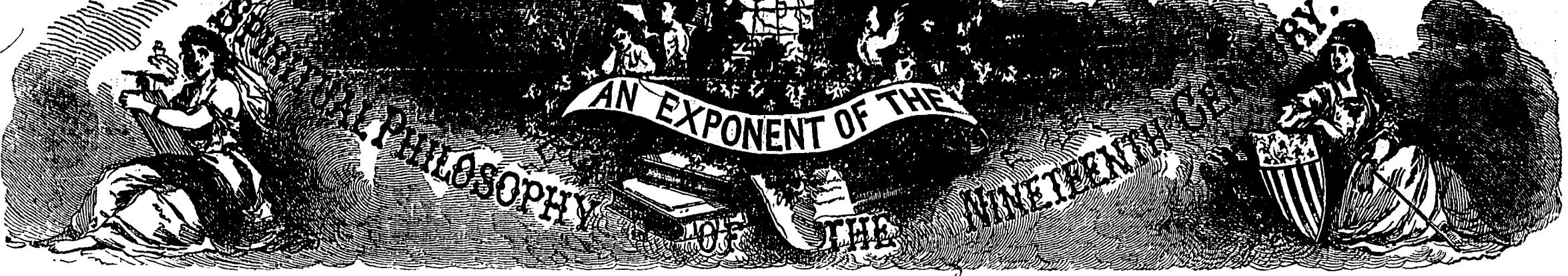


BANNER OF LIGHT.



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Spiritual Phenomena.

THE SPIRITUALISTIC EXPERIENCES OF
PROF. J. W. CADWELL, MESMERIST.
NO. TWENTY.

As our highly esteemed friend, the Rev. Mr. Talmage, has recently repeated a public delivery of his sensational sermon on "Spiritualism," I would like to review a small part of it in connection with my "Experiences" with the phenomena upon which that subject bases its claims as an indisputable truth. While Talmage lives he will undoubtedly help us keep this subject before the people. The report in the Hartford, Conn., *Telegram*, April 29th, 1888, of the delivery on the preceding Sunday, in the Brooklyn Tabernacle, is nearly word for word the same as that printed in the *Kansas City Times*, April 28th, 1884. The *Telegram* reports him as saying of Spiritualism: "An unclean, adulterous, damnable religion. Not a madhouse but has its victims. The Bible is enough for us to know of the future."

His text was a part of the plain and simple narrative of Saul conversing with the spirit of Samuel through that spiritual medium, "the woman of Endor." I Sam., xxviii: 7-8; and I know of nothing in print that so fully proves Spiritualism true, and the Rev. Mr. Talmage wrong, as that text. He described at great length, in his own peculiar manner, that remarkable séance: "I see her," he said, "waving a wand, or stirring up some poisonous herbs in a caldron, or hear mutterings over some incantations, or stamping with her foot as she cries out to the realm of the dead: 'Samuel! Samuel!' Lo, the freezing horror! The floor of the tenement opens and the gray hair floats up, and the forehead, the eyes, the lips, the shoulders, the arms, the feet, the entire body of dead Samuel, wrapped in sepulchral robe, appearing to the astonished group, who stagger back and hold fast, and catch their breath and shiver with terror. The dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul and cries out: 'What did you bring me up for?' ... And lo! the floor again opens. ... Nothing is left in the room but Saul and the two servants, and the spiritual medium, and the sculptured images, and the divining rods, and the bottles, and the vases, and the poisonous herbs. Oh! that was an awful séance!"

I should think so, if all that happened. Instead, I think it the most untruthful and extravagant exaggeration of a Bible statement I have ever known a minister of the gospel to make. Continuing he said: "I learn first from this subject that Spiritualism is a very old religion, ... a doctrine with which many of you are already tinged." Following this he gave an account of the origin of Spiritualism at Hydesville and accounts of ancient manifestations: "Nothing," said Mr. Talmage, "in the spiritualistic circles of our day, has been more strange, mysterious and wonderful than things which have been seen in the past centuries of the world, many of which he describes, and then asks: 'What does God think of all these delusions?' and then he tells what he thinks: 'He thinks so severely of them that he never speaks of them but with livid thunders of indignation. He says 'Thou shalt not suffer a witch to live.'"

Now, seriously, Mr. Talmage, what shall be done with her? Why, break that other command of God, which the Bible says he wrote with his finger on a table of stone, "Thou shalt not kill," and kill her at once.

Did God give two directly opposite commands, one to kill and the other not to kill? If he did, it is not difficult to surmise which one Talmage would obey, so far as modern "witches" or mediums are to be dealt with.

Are both those contradictory commands from God? Are either of them? Are any of the Bible statements concerning Saul or witches reliable? "Search the Scriptures" and see.

In I Sam., xxviii: 6, we read that "Saul inquired of the Lord. ... And the Lord answered him not." In I Chron., x: 13-14, we find a positive denial of that statement; and instead, that the Lord slew him because he inquired not of the Lord. In I Sam., xxviii: 17-18, we read that God killed him because he did not execute the "fierce wrath of God" upon Amalek, which was, to break that command, "Thou shalt not kill," and utterly destroy an entire nation—men, women and children—for something that their ancestors had done nearly four hundred years before Saul was born!

As the Bible contains three plain contradictions about the death of Saul, which one is true? And which two are not true?

In his sermon, as printed in the *Telegram*, Talmage said: "Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after a while may be demonstrated." After making the above positive assertion, he contradicts it by saying: "Ventriloquism, legerdemain, sleight-of-hand and optical delusion account for everything." Oh! Talmage! your statements are as contradictory as those quoted from your Bible; and are they more reliable?

Further on, Talmage said: "I further indict Spiritualism for the fact that it is the cause of much insanity. There is not an asylum between Bangor and San Francisco that has not the torn and bleeding victims of this delusion." Is that statement true? Is it more disastrous than the "delusion" of modern theology?

My eldest sister died at the age of twenty-two years unconverted. At the open grave my mother laid her head on my shoulder and cried out in agony, "My God, shall I never meet my first-born child in heaven?" My mother never smiled again. The hideous, heathenish, hellish, Christianized thought that her child must wall with the damned in hell forever, as taught in the Congregational church, of which she was a member, made my mother insane; and for many years she was in the Insane Asylum at Northampton, Mass.; and with her there were the crazy wives of two Congregational clergymen. Having heard a minister of the gospel make a statement in his pulpit similar to that made by Mr. Talmage, I inquired of Dr. Earle, who then had charge of that Asylum, how many of his nearly four hundred patients were made crazy by Spiritualism? He answered, "Not one." I asked, "How many by religion?" He said, "Over thirty."

I would risk my life against a dime that there are more than one hundred in the asylums made crazy by religion of the kind Mr. Talmage preaches, to one by Spiritualism.

In his sermon, Talmage said that a steamship was delayed on the ocean by machinery breaking; and the friends of the passengers consulted spiritual mediums, who said that the vessel was lost; and "women went raving mad," and when it finally came into port all safe, many of the passengers found their friends crazy in insane asylums. Do people usually become insane when they learn—no matter how—that their friends are lost at sea? If so, we shall need more asylums soon. I think that statement of Mr. Talmage the most senseless I ever knew a minister to make. His entire discourse was a series of bitter misrepresentations, except his individual experience, of which he says: "Almost every man has at some time had a touch of hallucination. Some time ago, after I had been overpowered to eat something indigestible before retiring at night, after retiring I saw the president of one of the prominent colleges astride the foot of the bed, while he demanded of me a loan of five cents!"

One more quotation from his sermon: "And I have to tell you now that Spiritualism finds its victims in the troubled, the sick, the bereft. That is why I hate Spiritualism. It takes advantage of one in a moment of weakness, which may come upon us at any time. We lose a friend. The trial is keen and sharp, suffocating, almost maddening. If we could marshal a host, and storm the eternal world, and recapture our loved one, the host would soon be marshaled. The house is so lonely. The world is so dark. The separation is so insufferable. But Spiritualism says: 'We will open the future world, and your loved one can come back and talk to you.' Though you may not hear his voice, you may hear the rap of his hand." Talmage goes on to explain how, by the different number of raps, communication can be had with the invisible hosts of the unseen world. He "hates" it, because it brings consolation to mourners whose friends go down in death: consolation such as his Christian religion cannot, unless both dead and living believed in Jesus.

"Put your hand," says Talmage, "in the hand of the witch of Endor" (who in the Bible is called a "woman" eleven times, and not once a "witch,") "and she will lead you to bottomless perdition, where she holds her everlasting séance."

He gives one instance of a Spiritualist having suicided; but fails to mention that a New York paper recently chronicled the fact that two clergymen had just done the same thing. He closes his sermon with this quotation from his Bible: "My spirit shall not always strive." No. According to Talmage's belief, when the realities of death begin to come over you, and you for the first time realize your danger and feel your need of aid, the "Holy" Spirit will refuse to help or "strive," and "when your fear cometh laugh at your calamity." (Bible.)

In the *Utica Daily Herald*, April 9th, 1884, is a sermon delivered by Bishop Foster, at the Methodist Conference, then being held in Rome, N. Y., on "Bible Prophecies and their Fulfillment." Among other things Bishop Foster said: "We stand in the grip of the greatest battle of infidelity of the ages, waged by the greatest minds. ... Men may predict, but not prophesy, foresee. If I shall be able to show that there was a class of men back in those Bible times who did foresee events that did come to pass in the future, without connection with the past, then I ask: How did they do it? From our end we say: It was because God was in them. Tell me, skeptic, if you do not accept that theory how you will explain it? All talk of hypothesizing is empty; but you will agree with me that those men must have had a peculiar intelligence to see into the future as well as into the past."

Did Bishop Foster ask that question with an honest desire to get at the truth? If so I would

like to answer, not "because God was in them," but because they were gifted with clairvoyant vision, or were entranced, or in some way influenced by exorcanted human spirits. Some may ask why I think so?

If I can prove that mortals, while entranced, do "prophesy," do "foresee" events that come to pass in the future without connection with the past, "in this age of the world, and that the controlling intelligences claim to be human spirits, then I shall have proven that it was not "because God was in them" (for he would not misrepresent himself), and shall have answered Bishop Foster's question "scientifically"; and proven also that modern prophecies are as reliable as any that are recorded in the Bible.

In the Portland, Me., *Daily Advertiser* of Jan. 5th, 1887, there is nearly a column referring to just such a prophecy, made on the preceding Friday afternoon, and its remarkable fulfillment on the following Saturday forenoon. And the names and residences of several well-known and reliable witnesses thereof are given, thus presenting as strong proof of this fact as can be found for anything in the Bible.

This prophesying was simply the result of my mesmerizing a lady whom I had never seen or heard of until that afternoon.

Before I removed the mesmeric influence, she became entranced by what claimed to be an exorcanted human spirit, who said that on the following day I should mesmerize another lady, who would have her upper teeth extracted painlessly while mesmerized; that the dentist would get a larger man to help, and be unable to get a fragment of one of the teeth. I would like to ask Bishop Foster: Was there any connection between that "prophesy" and its fulfillment? Between "the present and the future," in that particular case? Could any mortal have known that on the morrow a lady, who at that time had not thought of having teeth extracted while in the mesmerized state, would have several taken out while in that condition? Could any mortal, through any of the five senses, have known that one of those teeth would come so hard that the dentist could not extract it alone? Could any one have known beforehand that he would get a "larger man" to assist him? or have known that while both men were using their combined strength one tooth would break off, and, after being crushed, one fragment could not be taken out? or have known that during the difficult operation there would be no pain? All these predictions were minutely fulfilled on the following day, Jan. 1st, 1887, in Dr. Fernald's office, 216 Middle street, Portland, Me.; and the names and residences of the witnesses were given, as previously stated, in the *Portland Daily Advertiser* on the day and date already given.

It is self-evident, therefore, that a fulfilled prophecy is not evidence that "God was in the prophet" in the sense Bishop Foster intimates.

A lady who formerly resided at 50 Washington street, Boston, Mass., after being put into a mesmeric trance on a Monday, was controlled by a spirit who said that my wife left home on the previous Saturday, and although she then expected to return on Tuesday, she would not until the following Saturday. My wife was visiting a brother over one hundred and fifty miles from Boston, and at that time expecting to return home on the following day, but the sudden illness of another lady made it necessary for her to remain, and she did not return, as predicted, until Saturday. There certainly was no connection between the "present and the future" in this case.

Mrs. Gladwin, wife of Dr. D. W. Gladwin, of 67 Arctic street, Bridgeport, Conn., can testify to the truthfulness of this prophecy and its fulfillment.

Dr. Gladwin has quite recently been publicly healing the sick in Unity Hall, Hartford, Conn. The *Daily Courant* of that city, May 23d, 1888, has a lengthy notice of several remarkable cures performed by him, and his associate in the above hall. About four years ago I met Dr. Gladwin at Lake Pleasant Camp-Meeting. Out of mere curiosity he called with me on Sue B. Fales, a well known medium, for a sitting. She said to him that in the near future he would become one of the most successful public healers in the United States. "I can see you," she said, "on the platform in a large public hall that is crowded with people, healing the sick, lame and blind." He laughed at her predictions. At that time he did not believe that many people could be healed by magnetism, much less that he could cure by that means, as he had never tried to do so.

Since that prophecy, circumstances over which he had little or no control have brought about the very thing; and since that time, to my certain knowledge, he has stood on many a platform, in crowded halls, healing the sick; in Cincinnati, Trenton, Newark, Norwich, Hartford, and other cities. When that prophecy was made there was no probability of its fulfillment, and no possible connection between the "present and the future."

William D. Hilton, of Providence, R. I., who I think was Superintendent of the Providence and Worcester Railroad, was possessed of the gift of prophecy, or clairaudience. A freight train from Worcester was side-tracked late one afternoon in Providence. There were, however, two cars too many for that track, and as it was nearly time for the Boston and New York express train, the danger signal-lamp was lighted. Before the main track was cleared, Mr. Hilton heard a voice close to his ear say: "Hilton, that signal-light will go out." He ran to the rear end of that freight train, took off the red lantern, and hurried up the track until he had passed the signal-light and saw that it was burning brightly. At that

moment a sudden gust of wind, or some other cause, extinguished it, and the headlight of the incoming locomotive was already in sight. By swinging the red lantern he succeeded in stopping the train, but not until it was within four feet of the rear freight car.

There were six coaches in the approaching train, crowded with passengers rushing on to instant death; and but for the fact that Mr. Hilton possessed the gift of "witches," and that some invisible intelligence knew that the signal-light would go out, there would have happened that night one of the most fearful railroad accidents known on this continent. There certainly was no connection in this case with the "present and the future." Hearing of this, and wishing to know the exact particulars, I called on Mr. Hilton, and at my request he gave me the facts, not only of this case but others as remarkable as this, in writing, which I hope to insert in my forthcoming book of "Experiences."

My second son wrote me from Bangor, Me., a few years ago, that he was about to leave that city for Norfolk, Va., with a vessel loaded with lumber, in which he had an interest. A few weeks later the Boston papers reported that lumber-laden, water-logged vessels had been seen off the coast between those cities, whose crews were supposed to be lost.

About three years later I mesmerized a lady in the parlor of Mrs. Dr. Abbie E. Cutter, late of Wickett's Island, Ousef, Mass., who became entranced before I removed the mesmeric influence, and the control at once began to talk to me about my absent son who, she said, was not dead, as I supposed, but in a very hot place, and would return home within three months. I did not believe him alive; but two days before the expiration of three months from the day of that "prophesy" he returned from South America. At the time the spirit who had entranced the lady said he was in a "hot place," the ship he was on had been becalmed for more than a week near the equator. When telling me where he was at that time, he remarked that it was the hottest place he ever was in.

