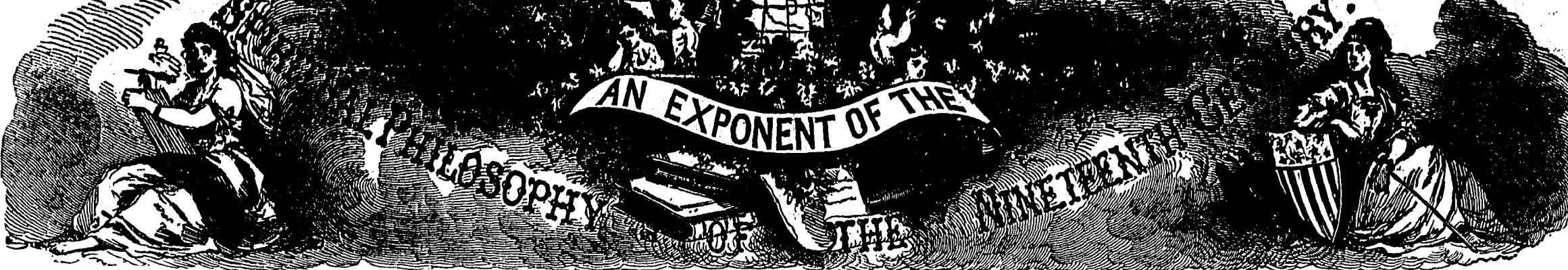


# BANNER OF LIGHT.



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## TABLE OF CONTENTS.

FIRST PAGE.—The Spiritual Rostrum: The Philosophy of Death. Spiritual Phenomena: Temple Seance at Onset. Literary Department: The Haunted House.

SECOND PAGE.—California Camp Meeting. In the Spirit-World. Original Essay: Universal Liberalism. August Magazine.

THIRD PAGE.—Pearls. Biographical: Life-Experiences of Dr. Taylor. The Reviewer: The Temperance Movement, etc.

FOURTH PAGE.—Not Destroyed, though Invisible. An Actual Spiritualist. Doubtful Doctors. Impressions of Onset. Alleged "Witchcraft" Case. All Sorts of Paraphernalia, etc.

FIFTH PAGE.—The Spiritualist Camp-Meetings. Wonderful Spiritual Phenomena. Mr. Baxter in Plymouth County. Movements of Mediums and Lecturers. New Arrivals, etc.

SIXTH PAGE.—Message Department: Questions Answered through the Mediumship of Miss M. T. Shelhamer. Spirit Messages given through the Mediumship of Mrs. H. F. Smith. Poetry: The Clairvoyant.

SEVENTH PAGE.—Poetry: A Master True. Banner Correspondence: Letters from Michigan. New York, New Hampshire, and Canada. Meetings in Boston. Book and Miscellaneous Advertisements.

EIGHTH PAGE.—The Spiritualist Camp-Meetings—Continued, etc.

## The Spiritual Rostrum.

### THE PHILOSOPHY OF DEATH.

BY WILLIAM DENTON.

Higher than our proudest steeple soars a California cedar; for two thousand years it has been building its gigantic pillar, in defiance of the rocking storms and the lightning's stroke. A thousand cities that earth bore proudly on her bosom when it was a sapling, are now unknown. Yet there it stands in its majestic pride. But death reaps the forest of two thousand years with no less certainty than it cuts down the waving grass and the blooming flower of a season.

The broad based Pyramids have looked down upon a hundred generations, as they marched to their destiny before them. But even they feel the touch of time, and a mound of undistinguishable desert sand will lie where rest the enduring Pyramids.

But here are the cloud-kissing, the everlasting mountains; yes, they, too, must perish. These winds that howl around their frosty heads are chanting their funeral dirge. Yes, the great globe itself, million centuries, rock-ribbed, fiery-hearted, the mother of myriads, she, too, must be gathered, when her hour comes, into the arms of the burning sun, from which she sprang, and the heavens know her no more; for worlds have their time to fall, and suns to perish, and bright stars decay, and all things the universe contains bow before the sceptre of the all-conqueror, death. But, after all, it is only the turning of the kaleidoscope; the old forms have departed, but that which composed them remains, enters into new combinations, in like manner to pass and be succeeded by others, in the eternal procession of all things. The old cedar falls; but out of its dust springs the young one, more vigorous for the ashes of its predecessor, and waves in time its lordly crown as high as those who went before it. The mountain decays; its last atom is borne upon the sea's troubled breast; but out of the ocean depths spring new mountains, higher and fairer, and enriched with the spoil of the ocean beds from which they were elevated. Death is interwoven with the very constitution of the planet; it swam with the primeval mounds in the steaming waters of the early seas; it lurked in the groves of the carboniferous swamps; it swept off the successive hosts that reproduction pushed upon the globe, through the ages; and it came to the first man, as it had previously come to all living—and thus it comes to us.

There is not a particle of this planet that has not belonged to worlds unnumbered, before this. And this is true of humanity. There goes the grand life-procession over the planet: The old man, the young maiden, and the little children. They move continuously—dropping their bodies as they go; bodies that had served the soul's purpose for a while, and are seized by the law of decay and change, and by the subtle alchemy of death are transformed into grass and flowers, to feed those who are to follow when all those who are present have gone. Death is no curse, it is perfectly natural; it is a part of the order of the universe. In the natural world all things are subject to the dominion of death. Death follows us everywhere like a shadow. It is best that it should be so. Were it otherwise, all progress would be impossible. Were it otherwise, we could not take a forward step.

Let us be thankful that we live in a world where there is death; it is one of the greatest blessings. All stories that tell you that death is a curse, are false. All books that say so are false. Just as soon as life came, death came. More beings have died on the planet than there are drops in the ocean or sands on the shore. More blood has been shed than there is water in the sea. Our mountains are in many respects monuments of the world's death. But that is not all. We do not see at a glance all there is of this planet. Men looked at this planet a hundred thousand years before they dreamed it was round. When they began to think there was somebody on the other side of the planet, they thought those people must of course walk heads downward; and there are many people who do not get the right idea through their heads to-day. It takes a long time to get ideas through people's heads. How long did men look at the sun before they had any conception of its gigantic size? Millions of times they looked at it and thought it no bigger than the trenchers they ate their dinners from, or the shields they wore. Who can tell the astonishment of those who first learned that it was a million times larger than the earth?

We are of necessity born ignorant. 'Tis a long time before we get out of the pride of ignorance. Many people fancy they know it all—and the know-it-alls are the most hopelessly ignorant persons on the planet. They say there is no such thing, because they have not seen it. Now we say the cedar is dead and gone—burned up, nothing left but its ashes; but I don't think so. I believe the cedar that is burnt to ashes is not gone. You say the pyramid that is decayed is gone. But I say there is nothing of the kind. Do you mean to say that that existed? Yes; I say that a pyramid that has been decayed, gone, blown away in dust—I say it is still there. All the trees that have lived on this planet are living somewhere. There are persons endowed with certain senses—the psychometric sense—that

can cognize them; that have eyes to see things that existed in the primal ages; that can listen to winds that blew millions of years ago. Sir John Herschel, in his scientific lectures, says, "I had been witnessing the demolition of a structure familiar to me from childhood, and with which many interesting associations were connected; a demolition not unattended with danger to the workmen employed, about whom I had felt very uncomfortable. It happened to me at the approach of evening—while, however, there was yet pretty good light—to pass near the place where, the day before, it had stood; the path I had to follow leading beside it. Great was my amazement to see, with chisel or projected against the dull sky. I walked on—keeping my eyes directed to it—and the perspective of the form, and the disposition of the parts, appeared to change, with the change in the point of vision, as they would have done if the structure had been real."

Psychometry explains this most satisfactorily. It was not fancy. What was I? I say it was the building. I say there is something to everything that death cannot touch. My experiments in psychometry demonstrate that everything has a spiritual counterpart. We have interior senses by which we can recognize it. A specimen from Egypt calls up to the eye of the sensitive, when placed upon the forehead, life-like scenes of the Nile valley, long ago. I give to the sensitive person a little fragment, it may be, from a rock, a wall, a tomb, a ruin—it is a specimen; I don't tell him (or her) what it is, or where it came from; I don't even know myself where it came from—and only ascertain, afterward, by looking at the printed number pasted on it, and then looking for that number in my written catalogue, what it is. I will tell what the fragment is—where it came from. But the sensitive goes on, without being told anything about it, and describes, perhaps, the scenes of the populous banks of the Nile in Pharaoh's time, or the rocky hillsides of the valley, and describes the rock hewn sepulchres, and the artists there, with their chisel and with brush, carving and decorating the wonderful figures cut out of the rock, in the heart of Egypt, three thousand years ago.

The sensitive goes back, not only to the gigantic tree ferns, unrivalling their fronds in the world's primal ages, but sees reptiles, rushing through the waters or lying dead on the shore. These experiments, and others of a similar nature, I have tried by thousands.

You say these statements are extravagant. But there are hundreds of extravagant things that are true. I am true. I am true. People say you shouldn't tell such extravagant things; the world is not prepared for them yet. But what is ever going to prepare the world if the truth is never told? The world would be babes forever if people acted upon that principle. If nature is bold enough to teach me a truth, I ought to be manly enough to tell that truth to my neighbor. There are depths infinitely deeper, and heights infinitely higher, than any that have yet been explored. All we ought to look at and attempt to sound this great ocean, cannot be reached by the few individuals, when the monuments we have reared and the mountains we now see are alike levelled under the universal law of decay—change, death. These desires of the human spirit are to be met. Nothing is given to mock us. We do not have these, immortal aspirations without some possibility of their being satisfied. I do not know all that follows the death of my body; but I know well that whatever is really me shall live just as before. I suppose I am to be eligible to visit the stars in my time. I suppose that I shall have my new life, my new experiences, and that the experience of this earth will prove only one out of myriads. How can the real body ever die and be buried?

When I go into a cemetery, as I did to-day, and see on a tombstone the assertion, "Here lies John Jones," nobody lies but the tombstone! Nobody lies there. All the notions people have of going to heaven and becoming food for worms, till some great trumpet blows, are errors. What is going to hear the trumpet, when the ears are gone?—when the very particles are gone—eaten up by the apple trees? Every man has been eaten five thousand times. They are all to rise, at the sound of a trumpet, what a scrambling there would be for their bodies! thousands of bodies being contained in as many different bodies since. It is the wildest of all fancies—and could never have been accepted, only for our ignorance.

What a grand thing that we can lay off this body when the time comes. There is the old man, feeble and worn out. His eyes are dim and his ears heavy; sounds can hardly make their way to the indwelling spirit. He wants to sleep a long sleep. Come, oh Death Angel, to the old man. Give him new eyes to see with, new ears to hear with, and new legs to walk with. He has a new body now. Does he want that old one any more? You couldn't hire him to go back into it. You might as well expect an eagle that is soaring in the sky to come back and get into his old shell. There is a dead man, as you call him—but there is no man there; there is the eye, but no seeing; the ear, but no hearing; let it go back to the earth—let it go back to the bosom of our universal mother, and help to make material for the new men and women that are still to come.

There is a dying man; his eye is dim, his cheek pale, his friends stand weeping round, as they look upon what seems to be the death-angel of the departing. But there is something we do not see—a radiant spirit, doing its best to rid itself of the old body. This struggle seems terrible. But there is the radiant spirit, calm as the morning. It looks down and smiles sadly to see them weeping over what is no longer a man, but a corpse. My sister, Anna Denton Cridge, was a clairvoyant. I have heard her describe the spirit departing, as she saw it with her spiritual eyes. She saw every step of the process by which the spirit passes from the body—then putting on the perfect form. . . .

