulated which commands the assent of all who are called Spiritualists. While every one is at liberty to try his hand at such a formula, yet years are likely to elapse before a satisfactory one shall be produced—as centuries passed before Christianity was elaborated into a congruous system, and even yet no one formula receives the concurrence of the whole Christian world, so-called, or is likely ever to do so.

It behooves all, therefore, while seeking the highest truth, to be modest and tolerant, catholic and just—to abstain from dogmatic assumptions and sweeping condemnations—each striving earnestly and reverently to develop his own powers of rational thought and spiritual perception, and to live from the spirit rather than from the external, as the only sure way to attain the absolute truth.

"The Spiritualists' religion," whenever it shall be formulated, will embrace the essential truths of all religions, discarding their crudities and irrationalities. It will be broad, tolerant and charitable. It will have no antagonism with true science, and will recognize all the facts and needs of man's spiritual nature. Its cementing element will be brotherly love, flowing from the spirit. Its "tendency" will be only upward.

THE M. D.s AND D. D.s IN TROUBLE.

When the temperance societies attacked the saloons those interested in that calling united in an effort to defend their business, by which they made their living or their wealth. That was naturally to be expected. They did not attempt to prove that their business was for the good of the community or was beneficial to the people at large, but they used all the legal support they could get (and still do), because the suppression of the saloons took away their livelihood and incomes, and forced them into other business. Now the M. D.s are rapidly losing their practice, as a class which they call "quacks" and "impostors" has arisen, whose members are far more successful with patients than they, and the people are rapidly finding this out, aided as these new workers are by an invisible intelligence in many cases, which demonstrates possession of all the knowledge the Regulars possess, and often much more. Why should not the Regulars, therefore, defend their calling with all the aid they can get from the law, and seek to obtain the passage of laws in support of their business when they can?

If we can rely on the best testimony of some of the ablest physicians, it is not at all certain that the medical profession is necessary for the support of life or even health, but if these healers are not restricted by law the occupation of the old-school doctors will soon be gone. If "quackery" succeeds best in removing disease, let us have the quacks—the name is no objection. Old opinions, rags and tatters, get you gone, get you gone. We, the people, need no laws to protect M. D.s, the saloons, or any other branch of business which is being superseded by the advancement of the race. Frauds and adulterations should be punished, and legitimate progress supported, and the old school of medical practice is going—for "advance" is the order.

Next come the D.D.s. Their old fables have lost the power they once had over the people; all that pertains to their pulpits, preaching and practice is fast falling in influence. The occupation of the clergy is in danger of being superseded, and as their pay is large and their lives are largely luxurious, of course they may be expected to attack the enemy that is ruining their business and depriving them of their salary; hence the rabid attacks on Spiritualism by Dr. DeWitt Talmage and others, and their efforts to enlist the courts of law and the popular newspapers, as in the Diss Debar and other cases; but "Othello's occupation" will soon be "gone," in spite of all the pulpits, the press, and a few subversive courts and pious juries can do to save it. The saloons, the old school

of medicine and sectarian theology must all go, and Spiritualism is the power that is removing them; it cannot be stopped by conservative numbers, for it involves "the survival of the fittest."

Cobden, Ill.

WARREN CHASE.

The Rostrum.

THE MODERN PRESS.

BY GEORGE CANNING HILL.

[The following address by Mr. George Canning Hill, delivered ten years ago before a meeting of the Psi Upsilon Fraternity at the Parker House in Boston, is a philosophical analysis and a compact estimate of the character, power and promise of the public press, such as is not to be met with among the many cursory and superficial eulogiums which so prominently a subject constantly invites. The searching sentences of Mr. Hill are of eloquent impressiveness, and challenge the repeated reading of those whose instant attention they will engage.]

So far as the Press is recognized as a power, it is a reflex as much as a positive one. If no journal could be produced without the help of other ones, neither could they exist at all without our current social state to demand them. This is no less the inspiration of their being than the excuse for it. The Press is the universal reporter—advertiser—commentator. It collects the scattered rays of fleeting intelligence and binds them in a single sheaf. It serves as the focus of passing views and opinions. It knows no corner and no night. Steam is its cleonore, and electricity is its courier. It expresses and spreads the common thought more than it corrects or directs it. Its enterprise has so far gained on its reflectiveness, because, like the world it serves, it is more eager for news than for methods or results. It has not yet put on the prophet's mantle, but is satisfied for the time to be the runner and the gatherer. In an age that is almost morbidly active for discoveries, that studies alike the star-beam and the working of the murderer's conscience, it, too, is flushed with the wine of the new spirit, and inquires up and down the world for its untold secrets. The first result may be sensationalism, but the thick rind often hides a sweet and succulent fruit.

The Press differs from all other recognized social forces in being the only silent one; omniscient and omnipresent in the human sense, it utters its most impressive words without the sound of a voice. For such a reason is it that it secures at once and everywhere the confidence of a personal companionship. Thus does it button hole the absorbed hack-driver sitting in the open door of his carriage, and abstract the lawyer among the noisy arguments of the court-room. Being silent, it is impersonal also. Its devotees need ask for no honors higher than the single one of its implicit service. They must be content to know, without being known. The potent but subtle magnetism of personal association with such a force is reward and honor enough. The true journalist keeps behind the throne. The inexplicable *We* is forbidden to be revealed. Within this simple mystery is wrapped up very much of the power. In expression, the Press is versatile to the extent of all-sidedness. It presents a facet to every ray of intelligence, to intercept it. It does not as yet make opinions as fast as it collects and presents them, and by this parallel rendering of their sentiments and views communities are brought closer together and human society tends continually to unity. To show what others say and think is still its leading office—what it thinks itself is but the secondary commentary. From those who operate it it extorts a solitary service, while of itself it produces intensely social results. With steam and the electric fluid for its willing servitors, it lays continents under contribution, throws bridges across oceans and seas, and invites men of widely sundered states and countries to a more intimate neighborhood and friendship. So vigorously does it churn together the elements and outcome of the general experience that stagnation henceforth becomes impossible. If it does not generate thought, it at least quickens thinking—and that is, perhaps, all the life there is to speak of.

Obedient as the Press may seem to be, it is, nevertheless, sleeplessly jealous of its standing and influence, lest they be either underrated or misapplied. It is an unerring measurer and gauger of public men, and best knows the dimnuteness of most estimated great ones. An Integer in the fabric of society, it has a scorn of being thought to represent merely individual interests. The personal organ is dead the day it is born. If to-day, therefore, it is the advocate, to-morrow it is the judge. If it is the eulogist now, it was the censor yesterday. Though it have three hundred and sixty-five opinions in the year, it is none the less consistent always. Not as yet has it won its rank among the learned professions, and it is doubtful if it ever will, for it must needs be practical instead of technical, and liberal rather than learned. In this country it is not recognized as the stepping-stone to public preferments, and it perhaps gains by the dissociation. In England it is the accepted touchstone of intellectual capacity, recruiting parliament, the bar, and the schools of authority. In France it is the acknowledged finishing-school of publicists and statesmen, and the *entré* into the best society. With us, politicians would fain make a sort of whetstone of it to sharpen and polish their blades; advertisers find in it the greater part of their intangible capital; lawyers and doctors resort to it as birds do to the hedges for shelter; the grand army of grievance-bearers marches up and flings down its knapsacks full of complaints at its feet; the accused fly to it

with their ready explanations; the defamed with their denials and defenses; the philosophers with their remedies, the poets with their fol-de-rol, and the female sex with their endless causes.

The world at large seeks the cover of its sheltering fold. Everybody is eager to proclaim his existence, and something more, through its effectual agency, they alone excepted who are in the real secret, and sit silent at the source of its power. It is Argus, Briareus, Hercules, and Hermes rolled into one. Day and night it keeps its messengers running, flying, swimming, delving, looking and listening, and with their faithful assistance it manages to turn the world inside out. For it a Schliemann uncovers Homer's Troy to verify the immortal story; a Stanley cuts the dark core out of the forbidden fruit of Africa; governments despatch astronomers to the far-off apes to report the transit of Venus, and correct the distance of the sun; a Sitting Bull harangues his harlequin braves, and swings round the circle of Indian villages; the tireless interviewer pulls the bell at all front doors; and the local gossip glues his capacious ear to every private keyhole. All this purely for the production and dissemination of intelligence, the valuable and valueless.

It supplants the orator, compresses verbose debate into pregnant statement, makes only straightforward business of legislation, and turns eloquence into the raw staple of facts and figures. It edits the telegraph, the mails, the caucus and convention, the legislature—science, art and invention—commerce, law and agriculture. It is the free publisher for them all—makes their announcements—adjusts their differences—and assures their influence. It boils down books; extracts the soul from treatises; cuts bouquets from the garden of the poets; gives flexibility and present use to learning; sets professors in Greek to writing on international law; and, in general, sifts, assort, and distributes literature. Its insatiable appetite for news—presenting horrors and humors in parallel columns—will, however, create a surfeit sometime in the future, and after that is over will yield to the finer suggestions of its palate for thought and reflection. Just at the present time it is not greatly given to the nicer moral shadings, but flings the pigment on the canvas with a rapid brush, and exhibits all things together in the same uniformly fierce glare of light. But this fault of loudness will gradually be disciplined down to a low-keyed suggestiveness, with a steadier aim and more practiced engineering; and it will yet become the true living outline of the national literature.

Never while a sleepless, voiceless, bodiless and nameless power like this enjoys existence and a place in society need there be felt the least apprehension for the return of the Middle Ages to the human mind, or of its drifting insensibly back into a "cycle of Cathay." It blows the winged seeds of intelligence beyond the reach of all forms of mental tyranny. It is itself the grand inquisition of thought. It is at once Agora and Academe. Dead stagnation will never befall while it continues to stir into ferment the social mass. Public opinion, through its ubiquitous agency, will always be kept alive and sweet. The breakfast takes its relish from its welcome presence, and the tea is agreeably flavored with its chat. In one respect it certainly differs from all other products of human aptitude and industry—it can never become a monopoly; not, at least, until water runs up hills and tariffs are adjusted to protect all classes equally. As its erect front is stamped, in this our day, with the indelible mark of enterprise and unrest, so, in some other day, when the external in life changes places in a measure with the internal, will that front wear the still deeper lines of thought and meditation. In that day it will become a great deal more than the marvelous servant of awakened intellectual curiosity; something more than a busy purveyor of news and a tireless runner on errands; and, teaching while in the act of serving, it will instruct the popular mind in the deep soundings of judgment, the reality that reposes in a thoughtful tranquility of life, and the measureless riches to be got from the inexhaustible mine of habitual contemplation.

Tribute to the Late John M. Spear.

One of the Vice Presidents of the Universal Peace Union.

In a letter dated December 27th, 1887, from the veteran abolitionist, Parker Pillsbury, he speaks of the recently deceased John Murray Spear as follows: "He certainly was one of the most humane, tender-hearted and conscientious persons I ever knew. I think he could well say, as did Gov. Andrew, that he never hated anybody because he was poor, ignorant or black. And a degree further, I think, Mr. Spear would go, and never hate any one because hated by everybody else. He was always early in every enterprise of reform and progress, however unpopular; and the more it was opposed and proscribed and persecuted by the heads of churches, sects or parties, the more certain we could always be of his earnest and hearty support."

Dr. J. L. Newman of Boston, Mass., in a letter of date December 21st, 1887, writes of Mr. Spear: "My poor words cannot help to fill the vacancy made by the transition of one whom to know was to revere. While he has taken up life under more satisfactory conditions, we must walk the weary way, missing his wise counsel, his genial companionship, and his sublime example."

What an indefatigable worker! In one year he delivered eighty-one lectures on prisons and the causes of crime; visited prisons and distributed among them 7500 books; traveled 8000 miles on missions of mercy; and became bail for poor prisoners to the extent of \$10,400.—*The Peacemaker (Philadelphia)* for June.