There could have been no connection between the "present and the future" by which she could tell how soon he would return. If "God was in the prophet," in the cases referred to, he has more to do with mediums in this age of the world than with ministers. And Jesus said that his followers should do even greater things than he did: Is Talmage one of them?

I could relate more than a score of remarkable prophecies, made by my mesmeric subjects, that have been minutely fulfilled, and furnish as positive proof of the same as can be found in the Bible for any ancient prophecy and fulfillment, or as can be produced for any event of modern times. Men may doubt and sneer if they will; but they are only laughing at their own ignorance of positive facts connected with human life.

One more quotation from Bishop Foster's sermon. In speaking of the Bible, he said: "And no discovery has ever been made in scientific or historic investigation which invalidates a single fact in that book." A "fact" cannot be invalidated, whether found in the Bible or an almanac. All statements may not be facts. Bishop Foster, if I mistake not, claimed that every statement made in the Bible is a part of God's revealed truth to man, and therefore used the word "fact" for Bible statements.

When people lived in log-houses or tents, in Bible times, they did not know much of science, or of the deadly effects of air exhaled from human and animal lungs. Has not "scientific investigation" since the Bible was written proven that eight men and women, and two to eight of every kind of animals, birds and reptiles, could not have lived in "Noah's Ark" one year and ten days without fresh air?

Has not "scientific investigation" demonstrated that there is not water enough within millions of miles of this globe to cover the "highest hills under the whole heavens fifteen cubits deep?"

Has "scientific investigation" been able to "invalidate" the statement that Jonah lived in the belly of a whale three days and three nights? and while there obtained air enough to breathe with which to make long speeches about his being in "hell"? If not, "science" is worthless to man.

The Bible declares that God made heaven and earth, and all that in them is, in "six days": That he made "light" on the first day; that he divided the light from the darkness and called the light "day" and darkness "night." Does not a "scientific investigation" demonstrate that that first day's work was utterly annihilated when the darkness of the first night settled down on the yet uncreated heavens or earth, and prove that only five of those six days remained for the entire creation?

Does not "scientific investigation" prove that there is no "firmament," that the Bible says was made on the "second day," to "divide the waters above from the waters below," and in which he set the sun, moon and stars on the second day? If there is, it must extend out further than light can travel in ten thousand years. Is it a material something or immaterial nothing? If the latter, nothing was made on the "second day," and "heaven and earth, and all that in them is," were made in four days instead of six. "All talk of hypothesizing is empty," unless Bishop Foster can tell us where those first two days' work is now; and "you will agree with me that those men must have had a peculiar intelligence to see into ... the past," and see the creation of a "firmament" that never had an existence save in an imaginative brain, and "light," four

days before the sun was made, that to-day forms no part of heaven or earth.

Is it true that "scientific investigation" cannot "invalidate" so positive a contradiction as that Moses and Aaron, and seventy of the elders of Israel, saw the God of Israel? Exodus, xxiv: 9-10. And that "No man hath seen God at any time"? I John, iv: 12. If it cannot, the sun may have been stopped by Joshua for the express purpose that God's chosen people might break that command of his, "Thou shalt not kill," and slay a vast army of defenseless men.

Are the wicked to be burned up "root and branch" at the final judgment? If so, what part is left of them for God's great enemy, the devil, to torment forever?

Is annihilation of the wicked true, as taught from the Bible by the Adventists, and endless perdition, as taught from that same Bible, by other denominations? If either are, is the prophecy in the closing chapter of the Book of Revelations true also? What does that proclaim as to the fate of the human race? The New Jerusalem is to descend from heaven upon the new earth. No more use for sun, moon or stars, as the glory of God and the Lamb is to light the eternal city. The golden streets are to reflect the effulgent splendor of an unending day. The twelve gates of pearl will swing wide open for the redeemed to go out and in forever. The River of Life is to flow from beneath the great white throne. And out there, on the banks of that crystal stream, are those burnt-up-root-and-branch people, alive forevermore.

Sing, oh! Talmage, an anthem to God: The dead are alive; the lost are found. The "everlasting séance" of the "witch" of Endor, in that "bottomless perdition" you talked of, while making double rhetorical somersaults in the Brooklyn Tabernacle, is ended. Hell is empty; and "Brimstone for Sale" posted on the door of the bottomless pit.

The soul-debasing nightmare of theology will wear off in the near future, and men blush at their past belief of the Creator damning his own children forever, because he failed to create them with a capacity to comprehend how "God's only begotten son" could be as old as his own father.

Science, Bishop Foster, has a higher mission than attempting to "invalidate" the thousand and one contradictory statements in your Bible, which "invalidates" itself so plainly that a "wayfaring man," if not a fool, cannot "err therein." Especially in that hideous fantasy, that the biggest rebel against God—the worst sinner in the universe—is to take unspeakable delight through endless ages in tormenting less sinful people than himself, just to spite his maker! Who, Christians say, was originally one of God's most exalted angels in glory, but who, Jesus (in "John viii.") said, "was a murderer from the beginning."

Since writing the above, I see by the New York *World* of May 28th, 1888, that Professor Hermann gave an expose of Spiritualism at the Academy of Music, in that city, the preceding night; and that "he completely exposes all the mediums' tricks, from slate-writing to spook picture-painting," and further states that "It was also a great night for the New York Press Club, for whose benefit the instructive entertainment was given." (?) "He took two blank slates, simply sponged them in the presence of the audience, then placed them together and tied them tightly with a cord. They were then given to a gentleman in the audience to hold. Upon nine separate bits of paper different people in the house wrote certain questions which they desired the Hermann spirits to answer. The nine slips were placed in a hat: a lady drew forth one. It contained the question, 'Who will be the next Governor of New York?' The blank slates were untied, when the following communication was seen to be plainly written upon one: 'Let us say grace for Governor David B. Hill. From the spirit-world.'"

"The explanation of the trick followed. One of the slates simply had a false or double surface. It was shown as a clean slate to the spectators, after which the false piece was dropped from the frame, leaving beneath it another slate surface, upon which the above 'communication' had of course been previously written. The nine questions written by different members of the audience were simply palmed by the Professor, and nine slips containing the one question 'Who will be the next Governor?' substituted for them. Of course the lady who played grab-bag with the hat was obliged to draw the query, as there were no others in the grab-bag. So much for spirit slate-writing."

Does the above expose "slate-writing" or his other explanations of mediums' "tricks" expose them? Is it possible that I have been deceived by so simple a "trick" as slate-writing?

About four years ago, while filling an engagement of two weeks at the City Hall in Columbus, Ohio, on one evening that the hall was otherwise occupied, with my manager, Mr. Todd, I attended one of Professor Hermann's sleight-of-hand exhibitions in the Opera House, and as quietly as possible explained to him every trick that Hermann performed, not intending others to see, and we had taken seats by ourselves where no one could hear me. Before the "show" was over the professor requested that as there was one man present who evidently understood his tricks, he hoped that he would desire in explaining them there. I subsequently learned that the audience in the balcony "caught on," and were giving more attention to me than him. I have attended his entertainments several times, and can easily perform any trick I have ever seen him do. But I cannot explain independent slate-writing other than by spirit-power, as I

have often witnessed it in the presence of Dr. Dobson, of Maquoketa, Iowa, Dr. Henry Blake, of New York, and Charles E. Watkins, of Boston, Mass. And if Professor Hermann will teach me how to do it as they do, I hereby pledge myself to make over to him all the worldly goods I possess on earth.

The last sitting I had with any of the three named was with Mr. Watkins at the Queen City Park Camp-Meeting last season, with my wife, who had never seen him till then.

Before he came into the room she wrote six questions on as many slips of paper, rolled them into pellets, and mixed them up so as not to be able to tell one from another. When he came in he asked her to hold one of these pellets in her hand. He did not approach within four or five feet of the table. He verbally gave the name written on that first pellet, and answered the question as concisely as the one addressed could have it there in bodily form. For the second pellet, while she held it, his hand was controlled to write the answer and the name. For the third he did the same, each as correctly as he had answered the first. On opening the pellets, after holding them, they were found to be the ones he had answered.

After she had taken the fourth pellet in her hand, she placed two slates together, with a crumb of pencil between them, which she held in the other hand, and we could hear the scratching noise between the slates. Being opened, on one of the slates was found an answer to her concealed question—in that pellet—and the name of the one addressed signed thereto in his own well known handwriting.

She then held the remaining two in one hand, and two clean slates in her other hand for a few moments; on opening them, one was found covered with two separate messages in different handwritings, the questions in those pellets being answered correctly; and the names of the two spirits addressed signed to them, also, in their handwriting.

Mr. Watkins did not touch one of the pellets; there was no arrangement in those slates for a false surface; and we have the slates at home now, the writing on them protected by glass, the sides and ends of which have paper pasted over them to hold the glass in place.

The "exposed" that Prof. Hermann made before the "Press Club of New York" must have been a very "instructive (?) entertainment."

Good Proof of Spirit Identity.

To the Editor of the Banner of Light:

A lady residing in Somerville, this State, recently informed me that in 1856 her husband, who was a medium, said to a materialist, "James, a spirit, is here." The person he addressed named over several of that name he had been acquainted with, but no one responded as being present. Finally the spirit said: "You ought to know me; we went to school together." He then asked, "Is it James Woodworth?" "Yes," said the spirit. The materialist said: "He is alive, and resides in Liverpool, England."

The following week the materialist called again, and said he had received a letter from his mother, who resided in Liverpool, informing him that he would be surprised to learn that James Woodworth was drowned last July. The materialist held another seance, when the spirit said, "You have it proved to you," and could get no more from the spirit.

Her husband did not make his power, or gift, public, but had on many occasions equally satisfactory tests of spirits returning, and related several of them; but the above is just as good, as far as proof and evidence go, as more of a similar nature.

The lady giving me the above information is perfectly reliable. Her husband, the medium, has been a denizen of the spirit-world many years. It is needless for me to state that the lady is a pronounced Spiritualist in the midst of the sectarian church-members of different denominations that reside all about her, and she is a medium herself. What better evidence can any one have than to see spirits and have them made manifest through one's own organism?

Recently I met an ex-Universalist minister, residing in Somerville, Mass. He seemed delighted to inform me that he had received some satisfactory communications from his spirit-daughter and others; he also said that in the past he had received remarkable tests of spirit-identity from loved ones gone before. I could but contrast his views now and those entertained while preaching or advocating the Universalist doctrine, with no positive proof of demonstrating the truth of immortality. II.

THE HIDDEN WAY ACROSS THE THRESHOLD, or the Mystery of the Hidden World, as seen from Generations. An Explanation of the Concealed Forces in Every Man to Open the Temple of the Soul, and to Learn the Guidance of the Unseen Hand. Illustrated and Made Plain with a Few Occult Phrases as Possible. By J. C. Street, A. B. N. Kelley of the Order S. S. S., and of the Brotherhood Z. R. R. Z. Z. "All things come from within." Neither height nor depth can measure the possibilities of the human soul. Boston: Lee & Shepard, Publishers, 10 Milk street, next to Old South Meeting-house, 1887.

We have read this volume of 587 octavo pages, with a great deal of interest; and while we can by no means endorse all there is in it, we find it so suggestive and entertaining that we shall read it at least once more; possibly several times. The price is \$2.50, but it is a cheap book, and the fact that two editions have been exhausted within a year shows that it is appreciated. While the Doctor is a thorough Spiritualist, and gives some of the best explanations of Spiritualism we have ever seen, he is also a Theosophist of the culture, and his book contains more matter, both original and selected, which will teach a novice something of what Theosophy is, and something of the occult forces in the universe, than any book we have yet seen.

The Doctor belongs to the orders mentioned above, and has studied the wisdom of Eastern occultists under the masters themselves, and consequently knows what he is talking about. Besides that, he has a way of telling what he knows, in such a manner as to make others comprehend him.

As before intimated, the Doctor is not only a thinker, but he is a glancer as well. He seems to have read about everything, including all the principal works on Spiritualism. His exposition of Spiritualism, its purposes and its philosophy, suits us as well as any we have seen. His chapter on "The Spiritualization of Matter" is especially commendable. We would make some quotations from the book, but really, we do not know where to begin, or to leave off. Our readers are advised to purchase and study the book.—*New Thought*

Among the Mexican Tailors.

"Here I bring you a piece of cloth for a pair of pantaloons," says a customer.

The tailor measures it. "It is not enough."

The customer gathers up the cloth and carries it to another tailor.

"Is there enough of this piece to make me a pair of pantaloons?"

"Yes, sir; day after to-morrow I will send them to you by my son."

The boy comes with the pantaloons two days later. The customer notes that the youth is wearing a jacket made of the same piece of cloth.

"Boy, how is this that the other tailor said that there was not enough cloth for a pair of pantaloons, and your father has not only made my pantaloons but also a jacket for you out of the piece?"

"Sir, the son of the other tailor is a much bigger boy than I am."

Banner Correspondence.

New York.

WESTBURY.—In relation to belief of some that what is claimed to be spirit communications are simply the result of mind-reading, Mr. L. Hakes writes: "I have been an investigator of the phenomena of Spiritualism since 1851, and had multitudes of communications that seem to me anything but mind-reading. Several years ago I became acquainted with a Mr. Lee, living nine miles south of me. He was a medium. I did not know of any of his kindred. I was at his place one Thursday of the week, and proposed to him to see if we could not communicate with each other by aid of our spirit friends. I proposed that we each sit that night, and also on Friday and Saturday nights, at eight o'clock, half an hour each night, and see what the result might be. After I returned home I learned there was to be a spiritual meeting the next Sunday, six miles west of me, at 2 o'clock P. M. To be addressed by a prominent lecturer. That Thursday night I sat as agreed upon by myself and Mr. Lee, and soon after I sat there came rays. I questioned the spirit, and was informed by the rays that it was the spirit of a Mr. Lee, uncle of the one I had seen that day. I asked him if he would go and do an errand for me to his nephew. He said he would. I asked him to tell his nephew I wanted him to meet me at the spiritual meeting at such a place on the next Sunday at six o'clock P. M. In a little while he gave me his signal, and informed me that he had done my errand to his nephew, as I requested.

The next evening, at eight o'clock I sat again, and the same spirit informed me he had just been to his nephew, and was informed that he would let me know the next night whether he would meet me at the meeting or not. On Saturday night he sent word by his spirit uncle that he would see me at that meeting the next day. On Sunday I went to the meeting, and there were but a few minutes when Mr. Lee came. I asked him what caused him to come, and how he heard of it by the spirit of my uncle, first on Thursday night, to meet you here to-day. I could not say then whether I could come. He came again Friday night, and also on Saturday night. I then told him to say I would meet you here to-day, and I came and find you here as you requested."

Will some one tell me where mind-reading comes in in this case?

MALONE.—Lyman Perry writes, advocating prayer as one of the most efficient means of reforming and elevating mankind. After arguing in favor of prayer for those living visibly in our midst, he says: "Of the two chief religions of our civilization the Orthodox Protestant is the most heartless and cold in its feeling and treatment of the so-called dead. While the Catholics pray for those who have passed on, unless they regard such as having become attainted with 'the mortal sin,' the Protestants, if a spark of life remains, sympathize with and pray heartily for their fellow-men. But the moment he is dead they entirely cease all further prayer and effort on his behalf! They leave him to his fate. Some say they do not want even to hear from their friends 'over there.' On a cruel and unnatural dogma! Miserable creed that would arrest all aspiration and hope for the departed! How are these to obey the command to pray for all men, given in I. Timothy, II.: 1 If they exclude the dead therefrom? The living are but a very small portion of the all men. The vast and overwhelming majority are on the other side. And these all died more or less imperfect, and need help to progress to higher planes of spiritual development. Why, then, should we lose all interest in them, and offer no prayer in their behalf, as we did for some of them on earth? Cannot God hear and answer prayer for them now as well as then, in that world as well as in this? Spiritualists must answer in the affirmative. Why, then, should they not pray for the dead, especially for their friends recently deceased? Could anything be more natural and reasonable, more promotive of the grandest aspirations and desires of the human soul?"