A description of the spirit's departure from the body was given by Myra Carpenter, in a letter to Mr. Joseph Baker. She was treated by mesmerism, and became a good clairvoyant, and a seer of spirits. She writes: "My mother and I had often talked of death and immortality. She frequently magnetized me when she was in health, and I was in the clairvoyant state, by her assistance, when the spiritual light was first given me. She had often requested that I would, at the time of her decease, put myself

in that state, and carefully notice the departure of the spirit from the body. Her failing health admonished her that her end was near, but she viewed it with calmness, for her thoughts were full of the life to come, and her hopes placed on her Father in Heaven. Death had no terrors for her. When she felt its approach, she sent for me. I came, and remained constantly with her, until she left us for a better home. Her last words were addressed to me. Perceiving that she was dying, I seated myself in the room, and was soon in a state of spiritual clairvoyance. With the opening of the inner sight, the painful scene of a mother's death was changed to a vision of glory. Beautiful angelic spirits present watched over her. Their faces were radiant with bliss, and their glittering robes were like transparent snow. I could feel them as material, and yet they communicated a sensation I can only describe by saying it seemed like compressed air. Some of these heavenly attendants stood at her head, and some at her feet, while others seemed to be hovering over her form. They seemed so pure, so full of love, that it was sweet to look at them, as they watched the change now taking place in my mother.

I now turned my attention more directly to my mother, and saw the external senses leave her. First, the power of sight departed, and then a veil seemed to drop over the eyes; then the hearing ceased, and next the sense of feeling. The spirit began to leave the limbs, as they died first; and the light that filled each part, in every fibre, drew up toward the chest. As this took place, the veil seemed to drop over the part from whence spiritual life was removed. A ball of light was now gathering just above her head, and the continuing increase until the luminous appearance began to assume the human form; and I could see my mother again! But oh! how changed! She was light and glorious—arrayed in robes of dazzling whiteness; free from disease, pain and sorrow. She seemed to be welcomed by the attending spirits, with the joy of a mother over the birth of a child, and they seemed to carry her away through the air. I attempted to follow them, in the spirit; but I felt strongly attracted, and longed to go with my mother. I saw them ascend, till they seemed to pass through an open sky, when a mist came over my sight, and I saw them no more.

"After this I awoke—but not to sorrow, as those who have no hope. This vision, far more beautiful than language can express, remains stamped upon my memory. It is an unfailing comfort to me in my bereavement."

That is a beautiful revelation. If we had read that in a book that had been handed down to us, stamped with the sacred seal of authority and the churches, how the people would have welcomed it! But why shouldn't we receive it to-day? Is God dead? Are there no revelations to this nineteenth century? You know Thomas wanted to put his fingers into the prints of the nails, and he had the chance. There are ten thousand Thomases in this city. Hasn't a man a right to ask for proofs to-day? Why should he not? The Spirit gives his children light in this nineteenth century? Are we to go back two thousand years to learn geography? A man who should try to palm off upon us a map of the world that was made two thousand years ago, and tell us it was a true map, would be hoisted at once. Why is it not religion just as much subject to law as science? Why have we as good a chance to know what is true in religion, to-day, as we ever had? I claim that we have. It is our business. Whatever comes, carefully scrutinize it, and do not throw it away because it differs from what you were taught in your childhood.

## Spiritual Phenomena.

### Temple Seance at Onset.

To the Editor of the Banner of Light:

On Sunday evening, July 29th, over four hundred people witnessed one of the most interesting seances ever given at this camp-ground.

Mrs. Carrie E. S. Twing, after reading, in an impressive manner, the touching poem: "He and She," was controlled by "Ikabod," and made a prayer full of good sense and uplifting sentiment—though couched in quaint language.

Dr. Stansbury then invited those who had come with test slates to walk upon the platform. Some eight people came forward with slates which they had previously cleaned and sealed, tied or secured together with screws—each person sure that his pair of slates was "fraud-proof."

Dr. Stansbury paced back and forth upon the stage, placing his hands upon each pair of slates while they were held by their owners. Soon he was seen to start—throw up his arms and pass his hands rapidly over his head. Then he pointed to one pair of slates and said: "Open it." This was done by the owner, and a message was found inside.

A little more walking and handling of the slates by Dr. Stansbury, and the others opened their slates, when messages were discovered to be written inside.

Remember, these slates had never been touched by the doctor till he put his hands upon them in presence of the audience.

The message upon the pair of slates held by John W. Free was written in four different crayon colors—although Mr. Free declared that nothing was placed between the slates, not even a bit of slate-pencil.

On one slate was a message in German, on another were several messages addressed to different people in the audience. Some six pairs of slates were written on.

Mrs. J. J. Whittemore next (under control) gave a number of spirit messages, which were distinctly real, and were listened to with close attention. She gave full names and incidents that enabled the listeners to easily identify the spirits described.

A vote of thanks was passed to these three mediums. It was the universal verdict that the seance was the most remarkable ever given at Onset, as no slate-writing medium especially had ever before exhibited such varied and superabundant power before a public audience in this place.

Mrs. J. Whittemore and Mrs. J. Gobe rendered some choice selections of music—their sweet and cultivated voices adding a refining harmony to the occasion. B.

## Literary Department.

Written for the Banner of Light.

### THE HAUNTED HOUSE.

BY MRS. E. MEHORNAY.

#### CHAPTER I.

Mrs. Lindsey and her daughter Edith, an amiable, beautiful girl of nineteen years, were sitting in their dingy, comfortless attic in a tenement house in New York City. The clock struck twelve, midnight, yet their sewing, which had to be delivered at the store at nine o'clock the next morning, was not finished. Mrs. Lindsey exclaimed: "I do not think that I can endure this way of living much longer; my health and strength are failing me."

"I think," said Edith, "there surely is something better in this life for us than to sit in this dreary place and stitch, stitch, from daylight until midnight."

Mrs. Lindsey replied that she could see no other way to make a living. "If your dear father had lived," she said, "it would have been very different with us now. But we should not murmur at the decree of Providence. I suppose God sees and does all things for our eternal good."

To this Edith responded: "My dear mother, you have had much more experience in the world than I have, but I cannot believe in a providential fatality. The philosophy of Nature teaches that we are creatures of circumstance, and governed to a great extent by our surroundings. I would think it very unjust in our Infinite Father to create human beings and then bring such fearful calamities on them as we hear of almost every day. It was misfortune, and not a decree of Providence, that destroyed my father's vessel, and himself and his crew with it. We have tried to live right and to do the best we could. Does it seem just that we should live in this gloomy place, deprived of everything that is pleasant in this life, when the earth is filled with an abundance of that which would make us comfortable and happy? Yes, there is a better way for us to live, and we must make an effort to find it, as Providence will blame us for not trying to obtain some of the earth's productions, placed here for the benefit of the human family."

"My daughter, your father was a good man, but I am afraid he is unhappy in the other world, because of his strange, superstitious ideas of God and Nature. He even imagined he could see and hear his friends who were dead. He took Nature as his guide, instead of the divine book, and his doing so was a source of great trouble to me."

"Well, mother, I hope I will be able to convince you that Providence is not so selfish as you think; and I do not believe my father is punished for believing what seemed reasonable to him."

"I think," rejoined Mrs. Lindsey, "you accuse me wrongfully. I believe Providence overrules our destinies, and does all for the best. You are much like your father in your ideas."

"Do you think," asked the daughter, "that God snatched Grandfather Blakemore suddenly from this life to keep him from making the provision for our maintenance he always said he intended to?" Agreeable to your ideas he must have done so. If Providence overruled his death you should be reconciled and not murmur, or you will disprove the truth of your own doctrine."

When the clock struck two their work was ready for the store. When Mrs. Lindsey delivered it the merchant told her he was sorry to say he would have no more work for her for two weeks. She returned home very sad, for she could not afford to lose so much time.

Upon hearing the report of what her mother looked upon as ill luck, Edith said, "I prayed while you were gone that you could not get any work for a few weeks. I have taken a notion to visit Blakemore Mansion, the home of my childhood. My memory is associated with many scenes of my early days there, and I feel that you and I must visit that dear old place again!"

"But how strange you talk," said Mrs. L. "Do you not know it is utterly impossible for us to do so? We have but a few dollars in the house; Blakemore Mansion is several hundred miles from here; we have no interest there, and it is folly for us to think of going thither."

Edith replied that she could easily arrange that. "We can," she said, "borrow money on your wedding ring, and I assure you that sometime we will be able to redeem it. Three times last night I either dreamed or had a vision, that Grandfather Blakemore came to me and told me to go to his home where we had lived. I said, 'Grandfather, I have no money, I can't go.' My father then appeared; bright and luminous rays seemed to pervade the room. He held up a ring, which seemed to be your diamond one, and motioned me to go. Then I seemed to emerge from a cave of darkness to where everything was grand and beautiful; and while surrounded with all that splendor, there came to me poor, sad-looking people, and I was distributing gifts among them. Then I awoke, and these gloomy old walls greeted my sight."

Mrs. Lindsey was distressed about her daughter. She thought she was losing her reason. She prayed for her, but Providence did not answer her prayer. Her daughter was her dearest treasure, and her ring the next. Late that evening Mrs. Lindsey went to a loan office and borrowed money enough on her ring to pay their expenses to Blakemore Mansion and back home; thinking a change of surroundings

would help her daughter and dissipate her mental trouble.

Early the second morning after their conversation they took the train for Blakemore Mansion, in the southern part of Virginia, in a rich valley of the Blue Ridge mountains; it had been one of the most beautiful villas in the State. They arrived at the nearest station, one mile from their destination, late in the afternoon. Edith told her mother, as they were walking along the pike, that they must not make themselves known until she indicated a proper time. When they came in sight of the mansion it was quite late. They turned in to a new farmhouse and engaged lodgings for the night. The family consisted of an old man, Captain G., who was a retired sea-captain, a widowed daughter with a grown son and daughter. The grandson preferred a retired life, and hence located in this beautiful valley. The old Captain was quite talkative. Edith asked him who lived at that mansion, near there. He replied that it was not occupied; that it was said to be haunted, and no one would live there. Edith remarked that she would like to visit a haunted house; perhaps she could get a good plot for a story. The Captain replied that he would go there with her in the morning, if she desired to visit the place. She thanked him, and said she would if her mother would go with her. It was agreed that they should visit the haunted house in the morning. Captain G. said if it would interest them he would give them somewhat of the history of the family who had owned the house and lived in it, as it had been told to him. He had been there only two years, and knew nothing save what had been told him by the neighbors. Edith replied that she would be delighted to hear the history of so strange a place and its occupants.

#### CHAPTER II.

The Captain related what he knew of the old mansion as follows:

"The former proprietor of that deserted mansion, and large tract of land which surrounds it, was named Sir Robert Blakemore, but better known as Grandfather Blakemore. He was a Scotchman by birth. His parents died when he was young, leaving him a large estate. When his education was completed, he started traveling, and in Richmond, Va., met a lady who filled his idea of woman, and they were married after a short acquaintance. The young bride was not willing to go to Scotland to live. This place was an inheritance of hers; so they settled here, and Sir Robert bought and added more land to his wife's estate, built that beautiful mansion, made improvements, and it became in their time one of the handsomest residences in this country. Sir Robert and Lady Blakemore were famed for their hospitality. Their home was noted throughout the country; many warfarers have traveled hard to reach Blakemore Mansion before they might overlook them, for there they knew they would get shelter and food."