Hadrian, the Roman Emperor, called the spirit "hopes comegues corpore," the body's guest and friend.

ATLANTIC.
Prodded the long distant ages,
Weird land of philosophers' dreams,
Thy name, O Atlantic, is the great
With myriad radiance gleams;
Enchantment of a glorious life
Has cast like a mantle o'er thee,
As time has passed, and thou art
Lost gem of the sea, Atlantic,
Atlantis! lost gem of the sea.
Bright sunshine no more glides thy mountains;
Thy slopes are enshrouded in night;
Undiscovered and unexplored
Once crowned with verdant heights,
All hushed are thy bird notes, once gladly
Resounding o'er valley and sea;
Slow tides through thy forests creep sadly,
Lost gem of the sea, Atlantic,
Atlantis! lost gem of the sea.
Sunk in ruins, thy palaces nestle
Where many tribes fearlessly roam;
Far above thy rich fields the stanch vessel
Sails swift through the high-tossing foam.
Thy monuments, fallen and shattered,
Can give to tradition no key;
The threads of thy loom have been scattered,
Lost gem of the sea, Atlantic,
Atlantis! lost gem of the sea.
Thy sons lie at rest 'neath the waters,
Their tombs 'mid the coral groves placed;
And with them repose the fair daughters,
Whose presence thy mansion has graced.
All at peace are thy foes and defenders;
Side by side sleep the slave and the free;
What now are thy kingdoms but a dream,
Lost gem of the sea, Atlantic,
Atlantis! lost gem of the sea.
What scenes of earth's newness eolian
Were flung by the curve of thy shore,
Ere came mighty Nature's decision:
"Stand thou henceforth as a world more."
What tales of heroic endeavor,
What wisdom of word and deed,
Are sealed in thy bosom forever,
Lost gem of the sea, Atlantic,
Atlantis! lost gem of the sea.
Great mother of nations unnumbered,
Once teeming with manifold life;
For centuries past thou hast slumbered,
Unmoved by the march of time;
Man's curious questioning seeking,
Close hidden thy secret shall be,
Till thou greatest eternity's morning,
Lost gem of the sea, Atlantic,
Atlantis! lost gem of the sea.
—Charles Morcou Harger, in *The Current*.

Lookout Mountain Camp-Meeting.
We are indebted to Mr. George W. Kates for the following synopsis of the discourses delivered on the morning and afternoon of the opening day of the Lookout Mountain Camp-Meeting, Sunday, July 1st.

INAUGURAL ADDRESS BY MRS. A. M. GLADING, UNDER THE INSPIRATION OF HER SPIRIT GUIDE.

We turn to a page of the Bible, in which is written the Word of God, as we take control of this our instrument and speak the words that have arisen in our soul through our medium, being upon this glorious mountain peak, and breathing the pure air and the incense of these altars that almost reach the clouds and pierce the very heart of the earth. In our capacity as control, makes us one with these scenes and with you who are gathered here.

A spirit is here that broods and breathes into your lives like the fragrance of sweet flowers, or like the sound of music among the trees; drinking in the beauty of the scene, and creating anew, and come more near unto the soul of life. Thus it must seem evident that this Word of God is the book of Nature.

Let us turn page after page and read the wonders of Nature that are written there, and we read that everywhere in life, as life, taking as much of life as is traced in this book of Nature; we peruse the pages, looking it through and through from earth and sky to suns and planets, and we have never come to the word death. There is no death, whatever has taken place, but man in his blindness and ignorance has invented the word. That which you term death transforms the atom into beauty, and when it fades there seems to you to be nothing beyond. But the soul of the Infinite has whispered through manifestations that daily take place that there is yet another page to be turned to by the power of the Infinite as the sublime mysteries and living forces of Nature can speak; a page so profound that it will take ages to reveal all the wondrous words that the Infinite Creator has written or will reveal.

He struggles even now to make this known, until at last it will be possible to make this great love known to the comprehension of man.

The Bibles that have been written by man (for it written by God there would have been no need of a revelation) have been many, and many, many sacred records of truths, and many histories. But the so-called Scripture has been changed until it no longer resembles the original documents from which it was compiled.

Not so with the Book of Nature; as we bend to read it we find life written on every blade of grass, stamped upon every leaf of the flower that breathes in fragrance gratitude to the Infinite Creator for their being. We read life written everywhere. Then let us clasp hands with Infinite knowledge, struggling to throw aside all that will impede the work of progress. No student of the occult laws of the Creator will find that we cannot understand God fully; but in his works we can read his will revealed in knowledge and wisdom; something so great that the finite mind has contemplated it with awe; but we must add the third quality of his life to make this word complete, that of Love, these make the divine trinity in which man lives.

In the food with which you have already regulated your own souls; take this spiritual knowledge and spiritual evidence to them; this is the spiritual philosophy that makes you understand the Infinite Creator. He has nothing that will teach the great truth of the Infinite Spirit so well as the Bible of Nature, so vast that it was never dreamed of by the writers of history, but which was recorded in the book of life. We read it in fossils which have been buried for ages. Every thing that is recorded the Word of God printed upon forms of nature revealed to the thinking mind.

This meeting is as a school in which teachers and scholars will unite, blending their desire and their hope to the one great end—that is, to understand. Understand yourselves first if you can. When you try to do this, and see how impossible it is, you will see how impossible it is to comprehend God. But learn the lessons which you can; in order to give expression to Divine Wisdom, your experience will be that which will reveal it more and more, and as one by one those who are mortal life are controlled to speak the light and this little pavilion will radiate and illumine many hearts.

We do not attempt any set speech in this inaugural address; it has only been an interblending of our spirits with yours—a friendly conversation, a reaching out of our souls to be magnetized with yours, and a knowledge of communication with the immortal world; a greeting of the spirit-world to yours. But oh! so glorious is it that my voice may sound from a hundred years ago—that so many may reach you from the graves of the past to greet you in the harmonious blending of souls that love.

In closing, let me say that he who would reach the highest altitude in the spirit-world must endeavor to live a good life in this world. You cannot enter into the highest glory and happiness with any duty undone, or with something that is unperformed in your material life. You must express the highest that is given you, and if it is not done in one form it must be in another, until you are able to live the ideal that the Infinite Soul has created within you.

Then begin now; to-day is the accepted time, to-day is the moment in which the resolve should be written down of sum and records in there, so that you may read the word that God has written in the book of Nature. Day by day, wherever the opportunity will occur, we will teach you much which the finger of God has written.

The lesson this morning has been but a friendly discourse, may the angels unite together with you in this great work, preaching from the house-tops, from the mountain peaks and from the valleys below, the great truths of Eternal Love, Life and Wisdom.

WHY DOES MAN CLAIM IMMORTALITY? BY MRS. CORA L. V. RICHMOND, MEDIUM FOR THE INSPIRATION OF HER SPIRIT GUIDE.
It is certain that in every age, among all classes of people, the highest civilization has attested that man's intellectual and man's religious nature craves an expression beyond the senses. It is also evident that all people have had some form of religion; and however objectionable to modern thought, and however ever much some of the external services may be revolting to modern thought and civilization, the inception of every religion is based upon the knowledge that there is an overruling, all-wise and all-conscious Intelligence, and that the soul of the spirit of man is that Divine Intelligence.

There are those in the world of secular thought who call themselves materialists, who claim that man's belief in immortality is merely a matter of education; but what is education? It is the thing that prompts the idea. If the intellect of man could have its origin in the immortality, how would people have become educated without the evidence of some kind? The materialists say: But the thought of a God has its origin in the fear of man. We deny this. The thought of an overruling Intelligence or Power that governs the world, the infinity and awe of man's nature, but not in his fear. Fear is as foreign to religion as truth and love are to falsehood and hatred. It is wholly impossible to ascribe the reverence of past ages, the monuments of religious thought, the religious devotion of the past, to the spiritual truth in the man of mind to the paltry passion of fear. Sectarianism and the narrow limits of creed may blind man by fear; but as Jesus set his disciples free, as it was claimed by John that the truth had set them free, so in every age the noblest men, the most exalted spirits, those who have had consciousness of the deepest and of a religious kind, were the freest from fear.

There is an innate perception in man which claims an Infinite God as the ruler of the universe, a Divine Intelligence that governs and pervades all, and claims an inheritance for man that is beyond the senses. Upon what does it rest? If man is governed merely by material laws he would never have thought of such a thing. No one knows, but it must be positively certain that the bird singing in yonder tree, the insect that buzzes about the flower, the animal that prowls in the forest, the man that is not to be fulfilled. If there were no light in the universe would man have eyes, and go mockingly about, prowling in the darkness vainly endeavoring to find something to see? Down in the slumber of the night, in the night of that primal glow which was the dawn of material creation and evolution, the rays of light first implanted the promise of vision. The very eyes through which you gaze have been millions of years in the process of formation, to the end that the ancient splendor of the sun should be of the greatest benefit to the human eye. Patiently through the ages has waited thus long for man to gaze upon her loveliness, and be her interpreter. Whatever the visible universe, in great majesty of primal law and primal intelligence has provided for, must be fulfilled.

from its far height, swoops down upon that which will sustain its life. But, because man has a mortal nature, because his spirit is superior to his body, because from that source he has not faded and never fades, he knows of this glimmering of light, and because that spirit prompts to greater triumph in self-abnegation than in the uncheered yielding to self, man has fought the moral battles of the centuries.

To-day, upon the pages of history, who are the greatest heroes? Are they the Wellingtons, the Napoleons, the Cæsars that you most praise—those who have slaughtered the most of their kind? We trust not. The mind of to-day turns luminously toward the light of such as have set the seal of thought upon the ages. You worship at the shrine of Plato; you turn toward Socrates and the philosophers; you turn toward those wonderful German metaphysicians who have given to you the solution of mental problems of the world; you turn to poets like Goethe, Schiller, and the rest, who weave the immortal thoughts of the ages into your own, and he who is a greater hero than he who has slain of war and slaughter his kind. The earth is gradually rising to a contemplation of its moral propositions, and the spirit of man is what has done this.

Therefore, as said before, the reason man claims immortality is because immortality is true. There have been those who have had open communion with the world that is invisible to your senses, but is palpable to your spirits; and there is enough testimony in the world apart from and included in what man usually calls secular history, to show that the ages have been filled with the evidences of man's immortal nature. Then let us declare to you that there are more people upon the earth to-day than at any other period of human history who have open communion with the spirit-world, more who openly avow it.

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New Publications.

THE PEOPLE'S BIBLE: Discourses upon Holy Scripture. By Joseph Parker, D.D. Vol. VIII. 1 Kings xv. 1 Chronicles iv. 8vo, cloth, pp. 320. New York: Funk & Wagnalls.
We have alluded to the general plan of this work on the appearance of each of the previous volumes, and have only to remark at this time that many persons would find more satisfaction in it had Dr. Parker discoursed upon chapters and passages in Genesis, Exodus, Leviticus and Deuteronomy, which he has passed by in silence, rather than, as he has done, given his attention solely to those every commentator and preacher from time immemorial has dilated upon, to the entire neglect of the portions we refer to. If every man who reads the Bible is to be a "dead word," as claimed by our evangelist brethren, why should not every verse receive the attentive consideration and elucidation of the servants be has called to preach it?

HASCHISCH. A Novel. By Thorold King. 12mo, paper, pp. 314. New York: Brentanos.
Those who find pleasure in stories of the sensational class will read this volume with avidity, and at its close lay it aside with a feeling of satisfaction. A crime is committed, the perpetrator of which all means fail to discover, until, indulging in hashisch, he becomes his own exposé.

SOCIETY RAPIDS. A Story of High Life in Washington, Saratoga and Bar Harbor. By "One in the Swim." 12mo, cloth, pp. 250. Philadelphia: T. B. Peterson & Brothers.
A novel the character and purpose of which is sufficiently indicated by its title.