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "One of the brightest and most encouraging signs of the times as seen in many a year is the noble effort being made by Elizabeth Cady Stanton and her coadjutors, as spoken of heretofore in the BANNER OF LIGHT, regarding the 'Woman's Bible'—unwilling as they are that their sex should longer remain under the curse of slavery inflicted by those persons who made up of tradition and otherwise, the so-called Christian Scriptures.

It cannot be successfully disputed that the noblest aspirations of women, of all the centuries since the Bible became extant, have been crippled by and through its binding them to the observance of certain meanings and dogmas purposely interwoven throughout its pages.

It is well known that a trained priesthood has been drawn from the various useful employments—useful to humanity and of true value to the world, but entering into the compact of the priesthood changed the idea of Nature, that man should earn his own subsistence. The Bible and its priesthood have been ever set in array against women, the mothers of our race; and being the only source of claimed authority in religion, will continue to resist the opening of any and all new avenues of light and knowledge to the people of America.

In India, religious law and custom demand that every female child shall be given to a male child in infancy, and she is thus bound hand and foot in such an entanglement during the unnatural stay of her mortal life on earth. Is it any wonder that only pigmies are born in the country? No! But the greater wonder is seen in the fact that intelligent spirits accept a birth as that most of necessity be in the inception of the idea and its outcome. Possibly, however, there may be a grain of evolution following in the wake of the surging masses who are, and ever have been, struggling against unjust laws, to strike for freedom of thought and investigation. Christian countries also present kindred anomalies in their treatment of woman.

Let our own sisters in America first cast off forever the religious yoke—and in their might they are able to do that. Let those who, like Augustine, declare that 'woman was the cause of sin,' be firmly met with the declaration that such an accusation is void of fact and truth. The heathen may well laugh at Christian college-bred missionaries for their futile and inglorious attempt to convert the peoples of so-called heathen countries to such fanciful ideas.

Sin, or 'the curse,' originated not in woman but in man, and culminated in the priesthood.

Woman is our world's best type of redemption. Christianity is in no sense a redeemer or saviour. Therefore I am glad to see the sisterhood of America awakening, if in never so small a degree, to the importance of the question of their rights and the bigoted attitude of the Christian Scriptures thereto."

California.

WEST END.—Mrs. F. A. Logan writes that having spent three weeks of the time at the recent Oakland Camp-Meeting—occupying one of the thirty tents near the mammoth tent situated on an elevated spot of ground, bedecked and shaded with evergreen foliage, and adjacent to Lake Merritt, she was privileged to meet with and be greeted with many a warm clasp of the hand by friends from Oregon, Washington Territory, Nevada and other localities, who have kindly cooperated with her in years gone by. She speaks appreciatively of tests given by Mrs. Miller, Mrs. F. W. Stevens (sister of the late E. V. Wilson), et al., and addresses by Mrs. Crockett and Mrs. Cowles, Mrs. Dr. King, Mr. Dr. Thompson (of Portland, Ore.), Dr. Harbert (who is settled as regular trance speaker over the Spiritual Society of Seattle, W. T.), and others.

The labors of these workers, together with the grand ministrations of the Eastern speakers, she thinks, produced a profound result, and she feels that the multitude received many new thoughts, and that much good was accomplished. She considers, however, that more spontaneity and less of rigid "regulations" will be found by emp-magnets generally to be the best course to pursue when large numbers of mediums are found gathered together, subject, as they inevitably are, to the impressions of their guides: The door being thus left open, in her view, "a far

greater outpouring of Heaven's choicest blessings upon the world of humanity" may be looked for. Mrs. Logan can be permanently addressed as above.

Massachusetts.

BOSTON.—Franklin writes: "People in this world are too much afraid of being sympathetic—as if it would hurt them, and they would go to the dogs! If they did not shut up their feelings in an iron box, as it were; while no one is required to do anything which he or she cannot afford to do, all will find that instead of hurting them, every kind word, every sympathetic expression, makes it easier to live, easier to stand the wear and tear of life; easier to be understood, and easier to keep peace; easier to accumulate riches of wealth material, and the higher kind too. This idea came to me to-day as I was looking about me, and reflecting on our methods of school work, of bringing up children, of treating criminals, of treating paupers, and those in asylums. Why cannot the world talk a little less about quarrels, and try to find ways to grow sympathetic?"

I shall not soon forget a kind word which a rich old merchant in Broad street, during the war, gave me when I applied to him for business. He died years ago; never did he do anything for me but say a few sympathetic words, and I never saw him save that once, but it did me such a deal of good that I have not forgotten it in a quarter of a century and more—and yet it cost him nothing!"

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Wherever Located,

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AS THE BANNER is sold at nearly all the Periodical Dealers in the United States, and has a wide circulation in foreign countries, it is a capital avenue through which merchants and others can reach customers. REMEMBER THIS FACT:

Written for the Banner of Light.

MOUNT EVEREST.

(While the country below is wrapped in darkness, on Mt. Everest, owing to its great elevation, daylight still remains.)

BY MISS B. W. KELLEY.

Great darkness shrouds the plains below,
But on thy crest's eternal snow
The sunbeams lie;
Deep silence through all nature reigns,
Like holy hush in sacred fane,
Ere anthems rise.

Everest! thy summit, gleaming bright,
Glowers far and near, a beacon-light,
To east and west;
So human aspiration rears
Through the great darkness of the years
Its shining crest.

In every soul there is one spot
Where total darkness cometh not—
A sacred place;
And there shall rays of Love Divine
At last in living glory shine,
With wondrous grace.

Oh, Mount! majestic and sublime,
Thou art the herald of a time
Which yet shall be:
When earth, from errors dark unbound,
With songs of light and love shall sound
From sea to sea.

South Coventry, Ct., April, 1888.

A MUCH DISCOVERED COUNTRY.—From Mott street in New York to the Chinese quarter in San Francisco, the Celestials are talking about the Chinese discovery of America in 499, which antedates by some five hundred years the Norsemen's discovery. Then the Welsh are recalling the alleged voyage to America, in 1170, of Madoc, who, unlike the Norsemen who built the Newport mill and then left, remained and grew up with the country. It has been claimed that the white Indians, seen on the western banks of the Mississippi by occasional wanderers centuries later, were the descendants of Madoc and his followers. With some show of reason the Welsh urge that the claims to distinction of a discoverer who comes and stays ought to be considered. At all events, it is growing more clear that in naming this country America, in honor of Vesputi, of Madoc, who came later than Cabot, later than Columbus, later than the Pole John of Bolno, or than Nicolo Zeno, the Venetian, injustice has been done, not only to Columbus, but to the Norwegians from Herjolfsund down to Thorfin and including Leif, Thorwald and Thorstein. We have thus far claims in behalf of the Chinese, the Norwegians, the Welsh, the Venetians, the Poles, the French and the Genoese.—*Milwaukee (Ill.) Sentinel*.

EVANS'S MENTAL CURE, VITAL MAGNETIC CURE.—The so-called Christian Science, or the no-disease theory, is proven to be a mortal error by the philosophy inculcated in the two treatises above mentioned. The philosophy in the Mental Cure Book illustrates the utilizing of the mind and subtle healing elements, in the form of a self-consciousness, and acts as an auxiliary to all modes of eradicating disease extant, and harmonizes the ancient record with the progressive age of to-day. The two books will be sent by mail on receipt of \$2.00, by the publishers, Colby & Rich, 9 Bowdoin street, Boston, Mass.

The Spiritual Postscript.

(From The Daily Dove.)

"Every Soul that has been Touched by Death has Part in These Exercises."

Address Delivered at the Memorial Service, held at the Camp-Meeting in Oakland, Cal., Sunday, June 17th, 1888, by MRS. R. S. LILLIE.

(Reported by G. H. Hawes.)

We are reminded most forcibly here and now of the thought of one whose breadth and depth and liberality of ideas and feelings have made the way possible for your utterances in a great measure to-day, and it is him who said, "The world is my country." I believe that Spiritualism says this in reality, and looking upon the faces of those who have been servants of the cause, upon whom the world of spirit has called for assistance, that they might voice their sentiments and give the truth, we find that there are those who have come from the east and from the west, from the north and the south.

Spiritualism, or this grand message of the soul and its immortality, gives to us a positive certainty that those who have gone before us are only separated by the thin veil that hangs only over our vision, not over theirs; that while it is so dull and misty and filled with tears on our side, it is clear to them, so clear that in reality there is no veil on their side. They behold even now your thought, and with this thought of the world and the needs of mankind, the message that is to be given here, we believe, is for all, the unbeliever as well as the believer, the one who readily receives the same, or the one who yet must wait for the growth in knowledge that prepares the mind for its receptivity.

Wherever death has been a guest, there Spiritualism comes as a divine messenger of light to show what death is, to open the gates that they may stand thrown wider on their hinges, and reveal to us, in a measure at least, a knowledge of what awaits the immortal soul of man.

It is well that you hold your days memorial whereon you call up the pleasant memories of those who, while tabernacled in the clay with you, had such pleasant associations, and have left such sweet memories.

While they have changed in the mortal, they step from behind the veil, and are present with you, and not a spirit whose name has been mentioned but we find their immediate presence to our spiritual sight made clear, that tells us in reality: "Yes, we are undivided still, and there is but the thin veil of your mortal selves that hides you from the gaze of those who are around and about you."

There is no death; they stand so near to you that it is needless for the soul to seek by its power to reach out toward them with the thought to span or bridge the distance between your love and theirs. Therefore our thought upon this memorial service would be that the world is our country, and that every soul that has been touched by death has part in these exercises, especially those who are here assembled, as we are children of one great family.

The Infinite spirit, God above us, and we the children of this living service of life, and every one of us, whatsoever our difference of opinion or belief, cemented by this point of unity, of death itself, at least upon this platform, stand united: "You may believe in gods one or many; you may believe in Saviours one or many; you may differ one with another in opinions in regard to these things; you may each have an altar reared in your minds where the good ideal or idealized is placed upon the throne thereof, and wherever the name God is spoken your mind will revert to this altar, and your picture of God will rise before you, and according to that will your thoughts go forth; and these things as you may, our tears fall alike, our sorrow is just the same, our hearts are touched by the same bond of sympathy."

Whenever we are brought by the side of a grave there is no human heart that stands mute in the presence of this mysterious change; never a difference so great or a belief so strong but what at that point the soul cries out in its agony and loneliness; and the reason that Spiritualism is here to-day, as a message more emphatic—with its positive supply of evidences and accumulation of witnesses, and the thousands who stand up and testify of its truth—is because of this great need in humanity, is because of this uncertainty by the side of the grave of our silent loved ones. Belief does not exactly satisfy, and all the difference of interpretation of texts, that contained any comfort whatsoever, left so large a blank in the human heart, and such a void, such an uncertainty, such a want of satisfaction that it could not be otherwise than that the great law of need and the great infinite power of love should at last respond to this, and in response to the same we have our Spiritualism of to-day.

At this point I want to say that many times the inquirer or skeptic says: "What is the reason that you as Spiritualists mourn just as other people mourn?" Our answer is that Spiritualism softens grief and sorrow, and pours light upon this change. But Spiritualism does not change nature, and our nature in the mortal is a desire for the medium of the mortal body, for the communion of soul with soul. What are we, each of us, as bodies external? We are mediums for the expression of the spirit; your bodies are mediums by which you communicate with one another. The loss of this is what we mourn, but we no more mourn uncertainties, we no more sorrow over our fears or doubts, but we have this great cause of sorrow removed; we have a knowledge at last that though the body passes away, there is no loss of the spirit.

Therefore the consciousness that somewhere, sometime, when death shall have loosed the bonds that held us and made us free, we too, having been through the second birth of the spirit, shall at last pass into the land beautiful, where their souls are. Oh! how glad we are that God, shall we say, did not close the way after the soul's departing. One of the darkest thoughts of the theological teachings of my past recollection is, that smiles went out never to return again; and I hear, even now, along the walls of memory, ringing back to my consciousness, the words so oft repeated as I have stood beside the dead: "They can no more come to you, but you shall one day go to them." And at the close of this there has always been the largest word to me in all language, and yet it is but the little word "if." We have been told in the past: "You shall one day go to them if you will believe and accept." Spiritualism removes this "if," and says you are going anyway!

Therefore the greatest obstacle in the way

of human happiness has been removed by this message; therefore we no longer mourn—saying if we live right we shall meet them again! If we live right we shall be happier than if we live wrong; but if we live by any means wrong or deviate from the path of true righteousness they will, as God's ministering spirits of good unto us, aid us back to that which is right.

And as this is the knowledge, then, though we have our days of reunion when we throw open the gate still wider, that the spirits may bear back some message of light to us, yet we have a knowledge that they are constantly present with us to breathe a benediction, to give us a word of counsel or cheer, to uplift our saddened and drooping spirits, to point us upward to a higher, life and better living, and at last to meet us after we pass the portal that leads us into the way of life and immortality that lies beyond.

Our workers have fallen on almost every shore and in almost every land, and just at this point the mind, without going to a far-off land and finding a lowly grave, remembers him who going forth to gather more light upon the material plane, stopped by the wayside, and passed through the gates that stood ajar, even on that unknown waste, away from all civilization, and yet not away from the loving angels—friends who had followed our loved worker, William Denton, on his researches. I speak of this at the point where we say the world and the vast country of knowledge is ours, as the children of earth seeking light, wisdom and truth, and death is the blessing at last to emancipate every spirit and set it free.

It has been ours to stand very near those gates that swing wider on their hinges and see souls pass out triumphant under a knowledge of this truth.

Many times our doubting skeptic friend has said that Spiritualism may be very well to live by, but wait until you come to die. We have waited these forty years of Modern Spiritualism, and have seen its philosophers or its believers led up to the gate of life, and it opened wide to them, and never one yet but either shouted or whispered back the message on their parting breath, "I see them; they are coming; it is better than I thought it was; I shall wait for you." And with this message of assurance of life, positive, the certainty of immortality, death has been vanquished and life is victorious. How many times through the gates ajar we have seen an angel stand looking this way, then gazing afar, pointing with outstretched hand to the spirits' goal, then silently leading a human soul out through the gates toward the better land. How oft we have watched them close and waited, ourselves tear-stained, outside the gate that closed with such a jarring sound. But at last the soul once more came back to us through the open door with a message of spirit power; and that message was named SPIRITUALISM!

New Publications.

REPORT OF THE COMMISSIONER OF AGRICULTURE, 1887. 8vo, cloth, pp. 724. Washington, D. C.: Government Printing Office.

This is the third annual Report of the present Commissioner of Agriculture, Norman J. Colman, and is in connection with those of the various divisions of this important branch of our Government, one of the most exhaustive that has appeared. As an indication of the existing status of the Department, it is said that the demand for its official documents far exceeds that of any previous time, three hundred and eighty thousand copies having been distributed the past year, and four hundred thousand of the bulky volume before us printed in anticipation of that of the current one. As one of the thousand items of interest, so far as the wealth-producing resources of our country are related, it is mentioned that more than half of the wheat and flour imported into Great Britain are from this country, and that last year the proportion from America was increased, while that from India was diminished. The comparative prominence of this country in its wheat supply may be realized from the fact that where our exports have exceeded 136,000,000 bushels per annum for ten years, those of Russia have but 66,000,000, and of India 24,000,000 for the same period. Following the Report of the Commissioner, the volume contains those of the Entomologist, Chemist, Botanist, Vegetable Pathologist, Ornithologist and Mammalogist, Bureau of Animal Industry, Statistician, Forestry Division, Microscopist, Pomologist, Seed Division and Superintendent of Gardens and Grounds, and one on the National Horse of America. A number of these are finely illustrated.