"They had five children, and some grandchildren, all of whom preceded them to the other world, unless it be their youngest child is living, a little two-year-old girl, who was stolen by the gypsies near forty years ago, or drowned, they did not know which. Their grief was distressing. After Lady Blakemore had seen the earthly form of the last of her children laid away, she left her tenement of clay to join them in the better land."

"Grandfather was left alone, but tried to make the best of life. Soon after his wife's death he saw an advertisement in a New York paper of a widow lady with a small child who wanted a situation in the country to keep house for some family. He corresponded with the lady, and she was soon there with her little daughter."

Mrs. Lindsey said, "Oh, yes!" but a look from Edith silenced her.

"When the widow arrived, he was happily surprised to find that she was the widow and child of the much lamented Captain James Lindsey, who had perished with his own vessel at sea, and whose grandfather he had often met in New York City."

Again Edith had to check her mother.

"Grandfather B. treated Mrs. Lindsey like a child, and was devoted to her little daughter Edith. His neighbors thought that he intended leaving his property to them, but he dropped dead while sitting talking to them."

Edith had to suppress her mother's excitement again.

"That was twelve years ago, and there have been three different parties claiming to be legal heirs to the estate. Two of these came from Scotland, and claimed to be relatives, but could not substantiate their claim. They rented the house and moved into it, but they did not stay long. They said that the place was haunted. They could see an old man walking through the house, and there were many strange noises—furniture would be moved, and there was an upsetting in general."

"About two years ago there came two young men, who claimed to be the sons of the lost daughter the gypsies stole, and I think they will prove their heirship. They have sent after their mother, who is expected here soon; these young men moved into the house, but could not stay there."

Edith remarked, "If grandfather keeps up such a racket, what good will the property do them?" Mrs. Lindsey said he was too good a man to haunt any one, but Captain G. was too much interested in his narrative to notice the remark. Closing his narrative, Captain G. said the State would have control of the estate until it was decided who it belonged to; that all the perishable articles had been sold, but the furniture—which was elegant in its time—was still there.

Edith asked the Captain if he ever knew Cap-



tain Lindsey. He replied that he did very well; that he retired from the ocean just before Captain Lindsey made his first trip on the vessel he perished with. He said that they were together the same day he started on his first voyage with it, and it seemed Captain L. had a warning that some accident was to befall him. He said his father's spirit appeared to him and told him to leave the water, or he and his vessel would be destroyed, with all of the crew, in a storm. Mrs. Lindsey said he never told her that, but the Captain did not notice her remark.

Mrs. Lindsey commenced weeping; and Edith said to the Captain, whose attention was attracted to it: "Mother is so sympathetic; please excuse her."

The next morning Captain G., with Mrs. Lindsey and Edith, visited the haunted mansion. Arriving there Mrs. Lindsey sat down in one of the vine-clad arbors to give vent to her feelings, while Captain G. and Edith promaded the long-neglected gravel walks, partly overgrown with grass and weeds, while vines swung their shaggy banners from the matted mass of foliage which overshadowed them. To add to the scene of desolation, the low, plaintive notes of the lonely whippoorwill and katydids. "A fit place for ghosts!" Edith exclaimed.

[To be concluded in our next.]

#### CALIFORNIA'S CAMP-MEETING.

BY J. J. MORSE.

(Special to the Banner of Light.)

A certain poet assures us that

"Westward the tide of empire takes its way."

If camp-meetings be substituted for empire, the above quotation gains a point descriptive of the progress of our Cause, as it flows from East to West. Five years ago and such a thing as a Spiritualist Camp-Meeting in the State of California was unknown, I am informed. Less than ten days since the fourth annual camp-meeting closed! I do not know by name all the pioneer workers in the matter, but it is a fact of history that, like all new organizations, the "California Spiritualists' State Camp-Meeting Association" has had its vicissitudes and struggles.

The situation of the camp was in a lovely little park-like peninsula, on the easterly shore of Lake Merritt, Oakland, Cal., within easy reach from all parts of that city, and about an hour's distance from San Francisco.

The arrangements regarding talent in every department were the most elaborate and extensive of any made for either previous gathering, the determination of the Board being to secure the best. The grounds were well filled with snowy tents, ranged in four somewhat irregular rows, on either side of the entrance being tents as the headquarters of the *Carrier Dove* and the *Golden Gate*, the two Pacific coast spiritual journals.

Numerous mediums occupied tents, and their various signs showed that a wide variety of the phenomena was presented to inquirers.

In the center stood the large pavilion, whose canvas roof was supported by three stout and towering masts, and whose floor-boarded interior was supplied with seating accommodations for upward of one thousand listeners. An excellently constructed platform was erected at the north side of this tent, at the rear of which, worked in letters constructed of evergreens, was the appropriate motto, "Life is Eternal." A committee of ladies, Mesdames Cowles, Thompson and Clark, liberally—not to say lavishly—supplied the platform with floral decorations during the entire month, without subjecting the Board to one cent of cost in any form. The flowers were unstintingly admired, and the generosity of these ladies unreservedly praised, as was just and proper. At night the tent was brilliantly illuminated by gas, as were the grounds by the powerful aid of the electric light.

In the matter of music a new departure was made by securing the services of the San Francisco Cornet Band, under the leadership of Mr. S. J. Tully, which discoursed sweet music every Sunday. The vocal exercises were under the capable and excellent direction of Mrs. Eugenia Wheeler Clark, a cantatrice too well known to San Francisco Spiritualists to need extended notice here. The invaluable assistance of Mr. J. T. Little was available all through the season, and his services met with universal and undiminished favor from first to last.

The oratorical department presented as goodly an array of talent as could well be desired, local and imported. First and foremost was Mrs. R. S. Little, a veritable host in herself—always with a sunny smile, ready at every call, full of sympathy and inspiration, manifesting a womanly dignity untinted by arrogance. Allike in set lectures, answering questions, and in impromptu poems, her guides were ever apt, eloquent and instructive. Then came Edgar W. Emerson, whose hand the writer was pleased to clasp again over here—an earnest, modest and gentlemanly servant of the spirits, whose public work and personal merits won for him troops of friends. His "tests"—or "sunbeams"—rather—were most wonderful, in some cases deserving of being described as marvelous. Names, dates, minute details of family history, personal and private reminiscences, all flowed forth from his control, affording comfort and food to many a distressed and hungry heart. Edgar W. Emerson will be long remembered in the hearts of hundreds hereabouts.

The other speakers hired for the work were Mr. W. J. Colville and the writer, concerning whom the well-known reputation of the first—and the impropriety of self-description concerning the latter—leave nothing that need be said, except that each was well received. Among the other speakers who addressed the regular lecture meetings were Mrs. Julia Schlesinger, Wm. Emmette Coleman, Dr. W. W. Mackall and J. J. Owen.

In addition to the regular platform services there were conferences and fact meetings nearly every day. These meetings are admirable institutions, acting as a means of ventilating many and varied ideas. They were well attended, quite attractive, and afforded sincere gratification to the many earnest folks that availed themselves of them.

In addition to the tests given by Mr. Emerson, the managers were fortunate enough to secure the invaluable services of Mrs. Ada Foye, the truly marvelous and justly celebrated "ballot" test medium, who appeared on two occasions, each time being greeted with a packed house. Various communications in French, Spanish, Italian and German were given, to alk the astonishment of believers and the confusion of skeptics.

"With his characteristic generosity of heart, John Slater, who is an immense favorite out here, volunteered his services on three occasions, two of which were for the benefit of the Association, and the third on behalf of the mediums' day. Mr. Slater received an ovation, filled the tent, scattered tests in prodigal profusion, and earned the hearty good-will and gratitude of all.

A marked feature of the season was the weekly social and dance, held each Friday evening of the season. These were well attended and highly enjoyed. Excellent talent assisted, among whom were Mrs. Eugenia Wheeler Clark, Miss Valerie Heckethorpe, Miss Florence Morse, Miss Oxford, Mrs. Stringham, Mr. J. T. Little, Fred Emerson Brooks, Dr. Thos. L. Hill, who, in each case, ably contributed to the success of the entertainment portion of the evening. The dances were under the direction of the sprightly and spirited Wm. Emmette Coleman, who, as floor manager, came out strong, for which all were greatly pleased.

Classes in "Spiritual Science" were held by W. J. Colville, and a developing circle by the writer, these meetings assembling on alternate mornings. They were largely attended, and satisfactory results were arrived at in each case. Each gentleman donated half the proceeds to the funds of the Camp-Meeting Association, the amounts thus donated being within a few cents almost identical.

During the entire season Dr. J. V. Mansfield was upon the grounds, and was consulted by a large number of anxious souls desirous of a glimpse of light from the dear land beyond. He was well pleased with the cordial reception accorded him on all sides.

Taken all-in-all the meeting from a spiritual and intellectual point of view was quite successful. Much seed for future garnering was sown, and there is no doubt that when it becomes grain it will prove of the finest. All concerned worked amicably and harmoniously through the season; party prejudices were subordinated to public good.

The actual close of the season was at Metropolitan Temple, on Thursday evening, July 5th, when upward of eight hundred people assembled to bid adieu to the Eastern visitors. Speeches were made by John Slater, I. C. Steele, J. J. Owen, W. J. Colville, Mrs. J. T. Little, Mrs. Ada Foye, Mrs. Mozart and Edgar W. Emerson; songs were sung by Mrs. E. W. Clark, J. T. Little, Miss Florence Morse and Mdm. Fries Bishop, and a general jubilation was indulged in, over which the writer had the honor to preside.

The officers of the Association deserve every credit for their assiduity and devotion in carrying out their several responsibilities, and, without doubt, they can now look back with the full consciousness that they did their duty to the full, as indeed some did more. So ends this brief sketch of the late camp, for it says no pretentious claim to be accepted as a report in full—but is offered for what it is—an outline, unofficial, sketch sent from the West to inform the East how the brethren of the Golden State carried out their camp work under the sunny skies of California, hard by the Golden Gate, where the blue waves of the Pacific Ocean make music all the long year round.

331 Turk street, San Francisco, Cal.,  
July 21st, 1888.

#### In the Spirit-World.

What Mrs. Fallon Saw in a France—A North Side Woman Who Remained in a Cynatose State for Two Days—She Relates Her Experience in the Unknown Country.

One of the strangest and most mysterious experiences known in the annals of Chicago medical practitioners was brought to light yesterday, on the North Side. Mrs. Clara Fallon, widow of the late John H. Fallon, residing at 289 Illinois street, after a quiet life of more than forty years, fell into a trance on Monday evening last, from which she could not be aroused until Wednesday morning. She says she felt herself under some strange control on Monday afternoon, but resisted it, and directing what it was, being a devout Christian woman and a member of the Episcopal Church, resorted to prayer. She prayed God, she says, to drive the spirits away from her and free her from their presence and power, but her prayers were not answered. Yielding to this "spirit-power," as she puts it, she disrobed herself and retired to her bed on Monday evening early, probably not later than 8 o'clock. Before consigning herself to this strange power that had taken possession of her faculties, she lighted the gas in her room, and prepared for a forty-eight hours' retirement from the world. She had been, she says, notified that she was wanted on an important mission in the spirit-world for two days, but she was given but a few hours to prepare for the departure. At 9 o'clock on Monday evening she wrote to her daughters, under spirit-control, the following note:

"MY DEAR DAUGHTERS—Do not disturb me for forty-eight hours. I have gone to be with my husband and dear friends. I will return about Thursday morning."

She was not discovered until Tuesday evening, after she had been in the trance just one day. Mrs. Fallon resides in an elegant flat, where she has three lodgers. She is a very quiet sort of body, and is of a retiring and retiring disposition. Hence her lodgers seldom visited her parlors except for business purposes.