KENNETH CAMERON. By Judge L. Q. C. Brown of Louisiana. 12mo, cloth, pp. 340. Philadelphia: T. B. Peterson & Brothers.
A strictly Southern love story, the scene being in New Orleans and two points on the Mississippi, and quoting the remarks made thereon by Rev. A. J. Gordon of this city and Rev. J. P. Newman of Brooklyn, N.Y.—which we omit for the reason that they have already appeared in these columns—says "It is really consoling to see in the differing views of these gentlemen that all clergymen are not on one side." Our correspondent further says: "Concerning the indelible utterances of two other clergymen on the same subject, allow me to say a word. I refer to Dr. Talmage and Rev. Emory J. Haynes. The former, whose recent fulminations against Spiritualism have been widely noted by the press, said: 'There is not an asylum between Bangor and San Francisco which has not the torn and bleeding victims of this delusion.' The latter, Rev. Emory J. Haynes, pastor of Union Temple Baptist Church, Trenton, N.J., in a sermon published in *Temple Pulpit* said: 'On Spiritualism, thou hast filled the mad-houses of half—of all the commonwealths of the nation, with thy victims.' What, I would ask, but pious venom could induce two clergymen, occupying prominent positions, to stand up, in presence of a congregation of intelligent people, and utter such statements? Could we attribute these state misrepresentations to stolid ignorance it might mitigate their case in a measure, but no such plea can be offered in their behalf. Spiritualism, with the beautiful lies,

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inscribed upon its banner, is gladly willing and abundantly able, at all times, to meet all such foes of truth, whether from pulpit, press or platform, and measure swords with them intellectually, morally or spiritually.

EAST BRIDGEWATER.—Remark upon independent state-writing, and the various pretensions that are made to explain it as a conjuring trick. Mr. E. C. Bennett says: "About four years ago I was presented with a ticket of admission to an entertainment in Providence, at which an exposure of state-writing was to be made. I attended out of curiosity. The

Banner Correspondence.

WATERVLIET CENTRE.—Samuel McCleary says: "Names of persons celebrated while on earth are given through illiterate mediums, and investigators are perplexed. The idea that a Webster would come to a novice in this world's lore I could not for a time admit. But an inner voice whispered to my spirit, 'Hold!' and said that while Webster was an intellectual giant among men in matters of jurisprudence, he probably would not be such in the more subtle and inner experiences of the spirit and spiritual knowledge. But when the name of Benjamin Franklin came to me unasked, written by the hand of an unlettered country girl, quite a stranger to me at the time, I was perfectly astonished, and came near concluding that spirit phenomena were an inexpressible house of cards. But again that inner voice spoke, more emphatically than before, and said, 'Hold,' and go back to your own early years. Then the light dawned. I remembered a book written in Waterford, where I first laid eyes on the life of Benjamin, when I first caught an inspiration from 'Poor Richard' that has followed me from that day to this (over fifty years), and I also remembered the enthusiasm at the time which prompted me to buy two copies, for fear the salesman might, in his multiplicity of books, overlook them. Persons present noticed this freak of mine, and I was known ever after throughout that village as Dr. Franklin, and am to-day to the few remaining ones. Do you ask me now if I believe Dr. Franklin was there? I answer in all sincerity, I know it, or I know not anything. Having been so long strongly attracted to his writings I had become closely identified with his spirit, and he with mine; hence it was nothing strange that he should be drawn to me at times, and no more appropriate time was there than this when he could make his presence known."

Some time after this experience I commenced the investigation of Spiritualism, under the direct influence of old Ben Wade, then United States Senator from Ohio, who had investigated, and found it to be true; and after him an elder brother also, Dr. James Wade, of our place, under his own roof, through the mediumship of his own half-grown granddaughter. About this time I made the acquaintance of a family about three miles distant from us, that held circles. In this family was a writing medium, a young unlettered girl. All the family were strangers to me, but after a little acquaintance this girl's hand would write long messages for me, often in my absence, and await my coming, each being signed 'Benjamin.' At last I went to New York, to see what I could learn there. A Mr. Conklin was holding free circles there. I called upon him, and such a company as I saw there, I never met before—mothers apparelled with orange weeping for joy. At last my turn came. The method practiced was to write upon each of four pieces of paper the name of a deceased friend in such a way that no one could possibly see the names, fold them, lay them on the table, and mix them so that it was impossible for even the sifter to tell one from the other; each sifter would thus fill out three sets with the same names. In each case Mr. Conklin would point and ask, is this spirit present? or this? or this? and so on. When one of mine was designated by raps, I, without opening it, would put it in my pocket, and throw the other three away. On my slips I wrote the names of a couple of sisters and a brother, and on the fourth Benjamin. Upon designating one of my slips, Mr. Conklin was instantly controlled, and dashed off a message for me, signing it, and I said to myself, I think Benjamin is around. The message said the spirit would visit me at night. Concerning his proposed visit I was perfectly blind as to its object. I had been for years, and was at the time, an inveterate consumer of tobacco, both smoking and chewing. He, as well as my wife in spirit-life, counseled me to quit it, that they could come nearer to me, and do for me what it was impossible for them to do while I continued the use of it. Of course I quit it, and have done without it in every shape not less than ten years. My nervous system gradually underwent a most favorable change, and I began to have spiritual visions. I have had many of them, all of which have been very instructive, and it was to these, probably, 'Benjamin' referred, as they were given me frequently at night after his promise."

NEW YORK CITY.—Prof. G. G. W. Van Horn writes: "I have attended several of the sances of Mrs. Jennie Holmes, referred to by Mr. Hemstead in the *Banner* of June 20th, at her residence, Cypress Hills, in each instance with satisfactory results. I heard spirits converse with each other in the cabinet while spirits were outside in conversation (audible) with friends, and heard two spirits within the cabinet speak together. A gentleman conversing with a spirit suggested it might be the medium transfigured. The spirit said she would prove he was wrong by bringing out the medium, and did so. At times two spirits were out together, while Rosa, a cabinet spirit inside, would talk to us. Different languages have been spoken by the materialized forms to friends, and forms have dematerialized in view of the sitters."

Massachusetts.

ONSET BAY.—"Observer" writes: "At the People's meeting, Sunday, July 8th, remarks were made by Dr. Stansbury, of California, Mr. Bartlett, of Ohio, Dr. B. M. Lawrence, and Mrs. Whitney of California, the latter closing with some fine tests of spirit-presence, which proved very interesting; she being an entire stranger in this section of the country, being sent there by the Association, introduced her to E. Gerry Brown, and his little child came and gave her name. Mr. Brown considers it remarkable, and the best test he has received for a long time. Mrs. Whitney is well-to-do in the material, and is negotiating for the Temple to give tests in, and anticipates staying during the camp season. She is the only one in her family who is a Spiritualist—being of a family of ministers, having two brothers who are Episcopal ministers; other relatives of hers are also ministers."

Gen. Francis Lippitt, of Washington, D.C., is now on the grounds. He is a yearly visitor at Onset, and a staunch Spiritualist."

BOSTON.—J. D. Moore refers to the lively interest Orthodox clergymen are manifesting in Spiritualism, and quoting the remarks made thereon by Rev. A. J. Gordon of this city and Rev. J. P. Newman of Brooklyn, N.Y.—which we omit for the reason that they have already appeared in these columns—says "It is really consoling to see in the differing views of these gentlemen that all clergymen are not on one side." Our correspondent further says: "Concerning the indelible utterances of two other clergymen on the same subject, allow me to say a word. I refer to Dr. Talmage and Rev. Emory J. Haynes. The former, whose recent fulminations against Spiritualism have been widely noted by the press, said: 'There is not an asylum between Bangor and San Francisco which has not the torn and bleeding victims of this delusion.' The latter, Rev. Emory J. Haynes, pastor of Union Temple Baptist Church, Trenton, N.J., in a sermon published in *Temple Pulpit* said: 'On Spiritualism, thou hast filled the mad-houses of half—of all the commonwealths of the nation, with thy victims.' What, I would ask, but pious venom could induce two clergymen, occupying prominent positions, to stand up, in presence of a congregation of intelligent people, and utter such statements? Could we attribute these state misrepresentations to stolid ignorance it might mitigate their case in a measure, but no such plea can be offered in their behalf. Spiritualism, with the beautiful lies,

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EAST BRIDGEWATER.—Remark upon independent state-writing, and the various pretensions that are made to explain it as a conjuring trick. Mr. E. C. Bennett says: "About four years ago I was presented with a ticket of admission to an entertainment in Providence, at which an exposure of state-writing was to be made. I attended out of curiosity. The

'Prophet' took an ordinary state, circulated it freely among the audience for examination, and when everybody was satisfied of its genuineness, he holding it high above his head, carried it up to the stage, and carefully (apparently) laid it on a stand in full view of the audience. After a recitation common to his craft, he took the slate from the stand, and holding it up before the audience, exhibited one side covered with writing. 'How wonderful!' It took the house. The applause was most emphatic. The explanation of how this was done, as given by the performer, was very simple, and in comparison with the method of Kellar, a very clumsy one; yet it seemed to be sufficient for the audience, no one present seeming to know anything of the actual phenomenon, and, as a matter of course, the larger number of them said, 'That's the way it's always done.'

For myself, I can look at this subject both as a Spiritualist and as one familiar with conjuring withleger-timing. In my younger days I gave the latter a good deal of time, and after a thorough apprenticeship traveled through the country as a prestidigitator; this was before I gave the subject of Spiritualism a thought. Years after I had given up the road I chanced to come in contact with the subject of Spiritualism, and I investigated its claims, fortified against fraud by my experience in conjuring. As to table-moving and tipping, I have been one of a party of four sitting around a table in midday, the room as light as the sun could make it, with no one within two or three feet of the table. Under these conditions the table did, in answer to questions, tip or move to the alphabet, and spell out intelligent answers. If there were any books used on this occasion, they were operated by unseen forces; the tables were friends and neighbors—no money changed hands, and no motive existed to deceive each other, even were it possible, and it was utterly impossible."

New Hampshire.

HOLLIS.—R. C. Boutwell writes: "At one time I ridiculed the idea of spirit-communication, but accident—or, as I have since thought, design—led me into the presence of a circle, and I received convincing proof of its truth. My uncle (who adopted me at three years of age) passed to spirit-life July 13th, 1887, aged ninety years. He was a strict Orthodox. About two weeks before he passed on a medium called, and when he had gone, uncle asked me if my aunt (his late wife) came during our sitting and left a message for him. I told him yes, and gave him the message. He said: 'I don't know what to think of this; I don't know—I don't know.' I remarked: 'Well, you shall all know sometime, and if you outline you, and you come and talk to me through a medium, will you do so?' He answered: 'I will if I can.' He passed on in about a week, the 17th of July, 1887, and the 16th of July the same medium I spoke of called, and was controlled. The spirit control said: 'Your uncle sends me to you, as he cannot now come himself, and wishes you to go to Nashua, N.H., at once and examine some legal papers, which you will know where to find, and see if the signatures are correct according to law, and as the matter troubles him, and I will be with you and examine them also, and report to your uncle.' Said I, 'Who is this talking to me?' The control said: 'My home was in this town of Hollis when in the body, and I was called Mark Farley.' I asked: 'Have you seen uncle?' The answer was: 'Oh, yes; he is at present surrounded by his late companion in earth-life and his friends, who are greeting him and giving him a welcome to the new life he has entered upon. Your uncle is not developed enough to control a medium, and send me to you and wishes you to attend to this matter once.' I did so; and my uncle has since come to me and told me through a medium of his surroundings, of his meeting parents and friends, and that what I had told him of my belief in spirit-communication was all true, as his communication proved, only I had not told him the half of actual reality. The 'Mark Farley' uncle sent to me about the papers was a lawyer in Hollis years ago, and an old friend of my uncle when on earth. I remember him as an old man when I was a boy."