TEMPERANCE AND PROHIBITION. By G. H. Stockham, M. D. 16mo, cloth, pp. 131. Oakland, Cal.: The author.

It must be admitted that with all the effort that has been made to decrease the sale of intoxicating liquors and lessen the number of those who habitually use them, neither the one nor the other has been accomplished; and the inquiry naturally arises, is the object sought impossible to attain, or are the methods employed wrong, and hence futile? Dr. Stockham brings for the consideration of his readers views of the matter seldom presented, and never to our knowledge so clear and rational a manner. At first sight some of his positions may appear inconsistent with his admission that the fearful effects of intemperance affect the welfare of every household in the land; but a careful reading of what he has to say upon the subject of its suppression will be likely to lead the reader's mind into new channels of thought, and possibly of action.

THE SAFE SIDE. A Theistic Refutation of the Divinity of Christ. By Richard M. Mitchell. 8vo, cloth, pp. 385. Chicago: R. M. Mitchell, 6141 Stewart Avenue. Boston: J. P. Men-dum.

The author thinks the attention of Christians ought to be arrested by the fact that the first step in establishing Christ consists in defining God, for it cannot be shown how Christ is a saviour without representing God to have made a partial failure. Further, that the declaration of Christendom that God was circum-vented by an independent and inferior power, constitutes the greatest insult that man has ever offered his creator, and that insult has borne its natural fruit and been the greatest misfortune mankind has ever known.

GLEAMINGS FROM THE PAGES OF HISTORY, by the Aid and in the Light of Progress. 8vo, cloth, pp. 300. Boston: For sale by Colby & Rich.

Seventeen articles in prose and nineteen songs and hymns with music constitute the contents of this volume. Of the former are "Platform of Principles and a General Basis of the Coming Church"; "A Statement of Facts and a Compend of Evidence"; "Spiritual Truths Recorded in the Bible"; and "Reasons for Not Being an Orthodox Church-Member." Of songs with music are "Footsteps of Angels," "Shining Shore," "We Shall Meet Beyond the River" and "Home of the Soul." The compilation appears to have been made with care and good judgment.

BACON AND SHAKESPEARE.—Skeptics like Mr. Donnelly have done their best to throw dust upon the fame of William Shakespear, but there are many scholars who laugh at them. Dr. T. W. Parsons, the accomplished translator of Dante, published the following recently in the *Evening Transcript*: Shakespear! whoever thou mayest prove to be, God gave the Bacon that men find in thee! If that philosopher, though bright and wise, Those lofty labors did in truth devise, Then it must follow, as the night the day, That "Hamlet," "Lea," "Macbeth," and each great play That certifies nobility of mind, Was written by the "meanest of mankind."

SPECIAL NOTICES.

✶In quoting from the HANDEX OF LIGHT care should be taken to distinguish between editorial articles and the cinnamul citations (condensed or otherwise) of correspondents. The latter are not intended to represent the personal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

✶We do not read anonymous letters and communications. The name and address of the writer are in all cases appendable to the letter, and we cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain material of interest, we will acknowledge them by drawing a pencil or ink line across the article he desires special to recommend for perusal.

✶When the name and address of the HANDEX 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.

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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.*

Judge Dailey on "Bibles."

As elsewhere mentioned by our special correspondent, we are in receipt of the full text of the discourse delivered Sunday, 22d—at the opening of the Lake Pleasant Camp Meeting for '88—by Judge A. H. Dailey, which we shall place before our readers next week.

Prisons and Prisoners.

As all our readers are apprised, the National Prison Association, of which ex-President Haynes is president, held a prolonged meeting in Boston last week, at which were discussed all the various questions relating to the condition of the prisons of the country and the moral improvement of the prison population which they contain. Preliminary to the gathering of this timely congress of experts and philanthropists, the leading clergymen of Boston preached discourses from their pulpits, pertinent to the occasion, on the Sunday morning previous. That of Rev. Phillips Brooks, of Trinity Church, is conceded to bear off the palm, being in all respects a truly comprehensive, thorough and noble production, in which the only right attitude was assumed toward the class usually termed outlawed, and so regarded even after the expiration of their crimes and misdemeanors. Dr. Brooks vigorously presented to his hearers the responsibility as well as the right of the punishing power, and discussed all sides of the subject from the standpoint of humanity, justice and progressive spirituality. His main design was to illustrate the true position in which the criminal stands to the State which holds him prisoner. "It is," said he, "man held by humanity, held at arm's length, but held with an arm through which still runs the electric human current which can make him more truly man."

Dr. Brooks began by stating that a meeting of a national prison association would have been an impossibility a few short years ago. The elements which were necessary to produce it did not exist. The sense of responsibility and the human sympathy needed to ripen. The final object of the Prison Association was that prisons should contribute to their own extermination, instead of their own perpetuation and increase. All reform and progress come healthily about by a return to the ideas which lie at the heart of institutions and give them their vitality. All reform which does not come about thus is superficial and spasmodic. You cannot reform a man until you feel freshly and deeply what the true glory of human nature is. When Christ said to his hearers, "I was in prison and ye came unto me," he meant that he had lain in the prison of humanity, awaiting the visitation of pitiful and sympathetic hearts. He felt himself into the fate of every wretched prisoner. He claimed the man in prison for a brother of his own humanity. He said: "I, the true humanity, am there with him. You visit me when you step across the threshold of his dungeon. Nothing can destroy our human nature. The prisoner has not ceased to be a man." That is Christ's key to the whole matter. And prisons have been such dark and hopeless places because that key has so often been lost or thrown away.

The man in prison, said Dr. Brooks, is the man on whom the hold of the aggregate humanity which is in all men has for a certain time and purpose tightened; and all the problem of his life lies in the question, first, how that hand shall hold him, and then how it shall gradually open to let him loose again from its extraordinary to its ordinary restriction. For there is restriction everywhere. No man lives alone. Only the character of the restraint is continually advancing as the man grows better. The normal loyal life is always passing betwixt into the power of a higher and finer law, which exists in the essential spirit of the community, the state, the humanity with which it is forever deepening sympathy. We call ourselves free, but who is free? The prohibitions and commandments of the whole, of which we are a

part, are all the time around us. They are never loosened. We do not feel them because we are in sympathy with them, but they are always there. So we live, each in the splendid prison of his environment. We are free by the cordial acceptance of our restrictions. Our necessities give us inspiration, and not paralysis, because we are in sympathy with them and not in rebellion against them. The prisoner in this cell is held in the same great hand, but held differently, held tightly, violently, indignantly, because he is out of sympathy with the hand which holds him. When the law is unrighteous, the cell is full of spiritual honor to the prisoner and the scaffold is glorious; but when the law is righteous and the prisoner unrighteous, his punishment is simply the tightening grasp of the same great hand of corporate humanity which has been about him from his birth.

Once it may have been that society dealt only with its inconveniences, and swept into the waste-heap of its prison or over the proscenium of its scaffold all that made it uncomfortable, or hindered the execution of its plans. But modern society and modern law demand a moral element. There must be wickedness in the criminal as well as inconvenience to the State, before punishment becomes the latter's right. Modern life has no prison for the inconvenient man who is not a wrong doer. There are three purposes of punishment : the first two are deterrent, and the third is educational. The first two are repressive, and the third is constructive. The first two are negative, and the third is positive. The first is easy, the second is harder, and the third is very hard. It is easy so to deal with the prisoner that he cannot repeat his crime, since we may kill him or keep him in perpetual imprisonment. It is harder so to deal with him that others shall be less inclined to crime on his account, since it demands deep study of human nature and of its wayward impulses. It is very hard to deal with him in such a way as to bring about his reformation. This is not done without sympathy, tireless devotion, and quenchless faith. Yet this third purpose is the only real one, and if it be left out there will be little need of prison reform. The scaffold, the gallotine and the fire will answer all purposes, as they formerly did. But make the third purpose supreme, and keep the other two in the background as its ministers—let the great purpose of imprisonment be reformation, the immediate prevention of crime being only the subordinate necessity, and the figure of the tightening hand becomes absolutely true and clear.

The same aspect which has held him in the sunshine now shuts the culprit in the dark. First, that he may not do mischief; second, that others still in the sunlight may be taught and warned and frightened by his disappearance; but third, and most of all, that in that tightened grasp and that undisturbed darkness the healthy pressure of the healthy whole may round this diseased, distorted portion into symmetry and health. It is fantastic and absurd when judged by the past, but it represents the true and growing prison standard of to-day. These are the conditions and feelings with regard to imprisonment which are really fundamental to its best work, and must be cordially recognized before imprisonment can both satisfy our consciences and do its best and proper work. Five such conditions furnish the normal or healthy aspect of the prisoner's life. The first is the combination of the natural and the unnatural, the prisoner to be made to feel both of these elements in the prison. His manhood is undestroyed, honor and hope fill the prison atmosphere, and yet he has broken loose from the true life of manhood, and so forfeited its first right, which is liberty. The struggle for recovery begins when it comes to seem very dreadful that a man should lose his liberty and energy and character. When it seems possible to be deemed, then it seems horrible for him to be as he was. The second condition is the education which a true prison ought to give to the prisoner's sense of the quality of pain. That which causes the prisoner's suffering must change as his manhood is more and more developed. Being the mere discomfort of his lot at first, afterward, if he becomes more noble, it is the nobler suffering of the loss of liberty. The prison influence is poor which does not bring forth the capacity for ever nobler, deeper pain—which is also the ministry of this prison life in which we all live.

Third, the prison in life is valuable from bearing constant witness to the fact that principle and interest are identical, that goodness and happiness, wickedness and unhappiness go together. The prison is the sly conscience of the town. It stands there, with its blank, unqualified assertion that sin brings misery. Its sharp, clear voice has its perpetual testimony to bear amid the confused sophistical standards of human life. Fourth, the prison's influence is impersonal. A private prison would be abominable. The prisoner is no man's slave. No private grudge has put him where he is. No private whim may dictate how he shall be treated. It is the grasp of the State that is on him. We are not to lose sight of the value of that largeness and impersonality of treatment which shall make the prisoner feel that the State is his true jailer, as the public school boys feel that the city is his true teacher, and so make him look for perfect justice and indiscriminating fairness, and the simple recognition of his rights as a man. And fifth, the prison is to emphasize defect as the source of the prisoner's trouble, and so to insist upon supply as the means of its relief. The criminal is what he is, not primarily by reason of what he has acquired, but of that which he has missed; not that he has become a criminal, but that he has not become, in the full sense, a man. All that he has been is but the vicious exhibition of that which he has failed to be. Therefore develop torpid powers and tastes by exercise. The ambition is to be awakened by chances; the new experience of life is to be set in the middle, rather than at the top or bottom, of the prison scale, where the two great human motives—the hope to rise and fear to fall—may seize it; productive trades are to be taught; and in each man his own peculiar character and capacity are to be brought out. These will all minister and combine to make the criminal less a criminal by making the man more a man.

Employing a strikingly felicitous illustration for the case, Dr. Brooks said that the rebellious child, shut out by his rebellion for a time from his true household place, losing his share in much of the best household life, yet never so truly a part of the household and of your fatherhood as now in his rebellion, never so held and pressed on by the family vitality, never so drawn back with constant attraction into its bosom—what is he but this same prisoner, the meaning and hope of whose exile and captivity lies in his unchanged manhood? Man never ceases to belong to God. God's life is ever flow-

ing into him through the very processes of his punishment. The hand that smites him is reclaiming him. He is not given over to the devil till he finds his own way back to God. The God from whom he wanders, and to whom he finally returns, is holding him all the way between. And the incarnation of Christ is only the assertion of all this, the claiming of the human life for this perpetual belonging to divinity.

It is indeed a strange sight, man holding his fellowman in prison. If we can once see the real significance of such a situation, we shall better understand how to obliterate or mitigate its evils, and how to bring it to its best result. But hardly less important or less difficult than the holding of men in prison is their release from prison, and their restoration to the ordinary life of man. The great problem of many processes is their stopping. It is plain to see that the release of prisoners, and their restoration to their normal life, to be natural and healthy and complete, must be gradual. The closed hand must not be opened all at once. It must open little by little to replace the returned life in its true atmosphere of liberty, keeping a true connection between the prison life and the life outside, between the closer and the freer prison.

The question in which has been the great study of all prison-reformers during this past century, since prisoners began to be reformed, is—how shall the prisoner be once more made a part of the free community? How shall the frozen mass be once more melted into the life-stream? The State has not done with the prisoner when she gives him his paper of discharge and his freedom clothes, and bids him go. The transition cannot be so abrupt as this. A serious responsibility cannot be thus cast aside. We blunder when we try to make those great transitions which must necessarily take time, because they are spiritual and involve character. This problem has been carefully studied. Men have been trained within the prison-gates for freedom, and outside the prison-gates the State has tried to follow the enfranchised prisoner and make his new entrance into life less hard. This was the better meaning of the experiment of transporting criminals beyond the seas. It was thought that it would change the mind as well as the sky of the transported ones. This it is that has tried to proportion isolation and companionship in prisons; this is the true inspiration of the religious work in prisons; this is what is meant by systems of indeterminate sentences, of mitigated restraint, of Irish probation schemes, of ticket-of-leave devices, and of discharged prisoners' old societies. It is all only the slow opening of the closed hand. The latter organizations were characterized by the speaker as the most hopeful and interesting. In that society has lain the sole resource of many a poor creature, standing in the most forlorn and desperate condition which civilization has to offer to a human being.

Without such a society, said Dr. Brooks, there would be little hope. Even with it the condition of the discharged prisoner is the betterment and almost the despair of prison philosophers. Yet such a society is good for nothing unless it utters a real living soul behind it in the whole great world of men: unless it presses a hopefulness, a tenderness, a determination, a faith in God, a confidence in man, a pity, a willingness to give the worst man a new chance, a sense of the universal weakness and sinfulness, which altogether make the real warmth and openness of the hand which, after having held the prisoner in constraint, would now welcome him back into the world of character and self-respecting work. These positions and views may be said to rest on sentiment. The great human sentiments are the only universal and perpetual powers. Creeds, schemes of government, political economies, philosophies, are local and are temporary; but the great human sentiments are universal and perpetual. Upon them rests religion, and the progress of mankind is contained in their broadening movement. The world is so absolutely one utterance of the nature and the will of God, that sentiment, duty and safety always go together and reinforce each other. They make the threefold cord that draws the world along. Never have they combined in greater harmony and strength than in the wonderful regeneration of prison life which has marked the last hundred years. The time will come, is coming, when the preciousness of every human soul shall be no longer a mere doctrine of the churches and the schools, but shall become the sole and shaping power of our softened and humanized institutions.

"The Story of a Great Delusion."

To the Turks we owe little, and in that little is the practice of inducing smallpox artificially," says the author of the valuable work bearing the above title. "The practice was first brought to the attention of the English in 1713 by Timoni, a Greek physician, who at that time said that it had been practiced in Constantinople for forty years. This information was conveyed in a letter to Dr. Woodward, who read it to the Royal Society, in whose *Transactions* it was published in 1714. Cotton Mather, of this city, notorious in the history of that period for his efforts to "extirpate witchcraft, shrinking from no atrocity, shook the frightful Salem tragedy of 1692, and the colony into mercy and common sense," may be credited as the father of the disgusting and infamous practice in this country. Having read the Turk's description of a short and easy way of dealing with smallpox, he was determined to adopt it—at least try the experiment whether compelling the people to have smallpox by inoculation would prevent them from having it from contagion or other cause; "he who had hanged warlocks and witches with sublime assurance, was not likely to have scruples about inoculating the community" with a loathsome disease, "when inwardly satisfied it was for the public good." But as there had been no smallpox in Boston for nineteen years, a fact, remarks our author, worth noting by those who imagine smallpox was an omnipresent ailment until the advent of Edward Jenner, the prospect of putting his purposes into practice was discouraging.