On Monday evening when they went in they found the doors open, but took no notice of it, thinking that Mrs. Fallon was in her room, and was anxious to admit as much of the lake breeze as was possible. They retired to their rooms without making any inquiries, and the transported widow remained in her unconscious condition all Monday night and during the following day before she was disturbed by earthly visitors.

On Tuesday evening, about five o'clock, one of her married daughters, Mrs. B. Meuser, was passing her residence, and observing that the gas was burning at full flame, she hastened in and found her mother lying in bed, speechless and apparently unconscious. She screamed so loudly that she attracted the neighbors, but, even with their assistance, Mrs. Fallon refused to respond to the most anxious entreaties. They could see that she was alive, and so far as outward appearances went, was resting easily, but they could not induce her to open her eyes or utter a single word.

Mrs. Meuser, leaving her mother in the care of neighbors sought her husband, who is employed in the business department of one of the daily newspapers of Chicago. With him she ran back as quickly as possible. They took with them Dr. Montgomery, who resides at the corner of Dearborn Avenue and Huron street. He made a hurried examination of the prostrate woman, but was unable to determine at first her ailment, and without delay called in a second physician. The two doctors then made a careful examination of the body, but were seriously puzzled as to the nature of her sickness.

Before 10 o'clock another married daughter, who had been sent for, arrived, and she remembering that her mother was well acquainted with Dr. T. A. Clark, of 241 West Congress street, at once sent for him. It was 2 o'clock on Wednesday morning before Dr. Clark reached the bedside of the strangely afflicted woman. When he arrived she was surrounded by her two daughters and two physicians, but all were unable to determine what the difficulty was. Dr. Clark, who has for thirty-seven years been in practice in Chicago, and who has been known known Mrs. Fallon since her arrival in Chicago, sixteen years ago, was not long in coming to a

conclusion. He found her pulse at sixty-two, her respiration natural, and after turning up her eyelids, said: "Gentlemen, this woman is simply in a spiritual trance. She is not in a dangerous condition. Just let her alone; she will come out all right. The doctor will stand out, jumped into his carriage and was driven away before he could be further questioned.

Later in the evening Dr. Clark called, accompanied by his wife, who was also a friend of Mrs. Fallon, and found the lady still unconscious. They were met by Mrs. Curtis, Mrs. Meuser and Dr. Montgomery. Mrs. Fallon could not be aroused in the slightest degree, except on one occasion, when Dr. Clark succeeded in forcibly arousing her, when she opened her eyes and said she was with her husband and "Charlie," and did not wish to be disturbed. "Charlie," a little child, was the woman lying there, apparently in perfect contentment, while her two daughters sat beside her weeping frantically in the belief that she was dying. The doctors were puzzled. The lady was not a sufferer. Even a child could see that, but she could not be aroused. She was dead to this world.

The Herald reporter called at the house, but as the woman could not be aroused, he withdrew to await developments. He called later, and then Mrs. Dr. T. A. Clark called Jennie Moore, the well-known Chicago medium, were present, and her two daughters and Dr. Montgomery were also at the bedside. This was the morning of the third day. Mrs. Fallon had not tasted either food or drink of any kind since Monday night, and there were grave apprehensions on the part of her friends that she would not revive, while her daughters had given up all hopes of her recovery. Mrs. Dr. Clark then said: "Let's rub her out of this, whatever it is, and the rubbing was at once commenced. They chafed her hands, arms, her body and her limbs without stint. When she came to her senses she cried because she had been disturbed. She said she would rather live one day with such experiences than a thousand years in a comfortable bed.

"Are you not hungry?" Mrs. Fallon was asked. "Hungry? Oh! bless you, I feel as if I do not want to eat again in this world. The fruit over there is so delicious! I could not eat half a nut for shame. No, no, about me, my dear! It is beyond description. It is heaven itself. Hungry? Oh, no, I am not hungry."

And yet she had eaten nothing since the Monday evening previous.

The Herald reporter met Mrs. Fallon some two or three days after her resurrection. She looked pale and weak, but was thoroughly composed. She had just been out to the meat market.

"I was not a bit hungry this morning," she said, "but I got me up, but I am now beginning to feel as if I could eat. What do you wish, please?" she asked, while a pleasant but cold smile played over her face.

"Please excuse me. Will you tell me what you saw while you were in the trance?" "I cannot describe it, indifferently, but it will be unintelligible to you. At first I was taken by my husband. I always loved my husband and he always loved me. Our greeting occupied some time. I was quite content to be with him and to see him without looking at anything but his face. He told me that my name was short and I must see for myself. He told me he would have come sooner, but the spirit-world was a world of progression, and that, although he had been there more than fourteen years, he had only just obtained the power to look back and see his life here. He told me to do in the future, I saw him, and I kissed him, and I knew him just as perfectly as I ever did when he was with me."

Then the little woman stopped and covered her face with her hands and began to cry. "Who else did you see?"

"The first minister I ever knew. I was born in Ireland and came to America when I was a child. I had forgotten the parish pastor I had known, but that was not strange. But he came to me with an open book, and placed it before me. I read in it, but I will not tell what I read."

"I'll tell you, though, about the music, and the flowers and the fruit," she added, after a pause. "I saw the music, but I cannot describe it. It came from all sides. I can't tell how, but it was unlike earthly music. It pealed out sharply, and all I could do was to cry. I could not stand it, and I begged my husband to have it stopped. Then I saw the flowers. But I cannot describe them. The flowers were bright. They looked at me, and seemed to talk to me, and I loved them, but I can't describe them. They were beautiful, but you can't understand it. All this is foolishness to you. But the fruit! They told me to eat of it. I did not eat it, but I can't tell what you about it. It was lovely, glorious, and every bite I ate gave happiness and joy and peace."

"Did you receive any important communications?" "No. Understand me. I do not pretend to be a medium. My husband was a Spiritualist. He came to me because he loved me. Because I loved him. Because we were children together. Because I raised our children and did not know how to do so much better than I could have hoped. He came to teach me the way to him, and I am learning that. I do not wish to go beyond that; I had been opposed to his views of Spiritualism while he lived, and he came to open my eyes, and he has done it. I can tell the truth, but I will not say my side now and he will guide me to the end."

"Did you suffer while you were in the trance?" "Suffer? I was too happy to suffer. They should not have disturbed me. I would have seen much more and understood much more than I did, had they not come and disturbed me."

"Did you write a letter, before you went into the trance, to your daughters?" "No; but my husband, who controlled me, told me to write a letter, and I did so, and I asked not to be disturbed for a certain time."

"Do you expect to go into another trance?" "Oh, I do not know. I will never again pray not to. It is too good and noble and educating to be avoided. I was taken out of this one so early that I did not have time to make any arrangements for the future."

"Did you see any one you knew besides your husband and the minister you spoke of?" "Oh, yes, I saw and talked with a large number of ladies whom I knew well here in Chicago with me a long time. We had a good time. And my father—he was with me and talked to me nearly all the time."

Mrs. Clara Fallon has three daughters, all married and residing in Chicago. They are Mrs. Curtis, Mrs. Meuser and Mrs. Meuser. The husband of the latter has been for years in the newspaper advertising business, and resides at 188 North Clark street. Mr. Curtis, the husband of the second daughter, is the plonic and fair-supply man, and Mr. Campbell has been a bank clerk, but is present and in employment. Mrs. Fallon was originally Miss Clara Halpin, of Brantford, Ont. While scarcely past sixteen she married John H. Fallon, an architect, who was much her senior. She has resided in Huron, Ont., and Indianapolis, and came to Chicago after the great fire, because her husband thought there was a good opening for architects in the rebuilding of the city. Her husband died three years afterward, and Mrs. Fallon opened a fashionable boarding-house and did a prosperous business. Some five years ago she retired from business and came to her present location on Illinois street. She was born in Ireland, but came to America quite young, and was reared an Episcopalian. Although her husband was an ardent Spiritualist, and attended their meetings, she did not sympathize in the slightest degree with his belief, and when he died she imagined she had heard the last of it.

She has recovered from the effects of her long sleep and lack of food, and is attending to her daily affairs as though nothing extraordinary had happened to her.—Chicago (Ill.) Herald, July 27th.

The friends of the late Edward S. Wheeler—and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Colby, and has been put in convenient pamphlet form by Colby & Rich, 109 N. 9th Street, Boston. Price 10 cents.

## Original Essay.

### ILLIBERAL LIBERALISM.

BY A. E. NEWTON.

"Harvard Reminiscences, by Andrew P. Peabody, D. D. and L. L. D., Preacher to the University, and Plummer Professor of Christian Morals, emeritus," is the title of a book recently published in Boston. It purports to give the distinguished and venerable author's recollections of the various college officers with whom he was associated some sixty years ago—among whom was the late Allen Putnam, well known to Spiritualists of this city and throughout the country.

Dr. Peabody has for many years not only held an honored and responsible position in the oldest University in our country, but has been a prominent clergyman and exponent of the Unitarian or "liberal" faith, and regarded as an exemplar as well as professional teacher of Christian morals of the most enlightened and liberalized type. I was therefore not a little surprised, not to say shocked, on turning to his notice of our lately deceased friend Putnam—his former college associate and brother in the ministry—to find him indulging in such language as that quoted below. After briefly mentioning Mr. Putnam's career as a proctor in the Harvard Divinity School, and subsequently as a teacher, clergyman and man of business, he proceeds to say:

"Of late he (Mr. Putnam) has been a hierophant among the (so-called) Spiritualists, a frequent speaker at their meetings, the author of a commentary on the Gospels in accordance with their theories, and, if not the author, the editor, of very numerous letters, purporting to be communications from distinguished men, no longer living in this world, containing self-accusations for their willing blindness, or for conduct opposed to their unwilling convictions, with reference to divers manifestations of necromancy. While I am not disposed to receive these documents as authentic, and yet am unable to solve the curious problem in psychology which they present, I still believe Mr. Putnam to have been an honest man, self-deluded, and free from all conscious wrong in his assaults on the fair fame of the dead, and the credulity of the living. Just as I was preparing to write this notice of him I saw the announcement of his death."

Aside from the studied contemptuousness of this language, as exhibited in the use of the words "hierophant," "necromancy," etc., its inaccuracy, inconsistency, and covert insinuation of dishonesty, are characteristics which could hardly have been expected from an eminent "preacher to the University" and "Professor of Christian Morals, emeritus."

The notice is inaccurate in speaking of Mr. Putnam as "author of a commentary on the Gospels, in accordance with their [the Spiritualists'] theories." In the first place, Mr. Putnam published no work with such a title. Probably the work intended to be referred to was that entitled "Bible Marvel-Workers," which, instead of being a "commentary on the Gospels," was an attempt to rationally explain the marvels, or "miracles" so-called, set forth in all parts of the Bible—a minor portion only having to do with the Gospel narratives; and instead of these explanations being in accordance with anybody's "theories," they were based on facts of spirit-intervention which Mr. Putnam had for the most part himself witnessed. This instance of conspicuous inaccuracy is important mainly as showing that probably our distinguished "Professor of Christian Morals, emeritus," had never read Mr. Putnam's able book, and therefore did not know what he was talking about.

But the most unworthy and shameful feature of this "notice" is the artful insinuation of possible fraud or falsehood on Mr. Putnam's part, conveyed in the words "if not the author"—referring to the "Post-Mortem Confessions" of former officers of Harvard College, published by Mr. Putnam in his late years, and with which readers of THE BANNER are familiar. Dr. Peabody here adroitly hints, what he does not venture to affirm, namely, that Mr. Putnam may himself have fabricated these "Confessions." In view of Mr. Putnam's well-known and admitted character for probity and honesty, a more outrageous "assault on the fair fame of the (so-called) dead" was never concocted. Is this an exemplification of the "Christian morals" taught in Harvard University?