Michigan.

KALAMAZOO.—A correspondent writes: "On Sunday, June 17th, a meeting was held in Parsons' grove, a short distance west of the Texas Grange Hall, in Kalamazoo County, under the auspices of the Southwestern Michigan Spiritualist Society, L. S. Burdick, President. Charles A. Andrus and L. V. Moulton, both of Grand Rapids, were the speakers. Miss Lora Birchard presided at the organ and sang. The little Harris sisters (twins, ten years old) were also present and sang some of their pretty songs. The occasion was also enlivened by the Texas Cornet Band. The weather was warm, but otherwise it was a beautiful summer day. There were about five hundred people present, some from Paw Paw, Benton Harbor, South Haven, Deatur, Kalamazoo, Vicksburg, Schoolcraft and other places."

The afternoon exercises were shortened a little for the purpose of attending the funeral of Allen McEllen, an old resident in that vicinity, a pioneer Spiritualist and Liberal, who passed away on the preceding Friday, after making all arrangements for his funeral, giving particular directions in regard to details, and especially instructing the family that there should be no conformity in any respect to beliefs and ceremonies that he had rejected. His wishes were fully carried out."

Ohio.

CLEVELAND.—J. A. Helmscholtz writes: "The philosopher, I. H. Fichte, in his criticism of the writings of Darwin and others on the origin of life, reaches the conclusion that there must be *soul germs* that have a preëxistence and cause the life of all living organisms on our globe. This supposition of soul germs has recently been substantiated by the spirit-control of Miss Shellhamer."

The terms soul and spirit are often vaguely or erroneously applied, and I think it well to understand and apply these terms correctly. According to the above philosophical and mediumistic views, soul is the primary and original power and cause of all organic life on earth. Spirit is not an entity by itself, but the unfoldment of the latent potencies of the soul by means of evolving a necessary human organism for life's purpose. From the birth of a child to its departure from earth there are three different states of consciousness: first, the unconscious—during infancy; second, the conscious—during childhood; third, the self-conscious—during mature life. Under favorable circumstances the spirit may obtain a high state of intelligence, morality and spirituality. The inference is, therefore, that spirit is the outgrowth and unfoldment of soul."

Montana.

HELENA.—A correspondent writes: "There are many people in this country who lean toward Spiritualism, and who would come out and own the cause, were it not that they lack backbone and moral courage. A goodly portion of our rich and well-to-do citizens spend hundreds, and some thousands yearly for policy, politics, tobacco and poker, but not one cent for the good of their fellow-men. These people need a few philanthropic souls scattered among them to show them their responsibility, and overturn the orthodox plan of reward for evil by 'salvation through the blood of the lamb,' giving bare views of human duty instead of, by awakening the people out of their long sleep of selfishness, and displacing from their hearts the love of the 'almighty dollar,' by infusing a little of the 'milk of human kindness.' I think much good might be done in this field if a few vigorous organizers were to come here and 'start the ball rolling.'"

Idaho Territory.

HAILEY.—E. E. Richards writes: "Please allow me space in your columns to say a few words in behalf of the keen, searching, psychometric power of Mrs. A. B. Severance, of White Water, Wis. To state more than any one else I am indebted for a state of almost perfect health and a partial development of my own psychic powers. Her predictions have been singularly accurate and faithful. She has been correct in one case while others have failed. With pleasure I recommend her to all desiring to investigate this interesting study."

"As SHE IS SPOKE."—Mister, I say, I don't suppose you don't know of nobody who do want to hire nobody to do nothing, don't you? The answer was, "Yes, I don't."

TO BOOK PURCHASERS.
Colby & Rich, Publishers and Bookellers, 8 Bowdoin street, Boston, Mass., keep for sale a complete assortment of SPIRITUAL, PHOENIX, and other books, and also the following books, at wholesale and retail prices.
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SPECIAL NOTICES.
In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the expression of personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

Do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee that the communication is not a hoax, and as a means of returning communications that are not wanted. 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 to recommend for removal.
When our patrons desire the address of the BANNER changed, they should give us two weeks' previous notice, and not forget to state their present as well as future address.
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.

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

The Explosion of a Magazine.

There was a great fanfare, a month previous, in respect to what was going to appear in the July issue of *The American Magazine*, published in New York, on "Spiritualism and Like Delusions," which was to show, according to the announcement, that "Spiritualism is at best a mild form of insanity." It was likewise announced that "other features of the paper will be an untechnical description of the scientific means conjurer-mediums have used, including, among other things, the chemicals used in picture-painting." The writer of this much-proclaimed paper, which was to take the cover clear off of all secrets and mysteries and reveal to common sight the profoundest laws of the universe, was Dr. Allan McLane Hamilton, "the eminent specialist on brain diseases." The idea evidently intended to be conveyed was, that what he did not know about Spiritualism and its "conjurer-mediums" was not worth knowing, and consequently need not be inquired about.

Well, the July number of the *American Magazine* has been issued and the great paper of Dr. Allan McLane Hamilton on "Spiritualism and Like Delusions" has come out in it; and if ever the character of the war failed to come up to the loud-sounding manifesto, it is so in the present case. A more complete bankruptcy of confident pledges and promises was never known. Naturally, just as Talmage did, he makes the Dies Debar case the threshold of his structure, and invites his readers to walk in across that and sit down to their promised entertainment. Then he strikes out with the rather bold remark, that "it would almost appear that if the cultured individual were more credulous than his less favored brother, it cannot be denied that he is more obtuse in the retention of his fixed idea when he has one." He even confesses that medical men have their faith in the existence of any such thing as common sense severely taxed—which would seem to be so much the worse for them, though Dr. Hamilton doubtless would have it inferred that it is so much the worse for common sense. He charges learned college presidents and clever railroad operators with seeking the assistance of ignorant men and women, "who thumb greasy playing-cards or lapse into flitting trances and guess more or less shrewdly as to the health or business affairs of their clients." Even Vanderbilt, the eldest of the name, was guilty of "sending a look of his hair to a quack in another city, who made a diagnosis thereon."

Candidly, however, though without regard to precision of statement, Dr. Hamilton says that "the subject of Spiritualism is but one phase of a mental state which has probably existed for all time." The vision of Job and the Witch of Endor are dragged forward in proof. But he dates Modern Spiritualism with the year 1716, "when nine persons of the family of John Wesley all had communications with disembodied (excommunicated) souls by means of raps." The "spiritualistic craze," as he calls it, by way of an "untechnical description," broke out again in Germany in 1825. Forty years ago it invaded our own country, and he proceeds to narrate the history of its origin. In describing the practical verification of the statement of the spirits through the Fox girls that a murder had been committed in the house before, he first inferentially denies that what was actually found belonged to a human body, and then says it is reasonable to suppose that their being there was "quite accidental," and finally clears up all doubt by asserting that the presence of such things would ordinarily have no significance "beyond that the house was probably built upon the site of a graveyard or shambles." A truly scientific explanation from an "eminent specialist on brain diseases," not including his own.

Then he proceeds to relate how the excitement spread in central New York, each town holding its "dances," and the city of Auburn having not less than eighty mediums. He speaks of the state of fanaticism and folly, and the mob violence of those "whose daily life was governed by supposed spiritualistic direction"

—though, for oneself, without claiming to be at all scientific, we recognize some slight difference between being governed and being directed. But let it be observed that any mob violence charged was not the work of the mediums. It was that of that portion of the people who were at once the pronounced enemies of spirit-communion—people not specially cultured, but rich in bigotry, and, therefore, according to Dr. H's own discrimination, the possessors of all the "common sense." But, "fortunately," he says, "the better sense of the community asserted itself"; after a while, "law and order prevailed"; "the pretended communications were proven to be wholly false"; and "the popular mania subsided." And he freely admits, for which we must all thank him, that "the belief in Spiritualism and the behavior of its followers is much more moderate than it was thirty-five years ago." He regards "the true mental status of the Spiritualist" as "by this time pretty well established." Next comes an admission from this "eminent specialist on brain diseases"; he is ready to allow that "a mere belief in Spiritualism (another 'untechnical description') does not affect the ability to make a last testament or contract, any more than the acceptance of the miracle of the Immaculate Conception as a truth, or others of a disputed nature." Why, no; since belief in a dogma is very far from establishing the fact of perfect sanity, whereas the actual, personal knowledge of a fact, superseding blind faith, and leaving the mental faculties in a state of healthy freedom, ought not to be compared for a moment with it or to be classed with it. Spiritualists discard all such rubbish as that of a human offspring without a dual parentage, and are therefore in no sense to be reckoned in with those who profess to believe either that the Son of God was born of a woman and without a father, or that the Creator of the universe is a being made up of three beings, each distinct yet all one. We should rather say that they are to be suspected of mental incapacity to make a last will and testament who believed either of these preposterous and inconceivable things, than are those who believe that dejected spirits communicate with mortals because they personally know it to be so.

Nevertheless, Dr. Hamilton thinks the tolerance of the courts in this matter of "popular delusions" to be "remarkable." He cannot but mean by this that he would greatly restrict it if it were in his power. He holds a believer in the ancient doctrine of metempsychosis to be of "an insane character." Who, then, is safe, in the omniscient view of this "eminent specialist on brain diseases"?

He has the conceit to further assume that scientific progress has materially aided "dishonest Spiritualists"—and they are all lumped together by him at the outset—"in their forms of deception." Let him explain in detail. Pray listen, and wonder at the hollow audacity! A man who should swallow such stuff into his mental belief would indeed be unfit to make a last will and testament. "The clumsy rappings of the last generation," he says, "are things of the past, and instead of being produced by anatomical peculiarities of the joints, and mechanical contrivances placed within the shoes of the medium, they are now readily and simply evoked by a small electrical helix, armature and sound-board, connected with wires passed through the table-legs and terminating in a key." The operator, while storage batteries and small incandescent lamps furnish a better supernatural light than the more unsatisfactory etherized solution of phosphorus or luminous paint." He asserts what is notoriously untrue, and what THE BANNER has again and again denied, that Hermann Kellar and Hertz nightly and unceasingly reproduce the slate, folded paper, and other tricks "which, in the hands of Slade and those of his ilk, continue to mystify the would-be deceived."

Now who pretends to believe that every medium, male and female, old and young, far and near, in the heart of families and in solitude, is provided with the scientific apparatus which Dr. Hamilton above describes? How is it, too, that the phenomena are produced through an increasing number of persons continually who have no warning in the first place that they are mediumistic, and in the next place would not know how to use the machinery described if they had it? And how is it, again, that the raps do not happen to include all forms of the spiritual phenomena, with the most of which the above clumsy machinery, termed scientific, could have practically nothing to do?—But this is all childish nonsense, and nothing more.

This "eminent specialist" now takes a tack and steers on a different course. He offers compassion to "the perfectly honest and sincere" who are "possessed of the delusion" of Spiritualism—men like Wallace, and Varley, and Crookes, and De Morgan, and Flammarion, and Wagner, and Zöllner, and Fechner, and Schellbauer, for instance—and patronizingly affirms that they should not be "ridiculed," for which they will owe him unspoken gratitude. He tries to comfort all such with the statement that they are but innocent victims of "expectant attention," in which, as he kindly explains, "the subject becomes to all intents an automaton susceptible to impressions from without, the responsibility being suspended for a time, as the higher centres of the brain lose their power of control." How glad the above-named men of science will be to learn that their case is no worse! This "automaton" business, it seems, applies especially, according to the writer, "to those religious who emotional excitement predominates." Then of course all the modern Evangelical denominations are included, inasmuch as their representative feature and strong point is Revivalism, which is the foam and froth of all human emotion.