An opportunity, however, presented itself in 1721. In October of that year the deaths were over one hundred a week in a population of fifteen thousand. With all haste Mather called a meeting of doctors, and stated his plan. They immediately condemned it. One of their number tried it on two of his slaves and two sons, aged five and six; he was arrested, and severely reprimanded. Though thus opposed by the State, he was supported by the Church, and he continued until in December he had inoculated two hundred and fifty. The Justices of the

*THE STORY OF A GREAT DELUSION in a Series of Matter-of-Fact Chapters. By William White. 12mo, cloth, pp. 627. London: E. W. Allen, 4 Ave Maria Lane.

Peace and the Selectmen met in the town house, and having summoned the physicians and surgeons, questioned them concerning inoculation—and finally among the conclusions arrived at were the following :

"It appears by numerous instances, that it has proved the death of many persons, soon after the operation, and brought distempers upon many others which have in the end proved deadly to them.

"That the natural tendency of infusing such malignant filth in the mass of blood is to corrupt and putrefy it, and if there be not a sufficient discharge of that malignity by the place of incision, or elsewhere, it lays a foundation for many dangerous diseases."

Among the victims of inoculation in New England was Jonathan Edwards, the famous Calvinistic preacher. There was an epidemic of smallpox in New Jersey, and to protect himself from it, Edwards was inoculated. The result was the generation of smallpox in a severe form, of which he died, March 22, 1758.

A very full account is given of the various fortunes that befell the inoculation theory and practice in both New and Old England, and of its finally being superseded by vaccination—a history that is of no great credit to the medical fraternity, but fully as much as its present adoption and employment of the latter for a like purpose will appear in the generation which is to follow this.

The son of a clergyman, and, says Mr. White, who proves the truth of his statement as he proceeds, "as ordinary a character as was ever thrust into greatness." When a boy he was apprenticed to an apothecary, and in 1770 began a two years' course with Dr. John Hunter of London, who cared more for his menagerie at Brompton than for his patients, and when Capt. Cook, on his return in 1771 from his first voyage of discovery, assigned to him his collection of specimens of natural history for arrangement, Dr. H. set Jenner to work upon them. After an apprenticeship with the apothecary and the stuffing of bird-skins in London, Jenner went to practice as a surgeon at Berkeley in Gloucestershire, a dairy country, where the milkmaids believed that if they caught cowpox in milking they could never afterward catch smallpox. Jenner's attention could not fail to be attracted to this prevailing belief, but he gave it no credence for what he thought sufficient reason, and from what he learned inferred that cows, infected with grease from the heels of sick horses, supplied a sure protection against smallpox. In 1788 Jenner published his famous "Inquiry," setting forth his chosen prophylactic, *horse-grease cowpox*. But his effort to introduce it was a failure; it was, we are told, "summarily and ignominiously rejected. . . . He said not another word about horse-grease cowpox; and as the public were eager at any price to escape from the nuisance of smallpox inoculation, and disposed to substitute cowpox as a harmless substitute, he resolved to go in for cowpox (though he had once set it aside as valueless), and pose as its discoverer and promoter."

While the publication of the "Inquiry" was in progress Jenner was in London. There he became acquainted with Henry Cline, a teacher of surgery in St. Thomas's Hospital, who has the honor, if such it be, of performing the first vaccination in that city. There also he was confronted with facts tending to show that his theory was incorrect. Dr. Luguenhour, an electrician and chemist, cited several instances of sickness and death resulting from the practice, and suggested to Jenner further inquiry before venturing finally to decide in favor of "a doctrine which may do great mischief should it prove erroneous."

In 1802 Jenner petitioned the House of Commons for largess, for having, as he said, to use his own words, "discovered a disease which occasionally exists in a particular form among cattle, known by name of cowpox, admits of being inoculated on the human frame with the most perfect ease and safety, and is attended with the singularly beneficial effect of rendering through life the person so inoculated perfectly secure from the infection of smallpox." Here the "great delusion" made its first grand triumph, securing for its pretended discoverer ten thousand pounds, and later (1807), twenty thousand pounds, on a claim based, as its claimants from that day to this have been, on falsehood and misrepresentation. For Jenner was by no manner of means the "discoverer" — it was a notion of the dairymaids of Gloucestershire, and when he discussed the plausibility of their "notion" with his medical acquaintance in Berkeley, and they said to him: "We know that such is the dairymaid's faith, but we also know that it is untrue; for we know dairymaids who have had cow-pox and afterward had small-pox," he was convinced of the correctness of their position, and publicly admitted that the doctors were right and the milkmaids wrong, and so betook himself to what he called "horseagee cowpox," which, when he endeavored to introduce, was scouted as an intolerable.

The persistent efforts of Jenner and those who recognized in his scheme to operate on the fears of the people a means of great pecuniary profit, by introducing what was asserted by them to be an assurance of immunity against a much dreaded disease, resulted in making the inoculation of cowpox fashionable among busybodies. Cobbett relates: "Gentlemen and ladies made the beastly commodity a pocket companion; and if a cottager's child were seized by them on a common (In Hampshire, at least, and did not quickly take to its heels, it was certain to carry off more or less of the disease of the cow."

Cobbett, as may be inferred from the above, had no faith in vaccination. Alluding to a notorious outbreak of smallpox in a thoroughly vaccinated population, he said: "It [vaccination] *has failed*, and it is vain to endeavor to prop up its reputation, for in a few years it will become proverbial as humbug," a prediction that, unfortunately, did not find its verification in fulfillment.

We cannot follow to any greater length the course of this book, invaluable as a history or one of the greatest inflictions of evil that have befallen the people of earth. If any one has doubt that vaccination was begotten in selfishness, cradled in ignorance, and grown to robust stature through pride of opinion, avarice, and a hankering for personal aggrandizement, let him read this volume, and, our word for it, he will doubt no more. We can close in a better manner than by commending its reading to every one, for the reason that, as the author remarks, there are few subjects among educated people upon which opinion is so abate- d and yet so ill-informed as vaccination.

FRED EVANS writes us from San Francisco that he leaves that city Aug. 23, accompanied by his wife for Brisbane, Queensland, having been sent for by some of Australia's best people, among whom are Sir Thomas Mollrath, Premier of Queensland, George Harris, U. S. C., and members of the Psychological Society. He will visit, beside Brisbane, Sydney, Adelaide, Melbourne, etc., and points in New Zealand.

Spiritualism in England.

Of Spiritualism in England, a correspondent of the *Tyneside Echo*, published at Newcastle, says: "Its disciples are numerous and active, and their number increases. In most centres of population throughout the country Spiritualist Associations, with lecture-rooms and means for propagating their opinions, exist and flourish. Spiritualism can also boast of a literature of no inconsiderable dimensions, which includes a number of weekly and monthly magazines, the most of them ably conducted. The staff of itinerant lecturers is large, and a fair number of those are men and women whose abilities would enable them to make their mark in any other department of human industry."

The writer proceeds to state that meetings of Spiritualists in Newcastle are held in Cordwainer's Hall, which on such occasions is "inconveniently crowded by an apparently well-to-do and most intelligent audience." Mr. W. Victor Wyldes, a resident of Birmingham, was at that date, June 30th, filling an engagement of some duration. He is thirty-four years of age, and was, when his attention was first directed to Spiritualism, a teacher in a public school, with every prospect of a successful career. The earnest advocacy of Spiritualism by Mrs. Emma Hardestad-Britten led him to an investigation of its merits, with the result that, we are told, "he is now one of the clearest and most understandable exponents of the science before the public."

Mr. Wyldes is said to be a psychometrist of very clear and convincing power. At one of his recent public psychometric sances, after having given an illustration of his gift of that order, and, in connection, the name of a spirit to whom articles brought by a lady once belonged, Mr. Wyldes gave the following interesting description of his experience:

The séance you have just witnessed was exceptional, inasmuch as, physically and mentally, I experienced the connective influences of an ordinary psychometric experiment, and what I, as a medium, realized as a spirit control. In an ordinary séance I am not conscious of the direct control of an excommunicated spirit, but rather of a throbbing, thrilling sensation from head to foot, in which I experience an affinity of sentiment and feeling with the former possessor of the articles experimented with, which enables me absolutely to identify his or her personality. Holding, therefore, as I do, that the spirit world is a continuous one, I am convinced that becomes permanently associated with his or her individuality, and that as all embodied and excommunicated spirits having mutual sympathy have an irresistible attraction for each other, it follows, granting the psychometric faculty, that a connecting link can be established between them. This was my primary experience at the commencement of to-day's séance, and by the connection, or association, formed, it was able to realize the relationship of the possessor of the pocket book and glove to the lady seeking information, but nothing further. It-ailing, however, to immediately identify the spirit, I was unable to remember my audible request for help, and I can only remember I experienced an overshadowing of a superior intelligence, and my right hand was impelled to move without conscious premeditation, and in this condition the words "Afraid, your son," were written. The sensitive condition governing mediumship differs from the state of so-called control, for in the latter there is a sense of the actual presence of an excommunicated spirit, and often clairvoyant vision or converse with the controlling spirit. This last condition superseded, and enabled me to describe the spiritual attire, and to give an apt sphere of the communicating spirit, and so to a medium, to identify intelligently with the lady. A brief season of unconsciousness, a new condition, when, as I was afterward informed, an intelligence, purporting to be an excommunicated spirit, spoke through my lips, and the séance came to an end with satisfaction to the inquirer and myself, as a medium, and I trust with real scientific interest to you."

To Proclaim the Truth.

The explanatory statement of Mr. Luther R. Marsh, of New York, published in last week's *BANNER*, which was made by Mr. Marsh to a *World* reporter, afforded interesting reading for Spiritualists everywhere. No sensible person can peruse Mr. Marsh's account of the manner in which a certain picture was taken on the interior leaf of a glued pad of writing sheets, without a voluntary and full admission that it was the work of spirits. If testimony like that offered by Mr. Marsh is to be rejected, then is all human testimony worthless. Pooh-pooling will not weaken nor dissipate it. It is on such clear and positive knowledge as Mr. Marsh adduces that he bases his personal convictions. What wonder that neither ridicule nor malignity is able to shake them. Of what value would such a man's word be to others, if from prudential reasons, in other words from timidity, he was induced to suppress what he positively knew to be absolutely true, and to convict himself of convenient hallucination? He might in that case well conclude that he was incapable of forming a belief on any matter, even with the help of ocular demonstration.

But the point to which we were coming, in remarking on this case, is that the spirits have chosen wisely in calling a man like Mr. Marsh from his profession and clothing him with all needed authority to publish as widely as possible the great truth of this modern age—the close and constant relations of the invisible world with this external world which we inhabit. That is the momentous truth in which mortals are everywhere interested, and by the full acceptance of which the nations of the earth are certain to form a united fraternity. The spirit-world is naturally striving to lift up the human vision to a point where it will embrace a larger view of the universe than ever before, and to make one brotherhood of all people. And though existing organizations and named churches, restraining their growth in accordance with the injunctions of tradition and the command of creeds, may avail to obstruct and hinder for a time the progress of this most desirable accomplishment, it is none the less certain that the purpose of the angelic world will be steadily advanced to its final completion.

It is by the selection of such men as Mr. Marsh that the spirits work, and work most effectually. They are best able to discover the human agents who are capable of serving their high purpose with the greatest success, and they choose their own good time and way to call such agents to their chosen work. Mr. Marsh evidently recognizes the summons in his own case, and openly avows his purpose to give the remainder of his days on earth to the close and scrutinizing study of the spiritual phenomena and their true significance and value, and the widest dissemination of the great truth of Modern Spiritualism.

We wish that the friends in all parts of the country, who may in their reading of the daily and weekly press see articles of interest bearing on Spiritualism and cognate matters would as a personal favor mail us a copy of the paper in which such is found, marking the item. We shall highly appreciate the kindness.

Woman and the Law.

"Nothing has been better said than Mrs. Lucy Stone has uttered editorially in a recent issue of the *Woman's Journal*, apropos of the proposed execution of Mrs. Robinson, of Malden, who was convicted by a jury of murdering one or more persons by poisoning. This is the way she presents the argument for woman suffrage, while not seeming to urge it either. Says Mrs. Stone:

"The property, the liberty, and even the lives of women are taken from them, while they are denied any voice, or right, or power in the matter. The awful helplessness of the position appeals anew, when a woman who had no voice in making the law is sentenced to be hanged by the neck until she is dead. How great is the guilt of the men who subject women to such unjust conditions. It is appalling to think that the majority of men in these United States, after having handicapped women by disfranchisement, consent to the existence of laws by which the very lives of women may be taken from them—men alone her judges, men her jury, men her executioners; men to make and execute the laws."

Could the case for woman suffrage be more pointedly put? Here it is in a paragraph. The foundation of our rebellion against Great Britain was that taxation and representation should go hand in hand; but here we are today, refusing to let one sex participate in making the laws under which they are not only taxed but executed.

A Suggestion.

A gentleman residing in Washington, who has given much thought to spiritual matters, writes us, in the course of a private letter, the following, as his idea of the true course to be pursued in séances for materialization, in view of the present public pressure exerted upon them:

"It strikes me mediums will have to adopt some more stringent plan as to who they admit to their séances. And being driven to adopt that course for protection, I deem it advisable that no publication be made of what may have occurred at any séance, as to manifestations. By doing so it excites in many who are personally unimpressed on the subject a curiosity to witness for themselves, declaring in advance 'It is all fraudulent,' and as we know the conditions which generally result in rats."

If the doors are kept barred and the manifestations private, as people hear of them they will be more anxious to enter the séances, and will be the better prepared to judge and more circumspect. I have about made up my mind never again to publish what I have witnessed at a séance. If people wish to know, let them find out as we have done."

Friendly Calls.

We held a pleasant interview at our office last week with Mr. Eulogio Prieto, of Cuba, proprietor of a sugar plantation there. He is a firm Spiritualist, and a highly honorable gentleman. He previously visited Boston in 1881.

Dr. William A. Knight and wife, of Worcester, called upon us Saturday last. This was the first time we have met the Doctor for many years. The very first spiritual manifestations we witnessed were given in his presence in this city before the commencement of THE BANNER, at which time we were a strong skeptic. He was then a raving and writing medium, although only a few of his friends knew the fact.

STUART CUMBERLAND, who, in this and other cities a few years since, undertook by a misapplication of his natural gift of clairvoyance—and, we may add significantly failed—to explain away spirit phenomena, at one time assuming to "expose," and at another to admit his belief in mediums, has started a new enterprise in England whereby to gain notoriety, pounds, shillings and pence. Referring to *The Two Worlds* says:

"We have received from various sources copies of papers containing Stuart Cumberland's version of his experiences in séances. We are not apologetic for fraud, but believe that wherever fraud exists it should be exposed, and the shameless impostors denounced. We do not, however, deem Mr. Cumberland's mere assertions to be evidence; we see no reason why the boasts of a man whose business it is to get himself talked about, and to amuse the ignorant public by conjuring and other tricks, should be believed before the serious testimony of thousands of sane, honest and capable witnesses."

WE want the New York Sun, and other sensational dailies, to understand fully one thing, namely, that *psychomanics* are not Spiritualists, whether they "conduct a so-called 'Church of Nature,' or anything else." Spiritualism *per se* has had enough to carry, in consequence of the opposition of the bigoted priesthood and the slanders of the secular press, without having forced upon it the sayings and doings of the class referred to above.