I would fain believe that the offensive insinuation above quoted was a slip of the pen, or a phrase whose full meaning was not duly considered by the writer. It is surely inconsistent with what follows: for if Mr. Putnam could be considered as by any possibility the "author" of those "Post-Mortem Confessions," he could not have been the "honest man" which Dr. Peabody says he believes him to have been. It is inconceivable that Mr. Putnam could have been "self-deluded" into supposing that other persons were the authors of those productions when they were his own! This nabby-pamby talk about being "honest" but "self-deluded" is sheer nonsense. An honest man may be deceived by others, but not by himself. If he deceives himself he is not honest, any more than if he deceives others. It is your dishonest men who shut their eyes to unwelcome or unaccepted truth, and refuse to examine its evidences—as do the opponents of Spiritualism in general—who are self-deluded.

Dr. Peabody admits that he is "yet unable to solve the curious problem in psychology which they [those posthumous Confessions] present." For aught he can say, then, Mr. Putnam's view concerning them may be correct. The latter, surely, had the better means of judging. Certainly, it ought to be true that men who have made such grievous mistakes and committed such wrongs as did those Harvard Professors in their earth-lives, should have both the disposition and the opportunity where they can clearly see their errors. That they should have attempted to do so, in the manner alleged, and through the aid of Mr. Putnam, is but reasonable, and is creditable to them; and it furnishes a rational (I may say, probably, the only rational) solution of the problem of the production of those remarkable writings. Instead of being, as Dr. Peabody says, an "assault on the fair fame of the dead," those Confessions, if genuine, tend to remove serious blemishes from fame that otherwise would be fair.

What Dr. Peabody means by Mr. Putnam's "assaults on the credulity of the living" is not clear. One would suppose that to assault the credulity of people is to attack or oppose their over-credulousness; and to do this is surely a matter for commendation rather than a "wrong" which needs to be palliated. In fact, such was the real tendency of Mr. Putnam's writings, notably in his treatises on "Bible Marvel-Workers" and "Witchcraft," in which he labored, and with good success, to show that

the supposed miracles and marvels of all ages, usually attributed by credulous Christians to immediate Divine or Satanic agency, are rationally explicable by reference to such human psychical and spirit-agencies as have been found to be active in our own day. But Dr. Peabody evidently intended no compliment in his language. Very likely he meant to say "assaults to credulity," instead of "assaults upon" it. But this would have been notoriously untrue, since Mr. Putnam was well known to be a remarkably cool, cautious, logical and level-headed investigator and reasoner, especially free from tendency to either credulity or fanaticism; and free also from that discourtesy and unfairness to opponents which so often characterize even "liberal" assaults of Spiritualism.

That the atmosphere of Harvard University has been intensely hostile toward Spiritualism and its advocates has been apparent ever since the days of Profs. Felton and Eustis. It would seem that even the venerable and genial Preacher to the University, the Emeritus Professor of Christian Morals, who has long been esteemed the very corymbus, not to say "hierophant" of "Liberalism" in this country, has not been able to rise above the atmosphere of his surroundings, as is shown in the flippant, illiberal and discourteous tone of the above-quoted notice. What, then, can be expected of the thousand and more students which that University is training for the country? Let fair-minded parents think twice before they send their sons to be educated in such an institution.

Arlington, Mass.

#### August Magazines.

THE CENTURY.—George Kennan's Siberian papers become interesting in interest as they proceed. This month he describes "Meeting with the Political Exiles." The frontispiece is a portrait of Mr. Kennan in his study, and in the letter press is some account of his life by Miss A. L. Dawes, daughter of Senator Dawes. The author of the "Ivory Black" stories gives the first pages of an ingeniously constructed story, entitled "A Mexican Campaign," and Prof. Holden of the University, an astronomical series that give promise of being thoroughly entertaining. The information to be given and the thoughts suggested are of infinite space. The Lincoln History treats of Tennessee and Kentucky, and of President Lincoln's relation to early military movements in the West. "A Home of the Silent Brotherhood" is an illustrated description of the Abbey of La Trappe in Kentucky, the disciples of which order have taken a vow of life-long silence, their tongues, except when confessing sins and singing church offices, being superfluous. John Burroughs contributes "The Heart of the Southern Catskills." "The Pulpit of To-Day," is discussed by Lyman Abbott. "The Experiments of Miss Sally Cash" are related by Col. Johnston. As a misadventure number this will fully meet the expectations of all who in their days of leisure look for recreation in reading as in all else. New York: The Century Co. Boston: For sale by Darnell & Upham, 283 Washington street.

THE ATLANTIC MONTHLY introduces an entertaining table of contents with: "The Mistress of Sydenham Plantation," a tale of South Carolina, by Sarah Orne Jewett; "H. W. P. and L. D." treat in "A Bishop of the Fifth Century," of the beginnings of Pagan Rome; E. H. House brings to a conclusion—to the regret of all who have followed it—his sterling Japanese creation, "Yone Santeo"; "The Despot of Broomfield Cove" (Craddock) still holds its interest; Horace E. Scudder writes thoughtfully on "Literature in the Public Schools"; President Eliot of Harvard considers technically the query: "Can School Programmes be Shortened and Enriched?" Helen Gray Cone and Lucy C. Bull furnish the poetry, "Ivo of Chartres" and "Sonnet," and other matter of value, not here mentioned, will be found in addition to the regular departments. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE WOMAN'S WORLD.—Her Majesty the Queen of Roumania is the author of the first article, "Decabal's Daughter," translated by permission by Mrs. E. B. Mawer, of Bucharest. In "Some Irish Industries," the "Poplin Weavers of Dublin" and the "Knitters of the Rosettes," are described by Dorothea Roberts. In "Children's Dress in this Century," by Constance Wilde, very good advice is given, and in the illustrations strong contrasts are shown between the costumes of children fifty years ago and now, much to the credit of present styles as to both aesthetic taste and hygienic demand. In view that "most people are in such deadly earnest now-a-days," Mr. E. Lacey gives "A Plea for the Indifferent." M. C. Wentworth contributes an illustrated sketch of "The Home Arts and Industries Association," and Mary C. Tabor one of "The Working Ladies' Guild," both very beneficial institutions. New York: Cassell & Co.

WIDE AWAKE.—The bright and attractive story of "Puck's Smalls" is continued, and a picture given of the event of "a mighty proud and happy day that came for Puck." The frontispiece is a Canadian winter scene, "The Crisles," in illustration of a story of peril and heroism, "Saved on the Brink," by Macdonald and Oakes. There is a delightful account of light and music, in this number, of which are "The Rewards of Industry," a witty Chinese story, and "A Necktie Party." A beautiful parable, "The Temple of Music," is contributed by May Kendall, its lesson being that he who loses his life in the path of duty shall find it in a tenfold increase of happiness. Mr. Hale's continuation of the early days of Boston Common is illustrated with an engraving of Bacon's picture of a large delegation of Boston boys calling on Gen. Gage for him to countermand the order of the British soldiers that forbade them coasting on the Common. Boston: D. Lothrop & Co.

BUCHANAN'S JOURNAL OF MAN.—A wide field of observation is included in "Glimpses of Religious Conditions," a state of deep-seated revolution, or one bordering upon it, being plainly indicated, fanaticism and misleading being the chief factors. Portugal is shown to take the lead among nations in many things of which it is inevitable that others must adopt soon or late, in an article upon Progress in that country, by Bertram Sparhawk, late Consul at Zanzibar. An interesting review of "Inspiration in Art, as Shown in the Past," is given by A. G. Marshall. The editor having submitted to the test of psychometry the presidential candidates gives the result in this number. Other matters of interest are treated upon, and minor articles compacted in a department of Miscellany. Boston: 6 James street.

JOURNAL OF THE AMERICAN AKADEME.—"The Resurrection of Jesus Christ," is the subject of a paper by C. Standland Wake, of England, which, with a conversation following its reading at the meeting of the Akademe June 19th, and articles upon the same topic by Miss Lizzie Jones and Mr. Alexander Wilder, form the main contents of this issue. A "postscript" by the editor intimates that this number, the closing one of the fourth volume, terminates, for a time at least, its publication. Orange, N. J.

HALE'S JOURNAL OF HEALTH.—Dr. Helen Dunsmore commences "The History of Mind Cure; An Analysis from a Physiological Standpoint," with a sketch of her own experience, which gives promise to be of much interest. The articles that follow, original and selected, impart much information of value to all. New York: 226 Broadway.

THE STURDY OAK contains with much profitable reading an essay on "Labor, Business and Fortune," by Edgar E. Barker. Attleboro, Mass.

THE THEOSOPHIST.—[July.] Mr. Olcott gives in the opening article, "Freemasonry Pictures in New York," his view of Mrs. Dias Debar's mediumship. An account is given of the celebration in Ceylon of Buddha's birthday—the Full Moon day of May. Of the remaining contents are "Hereditry and Karma," "The Veils, a Divine Revelation," "The Revival of Hinduism," and the opening chapter of "The Creed of Christendom," Madras, India, Boston: For sale by Colby & Rich.



## Pearls.

And quoted odes, and jewels of words long,  
That, on the stretched fore-finger of all time,  
Sparkle forever.

The greatest prayer is patience.—*Buddha.*

I count this thing to be grandly true:  
That a noble deed is a step toward God—  
Lifting the soul from the common clod  
To a purer air and a broader view.

—*Dr. J. G. Holland.*

Manner is of importance. A kind no is often more agreeable than a rough yes.—*Bengel.*

Forevermore, forevermore,  
It shall be as it hath been heretofore;  
The age in which they live  
Will not forgive

The splendor of the everlasting light  
That makes their foreheads bright,  
Nor the sublime  
Foretelling of their time!

—*Longfellow.*

Landor says of Love: How long and how assiduous  
are we in spinning that thread, the softest and finest  
in the web of life, which destiny snaps asunder in one  
moment!

The delicate shells lay on the shore;  
The bubbles of the latest wave  
Fresh pearls to their enamel gave,  
And the following of the savage sea  
Greeted their safe escape to me—  
I waded the weeds and foam—  
I fished my sea-born treasures home;  
But the poor, unsightly, noxious things,  
Had left their beauty on the shore,  
With the sun, and the sand, and the wild uproar.

—*Emerson.*

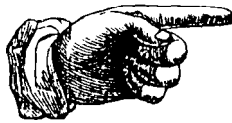
## Biographical.

(Translated for the Banner of Light.)

**Life-Experiences of Dr. Taylor.**  
Dr. Charles E. Taylor, F. R. G. S., member of the Colonial Council of the Danish Antilles, was born in London in 1843, of an excellent and well-known family.

At an early age he entered the *penitential* *Beauvais* at Guines, near Calais. Being under the direction of competent teachers he progressed rapidly, became acquainted with the greater part of modern languages, and acquired the elements of a complete and liberal education. He distinguished himself by his remarkable intelligence, and obtained the first prize. Much to his sorrow he quitted school to return

## Read the Next



## Column Article.

to Great Britain, where he learned his parents had destined him for the bar. Through reverses of fortune, however, he was obliged to discontinue his studies, whereupon his father sent him to Canada, to enter a commercial establishment. Taylor being talented, particularly in music, found it most difficult to become interested in commerce, particularly as his desires were to travel, and so acquainted himself with and study the world.