Then follows a specimen of pure pedantry. The spiritual communications are alleged to be "the result of some disorder of the organs of special sense, or of the brain itself, but it is not necessary that actual disease should exist." All that is needed, like the machinery for producing the raps, is "an active imagination," "expectant attention," "fixation of the mind upon one subject," all of which will "easily lead the susceptible person into a declaration of the reality of his false perceptions." He quotes Galton on visionary tendencies, who asserts that in many persons they are strong enough to deceive the judgment; but neither he nor his cited authority can explain how it is that millions of persons are thus afflicted with clouded judgments. Calling the positive and definite impressions of such a multitude "the silly vagaries of vacant minds" is a good deal more inconsistent than the outstanding twelfth juror calling the other eleven too obstinate to get along with.

Speaking of the late President Lincoln in the way of illustration, he says that "Mr. Lincoln was remarkably superstitious." Quoting his biographer, Mr. Lamson: "He lived constantly in the serious conviction that he was himself the subject of a special decree, made by some unknown and mysterious power, for which he had no name." And if ever it was true of any man that he was "the subject of a special decree," it was true of Abraham Lincoln. He was certainly selected and raised up for the large good of his country and of humanity, and sealed his mission with his martyrdom. It may seem strange, exceeding strange, to such "eminent specialists" as Dr. Hamilton, but it has got to be said, nevertheless, that "they do not know everything down to his (his) Jude's." He can potter away among his rubbish of illusion and hallucination, and talk superstition to people who long ago came out from under its dark and deadly shadow, but the laws of the universe will continue to operate with the same unerring force, silent though it be. His dealing with hallucinations as an explanation of spiritual phenomena is the lowest standard of puerility. If anybody illustrates the doctrine of illusions, he certainly does himself in treating of what he considers the delusions of Spiritualism.

As an instance of hallucination, on which he lays so much stress in order to overthrow the claims of Spiritualism, he recites the particulars of a case of clear *maia a potu*, or what is commonly called the "horrors"; about as irrelevant as anything will could be, and infinitely more silly than anything he has brought against Spiritualism. And he solemnly proceeds to deduce from the illustration the lesson that it is perfectly safe for an impressionable man or woman to declare that he or she has actually seen a real person; as well as to impress the further lesson that "the truth-seeker will always eradicate the possible physical and mental causes, even before he proceeds to question the authenticity of the particular story." Which can only mean, that the truth-seeker will be particularly careful to examine every case of hallucination thus presented, to see if the victim of it is not troubled with "snakes in his boots."

Summing it up and astily concluding, this professed and professional expositor of the "delusions of Spiritualism" slaps down the flat and broad personal statement that "most of the stories of the Spiritualists are based upon guesswork coincidence, or are based upon unjustifiable assumption." And what, pray, is his individual, unsupported statement based upon? He does it seem to bestow a thought upon that, evidently thinking it is of no consequence, as it clearly is not. The little stories with which he arranges his exposition are nursery affairs, with which he is willing to have us think him most familiar. This is the whole of his proposed demolition of the phenomena of Spiritualism, and all will admit that it is a lame and impotent conclusion indeed, lamely enough concluded.

The National Indian Defense Association.

This humane and highly serviceable organization is not yet three ears old, but in that brief time has accomplished a great deal for the Indian, in particular were it out of his power to help himself. It was formed to protect and aid the Indians of the United States in acquiring the benefits of civilization, and securing their civil and proprietary rights. It holds that the United States laws for the protection of persons and property should, so far as is consistent with the obligations of the government to the Indians, be extended over the Indian reservations, and should exercise for them the rights of self-government to the degree that is essential to their development, and with such modifications, in respect to the administration of justice as the case may demand.

It likewise insists that the tribal condition should be maintained so far as the interests of good government within the reservations demand, modified only so far as may be necessary to merge it eventually into some political institution in harmony with the general system of our government. Also, that such lands as are intended for the perpetual use of the Indians should be patented to the tribes, in trust, to secure permanent individual occupation and industrial use, and ultimately to insure in severity to the Indians, the distribution to be made according to age and numbers.

The ultimate aim of the National Indian Defense Association is thus measurably identical with that of the Indian Rights Association, but one carefully studying the round occupied respectively by the two, will discover a very marked and important difference—for while the Indian Rights Association seems determined to push matters on the instant, and to the extreme, in what will inevitably prove a pseudo-civilizing direction, the National Indian Defense Association remonstrates with the disciples of unseemly haste, and declares, we think with truth, that the civil and political rights contemplated cannot be forced upon any Indian who does not want them, without serious disregard of treaty obligations, and cannot with safety be thrust upon any who are unprepared to use them. In other words, this latter Association holds that equality and citizenship cannot become civilizing agencies when thus bestowed. A certain degree of preparation must be the condition of the granting of these rights and the imposing of these duties; otherwise they cannot be a blessing. And this Association holds that the work of preparation can best be done on the reservation, and under the agency system. Education should precede severity and citizenship—education meaning the whole process of mental, moral, social and industrial training.

The policy embodied in the General Severalty law has not thus far been extensively adopted, it having been found impracticable in the majority of cases to apply it without serious damage to friendly relations as would transform the Indian into a rebel. Therefore the President has moved slowly. The Indian is nevertheless kept in a most unwholesome state of suspense and uncertainty. For this reason the Association has prepared a substitute for the General Severalty law, which is now in the hands of the Committee of the House of Representatives. It makes the taking of land in severity optional, places citizenship on self-supporting ability, and otherwise remedies several serious defects in the existing law.

But the principal part of the Association's work consists in furnishing legal assistance to Indians in adjusting the difficulties which arise under the United States laws regulating intercourse with them. These laws contemplate the existence of separate government agents for each tribe, through whom they are to have all their dealings with the govern-

ment; but the executive department has gradually come to ignore these tribal authorities, and has direct contact with the individual members of the tribes.

Hence the report of an agent in regard to the wishes and interests of individual members has more weight at the Indian Office than the declaration of any actual agents or heads of the tribes. The administration of the Indian Agent has thus become practically that of a provincial governor under an imperial government. Such a state of things having no root in the law or in the decisions of the court, complicated questions abound for the solution of the Government, of Congress and of the Courts. The Indian Office now assumes even to decide the question of an individual right to tribal membership and participation in tribal property and functions. Questions that belong to the courts are often subjected to legislative or executive decision—such as those of trespass on Indian lands by settlement, by timber cutting, and by pasturing; of leasing of lands to persons other than Indians; of the hiring of white persons as laborers; of the husbandry of the natural products of their land; and of the utilization of mineral deposits. There, too, there are questions involving the construction of treaties, agreements and laws, and calling for the statement and settlement of long and complicated accounts. It is important that some competent person, skilled in Indian law, and alive to the Indian's interests, should have charge of all such cases and see that the decisions are according to the law and the facts.

As a rule, the Indians cannot employ attorneys, for want of the means to do it. The Indian is powerless to procure advice in any dispute between himself and others, or between himself and the government. And one of the professed objects of the National Indian Defense Association is to supply this professional advice whenever desired. What it has already done in this direction shows the need of doing still more. From a printed sketch of the origin and work of this Association we gather a full statement of the practical work it has done for the Indian in the courts. It is a remarkable record, and deserves the widest public attention. In no less than seventeen cases have legal advice and aid been given by the Association to different tribes of Indians, which, from their inability to employ counsel, would not otherwise have been helped. Among the rest, the Indians of Indian Territory were assisted to defeat the bill for organizing the Territory of Oklahoma, and the Sioux Indians were helped to vindicate their right to accept or reject the bills proposing to divide and allot their reservations. The attorney now employed by the Association is a man of ability, of rare knowledge of Indian law, and for his continued support, and that of his office, a sum not less than \$2,500 is required. A publication fund is likewise needed, to impart information promptly to the public.

An earnest appeal is made to our citizens to aid in so humane and worthy an object to the full extent of their ability. The President of the National Indian Defense Association is Alexander Kent. Communications seeking further information can be addressed to Dr. T. A. Bland, Corresponding Secretary and General Agent, at 1425 New York Avenue, Washington, D. C.

A Just Decision.

A Texas correspondent writes us as follows regarding a magnetic healer, Fanning's, case in San Antonio, June 7th, 1888:

"In District Court Hon. Judge Noonan, presiding, gave this date the following lesson in a humorous way to the narrow-minded doctors of this city. The appeal case of the city of San Antonio against Dr. Frank Fanning, to secure the payment of occupation tax as a physician, and which tax was assessed against him as a fine, was before the Court when Judge Noonan remarked:

"This case is submitted upon an agreed statement of facts. The question before the Court is as to whether or not the defendant, Frank Fanning, is guilty of following the occupation of a 'traveling medical specialist' without first paying an occupation tax therefor. Under the facts it appears that the defendant is possessed of animal magnetism in an unusual degree; but is not a physician or doctor. If he be so endowed by nature it is a blessing, and defendant should not be prosecuted for it. We have proof that defendant is not a doctor. The doctors do not recognize him as a doctor, and the fact that he is never invited to their champagne banquets is conclusive upon the Court that he is no physician. The judgment is for defendant, and that he be discharged."

New York and Massachusetts have recently each sentenced a female criminal to be hung by the neck until death ensues. It is murder for murder. One illegal, the other legal! How long shall such barbarism exist in professedly Christian communities? Is it not quite time to do away with the Mosad law, "an eye for an eye and a tooth for a tooth"? Instead, imprisonment for life should be the penalty for murder. The late Robert Rantoul, one of the ablest men of Massachusetts, wrote strongly in his day against capital punishment, and was endorsed by some of the best writers in Germany. Would that we had among us today such a man as Mr. Rantoul. The clergy as well as our statesmen are mainly silent upon this momentous subject. When a murderer is hung he enters the spirit-life full of vengeance toward those who have summarily divested him of his earthly body, and by and through the psychological laws returns to earth and causes more murders, until his evil propensities are fully satiated. Our long intercourse between the two spheres of life—the mundane and supermundane—warrants us in making such a statement. Angelic intelligences are a unit in regard to this matter, and they endeavor to reach the minds of all good people, to the end that capital punishment be done away with in cases of murder, and imprisonment for life be substituted therefor.

As various parties are claiming to receive messages from the spirit of the late Mrs. J. H. Conant in the form of advice to the BANNER OF LIGHT managers, we deem it but just and timely to state that the spirit in question has authentically notified us that she has had nothing whatever to do with the communications aforesaid.

GERALD MASSEY concluded his series of eight lectures in London by one on the evening of Sunday, July 1st, in which, in reply to Max Müller, he undertook to prove that thought can exist independently of words. The lecture received frequent demonstrations of approval during its delivery.

Attention is called to the letter from Paris, France, by our special correspondent, Henry Lauroz—third page. The closing paragraph embodies a matter of important and general interest, and should be thoughtfully erused by our readers everywhere.

Death of Hiram Sibley.

Hiram Sibley passed to spirit-life from his home in Rochester, N. Y., July 13th, at 10:35, from the effect of the apoplectic stroke he suffered on Monday, 8th.

He was born North Adams, Mass., Feb. 6th, 1807, and was the second son of Benjamin and Zilpha Sibley. He learned the shoemaker's trade, at which he worked for a number of years. At the age of sixteen he migrated to the Genesee valley, and, after a time, was employed in a machine shop, and subsequently in carding wool. By the time he was of age he had learned five trades.

In 1843 he moved to Rochester, and for a time engaged in politics; but since 1840 he had been interested in the telegraph. In that year he went to Washington, where he assisted Prof. Morse and Ezra Cornell in procuring an appropriation of \$40,000 from Congress to build the historical first telegraph line from Washington to Baltimore.

The success of this enterprise is known to all the world. Mr. Sibley conceived the idea of uniting all the patents and companies which rapidly sprang up in one organization. The result was the Western Union Telegraph Company, of which he was the first President. He held this position for sixteen years, and under his management the property increased in value from \$200,000 to \$48,000,000.