Mrs. Ada Hoyt Foye

Will leave San Francisco, Cal., Aug. 17th, for an extended tour throughout the Eastern States. She will probably visit England ere her journey is done. She will give lectures and tests from the platform, as her guides in spirit life urge her to do.

Any societies in the Eastern States desiring her services for the fall and winter months can address her immediately at Chicago, Ill., P. O. Box 517. She will be in Chicago during September.

Mrs. Foye is a reliable medium—one of the veterans in the ranks of the spiritual workers—and deserves a full and extended hearing by the friends hereabout, and wherever she may journey.

DECEASE OF MR. CHARLES DAWBARN'S FATHER.—Services attending the funeral of Robert Dawbarn, J. P., father of our friend and fellow-laborer, Mr. Charles Dawbarn, are reported in the *Worcester Advertiser* of June 13th, introduced with the remark that "There have been a few occasions of late years when so large a following has testified to the loss of a valued citizen." Nearly all the shops and many private houses were partially closed, and manifestations of regret marked the route of the procession, which was an unusually long one, composed of relatives and friends, the Corporation and other public representatives.

At the time of his decease Mr. Dawbarn was in his 90th year. He was in religious faith a Nonconformist and Baptist, strongly attached thereto, and very active in efforts for its dissemination. "Yet he had," says the account, "a large heart, a heart that could see beyond all creeds and sects." Into that larger field upon which he has entered he will find a wider scope for his vision, and we congratulate him that he can now see otherwise than "through a glass darkly."

INTERNATIONAL ARBITRATION.—Belva A. Lockwood filed, July 10th, with the Secretary of State at Washington, D.C., a letter with regard to the establishment of an international court of arbitration, in which that official is requested to instruct Minister McLane to consider any overtures in this matter that may be made by the government of France. There were submitted with the letter a similar request from M. Charles Lemmonier, President of the International League of Peace and Liberty at Geneva; a petition signed by the Presidents of the five Peace Associations of France, and one hundred and twelve members of the French House of Deputies, and a letter from Alfred H. Love of Philadelphia, President of the International Peace Union.

Learning that the dynamite cartridge which was to kill the Czar, recently, was shaped like a book, leads the *Texas Shiftings* to remark: "This would indicate that the Emperor's troubles are increasing in volume."

ALL SORTS OF PARAGRAPHS.

While attacks all along their line are periodically to be expected by Spiritualists—and further, while base pretensions to mediumship are ever on the alert to put on the robe of the angels, that they may thereby be aided in serving their own evil and speculative purposes—we maintain that the indiscriminate assaults made on our mediums ever and anon, by prejudiced parties having no practical knowledge of the subtle laws of development and condition, are outrages of the most indefensible nature.

An old Quaker said: "I expect to pass through this world but once. If, therefore, there be any kindness I can show, or any good I can do, to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again. Let this be my epitaph."

What I spent I had;
What I saved I lost;
What I gave away I took with me."

Maryland is the latest State to curse itself with a "Doctors' Protective Law." We presume that now the Allopathic fraternity will apply itself to a practical outworking on the part of its disciples of the State's motto: "Crescit e multiplicamine." (Increase and multiply.)

Disastrous floods have devastated West Virginia of late, causing upward of twenty deaths and a large property loss.

According to the report of the Boston Fire Marshal, sixty-three per cent. of the fires in this city for the past year have been due to culpable carelessness—matches and kerosene counting in the category of causes as prominent agents of destruction.

A Harlem Christian has just had a neighbor arrested for cutting grass for his cow on Sunday. In the police court the judge turned sharply on the policeman who made the arrest. "Suppose," said his honor, "the man's cow had fallen into a loathsome pit; would you have arrested him for pulling the beast out on the Sabbath day?" "Would not," said the officer, and he hung his head to escape the fiery glances of the indignant judge. "The prisoner had as much right to mow grass to feed his hungry cow as he would to have rescued her from a pit into which she had fallen," continued the justice. "The prisoner is discharged."—*Truth Seeker* (N. Y.).

Yellow fever is now raging at Plant City, Fla.; and one case has been brought to Delaware Breakwater (so reported) by the Brig *Teneriffe*.

OUR NATIONAL GAME.

BY H. C. DODGE.
In *Six Parts—Part III.*
The batsman's hands will split,
And try to make a two base hit.

A TOO BASE HIT—4-11-44

To keep from slipping when he strikes,
And save his sole, he stands on spikes.

THE SPIKES—T T T

The mining town of Ilosay, Wash. Ter., was totally destroyed by fire July 22; fifteen hundred people were made homeless; loss \$500,000—no insurance.

Nervous pilot passenger in the train, after passing a temporary bridge. "Thank goodness! we are now on terra firma." *Functionary* (N. Y.). Yes, ma'am. Less terror and more firm—*The Judge*.

Washington dispatches of the 23d announce that disastrous fires have occurred in the lumber regions of northern Sweden, destroying the towns of Sundsvall and two neighboring villages. The loss is estimated at \$9,000,000. Great suffering prevails in the stricken districts.

Words were given us to conceal our thoughts, eh? Just listen to the man who sat down stairs in the still night and catches his bare toe in the upturned corner of a zinc that burks near the firelight's ruddy glow.—*Philadelphia Call*.

At a very successful public séance held during the recent Camp-Meeting at Oakland, Cal., a list of names of spirit intelligences was given through the mediumship of J. V. Mansfield, which occupied over a column in *The Daily News*. Many of these names were recognized by people in the audience.

Newspapers are the schoolmasters of the common people. That endless book, the newspaper, is our national glory.—*Appleton's Proverbs from Plymouth Pulpit*.

Pontiac will provide gold rings, marriage license, minister, hacks, and two pairs of shoes to the usual platted pair who will agree to be married on the county fair grounds next September.

On the arrival of the German squadron at Cronstadt, July 10th, the Emperor William was rowed to the Russian Imperial yacht *Alexandria*, on which the Czar awaited the arrival of his visitor. The two Emperors met at the gangway, and embraced and kissed each other several times. Afterward they had a long talk. No toasts were offered at the state dinner given in honor of Emperor William at Peterhof. Emperor William went for a drive in company with the Czarina and the Duke and Duchess Vladimir. The whole Russian press are convinced that the meeting of the Emperors will inaugurate a new era of peace, and feel hopeful that Russian interests will now be considered.

Huxley coincides with Pythagoras in the prediction that "the religion of the future is to be of the silent sort." The growing number of unused megaliths strengthens the prophecy, the low voice of which is emphasized by the contrasted clamor of the Salvation drum, tambourine and Talmage.—*Z.* In *Herald*.

It is easy enough to tell about everybody else, but difficult and hard to tell what everybody knows about you.

"You should be a base ball player," said the beetle to the spider. "Why so?" inquired the latter. "You're so good at catching flies." "True, but I fall a victim to the fowls." And he went behind the fall.—*Life*.

Of all our infirmities vanity is the dearest to us. A man will starve his other vices to keep that alive.

Said a maid, "I will marry for love."

And her scandalized maid almost shure;

But when the chance came,

And she told the good dame,

I noticed she did not revere.

The Baptist denomination having taken the lead in defense of the American free educational system, the Methodists on "Denominational Day," July 16th, at the Lake View (Framingham, Mass.) Assembly, debated the question of the "duty of Methodists to Romanists," the gist of the result being that of full accord with their Baptist brethren, to the effect that all aggressions upon our public schools must be stopped.

The barbarous practice of detaining witnesses in prison survives in at least twenty-three of our States and Territories. The largest number is in New York, thirty-one; those which immediately follow in rank are: Ohio, nine; Massachusetts, ten, and New Jersey, five.

Whosoever breeds his son well, though he leave him blind, gives him much; it is the mind which makes him great or small; whosoever they have, to the good seems sufficient, to the rude too little.—*Xenophon*, B. C. 440.

By a collision on the Norfolk & Western Railroad, 22d inst., at Forest Depot, near Lynnhaven, Va., two engineers and eight men were killed.

"Ah! I'm saddest when I sing,"
She sang in plaintive key;
And all the neighbors yelled,
"So are we!"

In writing to the American Press from London, Eng., Louise C. Moulton takes occasion to criticize Spiritualism, while admitting that she knows nothing whatever in regard to its philosophy, because, as a writer, she wishes to be on the popular side of things, "you know." "The drive!" she speaks of emanates from her own bigoted brain rather than "through some medium in a back street," as she writes.

Ex-Congressman John F. Finerty, on being interviewed regarding the letter of the Pope explaining the rescript on the Irish question, said:

"I can only say what I said when the rescript was first discussed, it is an interference in Irish politics. If the Irish Bishops of the nineteenth century had the backbone of the English Bishops of the nineteenth century, they could easily have brought Leo XIII. to heel. As it is, the fight falls on the people. The issue is made at last. The Pope of Rome has no power

to damn me or any other Catholic. His latest utterance is an outrage on Irish Catholic manhood and womanhood. The Pope of Rome, the head of the Catholic Church, is in all matters of religion supreme; he is the only one who can damn or excommunicate. It is a disgrace to our country that we should have an Italian Pope to carry out, at no matter what expense, the orders of the Catholic people, is a fair subject for Irish criticism, and it is from this standpoint I criticize him. I am a Catholic, I am a believer in the Catholic Church, but I am an Irishman and not an Italian, and I am not to be sacrificed for the needs of Italian diplomacy."

[Sunday School Teacher.] What did Jonah do when he got out of the whale? [Bright Scholar.] Told some fish story, I suppose.

Delord's Magazine for July has among its contents a poem by Sarah M. B. Platt, wherein the following neat tribute is paid to Mrs. Cleveland. After referring to the queens of other lands Mrs. Platt says to this "Lady Shining in the West":

Go, if you will, among a thrall and stand
With just a mountain will flower in your hair,
With just the wedding-ring on your light hand
Then from the Elysian fields call Paris back—
"Say who shall have the golden apple—who?"
Through Elysium armed and follow in his track
He'd throw it straight to you."

Scandal-mongers still continue to vent their spleen, notwithstanding asseverations to the contrary.

A New York daily for want of sensible articles where to fill its columns, tells its readers "How girls buy their clothes!" How many drunks congregated at Coney Island on Sundays; How many dunes promenade Broadway; How dirty the streets are; How much rascality pervades the city; and so on. It should give its patrons a better class of reading matter.

Mr. Lewis B. Wilson, for many years one of the editors of the *Boston Daily Bee*, and for the past twenty-eight years connected with the *Banner of Light*, Boston, was in the city to day on his way home from the mountains. *The Evening Express*, Portland, Me.

THE NIGHT KNIGHT'S REFRAIN.
I sleep all the day,
And I work all the night,
Which gives me good pay,
But I sometimes "get tight!"

Since 1879 there has been in the South an increase of 15,000 new industries, 15,000 miles of railroad have been built, while from production has increased from 37,000 tons to 575,000 tons. The amount of coal mined has grown from 6,000,000 tons in 1880 to nearly 14,000,000 tons; cotton mills have increased from 180 to 370; cottonseed oil mills from 40 to 150.

Natural Gas at Newburg.

To the Editor of the Banner of Light:

We have had another splendid evidence of spirit power and communion through the Occult Telegraph, and the cause of Spiritualism is making great headway here in Cleveland in consequence of the fact, through the Ohio, where it is so well known. Two leading dailies, the *Leader* and *Plain Dealer*, have given the matter great prominence in their columns, bearing witness to the value of the gas-well recently located here (on the Jewett farm in Newburg) by W. S. Rowley, by means of his "occult telegraph," through which he obtains messages, as is claimed, from the spirits of those who have lived and passed away from earth."

Numerous wells have been drilled here, located by "guess" or by the "sinking rod," but none have been accounted to anything of account. When Jabez Fitch, ex-Lieutenant-Governor of Ohio, Nathan Payne, Randall P. Wade, Amasa Stone, and others who have passed over to the other side came and told us, through the instrument, that there was an immense reservoir of gas at a certain point in the suburbs of the city, we thought it too good to be true, but as they had always told us the truth in other matters we believed them in this. The original parties who received the communication were Mr. and Mrs. J. T. Strong, Mrs. Rowley and myself, and we realized a nucleus of what will prove one of the largest companies extant. Through the untiring efforts of Mr. Strong, Cleveland capitalists were interested, and among the rest Mr. George Howe, a firm believer in the spiritual phenomena. After encountering many difficulties the gas was struck just as they—the spirits—told us it would be, and at the very depth. Almost daily interviews were had with them, and instructions given how to proceed. The all-wise unbelievers laughed us to scorn, and among the rest our State geologist, who solemnly declared to us that it was impossible to find high pressure gas in this vicinity.

Very truly yours,
W. S. ROWLEY.
Cleveland, Ohio, July 20th, 1888.

Donations

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

Amounts received since last acknowledgment:

From Minnie Nesbitt \$1.50; L. R. 90 cents; Eliza H. Darland, 75 cents; Mrs. C. M. Emmons, \$3.00; F. W. Coffin, \$1.00; L. Lovewell, \$1.00; R. A. Givies, \$1.00; from L. B. Wilson, by donations at the Free Circle, \$1.10.

A TRUE MEDIUM.—Mrs. Albert Morton, one of our noblest women and mediums, is of such a retiring nature and does not work so quietly that the wonder-seeking public lose sight of her. And in fact she is not a medium that would gratify that taste. But for those who seek for purely spiritual intelligence and the enlightenment which tends to their higher welfare she is a grand instrument. Her spirit medical guides are unexcelled in their line of work. Through her they can diagnose disease from letters or a lock of hair, as well as by the patient being present. This is a part of her work to advise and administer to those suffering from the ills of the flesh. She has also a bright little control, Milly, who is always a sweet spirit to meet, and through her the way is opened for converse with your own spirit-friends, and many a ray prophetic is carried to those in the material plane, which enables them to steer through the breakers and billows of earthly conflict, by this same faithful spirit. We always receive a spiritual feast with Mrs. Morton and her noble band, and after sitting a "golden hour," or less, in their presence, we come away feeling it was good for us to have been there.—*Golden Gate*, San Francisco, Cal.

THE SHAWMUT SPIRITUAL LYCEUM will be well represented at the forthcoming camp meeting to be held at Verona, Me., during the month of August. The party will consist of Mr. J. B. Hatch and wife, C. Frank Rand and wife, Miss M. T. Shelhamer, Mrs. Carrie L. Hatch, and Masters Eddie and Charlie. On Sunday, Aug. 12th, Miss Shelhamer will occupy the platform, and at different sessions will answer questions. Through the kindness of Dr. C. F. Ware "Silver Star Cottage" has been secured for the party, and much pleasure is anticipated by all. On the door of the cottage will be found the banner of the Shawmut Lyceum; the latchet can be easily found, and all upon entering will find a hearty welcome.

Movements of Mediums & Lecturers.

[Notices under this heading must reach this office by Monday's mail to insure insertion the same week.]

J. Frank Baxter spoke at Parkland, Penn., Camp last Sunday, 22d inst., and will lecture in Hanson next Sunday, the 29th. Sunday, Aug. 5th, he will speak at the Mantua (Ohio) Station Yearly Meeting. He then will come East, filling engagements successively at Casasadda Camp, N. Y.; Niantic Camp, Conn.; Lake Pleasant Camp, Mass.; and Kina and Madison Camps, Me. His Sundays are secured over fourteen months ahead. Weak evenings at liberty.

Prof. J. M. Allen lectured in Peoria, Ill., July 1st; in St. Louis July 8th; in Vicksburg (Mich.) Camp July 15th, 16th, 22d and 24th. His address for two weeks, is at Vicksburg, Mich. W. S. Wardell.