Finally he quitted Quebec; traversing Canada, visiting Niagara and passing through the United States, he found himself in Mexico. Arriving in New Orleans he remained until a short period before the outbreak of the civil war. From New Orleans he decided to visit Havana. Remaining in Cuba he passed two years, adding to his store of languages the Spanish.

After five adventurous years Dr. Taylor arrived in St. Croix, where he became married and settled in business. After having remained on the island three or four years he crossed to the neighboring island, St. Thomas, where he definitely settled and became the owner of a library. Soon after his arrival he published the St. Thomas Almanac and Commercial Advertiser, the first publication of its kind in the Danish Antilles.

Without special technical instruction he designed, and even engraved on wood, illustrations of books which appeared later on. The Almanac mentioned above contained an interesting description of the island of St. Thomas, together with an ethnographic study upon the Caribbees, and elicited much favorable comment in the English and American press.

Being well instructed and persevering he devoted his time to the study of medicine. The "old school" was the chosen one on the island—homeopathy not having the right to be practiced. Taylor declared himself a partisan of the latter school. He believed homeopathic treatment to be more economical, as well as more successful and better adapted to the sensitive constitution of the Creole, and therefore courageously undertook, at his own peril, to write articles in favor of his convictions, obtained by study; also recognizing the success of massage and the application of electricity. He devoted much time to the fathoming of hypnotic phenomena, for which he predicted a future.

Having found that hygienic medicine was of more use than the abuse of drugs, he resolved to practice the Hahemann system. At the same time he published a series of studies upon therapeutic electricity in the *Medical Tribune* of New York, of which Dr. Robert A. Gunn was director. The originality of ideas gained for Dr. Taylor numerous congratulatory letters. Unhappily the jealousy of the local physicians, to whom the use of homeopathy, massage, hypnotic phenomena and application of electricity was strange, was roused, and Dr. Taylor was accused of illegal use of medicines. The tribunal fined him most severely, and in lieu of payment he preferred two weeks' imprisonment. However, the people of St. Thomas relieved him of this, paying the fine as he was about to enter prison. A few days later the people of St. Thomas presented him, together with a felicitous address, a sum of money wherewith to complete his medical studies in the United States, and in this way enabled him to obtain legal permission as practitioner.

A petition was sent the King of Denmark in the hope of gaining permission for Dr. Taylor to practice in the Danish Antilles.

In 1885 Dr. Taylor visited Europe, his object being to meet learned members of the Anti-Compulsory Vaccination League, of which he was a member. He was present at the Fourth National Congress of the League, upon which occasion he made important written and verbal statements relative to the medical and sanitary condition of the Antilles.

In Paris he ascertained the actual condition of medical science, and prepared himself for

another examination. Owing to family affairs, he was called to London, where the Geographical Society invited him to join as honorary member.

Before his departure for St. Thomas his biography and portrait appeared in the "Medical Advocate." His scientific fame having spread rapidly throughout the United States and Antilles, the majority of scientific, literary and artistic societies had conferred marked distinctions and honorable titles upon him.

Having arrived in England he put himself in communication with the eminent William Tebb, the recognized chief of the anti-vaccination movement in Great Britain. He applied himself closely to medical studies, and before the Faculty of London passed a second brilliant examination.

Upon his return to St. Thomas he was received with great enthusiasm. His professional persecutions recommenced at the instigation of his Danish colleagues—not against homeopathy, but against his life. Dr. Taylor having gained his title twice, they were at a loss to know how to attack him. Being English by birth he was attacked on that ground. However, they received from the King permission to prevent him from practicing, which right had been accorded him some years previous by the formal request made by the people of St. Thomas. It was exacted that the doctor should undergo an examination before the faculty at Copenhagen. Almost at the same time he was elected, by an immense majority, member of the Colonial Council of St. Thomas. Rightfully he claims St. Thomas to be a cosmopolitan island, being inhabited by French, German, Spanish and English, so if desiring a physician of one of these nations, the people had the right to do so. Dr. Taylor most vigorously responded with his pen to the attacks against anti-vaccination, followed by an address given at a meeting of the Colonial Council, in which he was indefatigable and resolute.

The last work of the doctor, upon which he devoted two years, is entitled, "History of the Danish Antilles."

Being young, enjoying perfect health, thanks to his sober and temperate habits, and surrounded by a charming family, Dr. Taylor promises to live sufficiently long to see the triumph of the sane and rational ideas in whose defense he has thus far devoted his life.

"WHAT AILS YOU?" You don't know? Then why don't you try

**WARNER'S SAFE CURE?**  
Oh, my kidneys are all right! "Are they?" You perhaps don't know that **CONSUMPTION, NEURALGIA, RHEUMATISM, STOMACH DISORDERS, MALARIA, CHILLS AND FEVER AND AGUE, HEAD-ACHES, LIVER DISORDERS, IMPAIRED EIGHT, CONSTIPATION, ABSCESS, ERUPTIONS, IMPOTENCY, LAME BACK, LUMBAGO, BOILS, CARBUNCLES,** and among women **FEMALE COMPLAINTS,** prevail mostly among people who, like yourself, insist that they have no kidney disease! They have, and don't know it. You will never get well of the above and countless other common disorders, which would never prevail if the kidneys were all right, unless you restore the unsuspected disordered kidneys by that great blood tonic and purifier,

**WARNER'S SAFE CURE.**

## The Reviewer.

**THE TEMPERANCE MOVEMENT; OR, THE CONFLICT BETWEEN MAN AND ALCOHOL.** By Henry William Blair, United States Senator from New Hampshire. 8vo, calf, pp. 583. Boston: William E. Smythe & Co.

The period of the discovery of vinous fermentation antedates all history, but the twentieth century brought to us the art of distillation, whereby the potency of alcoholic drinks was greatly increased; and a few centuries later the process was appropriated by all civilized nations. Thereafter, says the author of this work, intoxicating beverages assumed an importance and asserted a destructive power in the affairs of mankind, that have grown with the progress of civilization and spread with enlightenment, until now they fill the world, and no problem of superior consequence or difficulty confronts those who desire the welfare of mankind, than how to dislodge them from their well-nigh impregnable position. No one will fail to admit that the human race has in all its past been cursed by alcoholic intemperance, or that its whole future is threatened with increasing calamity, unless efficient measures are adopted to put a stop to its ravages. The object of this book, says its author, is to arrest public attention, by setting the nature of alcohol as a poison to the human system; its destructive effects upon the body and malignant influence upon society; and to discuss remedies, spiritual and physical, prominent among which is the enactment and enforcement of laws that shall have for their object the extirpation of the monster evil.

Alcohol is defined from scientific analysis, and shown to be a product of putrefaction; never of any life-generating or life-supporting process. "Neither plants nor animals in any of the mysterious processes of appropriation or assimilation from the soil or the air extract or use it. It has no part in the economy of life, save only as it is forced there by the art or the unnatural appetite of man." An inquiry is made into the action of alcohol upon the physical organism and upon the moral and intellectual nature of man, in which is given an account of the experiments of Lillie, Perrin and Duray, and those of Parkes and Wallowitz on a healthy man, showing how his heart was affected by alcohol. Startling disclosures are given in a report of the studies and experiments of several physicians regarding the effects of alcoholic liquors even upon those who are termed "light drinkers." The results of Dr. Richardson's researches, commenced in 1864, are said to be "the most careful, profound, advanced and important ever made." A number of colored illustrations, showing internal organs in a healthy and an alcoholic diseased state, are given with what of his reports are presented, and his verdict, as follows: "If this agent does really for the moment cheer the weary and impart a flush of transient pleasure to the unwearied who crave for mirth, its influence, doubtful even in these moderate degrees, is an infinitesimal advantage by the side of an infinity of evil for which there is no compensation and no human cure."

To the close of the thirteenth chapter Senator Blair treats upon alcohol as the creator of disease and shortener of human life; the views of eminent physicians regarding its use as a medicine; its identity with paperism and crime; its bearing upon the labor question and its destructive effects on the wealth of individuals and of nations. In a consideration of "The Remedies," it is claimed that chief among them are total abstinence and prohibition. Of the latter it is said that the Emperor of China, 2207 years B. C., forbade the manufacture and drinking of intoxicating liquor, under the severest penalties, and renounced its use himself. Similar prohibition was maintained in Sweden at two different periods, in Massachusetts in 1637, and in Virginia in 1676. The right to fight rum traffic by legislation is argued at some length, and the objection against prohibition reviewed and replied to. The manufacture and sale of liquors "in the light of an 'inalienable right,' is ably discussed. "Is there an unlimited right to 'create facilities for destruction? Has any man personal liberty to poison the air? Has he any more right to manufacture any poison, whether in one form or another, which, like the corrupted air and like the plagues of Pandora's box, once out will go everywhere and de-

stroy every green thing? . . . Is there, or should there be, personal liberty, in this or any other country, to make or to sell powder and dynamite, arsenic, strychnine, acetone and prussic acid, for any but uses which are beneficial to society? Can you sell them or give them away, without responsibility, which is regulated by law?"

Following a strong argument in favor of prohibition, of which the above sentence is a part, Mr. Blair asks whether any of the articles he has mentioned are intrinsically more dangerous to individuals or to society than alcohol, the nature, power and inevitable effects of the use of which he eloquently portrays as follows: "It enters at the lips and at once in the brain, burning, raging, destroying. By some horrible delusion, some inscrutable, mysterious and awful demonism of affinity, it interpenetrates and possesses the whole threefold nature of man. What there is in him which yields at once to the dictates of this spiritual and physical poison, we cannot tell; but alcohol can conquer every human organism. It mounts to the brain, it enters the marrow of the bone. Reason has no power over it. It delights while it destroys. It becomes a second nature. It creates a desire for continuous use which is as imperious, and often as unquenchable, as the appetite for food. 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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the columns of condensed or otherwise of correspondence. Our columns are open for the expression of impersonal 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 indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not addressed. When newspapers are forwarded for consideration for our inspection, we would counter a favor by drawing a pencil or ink line around the article he desires specially to recommend for perusal.

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

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday or Tuesday, as the BANNER goes to press every Tuesday.

## Banner of Light.

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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.

## Lecture by "Phoenix."

We shall give our readers next week the pleasure of perusing the full text of a trance discourse—setting forth some

"APPROPRIATE ANSWERS TO SUPERFLUOUS QUESTIONS"

—which was recently delivered in Chicago, Ill., by "Phoenix," one of the guides of

MRS. CORA L. V. RICHMOND.

## Not Destroyed, though Invisible.

The chemists tell us that although matter is often lost to sight in consequence of chemical operations, it has become an axiom of science that it can never be actually lost or destroyed, but merely passes into other forms or conditions of existence. Its possible changes are many and various, and in numerous instances it disappears altogether from our recognition; yet it either appears, or can be made to appear, again as plainly to our sense as before. The Popular Science News illustrates it in this way: If a piece of silver be put into nitric acid, which is a clear and colorless liquid, it is rapidly dissolved and becomes invisible. Mix the solution with water, and apparently no effect is produced. Thus fifty dollars' worth of silver may be dissolved in a pail of water, and not a particle of it be seen. The chemist himself could not tell that it was there, unless he applied certain tests to detect its presence. And other metals can be treated in the same way with the same result.

When charcoal and other substances are burned, they disappear just as completely, not even any ashes remaining visible from the combustion. And so, in fact, every material that is visible can, by certain treatment, be rendered invisible. Matter which in one state or condition is perfectly opaque, and will not permit a ray of light to pass through it, will in another form become perfectly transparent. It is in vain to try to discover an adequate explanation of the cause of this. If philosophers and scientists assert that it is due to some alterations in the position or arrangement of atoms or molecules, the reply is that atoms and molecules, however confident we are of their existence and the laws which govern their mutual attractions and repulsions, are absolutely beyond the reach of our senses. We may see the substances they form, and conjecture the changes they undergo, but we all the same cannot see them, and can only guess what they really are. We only know that matter is indestructible, or at least we have no evidence that it can be destroyed.