Ten years before the Pacific railroad was built he made an individual contract with the Government to construct an overland telegraph line to California. The Western Union Company, which at first declined to join him in the enterprise, finally united with him, and the line across the Rockies was completed in four months and eleven days, although two years' time was allowed by the contract.

Mr. Sibley's next great enterprise was the construction of the Russian overland telegraph. It was intended to connect Russia and the United States by a line of wire reaching through British America across the wastes of Alaska, under Behring's Strait, and over the frozen steppes of Siberia to the Russian capital. Mr. Sibley visited Russia in the furtherance of this design in the winter of 1864-65. He was cordially received and entertained by the Czar, and honors were showered upon him at St. Petersburg. The Russian government agreed to build the line from Irkutsk to the mouth of the Amur River. But when fifteen hundred miles of this line had been completed, the need of the transatlantic cable began to vibrate, and the success of this enterprise ruined the Russian overland telegraph. It was abandoned at a loss of \$5,000,000.

At the close of the war Mr. Sibley, whose fortune had become enormous, made large and varied investments in the South. When the Mississippi valley was devastated by floods, he gave \$100,000 worth of seeds (of which he was one of the largest growers in the world) to the sufferers, and attended personally to the distribution of his bounty.

Mr. Sibley owned the largest farm in New York State, thirty-five hundred acres in extent, located in Cayuga county. He also had a number of other large farms, among them being the Burr Oaks farm, one hundred miles south of Chicago. It is forty thousand acres in extent, and is the largest tract of land in the world cultivated and owned by one man.

Mr. Sibley was fond of saying: "There are two most valuable possessions which no search warrant can get at; which no execution can take away; and which no reverse of fortune can destroy: they are what a man puts into his head—knowledge; and into his hands—skill."

Mr. Sibley did much for the cause of education during his life. The Sibley College of Mechanical Arts of Cornell University, Ithaca, was endowed by him. The Rochester University and the Rochester Theological Seminary have also received large benefits from him.

THE BANNER readers already know that Mr. Sibley was for years interested in the investigation of the spiritual phenomena—(though, as usual in the majority of cases where a public man dies, such information is nowhere given in any of the notices we have thus far seen of his demise.) The late E. S. Sargent, Esq.—a trustworthy and veracious witness—makes the following statement in proof of our assertion, on page 41 of his grand and life-closing work "The Scientific Basis of Spiritualism":

"In May, 1880, having learned from Mr. Watkins that Mr. Hiram Sibley, of Rochester, N. Y., a gentleman of wealth, had carefully investigated the phenomena, and had offered him a large sum of money to disclose 'the secret of his trick,' I wrote to Mr. Sibley for confirmation of the statement, and got a satisfactory reply, dated May 10th, 1880, in which he told me that he and Judge Shurt had paid Watkins a hundred dollars for about ten sittings; and that they got the independent writing in a way to satisfy them that some unknown power moved the pen. Mr. Sibley writes: 'I offered Mr. Watkins a large sum of money, which I proposed to settle on his wife and children, if he would disclose the trick (if trick it were) by which the manifestation was produced; and furthermore, I offered to give bonds, if he desired it, that I would not divulge his secret. I am ready to repeat the offer now to any person that can expose or explain the trick, if trick it be.'"

Our Trip to Onset.

We made on Saturday last a flying visit to Onset—business of importance preventing a longer stay. We found all things pointing out a prophecy of a highly successful season, which we trust may prove the case. Among other friends met with was that fine medium, Mrs. Cadwell, of New York. We learned from Mr. H. A. Budington that Mrs. Carrie E. S. Twigg is located at his cottage, on the South Boulevard, near the Auditorium.

We desire to express thanks to Col. W. D. Crockett, President, and other officers of the Association, also to E. Gerry Brown, of the motor train, and A. W. Wilcox, of the horse-railroad, for genial courtesies by them to us extended.

The Children's Lyceum in Cincinnati.

Much satisfaction has been expressed at the establishment of a Children's Progressive Lyceum in Cincinnati, and its marked success thus far encourages its promoters to proceed zealously in the good work upon which they have entered. A correspondent informs us that at a recent session the exercises commenced with the singing of "Happy Greeting to All!" Miss Belle Molloy presiding at the organ. Mrs. Sheehan, under influence of her spirit guide, spoke in consideration of the important inquiry, "What are we going?" Mrs. Donnelly was induced by a spirit who passed to spirit-life in 1811. Mr. Grooms spoke to the youngest of the Lyceum, and the session closed with a march and hymn.

Two of the yellow-poster fraternity have infiltrated their presence upon the good people of Brainerd, Minn., and by raising their expectations to an unwarrantable height by promises to give astounding manifestations of spirit-power "in full daylight upon the open stage," subjected to a far more astounding fall the expectations aforesaid, by a complete failure to exhibit anything they promised; so we are informed by a correspondent, Morris B. Liden, who was present. The yellow bills they lavishly distributed through the town for the purpose of getting bills of a different complexion and greater value from the people in return—and which they succeeded in doing—bear all the marks of others in their profession: "Eminent English Medium," "Religious Illustrated Lecture," etc., and the dramatic persona, who style themselves "Miss May Howard" and "Prof. Williams," are doubtless the same as have appeared in other places under various aliases.

The Victorian Association of Spiritualists at Melbourne, Australia, has recently been favored with inspirational lectures by Charles H. Bamford. In one on "The Use and Purpose of Spiritualism," the *Banner of Light* says he presented a parable of three men starting on a journey, who after traveling a distance were confronted by a great mountain. The first stopped short, affirming that there was nothing beyond; the second thought perhaps there might be, but he made no effort to solve the question; the third pushed on, and climbing to the top saw the country beyond and its inhabitants. He invited the others to follow on his track; they heeded him not. The first was the Materialist, the second the Agnostic, and the third the Spiritualist. Following this the speaker inquired with great pertinency, which of the three was most competent to tell of what was on the other side?

Sidney Kelsey's letter will appear next week.

ALL SORTS OF PARAGRAPHS.

OUR NATIONAL GAME.

BY H. C. DODGE.

In His Patriotic Part II.

On these three upper points with grace
Three base men stand back of his base.

HIS BASE.

The players, filled with hope divine,
Are called with pride a Champion Nine.

A CHAMPION NINE.

The ruby raspberry's ruddy radiance raises restful
retrospection.It was the 14th, 15th and 16th of this month that
Gen. Greely predicted as the hottest days of this sum-
mer. Gen. Greely must guess again.—Ez.True enough! Gen. Greely, however, retorts upon
his critics that he is hampered by too many incompe-
tent men being attached to his department.The annual report of the Boston Public Library
shows a falling off since 1887, when high water mark
was reached of 240,338 books loaned. The figures are
934,505 as against 685,136. Some concerned Boston-
ians are trying to explain this state of things.—Ez.Perhaps some theologico-political influence is at
work in this city, which narrows the horizon of choice
in reading among certain people, and measurably ap-
proximates an *index expurgatorius* as to books. Who
knows?M. Moerssohn thinks that the Jews should keep out
of politics, saying (in *The Record*)."If Mr. Joski would read carefully the Jewish history
he would find that it is more to our interest to
keep out of politics. History tells us that there was a
time in Spain when the Jews were the leading
ministers of the State, and were also the leading bank-
ers, lawyers and doctors, and in fact, they held the
reins of the government. But no sooner was the In-
quisition introduced than the Jews were the ones
who suffered the first and the most by it, and last of
all they were obliged to go to Holland to seek shelter,
and politics was the cause of it."Bad "professed" Spiritualists, like thieving crows,
might appropriately be termed martyrs to their oaths.This week begins in *The Better Way* the publica-
tion of an original and striking series of six chapters in
the life of a Spirit. It was written for us by Miss M. R.
Shelhamer, and is one of the best productions of her
ready and fruitful brain.—*The Better Way*, July 14th.Grover Cleveland is reported to be the only clergy-
man's son who has ever been elected President, though
Arthur's father was a clergyman. He was not, how-
ever, elected President. The fathers of the Virginia
Presidents, Washington, Madison, Jefferson and Mon-
roe, were planters. John Tyler's father was a lawyer
and a statesman, and John Adams, the father of John
Quincy Adams, was by profession a lawyer. Grant's
father was a tanner, Hayes's father a merchant, and
the fathers of Garfield, Lincoln, Pierce, Fillmore, Polk,
Van Buren and Jackson were farmers.Attention is called to the prospectus of the BANNER
OF LIGHT, in another column. This is the oldest, as
well as the ablest journal devoted to the Spiritual
Philosophy in the world. It is also a first-class family
newspaper, and should be taken by every one inter-
ested in the least in Spiritualism.—*The Newmarket*
(N. H.) Advertiser.["THINK NOT THAT STRENGTH LIES IN THE BIG
ROUND WORD."] The longest English word is the
chemical terminology for cocaine, *Methylbenzotro-
pocetylhydroxypropyldimethoxycarbonyl*. The next
longest words known are *Anthropomorphomantem-
atization*, *phycosynophragaphidites*, *dysmorpho-
steopostopinkaster* (an instrument used for breaking
the ossified callus of a falsely united fracture), *methy-
lphenylmethanone*, and *dysmorphylarthy-
rionone* (an old name for chrysanthemum). The
most "utterly odd" of the German grand compounds
will have to look to their laurels when this armada of
doctors' English "beaves in sight."

COMPOSITE.

The hash lay on a plate:
"I am a thinking entity," it said;
"I'm lying here in state;
I am alive, although my parts are dead!"
It felt a sudden thrill:
Then rose a cloud of billow:
"Oh! Whole—You're rash;
We parts are still ourselves, although in hash."
Murmured the muton: "Ah! how yellow were
The cowslips in the fields, how passing fair
Was all about when I, a merry lamb,
Began the life which led to where I am!"
Said the Potato: "Warm was the brown earth
Of the brown boulder where I had my birth;
What joy of growth within my bosom welled;
How curled my tendrils! how my tubers swelled!"
And mused the Beef: "How green are Texas plains;
With what a novel grandeur Nature reigns;
What vast expanses! how our pulses stirred
As we swept onward in a mighty herd!
I hear the flying steeds, the lariat-swish!"
"Meo-ow!"
"Bow-wow!"
Said the rest of the dish!
—Chicago Tribune.THE SAFE SIDE.—Little Dot—"I don't like to help
wipe dishes." Omaha Mamma—"Why not, pet?"
Little Dot—"If I learn to do such things right, I
'll grow up into a servant girl, won't I?" Omaha
Mamma—"No, dear; if you learn how to do anything
just right you'll never be a servant girl."The Brazilian slaves do not owe their freedom to re-
ligion, any more than do the American negroes. Dom
Pedro, the Emperor, is the individual who has eman-
cipated the South American blacks, and he is a Ration-
alist, as well known, though apparently the fact is
forgotten.—*The N. Y. Truth Seeker*.Some people we wot of seem to forget that a black-
guard is not a gentleman.In Frederick III. the Free-masonry of the empire
has lost a staunch and influential patron.
Masonic institutions in Germany differ from the Ma-
sonry of our own country, in so far as they embody a
more progressive spirit and represent a sturdy, rever-
ent free-thought. Their ideas, their aims and their
principles of action have been deepened by the phi-
losophy of men like Goethe, Schiller and Lessing,
and we may therefore well understand the re-tran-
sference of the Emperor and his entourage to the
royal patronage have exercised through its foremost
exponent of humane liberalism.—*The Open Court*.Is there any higher prize than the invulnerability
of a blameless life.["QUITE ENGLISH, YOU KNOW."]—Blaze in the
 Erie County (N. Y.) peninsula [July 15th]; loss,
\$15,000.—*Boston Herald*, July 15th.The imported goods of the United States amount
annually to \$700,000,000, one-third of which is admitted
duty free.Suppose the Catholics did sell indulgences in old
times. Why need the Catholics of to-day care? They
don't do it now, and they are not responsible for it
having been done. The Catholics of to-day can't
help it. They are too sensitive by half. The Catholics
used to burn heretics, and the Puritans used to hang
Quakers and witches and banish Baptists. Surely their
descendants can find something better to do than
revile one another because of the sins of their ances-
tors.—*Cassette*, in *Boston Herald*.When Strength and Justice are true yoke-fellows,
Where can be found a mightier pair than they?
—*Eschylus*, B. C. 600.["THE TIPPING" SYSTEM IN A NUTSHELL.]—
Hedges has dined well, and has offered his waiter a
dollar. Water (in a voice that reaches the desk):
"No, sir; we ain't looked up to the desk." "Drop
him on the floor, boss."—*Tid-Bits*.Stanislaus Poltzmar, of Pesth, Hungary, left the
greater part of his fortune to a Hungarian notary,
forbidding him, however, to take possession until he
had sung in La Scala, or San Carlo Opera House the
parts of Rossini's Otello and Elvira in "Bommar-
lino." Poltzmar, who was eighty years of age when
he executed his will, wrote: "I do not dispose of my
wealth in this manner for the sake of being thought an
original, but having been present four years ago at an
evening party in Vienna, I heard M. Loiz sing a cava-
tina from each of these operas with a beautiful tenor
voice, therefore I am likely to become an excel-
lent artist. In any case, if the public likes him,
he can console himself easily with the 3,000,000 of
forins which I leave him."—Ez.Mr. Kellar is not likely, by any demonstrations he
may make of a public character, to shake the faith
of many quiet believers in Spiritualism, who in their
own homes have seen more things than are dreamed
of in the highest flights of material philosophy.—*Bos-
ton Transcript*, June 26th.