By a private note from Dana Clarke we learn that he recently had a fall, fracturing one of his ribs upon the right side. He says he is on his hands to fill his duties at Lake Pleasant, Aug. 15th and 19th, nevertheless.

Mrs. H. S. Lake speaks at Niantic Camp Meeting (Conn.) next Sunday, July 29th.

Dr. H. P. Merrill has been engaged to give tests at the Temple Heights, Me., Camp Meeting, and will be in attendance on the 1st and 2d inst. In July 29th making engagements for the fall and winter; would like to correspond with societies—especially in Massachusetts—for engagements. Address Bucksport, Me.

Albany, N. Y.—We pen these few lines to let our friends know what is being done here for our beloved cause. The society has adopted a new and very simple constitution recently, and has elected officers as follows: President, J. D. Chalm, Vice-President, George McDonald, Secretary, J. D. Chalm, Jr.; Financial Secretary, Samuel D. Fay, Jr.; Treasurer, Maria C. Fay, and the officers constitute the Board of Managers, together with the following elected by the society by ballot: Mrs. Fero, Mrs. Carl, Mrs. Chapin, Mrs. Fay, Mr. Fero, Mr. Briggs, Mr. Fero and Mr. Fay, Jr.

Our lecture season closed July 8th, at which time Mrs. Holmes, of Brooklyn, lectured in the morning and evening. We will begin in the first part of September with renewed vigor, and a determination to increase the interest in the cause in this vicinity. Mrs. C. E. B. Tving is engaged for September; Professor Peck for January, J. Frank Baxter for February, and Mrs. H. S. Lake for June next. The other months are not provided for as yet, and we desire to communicate with ap-akers and mediums relative to engagements. The terms must be moderate for we are not in shape financially to guarantee large salaries, but hope in the near future to have more funds at our command.

Mrs. Lake filled our platform most acceptably during June and the first Sunday in July. We are individuals, and collectively as a Society, are more than possessed with the spirit of the cause, and give us thought and reflection sufficient to last through the vacation months. We have not had any one upon our platform that we consider her superior. Mrs. Briggs lectured once during June for us, and will be with us once every four weeks during next season. We could scarcely be induced to give up this most talented and pleasing speaker. All unite in urging her to continue her regular lectures in Albany.

The cause is prospering here continually, and we trust the time is near at hand when a person can walk the streets of Albany without being liable to the scoffs and ridicule of an ignorant rabble.

Patronally, J. D. CHISM, JR., Secretary.

Albany, July 22d, 1888.

Spiritualist Camp-Meetings for 1888.

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

INSETT BAY, MASS.—The Twelfth Annual Camp-Meeting closes Aug. 12th. Trains leave from Boston, N. A. M., 10 P. M., on Old Colony R. R.; Sundays 8:15 from Boston.

LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the Public Spiritist Association, held at Lake Pleasant, Montague, Mass., (on the Housack Tunnel route) Aug. 1st to Sept. 3d, inclusive. The regular sessions are held on Sunday, 10 A. M., and 8 P. M., and 10 P. M. Trains leave from Boston, N. A. M., 10 P. M., on Old Colony R. R.; Sundays 8:15 from Boston.

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LAKE PLEASANT, MASS.—The Fifteenth Annual Convocation of the Public Spiritist Association, held at Lake Pleasant,

Message Department.

The Messages published in this Department indicate the spiritual condition of the character of the person to whom they are addressed. We ask the reader to receive no doctrine put forth by spirits in these columns unless it is in accordance with the principles of the Bible. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact of publication.

Letters of request in this Department of THE BANNER must not be addressed to the mediums in any case.

Lewis B. Wilson, Chairman.

The Free-Circle Meetings

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

QUESTIONS ANSWERED.

THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Seance held May 20th, 1888.

Spirit Invocation.

The heavens declare thy glory, Lord, and the earth responds in smiles. In blooms and perfumes. Thy children recognize thy power as it is displayed on every hand. We read a lesson of the stars, and realize that in their majesty is displayed thy skill and wisdom. We turn to the springing blade beneath our feet, and watch the opening of the bud, believing that there is also a manifestation of thy great law, of thy tender and divine love.

Oh! our Father God, we gather up the aspirations and the thoughts of our human souls, that are to our lives like buds and blossoms, blooming forth in richness of spiritual perfume; may they be acceptable in thy sight; may they prove to be indeed bright blossoms of love and sincerity. We ask the spiritual fullness of thy angels to be present, and believe that the grand omnipotent over-soul that doth embrace all humanity, and so we lean upon thy love even as the little child leans upon mother's breast to receive a smile of encouragement.

We ask the association and cooperation of angels at this time. May our hearts expand under thy divine inspiration. May our minds be imbued with new thought and our souls be enlarged with a higher conception of life, so that we may go forth from this place thoroughly imbued with the idea that we are here to do our part in life, to fill a mission, and assist our human brothers and sisters in doing their part and in fulfilling their mission. We ask thy blessing and the blessing of all pure and angelic souls to rest upon us now and forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT.—Your questions are now in order, Mr. Chairman.

Q.—[By C. H. K.] Cannot a refined, educated and eloquent speaker (who has passed to spirit-life) control a medium who is not so educated?

A.—If the medium or instrument employed be adapted to the use of the spirit who desires to communicate, and if such medium possesses the requisite power and mental quality of magnetism to be operated upon by the intelligent spirit who desires to manifest his thoughts, then will that instrument be able to respond to the vibrations of brain power from the spirit, and give forth to the world that which is desired. But if the medium is not fully developed, and if he is not adapted to the spirit who desires to manifest, then that intelligence will be unable to clearly manifest his thought through his instrumentality. A medium who is crude and ignorant, undeveloped in mental ability, may yet possess in his body much of mental power, which, if itself, may be operated upon by invisible intelligences.

The child who is ignorant and unformed can be taken in hand and trained by an intelligent person, and be so cultivated as to be able, in time, to send forth through his organism that which is grand and beautiful in the realm of intellect, so a medium who is unformed and ignorant in many ways may yet possess a fine spiritual power, which can be utilized by attendant intelligences. These attendant guides, directing their influence not only upon the brain but upon the entire organism of the subject, may surround him with their superior influence and magnetism as to assist in drawing forth that which is best and sweetest within his being. Consequently the medium grows into harmony with those spiritual forces, becomes educated through his association with the inhabitants of the spirit-world, and may be able to send forth through his organism sounds and strains, utterances and ideas which are grand and glorious.

Q.—What is meant by the phrase "the power of concentration?"

A.—"The power of concentration" is that power brought under control and directed to thought or purpose to one special end, in order that certain results may ensue. One who brings the power of concentration to bear upon any idea or plan that he has in mind, brings the full bent of his positive will force upon that idea, purposing to direct his organism to concentrate his mind in that line, so that no external side issue shall attract his notice. In thus bringing all the force of his energy to bear upon his idea or plan, it receives the most powerful magnetism of his being, and consequently will, without doubt, grow and expand under his notice to a fulfillment.

On the other hand, we shall take one in intellectual life who pursues some literary employment; he is noted for his power of concentration. What does this mean? That the expression of his thought is terse and lucid, his words are simple and yet profound, understood by simple words, yet in an intelligent manner; he is not diffusive, does not spread over his subject, but confines himself to the thought and manifests it in the simplest language and the clearest manner.

Q.—[By a correspondent, Brockville, Ont.] To what degree, if any, are the Orthodox religious correct in their belief that Jesus Christ was specially endowed with divinity?

A.—To that degree that every child of God every human being in the universe, is endowed with divinity. Being an offshoot or offspring from the great Eternal, the divine source of all life itself, each human being must, of necessity, be endowed with some degree of that divinity from which it springs. Yet, you say, there are many, many human beings who give no signs of that divinity within them, who are crude, uncultured, and even debased and degraded in their habit and appearance. Very true; and there are those in human life who are refined and cultivated, spiritual in manner and appearance, and such seem to exhibit a large spark of the divine nature, since they manifest their character in helpful, serviceable ways.

The man Jesus, the Nazarene, was endowed with a spark of divinity; yes, and that divinity seems to have been fanned into a gentle flame, under the influence of attendant spirits, who held the child and the man in their keeping.

Surrounded as the Nazarene was, by friends on both sides of life, it afforded a condition for the approach of the highest, the purest magnetic forces. It is not to be wondered at that he, gentle in mien and kindly by nature, loving tender and sympathetic in his own being, received within himself those influences that brought to light and life the purest, sweetest manifestations of the divine in the human.

And so Jesus, the Nazarene, lived his unselfish life, working for others, and assisting man to understand himself as best he could, according to the times and the age, and passing onward through tribulation and the anguish of martyrdom into another world, there to continue his helpful unselfish labors for his race, in association with those bright spirits who had attended him in times past.

We recognize Jesus, the Nazarene, as a man and a brother, a tender humanitarian, who desired to bless his kind, to lift humanity out of the bondage of error and of ignorance, unto a high plane of knowledge and of wisdom. We recognize the man, not as a special incarnation of the Godhead, but as a human being, subjected to the laws and influences of material life while he remained on earth, but with the power to so far overcome them in his own person as to live, at times, almost indifferent to those limitations, because the spirit within soared above the material, recognized its kinship to the divine and to all high and holy spiritual influences, lived in harmony with the pure and good of angelic life, and sent forth through

his mortal existence an influence and a peace which proved a blessing unto others.

Q.—[By a Subscriber in Utica, N. Y.] What is the object of employing a perfectly dark enclosure, termed a cabinet, at a seance for the materialization of spirits?

A.—We believe this question has been discussed at various times and places, but we will consider it briefly from this platform. There are spirits as well as mortals who do not believe it necessary to employ a cabinet or dark enclosure for the purpose of receiving either physical manifestations from the spirit side or the production of materialized forms, and there are a host of spirits as well as many mortals, who believe it highly necessary that, in the production of these phases of Spiritualism, such an enclosure should be employed. We believe that it is necessary with certain mediums possessing a large surplus of physical force, of magnetic emanations, which may be utilized by returning attendant spirits in manifesting their presence and power physically and unmistakably to humanity on earth, to employ a cabinet for the purpose of at least, to surround the medium with darkness, because the atoms, the emanations, the elements which are required, and which are passing off and surrounding the medium, can be best gathered and utilized in darkness; since light produces agitation of the elements, the atoms are constantly changing form when light, natural or artificial, is present, and are not easily gathered by the operating spirits. This is one reason why the guides of certain mediums demand a condition of darkness for their operations.

And again, the mind of such a medium is frequently more passive in darkness than when surrounded by light; he or she is not then affected so much by the minds and the glances of those alters who are present and desire to witness the manifestations. Such a medium will most frequently sink into a quiescent state, and under the manipulations of the spiritual guides, surrounded by a condition of darkness, and therefore the work is made more easy to those spirits who come to manifest their presence.

We affirm that it is possible to receive highly convincing evidences of spirit power and presence in a darkened room, or a cabinet is employed by the medium. It is for mortals, investigators, all those who desire to receive the truth, to study into the laws of spiritual phenomena, and to do their best to afford the highest conditions for the grandest results. It will not take the mediums and investigators come into council with the spirit guides of honest mediums, to discover how evidences may be given that prove the genuineness of the medium, as well as the potency of the spirits who operate through such a subject.

Q.—[By Mrs. Seth T. Davenport, Hopkedge, Mass.] Are we not spirits as well as mortals? Shall we ever be ourselves and if not, how can we be ourselves and every act of ours a spirit manifestation?

A.—We take no exceptions to what your correspondent offers in this direction. You are all spirits; whether good spirits or not you must understand that you are all spirits, your motives and your conduct bear witness to what class of spirits you belong. Every individual, whether on earth or in other realms of space, must be a spirit, since the material is only clay acted upon by unseen but potent intelligence, and if the earth must be governed by this potent intelligence, it exercises his individuality and develops his own personal identity, through the operations of mind in contact with matter; therefore you are all spirits; your thoughts are the thoughts of spirits, the operations of spiritual intelligence.

But there are spirits who are high in power, well developed in thought and activity, whose works are wise and displayed in goodness; and so down through gradation after gradation, until we come to the poor, ignorant, uncultivated spirit, that exists in crude and unrefined and unlovely manifestations. Such a spirit is incarnated in a certain form that appears repulsive to you, and yet he is not only a human being but an immortal spirit; and if you exercise toward him love and charity, giving to his life sympathetic helplessness, you may be doing much in assisting that immortal spirit to rise above the limitations and crusts of materiality that hedge and surround it, and in putting forth exhibitions of a more beautiful and refined character.

Q.—What are your views in regard to the text commented upon at the Catholic Apostolate at 27th street, New York, a few Sundays ago, namely, "It is the duty of the preaching of the Gospel of our Lord Jesus Christ?"

A.—We have not been in strong rapport with the utterances expressed, to which your correspondent refers, and therefore cannot give you a just criticism upon them. We can give our own opinion concerning the question whether there is any true rendition of the life of him who was called the Lord Jesus Christ—of his life and works. It seems to us, as we review the history of humanity, and trace so-called Christianity from the time of Jesus to the present day, that much, say, very much that has been put forth in the name of Jesus the Christ, and has claimed to be his word and his teaching, has fallen far short of that experience. It seems to us that if we look abroad in the world, seeking for human helplessness and sympathetic love, as expressed in unselfish ways to man, irrespective of creed or dogma, indeed independent of all that savors of theology and of so-called Christianity, we shall find the strongest evidences outcropping of the living out of the word of Jesus, which came from above, poured through his instrumentality by divine and intelligent beings, which said unto the world: "Do ye unto others as ye would be done by." To our mind those who have followed this golden rule, and have tried to help their neighbors, friends and associates, and even their enemies, to the best of their ability, to find relief from suffering, to be lifted to grander thought and higher effort, have accepted the word of Jesus and lived it out in their lives. But we find so much of creed, of dogma, of theological assumption and affirmation, so much of dogma, that we are in the name of Christianity has been given forth of the word and example of Jesus the Nazarene, the humble human being who desired simply to bless his kind, and can perceive only ceremonial, the form and the empty letter. Every individual on earth and in other worlds who desires to bless his kind, to make him brighter and more beautiful, because it has been his portion to leave behind him an influence of peace and sympathy and love, is doing the will of our Father in Heaven, since his brother Jesus desired to see take its place throughout the world. We have seen poor, untutored men and women, who were dusky race who never knew of the "word of God," so called, who never learned of the existence of Jesus of Nazareth, who had no information concerning the Biblical history of humanity, exhibiting signs of tenderness, of helpful assistance to their kind, giving to the world that which was good, and which they had to give, even at the sacrifice of self, unto others, and these were practically living out the divine word, which may ring down through the ages unto man, calling upon him to be kindly forbearing unto others, helpful and loving, which Jesus and every reformer in every age must send forth as the word of truth and righteousness.

Q.—[By Joseph E. Baldwin, Topeka, Kan.] To what are we to attribute the difference in statements made concerning conditions of mankind in spirit-life by Swedenborg and those communicating to us through our own mediums?

A.—We consider Swedenborg to have been a medium for the transmission of spiritual intelligence to earth, and for his time a very finely developed medium for such work. We understand that the seer was brought under the direct influence of a band of spirits who desired to use his organism for this purpose, and that, to the best of their ability, they did utilize his powers in sending forth to the world intelligence concerning certain portions of the spirit-world. But Swedenborg was not fully unfolded in his mediumistic faculties; also, being a man of strong positive predilections and opinions, it was his custom to weigh and to judge that which he received through his mediumistic ability, and as far as possible to mold it after his own ideas. Knowing that he was acted upon by some spiritual power, and yet not realizing its identity, the man felt himself inspired to

give that which the world has received, yet it was his desire and his will to send such information forth according to the bent of his own mind, and therefore, although the writings and productions of Swedenborg were highly imbued with spiritual intelligence and with truth, they did receive the impress of the material, and did flow through the channel which Swedenborg's own mind had prepared for them, consequently we find them somewhat crude in certain directions, and strange and mystical in others, strangely lifeless in the actual communications received through mediums in this age in certain directions, and strangely at variance with them in others. We try to reconcile the discrepancies and to understand why these things have been.