What are dissolved in water or burned in the air are not annihilated or lost. By certain well-known means they can be recovered and restored to sight, some in exactly the same state they were in before becoming invisible, others in some other state or condition in which they are just as surely recognized. On the brightest and sunniest day millions of tons of black charcoal in an invisible condition are floating in the air, and millions of plants are at the same time restoring it to visible form by the chemical processes going on in the tiny laboratory of every leaf that expands in the sunshine. In the course of time, the leaf, or the wood it elaborates by its subtle alchemy, may be burned. And this cycle of chemical transmutation may proceed without end, the matter becoming alternately visible and invisible again and again.

To what purpose do we cite this familiar but too little thought of chemical illustration? Not for the interest contained in it for us all merely, but as a demonstration of the great fact in the universe that the process of change in all created things is an unbroken one, and that annihilation by no means occurs because the visible changes to the invisible. Hence the spiritual, which is at once the essence of all existence and the power that controls and guides the whole of creation, and which is far more elusive to the sense than any atoms or molecules can possibly be, exists above and

outside of the conditions which are its visible limitation, and can no more suffer annihilation than the universe of matter can be destroyed. To reason from created matter to the causative spirit on this line should be overwhelmingly satisfactory to the intelligent mind that is open to the reception of truth. If the atoms and molecules which enter into the constitution of matter cannot to our searching knowledge be destroyed, much more is it an impossibility to annihilate the force to which matter is acknowledged to be subservient. Merely because it dissolves its visible yet inexplicable connection with matter, as in the human form which for a time is its tenement, is no reason whatever for concluding that it has perished or is perishable.

Thus we are abundantly able to infer from the proofs supplied by common things and the every-day life around us that the doctrine of annihilation for the spirit is utterly untenable, and that the change or transmutation which we call death no more destroys the essential life than atoms and molecules are destroyed when they merely clothe themselves in other forms to appear and reappear as long as an inspiring, ever-living Creator shapes their transmutations according to the laws of the universe. In the plain view of this illustration of immortality which the material world itself furnishes, how superficial and hasty it is to conclude that when the body of man dies and decays, the animating spirit, endowed with a consciousness far above the conceivable reach of atom and molecule, dies and decays also; that because it disappears it is therefore destroyed; that annihilation can overtake conscious existence, while the unconscious atom or molecule cannot be destroyed; and that immortality was given to matter, as the scientists so confidently affirm, but was denied to spirit which alone is capable of the increasing enjoyment of so priceless a gift. As mere reasoning it is preposterous, illogical, and contradictory. If there were any comfort derivable from such a cheerless doctrine, colder than many of the cruel dogmas of ecclesiasticism; if it served to nourish and strengthen the divinely bestowed qualities of the human soul; if it deepened the impression of a common fatherhood or broadened that of a common brotherhood; and if it enlarged and elevated the conceptions even of the life that now is, without regard to that which is to come; it might have a standing-place in the soul of humanity which now results in its harsh assumptions and instinctively refuses to be satisfied with its blind and dumb encouragement and consolation.

## An Actual Spiritualist.

The Cincinnati Enquirer had a long article in its Sunday issue, some months ago, descriptive of a well-known citizen whom it rightly styled "a representative Spiritualist," but without giving his name, which we gratefully take the present opportunity to supply. It is Joseph Kinsey, a successful business man of that enterprising city, who of late has succumbed to the sudden attacks of disease, and to whom go forth in silent utterances the sympathies of a widely extended circle of friends to whom his benevolent deeds have been a true blessing. Mr. Kinsey, as stated, is a sincere and consistent Spiritualist, and aims to prove his belief by his works. He does good for his own sake and from the love of doing it. The poor and destitute, the sick and suffering, he makes his friends from preference. The Enquirer recites a number of his characteristic deeds of benevolence, done only that human happiness may be extended through his willing agency.

Wherever he finds an opportunity offering to help on the cause to which he is devoted, he never fails to improve it to the extent of his ability. Learning that a certain sum was yet needed to assist us in bringing out the last book written by Mr. Putnam, he promptly supplied it from his own resources, and thus placed in our friend's hands the complete right to the enjoyment of the profits from its publication, which proved a timely help to the author in his declining days. This is but one among many illustrations of the truly spiritual temper of his life and character. On meeting this or that person in the streets whose visible depression betrays his true condition, his habit is to give him a cordial grasp of the hand as the pretext for leaving a generous bank-note within it.

As The Enquirer says, he ministers to the spiritual wants of his friends after providing a foundation by caring for those physical necessities which are imminent and for the time all-absorbing. To secure the highest results from mediumship, he has regularly assisted sick and destitute mediums in Boston as well as in the State of his residence. Now that he is an invalid himself, he is sure of the living sympathy of a host to whom in days gone by he has been a most generous benefactor. He practices in strict accordance with his belief, that is, so as to forward the work which the invisible world is doing for humanity. No better preaching of one's faith can be produced than this. He not only helps the needy in the time of their need, but he forgives his debtors by assisting to start them again in business, when most men, who would only revile Spiritualism, would seek to punish them for their misfortune.

Thus does this good man and truly representative Spiritualist exemplify his belief by his works, not on one day only in the seven, but on all days of the week alike. His life is inspired by love, which he rightly regards as the greatest power in the universe. He makes every day illustrate afresh his love for humanity. Each day, we are assured, he receives communications direct from the angels that guard and guide him, and is secretly conscious of the loving support of those with whom he is at all times ready to cooperate. Such a man could not regard himself as afflicted when stricken with disease, for his priceless compensation is the deepened sympathy and love of every one, far and near, whom he has so freely blessed.

## Photographs.

We are in receipt of a cabinet photograph of the bronze statue of JOSIAH BARTLETT, the first signer of the North American Declaration of Independence, from our personal friend, Mr. J. R. Huntington, of Amesbury, for which we tender our sincere thanks. Also we have on our desk a cabinet photograph of Mr. Jonathan M. Roberts, late of Burlington, N. J., presented by W. L. Jack, M. D. It is an excellent likeness of Mr. Roberts.

A circular from Cincinnati states that the annual anniversary celebration and four days' convention of the First New Spiritual Church of that city will be held at Murch's Hall, 278 West 6th street, from Sept. 1st to Sept. 4th, 1888, inclusive.

## Doubtful Doctors.

A reporter of the Boston Globe has been investigating of late the "regular" "diploma" doctors of this city, and the conclusion he has arrived at thus far is not a very encouraging one, to say the least. He gave them to understand he was anything but a healthy man (a myth), and then he goes on to show that each one prescribed an entirely different medicine for his alleged disease. Of course several of the doctors applied to subsequently endeavored to explain the "why" of the "wherefore"; but what they said did not invalidate the reporter's position in regard to "doubtful doctors."

And now we find a column communication in last Sunday's Globe, from a "regular" M. D., who says he got his education in Europe, which is to the effect that "he is astonished at the blindness and bigotry of the old school, which permits the grandest treasure of the curative art to be unrecognized before them." He further says, "I feel assured that the physicians, with two exceptions, did the best they could (the best their kind could do), but the kind is an awful bad one," and he adds, with a good deal of common sense:

"They ought to be pitied more than blamed; they did not know any better. They had too much bigotry, too much one-sidedness. Had these doctors done the same as I did, investigated other schools or systems, picked up what grains of truth were to be found and formed them all into one perfect whole, rejecting that which seems unreasonable and clinging to that and everything which cures, and thus forming an individual system, so to speak, I am certain that their treatment would be very much alike, at least to a certain degree, for I most emphatically believe that the schools of medicine have little or nothing to do with the making of physicians. It all depends on the amount of real solid common sense that the man has naturally got in him. The more common sense and less school-bogity a man has the better physician. I make two exceptions to the above, because I noticed two 'blind' prescriptions among the list. For the benefit of readers not acquainted with that term, I will explain that a 'blind' prescription is such an one as a doctor writes to a certain druggist, using certain private terms, words or signs not understood by anybody else, so the patient will be obliged to go to that druggist to have it put up. Such business is not professional, honorable or gentlemanly, and any doctor who is not a gentleman is a fraud, never mind from what school he graduated; there is no other way out of that."

## Put Him Down by Law!

Mr. John Beard, of Kentucky, described as "a rough-looking working man, thirty-five years of age, who has spent all his life in farming, uneducated, simple and retiring," recently discovered that he possessed a wonderful power to heal by laying on of hands. It is reported that a number of responsible persons have seen his operations and testify to his wonderful powers. A Bowling Green, Ky., correspondent of a Boston paper says: "He operates by tapping the affected parts gently with the back of his fingers, or slightly rubbing with his hands. He seems heavily surcharged with electricity, so much so that a mere touch shocks the patient and causes a burning pain in the affected parts, but as the soreness of the affection goes away, the pain ceases, and his touch no longer shocks." The writer mentions several cures equaling in their remarkable character those that in past ages have been termed miraculous, men and women, who have been helpless for years, being restored to health and activity. Now the "diploma" Allopaths will undoubtedly endeavor to put down this "uneducated" healer who goes up and down the country curing in such an "irregular" fashion suffering people whom the Regulars cannot restore to health.

## To be Avoided.

We are reliably informed that a young man, who claims that his name is "James Copeland," has been for a month or more harrassing the people of Providence, R. I., in a manner not at all creditable to himself or the cause he assumes to represent. While evidence exists that he possesses in some degree mediumistic gifts, his inclination to "supplement" them when deemed necessary lessens all value in this respect. All sincere Spiritualists and every lover of truth should give him and his ilk a wide berth.

Another individual, "Henry Cummings"—or so calling himself—is now in Massachusetts, we are informed, claiming to hold séances, and referring to the BANNER OF LIGHT as his endorser, etc. Now we have never met with said Cummings personally, neither have we had any dealings with him whatever to our knowledge. If, after the issuance of this disclaimer on our part, he still continues to refer to us as his endorser, we desire that such action may be recognized by the public as proof positive of intended deception.

## W. N. Rowley, Occult Telegrapher.

Whom we stated in THE BANNER OF LIGHT of July 14th would soon visit Boston and Onset Bay, arrived in town with his wife last week. We had a very pleasant interview with him. At a private sitting we were fully convinced of the genuineness of his medial powers. He went to Onset on Saturday last. It is understood that he will give a public demonstration of his power at the Temple on Thursday evening, August 9th.

Some thoughtful author has recorded that "The pleasantest things in the world are pleasant thoughts, and the great art in life is to have as many of them as possible." Yes, indeed! But how few there are, even among respectable people who pride themselves upon their probity, that keep "pleasant things" in mind. Spiritualists have come into a knowledge that our lives on earth are continued throughout eternity, and as they live here so will be their compensation hereafter; knowing this, why are any of them setting "pleasant thoughts" in abeyance, and quarreling with each other as some of them are from day to day, from year to year? This class of "hyper-criticism" is becoming almost as bad as are the theologians of the present day. Why do they not heed the warning: "He who taketh the sword shall perish by the sword?"

We see that some one has been writing to the Boston Journal that Col. Wm. D. Crockett, President of the Onset Bay Association, has declined to any longer reside at the meetings there, and that he refused the office of President another year—in all which there is not a word of truth. As Col. Crockett's business keeps him in Boston during the week, he called upon Mr. E. B. Fairchild to preside in his absence. Those papers which were swift to print the Journal's false statement, are requested to contrast it with the facts before them.