THE DISS DEBAR AFFAIR.

LAWYER MARSH FOR THE FIRST TIME TELLS
HIS OWN STORY.As much interest centers on the case of Mrs. Diss
Debar and the position of Mr. Marsh with regard to
it, our readers will, we are sure, be gratified in read-
ing the following—which we have necessarily com-
pensed—from a lengthy account in *The New York*
World of Sunday, July 15th:Perhaps the most talked about man in New York
during the last three months has been Mr. Luther B.
Marsh, the central figure in the Diss Debar affair,
which, from the first revelations in the latter part of
May, up till a short time since, when the Madam and
her partner were consigned to Blackwell's Island,
furnished one of the most remarkable sensations to
which the public has been treated in recent years.
This was largely so because of the high character.
People could not understand how one of the shrewd-
est lawyers in the metropolis, a man of affairs, ripe in
years and experience, intrusted with large public re-
sponsibilities, of high intelligence and wide knowl-
edge, should be deceived by what they regarded as
the tricks of Spiritualism, and should boldly defend
and uphold his honest convictions in a public lecture
in the face of ridicule, prejudice and intolerance. He
is a brave man in these times who will avow a belief
in Spiritualism, for he must be prepared for ridicule
and ignominy, and to be dubbed a crank and a lunatic
at the hands of a public who know nothing about it
themselves. Mr. Marsh was probably convinced that
he could make no headway against this popular prej-
udice, and so through the whole of the Diss Debar ex-
citement, while the papers were ringing with his
name and reporters dogging his footsteps, he main-
tained a reserved and dignified silence save upon
that one occasion when he spoke at Cheltenham Hall
and made a earnest and masterly plea for a man's
right that his convictions be respected. He had been
daily pressed to give his views for publication, but
had steadfastly refused to speak about the case to any
member of the press, although he talked it over fully
and frankly with his personal friends, who have all
along stuck to him and sympathized with him. Yester-
day, however, Mr. Marsh consented to meet a rep-
resentative of *The World* by appointment, and to go
over with him the remarkable history of the Diss De-
bar case before he leaves New York, which he will do
early this week, and probably to-morrow.*The World* reporter was prepared to meet a totter-
ing old man, on the verge of the grave, and with a
wild look in his eye, but when Mr. Marsh opened the
door of "the Temple" himself he found, instead, a
straight, vigorous man with a clear eye, a firm grasp
and a hearty manner, who looked like the successful
lawyer that he is. "Come right in," said Mr. Marsh,
and he took the visitor to the large front room on the
second floor, where Madam Diss Debar performed so
many of her feats, and where there were still some
specimens of the "ghost" pictures to be seen. The
rest of the house was empty, and some large packing
cases stood down stairs, full of furniture ready for
shipment to Mr. Marsh's new home on the shores of
Lake Erie.In the centre of the room was a large square desk,
such as lawyers use, and which was strewn with pa-
pers and legal documents, whose presence Mr. Marsh
explained by saying that he had been engaged in set-
tling up the affairs of the New Parks Commission,
and had just about finished the work. "There are,"
said he, "thirty-eight hundred acres in the new parks,
embracing hill and valley, meadow and marsh land,
and I have kept the run of everything so closely that
there is hardly any difference between my figures,
based on measurement, and those of the engineers,
based on measurement, and I have guessed to within
five dollars of the cost of the Parks. I could not have
done it if I had not come down through seven genera-
tions of New England ancestors." His work as
President of the New Parks Commission Mr. Marsh
regards as the crowning work of his life, and the
creation of the Parks originally was due to him, for he
has long been interested in philanthropic measures,
and seeing the lasting benefit which such parks would
be to New York, pushed the scheme through to a
successful ending. He says that the Parks have cost
the city nothing, as the increased taxable valuation
of the adjoining property more than compensates for
the original outlay. Mr. Marsh has served the city
without pay, giving his time and his valuable expe-
rience and judgment free, and now that he has seen
the work through its critical stages, is ready to retire.Mr. Marsh spoke on the subject of Spiritualism with
entire frankness and without the least hesitation, and
maintained throughout the manner of a perfectly
clear-minded man discussing a serious subject with
which he was thoroughly familiar. He naturally does
not feel very friendly toward the newspapers, and
said it was not until the Diss Debar matter began to
be talked of that he understood how the old Egypt-
ians felt when they were visited by a plague of flies
and other insects, but that the papers seemed to be
satisfied when the Madam and the "General" were
convicted.

A PLEA FOR LIBERTY OF THOUGHT.

"It is very singular," said Mr. Marsh, "that a man
may hold any opinion he pleases on politics or reli-
gion or any other controversial subject, but the mo-
ment he announces himself as a Spiritualist he is at
once put down as a crank by the great body of the
public, people look askance at him and the newspaper
paragrapher makes fun of him. It is a popular su-
perstition that Spiritualism is a fraud and a humbug.
I stand for myself, and for what I believe to be truth-
ful, and if I believe upon facts, considerations and
conclusions that satisfy my judgment beyond all per-
adventure, I cannot be persuaded from believing ex-
cept by proof that the evidence on which my belief
was based is false and deceptive. I do not allow
vague conjectures to affect my absolute knowledge.
It is absurd for any man to put what he does not know
against what another man does know. Every one is
accountable to his own conscience, and should be al-
lowed to form his own judgment as to the future life
and the invisible world around us, and his honest
judgment should not be controlled by the cant or mis-
taken opinions of friends or the malignant insinua-
tions of enemies. There are many difficulties and
perils in the way of a man who dares to avow his be-
lief that the spirit of man survives after death and
under certain circumstances manifests itself to some
living. He may be thrust into a lunatic asylum or
some other asylum for the insane, and his will may be set
aside when he is dead. Men may differ on any other
topic, religious or political, and the difference is not
regarded as in any degree affecting their mental
equilibrium; but if one accepts a belief in Spiritual-
ism he is immediately put down as a lunatic. No re-
gard was paid to the character of the man express-
ing such belief, even when, as in his own case, he
was one accustomed all his life to weighing evidence
for what it was worth and knowing exactly what is
proof and what is not."Now as regards these pictures, the 'spook' pictures,
as they have been called, I will say at the outset that
I still believe them to have been genuine productions
from spirit hands, notwithstanding all that was shown
at the trial regarding the character of Mrs. Diss
Debar. Here is one that the newspapers know nothing
about, and which I value perhaps more highly
than any of the others, because it was one of the first
that came to me from the spirit world, and because of
the circumstances under which it was produced."

A VERY PECULIAR PICTURE.

Then he took from the mantelpiece and handed to
The World reporter a picture about eight by six inches
in size, and which was inclosed in a neat oak frame.
It was on plain, unruled, common yellow writing pa-
per, and consisted of what appeared to be a crayon
picture of the head of Christ, with some writing in red
ink above it. The picture was very peculiarly ex-
ecuted, and from an artistic standpoint was perfect. It
was a full-face drawing of the Saviour's head, with a
wide divergent aureole, somewhat like Guido's famous
one-line picture of the same subject, the whole draw-
ing being about as large as the palm of a man's hand.
Every feature was fully shaded, and clearly visible,
and the whole made a beautiful miniature which none
but a master could produce, and with infinite labor.
The peculiarity of the drawing was that there was
nothing of what artists call "band work" about it,
the lights and shadows all interblending with a soft-ness and evenness to be seen only in a photograph.
It was not a photograph, and not a pencil-drawing, for
the lead in a pencil always makes a shining mark
which reflects against the light, and which this did not
show, and it could not have been done with such soft-
ness by a crayon. The words above the head of Christ
were written in large characters in red ink, and be-
gan, "In his presence."

WHAT AN EXPLANATION.

"Now this picture," said Mr. Marsh, "was produced
by Mrs. Diss Debar when I first became acquainted
with her, some two or three years ago, and when I was
more skeptical than I am now. It was done in this
way: I went out and bought a pad of yellow writing
paper, such as lawyers use, gummed on one side and
on the end, so that each sheet must be torn off corner-
wise. I brought it to Mrs. Diss Debar's parlor, and
sitting down, held one end of it firmly in both hands,
and in this way. And then he took a pad from the table
and held it in both hands so tightly that *The World*
representative could not have pulled it away."The Madam," continued Mr. Marsh, "held the
other end of the pad in the same way. In a few min-
utes we heard a faint sound of writing, faint, and
then the Madam said it was done, the whole time be-
ing perhaps seven minutes. I took the pad to the
light, and there was nothing on its surface. She said
open it, and I did so, and down near the middle of the
pad, under ten or twenty pages, I found this picture
on one of the pages of the pad, so it was utterly im-
possible that it could have been put there by human
hands. I had to tear off the blank pages before I
could reach the one with the picture on it. That is the
way many other pictures have since been produced,
and nothing has been brought forward by anybody to
show how they could have been made by human hands.""There are," continued Mr. Marsh, "only two
ways in which that could have been done by a trick—
only two explanations. One is that the picture had
been prepared beforehand on a similar pad and sub-
stituted by legwork for the one I was holding.
In this case you will remember that I went out and
bought the first pad I came across, which might have
been in any one of a thousand forms and kinds of pa-
per, and went immediately with it to the house, so
that if they had a pad of that kind there, which is
hardly probable, they could not have put the picture
on it in the short time before it came, there being at
least a day's work in it. Then I am not such a fool
that a person can take from my tightly-closed hands
one pad of paper and substitute another without my
knowing it. The other explanation is that I was
hypnotized, or put into a mesmeric state, when a pad
already prepared could be put in my hands without
my knowing it. But there were half-a-dozen people
in the room at the time, friends of mine, and they
must have been hypnotized also, an impossibility for
any one person to perform, and besides there is the
question to overcome of putting the picture on the pa-
per in a few minutes. Those," said Mr. Marsh, "are
the only two explanations, and neither of them ex-
plains from a materialistic standpoint, and neither of
them will hold water with me nor any other man of
common sense."

WHAT HE THINKS OF PROFESSOR HERMANN.