It is easy for us so to do if we consider the age, the time and the bent of public thought and opinion when Swedenborg lived on earth. He was a man superior to his surroundings and his associations, open upon one side to the material, and grandly open on the spiritual side to that invisible world which is peopled by spirits and intelligences.

Let us use the view that spirit-life, Swedenborg came under the direct influence of a certain band of spirits who had ideas of their own; they believed it wise to teach humanity in certain directions only, and not to open out to mortals the full extent of that spiritual world which is so full of life and truth, that they were qualified to give; so these spirit attendants opened before their subject such visions and fields of knowledge as they desired to give, and none others; therefore what has been produced in the name of Swedenborg furnishes an idea of only a very small part of the states, conditions and surroundings of the inhabitants in the invisible world. There are minds in the spirit-world, spirits themselves, in whose existence may be traced the likeness of those scenes and influences described by the seer, and no doubt many invisible intelligences stand under the manipulations of the spiritual guides to you an account of their own life and its conditions, it would clearly be seen that the scenes and visions which Swedenborg has described are not so far at variance with the real, tangible life of personal spirits as they may seem to be to those who do not understand.

Warren H. Cudworth.

Mr. Chairman, I am attracted to your Circle-Rose after, not only because of the spiritualizing power it is here, but because of the beautiful magnetic influence that is going forth at this time from all quarters of the land, reaching up from human hearts on earth and rising like a veil of glory unto the spirit-world itself. I refer to the tender, affectionate thoughts that are here, and which in this hour life in the hearts of all mankind in this land, the gentle memories that are awakening to life and finding loving expression.

It seems to me that a halo of peace and glory surrounds our country at this time, because differences are being put aside, and those even who have been at odds are passing away from the earth, and are being replaced by a new generation, who have scarcely exchanged a civil word because of misunderstandings and misrepresentations in commercial or social circles, do at this time lay aside all such inharmonies, and are putting forth the sweetest, loveliest portions of their nature; they are even coming together in friendly association and kindly thought, because they are weaving their garlands, preparing their floral mementoes of those who have gone on to the higher land.

This is a beautiful thought to me, Mr. Chairman, and the more so, because it is here, when this country was plunged in civil war, and we felt it our duty to stand forth and be counted in some capacity that would make us of service to our land, and to our common humanity, who took his place and went forth, and have been sometimes known as the fighting patriots, to you to-day, and angels, and my word of good will and kindly cheer to the friends and comrades who remain on earth.

It seems fitting to me that something should be said from the spiritual side of life in behalf of those ascended hosts who are marching on in the world of light and glory, and who are campaigning. We are battling for truth, in the name of the Most High; we are sending forth our forces and our influences on every side against the citadels of error, and in the name of justice. We remember with kindly feeling the portions of the world, the mortal pathways; we send to them our heart's best thought and affection; we wish them to know that we understand and appreciate their loving thought and their tender memory, and while they lay their garlands upon the lowly mounds, and bespeak the lofty shafts of marble with their floral offerings, we recognize the fact that it is not to the dust these are given, but there are memories and gentle recognitions of the spiritual which have gone forward to gain brighter victories on high, and so we appreciate and are thankful for the day that brings such loving recognitions, any we wish our friends on earth to realize that this is so.

The garland of peace rests upon the brow of the country at this time. The Goddess of Liberty may proudly lift her head to the heavens above, and feel that, for one day at least in the year, there is a perfect union of heart and sentiment, and soul from the South to the North, from the East to the West, and that the perfumed blossoms which send up their rich fragrance to the skies of springtime, bear aloft with their odors the prayers, the glowing, thoughtful remembrance of millions of human souls.

We, as members of the great spiritual army of life, recognize this fact, and so we send forth our united affection and sympathy to the friends on earth.

Mr. Chairman, I would like to give my personal greetings to the friends in the spirit, and assure them that I am pressing forward to the best of my power, for I desire to receive that which is grandest and holiest from the storehouses of knowledge and truth, not altogether for my own welfare, but that I may, perhaps, to others, and as one worthy to send forth my own word, and as I may receive from on high, to feed, nourish and strengthen the struggling souls whom I love. Warren H. Cudworth.

SPIRIT MESSAGES.

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Seance held April 27th, 1888.

Warren Hunter.

With the permission of the guides I feel I shall be able to give out a few words to the mortals. You may place me as Warren Hunter, of Montague, Mass. I have tried several times before but have always failed. It was nothing new to me to find I could return to earth and be able to give a few words to loved ones when an avenue was open, ready for me. I well remember when in the mortal hearing people speak like this: "Why, it must be a very easy thing to come and just speak your names and leave a few words with them." I find on making the attempt it is not so easy, for we do not have the ability of the angels, then the permission of the guides that we may speak, and to-day I am thankful that the avenue was open for me at the present time. I looked forward to the coming of the good BANNER OF LIGHT when dwelling in the mortal more than for my food. It was meat and drink for me—I enjoyed every word.

I am not absent from them in spirit, although they do not behold the mortal form. I am happy, and feel that I have made a little progression in spirit-life. Father, mother and loved ones are waiting the coming of others.

Nancy B. Doolittle.

My home, when dwelling in the mortal, was in South Scituate, Mass. There were many attractions in earth that drew me here to-day. Many times, while suffering in the mortal form, have I felt that I held sweet communion with the angels, and I felt grateful to the dear ones that were so kind to me while lingering in the old distressed body. I often said to myself, "How kind the friends are to do so much for me."

I was connected for a long time with the Ladies' Aid Society. I have no regrets, only that I could not do as much as I would have liked to do, but now, since leaving the old mortal, oh!

I have prayed earnestly to the Father and to the angels that the dear ones who were so kind, and who are trying to do so much for each other here, may be blessed and prospered in their work.

Dear old grandma, God bless her, came with outstretched hands to receive me in the spirit home, just back of the veil, which is all that closes you mortals away from us, or we from you. I would like them to learn all they possibly can while here, for we find, on entering spirit-life, it is a school where we learn something we do not learn here.

Nathan Chase.

You may place me in Lynn, Mass.; Nathan Chase. I tried once before to come, but I got rather mixed up with another spirit. Now I guess I'll say what I have to, and not interfere with anybody else, that is, with your permission. I find since leaving the old mortal form, I had all of this world's goods to make me happy, but I was not all right, after all.

Lyman is with me, and so is father and mother. I have felt hurt in spirit to see so much contention among the children after I passed away. There was enough of all of you. For the dear one that was so kind, and did so nobly for me in the last hour, I did what I thought was right. It was mine to do with as I pleased, and you find, after all, Nathan's word stood for all the rest of you. I am glad Emma got what I wanted her to have for the kindness she had shown me.

What is the happiness of money unless you get something for it? Now I feel as if I had put considerable emphasis and strength into a few words, but I've got to be Nathan Chase and nobody else.

I am happy, and I am satisfied with the home I have, but I found I could build it up considerable after I crossed over. I would not ask to come back to stay, but I would like them to know I am not dead.

I would like to say to Emma (there are two Emmas—Emma that's a kind of relation like there was enough of you—Emma that I did for the other Emma is all right. I have not seen one moment that I was sorry for it.

Helen M. Currier.

I have gained permission from the dear spirit guides to-day to say a few words. You may place me in Clinton, Mass. Helen M. Currier. I have tried before to speak, but had not gained much power as I needed. I was happy in the mortal, and I am happy in my spirit home. Before my spirit took its flight I saw a beautiful heavenly vision that came before me and said: "Mother, father, sister, it is sweet to know I shall live again," and before the service was over, I was able to make them know I was present.

Oh! how sweet it is to feel that the dear ones will open the door and allow us to come in and commune with them, for father and mother had taught me to know and to feel that the dear ones were not far away from me, and that I was not far away from the mortal, and as near as I can reckon mortal time, it will be five years coming full since I left, but I have not been silent these five years. Oh! no; and one and another has come, of the relatives, to join the happy number.

I love them, it was sweet when in the mortal form, but oh! how sweet in heaven! The flowers are so real, so tangible in spirit, more so than yours can be on earth! I feel I have not been forgotten in these five years of mortal time. I know they will remember Helen Currier.

Raymond Dodge.

I would like to send a letter to my dear papa and mamma. I passed out in Southern California, but my dear parents live in Northridge Centre, Mass. I know they will get the letter, if you just put that down. My name is Raymond Dodge, and I do want them to know I can send a letter as well as the dear girl who has loved me so dearly. I was quite as old as she, I suffered a great deal with my hip before passing over, and to-day dear mamma cannot feel that I am dead. No; but I passed away so far, it seems to you in the mortal. Yet how quick we can go there. They felt they could not leave me to this guide and get in, so I came just as close as I could while the lady was singing so sweetly, and I stood near; but you see there were some others to speak first; I had to wait till they gave me my time.

Mother, I am ever so happy in my spirit home; not far from you, but what I come to Northridge often, and I sometimes go with Harry to hear the music in the concert.

Papa, I know you have been trying of late to come into communication with me privately, but did not succeed; in a little time you will, and we will talk together just as real as we have done before. Papa and mamma, your Raymond lives in heaven, and you will have me back again; we'll all be together, and Grandma Fay says that not one link will be left out of the chain.

Uncle Joel says that in time he will be able to send a message to you just yet. Uncle Joel is dead. They will know when he comes to give a message himself.

Will you please, Mr. Chairman, send this letter to Northridge Centre? My father's name is Marcus Dodge.

Aaron Cilley.

My home was in Andover, N. H. My name is Aaron Cilley. I have been in the spirit-life, as they term it, for quite a number of years, but I think I have been on earth about as much, for we are not confined to one place by any means. Able is here to-day, and mother, and also Grace.

George, Able says as soon as the channel is opened for her she will do her own talking to you. George, I know you have had some disappointments of late; but take courage; these disappointments are only for a day in the mortal; in spirit-life we have none, only when we return to earth many times and cannot make mortals understand we are with them; these are the greatest disappointments we encounter.

I am happy in my spirit home. I often take a look around old Andover and wonder: Have they forgotten old Squire Cilley? Well, some have and some have not, and some have crossed the boundary since I passed on. I am glad to-day to even give out a few words, for I know I shall be remembered by some of the old town's people.

George, go on and learn all you can in this life; but let reason work, do your own thinking, and you'll come out all right at last.

Miranda Glendon.

I would like to speak a few words. My home was in Manchester, N. H. You may place my name as Miranda Glendon. Many long years have passed since I passed on with others. I would say to the dear ones that are left, Edna and George, that I would like them to read the few words that mother leaves to-day. I, too, have tried many times to give out a little to the children, but have always failed till now. Father, mother, and Edna are with me to-day. Edna, Warren is with me part of the time, but is saddened sometimes when he comes to earth to feel that he cannot come into communication with you or the children; but he says that if he does not make you understand that he

lives and is able to speak to you on this side you may have a great deal to learn on the other. He often speaks of you, dear Edna, and the children. George, I have felt many times that if mother could only leave a message for you you would be comforted and consoled when trials overtake you, for your pathway of life has been rough and shadowed; not all shadows, for some sunny spots, dear boy, have come to you at intervals. Grace is here, but not the little child you failed away so tenderly. She often says, "Grandma, papa thinks I must be small." She has grown to womanhood in spirit-life. How beautiful, dear child, to know we shall all come together and there will not be one missing. I am happy in my spirit home; but, George, father and myself are not together all the time, any more than you would be all together here, but we separate and go wherever the spirit directs. I leave my blessing upon you, dear child.

Ella Poole.

My home was in East Boston. You may place my name as Ella Poole. I have before tried to speak, but have failed. I would like to know I am happy, and have understood all the changes that have been going on in the home. Mother is with me to-day. Laura, I know, dear sister, you are not feeling well, but in heaven we have no aches, and no ill can find us. Mother and I are glad to hear of you, and many dear relatives and friends that are not relatives; we are together, but not all the time. Father, I wish you would open the door a little and feel that mother and I do come to the home. Dear brothers, we often come so near we can place our hands upon you. Father, mother asked me to say that she is pleased with the change you have made of late, and she will be in the home with you often. We have met Uncle John many, many times since he passed out so suddenly.

My father is William Poole, of East Boston.

Charles L. Brown.

My name is Charles L. Brown, and my home was in Seabrook, N. H. I suppose they will term me a soldier. I have not been able to manifest before, but it has not been because I was not here. I have failed in the attempt, the same as many others. I am thankful in spirit that the Government has done a little something for Sally Sylvester has lately joined the happy number beyond the veil, and to-day I am glad there are channels provided for us who have crossed the boundary, but are not dead men by any means. I've met many dead people, this side of the veil, and they are all active, all willing to do the work we have to do, and I assure you there are no drones over here. I am happy. I am satisfied with the home provided for me, although I find I can build it more beautiful every day through prayer.

The soldier boys, if I do say it, came up and did their duty. I am glad that the Government is doing a little something for those that are left to finish fighting the battle of life. It is right that they should do something for them; when we've laid down the old mortal for the country's sake, the least they can do is to care for or remember those that are left. I thank you, Mr. Chairman, for the privilege of speaking, although we got the privilege before we came.

SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

April 27.—Alpheus H. Hogg; John B. Morrison; Alonzo Giddens; Sarah G. Emory Dyer; George Holbrook; Daniel Sanborn; Manson Gore.

THE MESSAGES ON HAND.

Not mentioned above, will appear in due course.

Verifications of Spirit-Messages.

ANDREW LYLE.

For a long time I have wished we might hear from a resident on the other side, who, while in the material, might have been a resident of Barnet. At last my wishes in a measure have been gratified. I notice in the BANNER OF LIGHT of July 14th, a communication from ANDREW LYLE. Fifty-six years ago I came to Barnet a boy. At that time there was a tract of land up on the side of the mountain contiguous to this village, which went by the name of the "Lyle lot." Andrew Lyle having occupied it years before. In conversation with an elderly lady I gathered the following in relation to "Aleck" mentioned in the communication. She told me she was a girl six or seven years of age, and recollects very distinctly the shudder that came over her when she first saw this horribly deformed Aleck. We were hoping to hear from those we were acquainted with, but take great pleasure in reporting the verification and truthfulness of what we are favored with from the land of spirits.

Barnet, Vt., July 18th, 1888.

E. B. CLEMENT.

ANNE GRIEVE.

I take pleasure in acknowledging the communication published in the BANNER OF LIGHT July 14th, signed ANNE GRIEVE, as being all correct. This communication was promised me through Mrs. Smith about ten days before it was given at your circle-room, and I have been anxiously waiting for it ever since. And now one is promised me from my father, and I shall look for that also in due time.

Thanking you for this means of communication, I would say, go on with the good work until the light of this great truth shall illuminate all dark places.

Yours for the truth, from whatever source.

Haverhill, July 16th, 1888.

R. A. GRIEVE.

ELLA DOWNS, NEAL.

I am happy to acknowledge that the message from my wife, ELLA DOWNS NEAL, given through the mediumship of Mrs. B. F. Smith, is true in every way. Thanks to THE BANNER and the angel-world that they can communicate with us.

With thanks,

75 Court street, Boston, Mass.

LILLIE KIMBALL.

In the BANNER OF LIGHT of July 14th my attention was attracted to the message of LILLIE KIMBALL, which I fully recognize as coming direct from my dear sister.

Leavitt, Me., 1888.

MRS. CHARLES A. WILMAN.