"What do you think of the picture-producing that
was done by Professor Hermann and others to show
Madam Diss Debar did the business?""I was at Prof. Hermann's lecture on the subject,
and I called on him twice and we went over the whole
subject together," replied Mr. Marsh. "He is a very
clever gentleman, but he cannot begin to approach
Mme. Diss Debar in producing the pictures, nor offer
any solution other than that they are the work of
spirit hands. He took a glass of water and it went up
in the air and disappeared, and then he took it out of
my sleeve; and he grasped a friend of mine by the
beard and took from it a roll of bills, and all that sort
of business, but when it came to bringing pictures on
blank canvas or in a pad of paper he could not do it
in a way that could not be easily understood and ex-
plained, and he could not do it as Mme. Diss Debar
did. So again during the trial he called an expert,
who said that then and there he was going to bring a
picture as she brought pictures, and I sat in the wit-
ness-chair and held a pad tightly, as you saw me do
a moment or two ago, and the expert said he could not
do it if I held the paper that way. I laid the pad
down on the table in disgust, and while my back was
turned Mr. Townsend, the counsel for the defense,
saw the expert write a word or two in it.""And thus it is," continued Mr. Marsh. "Nobody
has come along in all this time, when it comes
right down to the merit of the case, can explain on
any plausible theory the production of these pictures
by other than supernatural agencies. The pictures
simply come, that is all there is of it, and you can't
tell how they do come."

HOW ANOTHER PICTURE CAME.

"Then here is another picture," said Mr. Marsh, as
he took from the mantelpiece a small painting in oil
of the head of a woman, unfamiliar and roughly done,
but with some artistic merit. On the bottom was
written in lead-pencil the date, and the names of the wit-
nesses before whom the manifestation was performed,
together with the letter "A," the picture being sup-
posed to have come from Adelaide Neilson, and being
not unlike that famous actress."Why did not Mme. Diss Debar produce a picture in
court, and satisfy the skeptics?""Simply because," replied Mr. Marsh, "it could not
have been done under those conditions. There must
be no disturbing element when a picture is produced.
Thus I lost a beautiful portrait of my mother which
was coming on the canvas when somebody entered
the room, and it vanished, and you must remember
that my mother lived before the time of photographs
and daguerotypes. In a court-room it would have
been utterly impossible to make a picture come. The
oil paintings could appear at once, but came gradu-
ally and grew quickly, and the people in the room could
see them growing from the first faint outlines to per-
fection, and then it took a day or two for them to dry.
Mme. Diss Debar was sitting in that corner one morn-
ing, and said she saw a light on a blank canvas on the
other side of the room, and I took it up to bring to
her, and in passing before the mirror I looked in, and
saw a complete picture on the canvas, which will show
you how quickly they come, both sides of the canvas
having been plain when I took it up, and Madam sit-
ting some feet away. There were some thirty or forty
pictures promised to me that I cannot get, now that
Mme. Diss Debar is gone."

HE WOULD HAVE DEFENDED HER.

"If it had not been for the way my eyes were opened
as to her character," continued Mr. Marsh, "I would
have taken an active part in defending her at the
trial, and you may be assured that I would have got
her off. As it was, I simply maintained a neutral at-
titude, and in all my testimony and utterances I have
confined myself to her merits as a medium and never
said anything against her character. If she had not
deceived me as she did, and if I had had perfect con-
fidence in her in everything else than Spiritualism,
I would have stood by her through thick and thin, and
appeared actively in her defense."Mr. Marsh spoke of the advances the cause of Spirit-
ualism was making from the first discoveries forty
years ago, of the rappings on the tables, and said
that it was gaining ground rapidly and "permeating
all the churches." He then said that he would con-
tinue his researches, and was even now in communi-
cation with the spirits.

A MESSAGE CAME LAST WEEK.

"Have you received any messages from the spirits
since Mme. Diss Debar left?""Yes, indeed," replied Mr. Marsh. "I am receiv-
ing great sympathy and encouragement from the
spirits. Here is a long letter I received from Henry
Ward Beecher only a day or two ago through Mrs.
Sawyer, who is a wonderful medium and can produce
pictures in a slight degree, as can Mr. Duguid of
Scotland and one or two others living."Mr. Marsh then showed the reporter a long, type-
written communication signed "H. W. Beecher,"
which had come from the spirits through Mrs. Sawyer
just as it was. It covered three or four closely-writ-
ten pages, and said that Mr. Marsh was going to be a
leader and discoverer in the spiritualistic world in
connection with some great medium whom he was go-
ing to meet, and that after death he should pass to
the spirit-land and associate with all the great men
who had ever lived. This epistle was couched in a
peculiar, spiritualistic, semi-biblical style, and waswell composed. Mr. Marsh said it was the first type-
written message he had ever received from the spirits,
and that they had generally communicated with him
in pen or pencil writing, which was sometimes written
backward and had to be turned to a looking-glass to
be made out."My wife," said Mr. Marsh, "was a believer at a
time when I paid little attention to Spiritualism. She
wrote out with great rapidity long messages, inspired
by the spirits, covering fifty or sixty pages at a time,
and these she used to hand to me. I had little time to
spare then, being in active legal practice, and put
them away in a drawer. That was some twenty years
ago; and I have recently taken up these spirit com-
munications and read them, and find therein many
singular prophetic utterances that have since come
true. It was pointed out in these messages that I
would ultimately become a believer and do a great
deal for the cause of Spiritualism. I have had all
these letters of my wife's nicely type-written and
bound, and here they are."Mr. Marsh then showed *The World* reporter one of
the original messages written by his wife or twenty
years ago, which covered many closely-written pages
of foolscap paper. The type-written copies were
bound in six volumes, and embraced about one hun-
dred and fifty pages, some of which he read to *The*
World reporter; they were well written in a digni-
fied, biblical style.

HIS PLANS FOR THE FUTURE.

Mr. Marsh then spoke of his plans for the future,
and although he lays down his work as a public
officer, and has retired from active practice at the bar,
he is not going to lead an idle life at the beautiful
farm to which he will go early this week, having sold
his house, No. 108 Madison Avenue, and shipped all
his household goods to his new home. The farm in-
cludes some one hundred and fifty acres, and
with its improvements, has cost Mr. Marsh about
seventy-five thousand dollars. He bought it twelve
years ago for the only people who have even a cen-
tennial claim upon him, three sons of his wife's sister,
named Dead, and who are all married and living
there.It is two or three miles from the village of Brocton,
Chautauque County, two hours' ride from Buffalo and
one mile from Lake Erie, of which it commands a mag-
nificent view. Mr. Marsh is building a fine new house
there, which he expects to move into this summer.He said yesterday: "I will spend my time studying
and reading and perfecting myself in a knowledge of
Spiritualism, and hope to be able to advance the
cause. There are eighty acres of the farm planted
in grapes, and I will have a good time among the
grapevines when the fruit is ripe. I don't expect to
come to New York again, except once next Septem-
ber on some official business, and am contemplating a
trip to Europe for the winter. I have never been in
Europe, and this I would enjoy a stay in London,
where I have many old friends."Dr. Dean Clarke desires to hear at once from
all societies who wish for his services for the coming
season, so that he may conveniently arrange his time.
Dr. Clarke ranks among our ablest exponents. As a
teacher of the science of spirit intercourse few, if any,
can excel him. When his powers are not impaired by
ill health, he often rises to the heights of eloquence
and inspirational power. When in Oregon in 1880 the
Portland *Expositor* said of him: "When at his best
Dr. Clarke speaks in a manner that would do credit to
C. Baker in his palmist days." When in Michigan
as State Missionary in 1885, he was frequently com-
pared as a speaker to Selden J. Finney (whom he re-
sembles in person). At the close of one of his most
powerful efforts at a State Convention, Old Sojourner
Truth said to him: "Chlie, I'm an ole woman, an'
I've been to a great many Conventions, an' heard a
great many speakers, an' you have beat 'em all." As
Dr. Clarke is a comparative stranger in the East by
reason of eleven years' absence on the Pacific coast,
thus much of commendation from those who have
heard him is his due, that his valuable services may
be constantly secured to our cause. Address him at
this office.The matter of organizing Spiritualism into a
sectarian movement is treated upon adversely by sev-
eral able writers in our London contemporary, *The*
Medium and Daybreak, notably by William Orley in
late issues, and in that of July 6th by one of the con-
tributors, whose words are recorded by A. T. T. P. A just
view of the situation is held by *The Medium*, which
says that those who from the world of causes are
guiding the Spiritual Movement, and have labored to
make it an impersonal work among mankind, are op-
posed in method, practice and results to the politico-
sectarian and priestly systems. "But," it continues,
"selfishness and self-conceit in their various forms,
amongst those in the body and those who are out of it,
clamor for the perpetuation of sectarian and priestly
tyrannical systems, in the name and under the au-
spices of Spiritualism."Dr. W. L. Jack, of Haverhill, Mass., recently
delivered lectures while Southward with great suc-
cess, and to acceptable audiences, and is to again de-
liver a series there. While at his cottage at Lake
Pleasant, he will give a limited number of private sit-
tings—the greater part of his time being previously
engaged.The Vermont State Spiritualist Association
held its Quarterly Convention at Newport,
Vt., the last two days of June and the first of
July. A report of its proceedings from the
Secretary, Luther O. Weeks, is received and will
appear in these columns next week."D. D. HOME: HIS LIFE AND MISSION."—A
supply of the above work, an elegant octavo
volume of 428 pages, by Mme. Douglas Home,
has been received and is for sale by Colby &
Rich. A review of the book will appear at an
early date in these columns.THE BANNER recently received a pleasant
call from Col. S. P. Kase, of Philadelphia, Pa.,
who was temporarily in Boston.For Sunstroke, use Horsford's Acid
Phosphate. Dr. A. L. ZURKER, Melrose,
Mass., says: "It produced a gratifying and re-
markable regenerating effect in a case of sun-
stroke."

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the
first and every insertion on the fifth or eighth
day, and for each subsequent insertion on the
seventh day.Special Notices thirty cents per line, Agate,
each insertion.Business Cards thirty cents per line, Agate,
each insertion.Notices in the editorial columns, large type,
leading matter, fifty cents per line.

Payments in all cases in advance.

Advertisements to be renewed at continued
rates must be left at our office before 12 M. on
Saturday, a week in advance of the date whereon
they are to appear.Only small and light cuts will be allowed
in the advertising columns. When accepted,
our rates for that portion of the advertisement
occupied by the cut will be one-half price in ex-
cess of the regular rates.Electrotypes of pure type matter will not be
accepted.The publishers reserve the right to reject any
and all electrotypes.THE BANNER OF LIGHT cannot well undertake to couch
for the honesty of its many advertisers. Advertisements
which appear fair and honorable upon their face are
accepted, and whenever it is made known that dishonest
or improper persons are using our advertising columns,
they are at once interdicted.We request patrons to notify us promptly in case they
discover in our columns advertisements of parties with
whom they are opposed to be dishonored or unworthy of con-
fidence.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed as
usual for the summer Glenora, Yates Co., N. Y.

Jy7

Andrew Jackson Davis, Seer into the
causes and natural cure of disease. Send for
information to his office, 63 Warren Avenue,
Boston, Mass.H. A. Morsey, No. 8 Big Market, New-
castle-on-Tyne, will act as agent in England
for the BANNER OF LIGHT and the publications
of Colby & Rich during the absence of J. J.
Morsey.To Foreign Subscribers the subscription
price of the BANNER OF LIGHT is \$3.00 per year,
or \$1.75 per six months. It will be sent at the
price named above to any foreign country em-
braced in the Universal Postal Union.

ADVERTISEMENTS.

A FEW WORDS
TO STOUT PEOPLE.

bold, and performed its duties always in a cheerful way. As a mother, she was loving, kind and forbearing, never happier than when she was ministering to her ones. As a friend, she was loyal and true. She was a Spiritualist, and faithful to her belief in the hour of death. She was sensible to the last, and about ten minutes before death called for her children and kissed them. Her husband and four little ones—the youngest two years of age—are left to mourn the loss of a true wife and mother.