It is announced that a Universal Spiritual Congress is to take place in Barcelona, Spain, Sept. 8th.

## Alleged "Witchcraft" Case.

We made brief mention last week of the singular belief of William Roberts, a farmer in Wisconsin, in whose house physical manifestations of spirit-presence had taken place, that an elderly German woman living opposite was the cause of them, and concluding that for that reason she must be a "witch," he loaded his gun and with the Biblical command as his warrant, was about to start out and kill her, when he was arrested and brought to trial. A full account of the trial has since been received, from which we learn more particularly.

Being called to the witness stand, Mr. Roberts said that the "quer things" began to occur last Christmas. He first noticed spots having the appearance of blood on his bed, and though the sheets were frequently changed, the spots as frequently appeared. One time a pool of "blood" was found underneath him when he arose after having lain down at noon waiting for dinner. He took off his clothing, but found no blood-marks or cause for there being any. Writings in blue ink mysteriously appeared on the walls. Many times his wife had placed food and dishes on the table and stepped to the door to call the rest to dinner, and upon returning found the table nearly stripped of its contents. What so suddenly vanished would afterward be found in out-of-the-way places, under the wagon-house, in the corn-crib, in some cases even found at all. Mrs. Roberts and the children testified to occurrences of similar nature, the former that no one beside herself was in the house when the dishes disappeared, and the latter that they had seen dishes come from the cupboard and settle gently upon the floor; clothing thrown from the beds, coats and dresses pulled from the walls and buried across the room with no person near them. The daughter Anna did not believe that the German, Mrs. Albright, was a "witch" or in witchcraft. Anna's ring was one time taken from her finger. Later in the day they took a pail, picked berries, and in sorting them at night found the ring at the bottom of the pail.

The parish priest is of the opinion that supernatural agencies are at work, and proposes to consult the Bishop and obtain the interposition of the church. The lawyers are nonplussed; the judge who held the trial is equally so, and has adjourned the case three weeks. The case is not an unfamiliar one to those who were informed of the history of spiritual manifestations, and were a proper course of investigation taken it would, in all probability, be found that Mrs. Albright, the German woman, is wholly innocent of any agency in the matter, and that the means by which spirits are doing these things exist in Mr. Roberts's own household, and that all is for some wise purpose of which neither he nor they have at present the remotest conception.

## Impressions of Onset.

In the Boston Globe's account of Onset Bay and the tests publicly given by one of the many speakers in that popular camp, in the presence of an audience numbering twenty-five hundred persons, the writer remarks that he was particularly struck with the speaker in uttering the first sentence of his discourse—"I am a spirit," and that before the exercises were over he was quite ready to take Addison's words literally, that "all the regions of nature swarm with spirits, and that we have multitudes of spectators when we think ourselves most alone." And speaking of the assemblage about him, over which he ran his eyes in unaffected surprise, he indulges in the following confession:

"So magnificent-looking an assembly one seldom sees. Intelligence and good breeding were marked and stamped on every face; and if any were there who did not believe as the Spiritualists do—Materialists or any others—they certainly had the good manners not to belie it. There were old men leaning on the stick which invariably supports old age, whose looks indicated that neither hopes nor joys had yet ceased. Women were there whose serene and beautiful looks would have been called by Richter a 'heavenly smile.' There were youths and maidens there who are guests at the hotels and cottages in this charming place, which was described so admirably by an irreverent guest at the Glen Cove to-day, that risking the censure of some pious person I must repeat it: 'Some one asked him how he liked Onset. He replied, 'God has done a good deal for Onset.' Certainly the Creator lavished his choicest gifts down upon this little nook, where earth and sea combine to make it attractive to man. The cottages and hotels are nestled in among the trees—all oaks—which extend as far as the eye can see."

## New Edition of "The Voices."

That sterling poetical volume, "THE VOICES," from the pen of Warren Sumner Barlow, Esq., has ever since its first appearance maintained a firm hold on the public favor. As witness of this fact, Colby & Rich have just brought out the twelfth edition of the work!

So much has already been said in favor of this book, that it is unnecessary to add aught to the words of appreciation which have been called out in the past: Those who wish to satisfy themselves of the justice of these encomiums are reminded that "The Voices" may be obtained at the BANNER OF LIGHT Bookstore, also at the news-stands of the Onset and Lake Pleasant camp-grounds.

We are informed that after being re-engaged for next winter in Chicago (her thirtieth year there), Mrs. Cora L. V. Richmond and Mr. Richmond left the "Garden City" in time to be at Lookout Mountain July 1st, where they remained three weeks amid the picturesque and grand scenery there to be found, and were charmed both with the people and the surroundings. Mrs. Richmond feels sure that this camp will be successful. Himself and husband are now enjoying the Cassadaga (N. Y.) Camp-Meeting very much.

We have given ourselves, and raised from generous friends, several sums of money for the medium, Mrs. Dimond. She needs more. So many calls of late have been made upon us for assistance by needy Spiritualists that some of them have to take the will for the deed, as there is a limit to everything.

A recent private letter from Mrs. Emma Hardinge Britten, Manchester, Eng., informs us that she is still actively engaged in the platform work of the spiritual dispensation, in that country, and that the health of her husband is considerably improved, both of which items of intelligence are pleasant to us.

Our good Dr. Storer seems to be an omnipresent camp-meeting Spiritualist—almost! He is an eloquent and cogent speaker, and it is no wonder he is wanted to lecture everywhere by the friends of the Cause.

By reference to a paragraph elsewhere, it will be seen that the Cleveland (O.) friends have arranged for a visit to Cassadaga Lake Camp-Meeting, N. Y.

THE HOLLY STREET THEATRE, Boston, will open for the season Saturday evening, Aug. 18th. A grand production of "Uncle Tom's Cabin" will be the attraction. Mr. Clay M. Greene's version being given for the first time on any stage. Mr. Barlow, Frank Mordaunt, Frank Losee, Harry Webster, Mark Price and Alice Harrison are in the cast. This will be a marked event in the history of theatricals in this city.

It is expected the Spiritualists of London will observe their "Annual Outing" in Epping Forest, next Sunday.

## ALL SORTS OF PARAGRAPHS.

## OUR NATIONAL GAME.

BY H. C. DODGE.  
In His Paris-Part V.  
The short-stop, who a long stop makes  
In "coffee-rooms" '79, his finger brands.  
THE SHORT-STOP—  
Hot "balls" the wily players catch.  
Who strike the right end of the match.  
THE MATCH—

REMOVED HIM RIGHT.—Ottawa, Ont., dispatches for July 31st state that Rev. Dr. Horne, who had been holding revival meetings at the town of Fallowfield, so worked upon the sensibilities of his congregation that over twenty of those who attended his meetings were made ill from nervous prostration, while it is said that three of them may spend the remainder of their days in a lunatic asylum. He was ordered to leave the town!

W. I. Bishop, the alleged mind-reader, arrived in San Francisco, August 4th, from the Sandwich Islands, said to be greatly improved in health. His stock in trade is simply "cheek."

The custom inspectors of New York have caught on to a smuggling parson by the name of J. V. Dundos, of Minnesota, who said he had no dutiable goods; but he had, as an inspection showed. His smuggling consisted of a crape India shawl, a quantity of new cutlery, a lot of prayer books, an assortment of ladies' fine underwear, a lot of linen towels and fine white handkerchiefs, an aneroid barometer, a silk umbrella, a large quantity of men's underwear, a sealink cap, a Japanese cabinet, boxes of toys and bottles of perfumery. He denied having any more dutiable goods; but his trunk had a false bottom, and in it were discovered 5,000 cigars. Now we wonder what Rev. Mr. Talmage will say in regard to his erring brother, we wonder?

Said a distinguished patient to his physician: "Doctor, will you hand me my medicine, please?" "Excuse me, sir," responded the man of science. "But I am only connected with the bulletin part of your case. Another doctor will be here directly."—Life.

If you wish to gently sneeze,  
Take a pinch of old Dutch cheese.

The Globe man said in last Sunday's issue—and he is evidently on hand when young ladies go in bathing—that "it is the unusual that attracts people, and it is certainly unusual to see a party of young ladies bathing together, and all good swimmers. Perhaps this is no uncommon sight in the resorts of the ultra-fashionable world, but in Onset it is. The heavy of maidens in question here took their dip in front of the Glen Cove House the other day. They were led by Miss Butler, the youngest daughter of W. S. Butler of Boston. Miss Butler resembles her mother very much in general appearance (the Spiritualists all know 'Magie'), and she sports a well-fitting bathing dress, and floats and swims very gracefully."

There are many women in these modern days who live by their wits. They are simply adventuresses. Lippincott's Magazine shows up this class of characters to perfection.

William Jacket, of Islington, Eng., who was gathered in 1787, made a sensible will, even if it was in rhyme:

"I give and bequeath,  
When I'm laid under earth,  
To my two loving sisters, most dear,  
The whole of my store,  
Which I twice as much more,  
Which God's goodness has granted me here,  
And that which may prevent  
This, my will and intent,  
On occasion the best of vain racket,  
With a solemn appeal  
I confirm, sign and seal  
This, the true and good will of Will Jacket."

Whenever the chronic kicker gets kicked himself, he exclaims terribly. It only goes to show that his nerves are out of kilter.

The largest shop in Paris, Au Bon Marche, is kept by a woman, Madame Boucicault, who is as generous as she is wealthy. She has bestowed \$1,000,000 on her employees as a pension fund for the sick and superannuated, besides library and reading-room funds, and she gives them all shares in the profits of her business. In her native town she has built a \$200,000 bridge across the Saone, and she has distributed more than \$1,500,000 to relieve the sufferers from the phylloxera plague.

Joe Burgess's old mud-scow played 'em ashore.

Base-ball gambling is being took out in Boston. Even the little bragging Record is getting ashamed of its "first sporting news."

An Albany physician says Americans suffer more generally from Bright's disease and nervous complaints than any other people, because they sit down so persistently at their work. While Englishmen, Germans, Frenchmen walk and exercise, an American business man will go to his office, take his seat in his chair and sit there all day without giving any relief to the tension of the muscles of the back. The result is that these muscles surrounding the kidneys become soft and flabby. They lose their vitality. The kidneys themselves soon become weak and debilitated. If business men would walk more, and stand instead of sitting at their desks, their health would be much improved.

A tariff bill, in the nature of things, says Hon. Tim Campbell, of New York, "is a thing of duty and a jaw forever."

A BEASTLY CHICAGO ODE.  
"Aha! I am!" he cried in glee;  
"You mix, you'll not be me;  
I cannot bear to think, instead  
Of me, for pork you please."  
"And what of that?" sweet Marie said;  
"My thoughts I won't conceal;  
Chicago girls you'll always find  
Take pork instead of veal."  
—Washington Critic.

All intellectual power is held back, when we endeavor to conform ourselves to the methods of other people.

Some people never get accustomed to the bustle, whirl and tremendous thrashing pulse of the healthy city of Tremont. Aunt Billings, of Durham, N. H., was over here the other day with her little niece, and conclusively proved the truth of this assertion. She took a Belt Line car at the Battery, rode around the city four times, and just as the sun was setting remarked to the conductor: "I fear to see this town 'n' never stop growin'." If we don't get ter Macy's soon they'll be set up.—Time.

A slight shock of earthquake was felt Aug. 4th at Kilsyth, twelve and a half miles northeast of Glasgow, Scotland.

They were bound to get married. They had only \$1.25 between them; so they tramped 100 miles from home and back to find a justice to tie the knot. Her name was Tyre. They were West Virginians.

A most brutal prize fight occurred in New York, August 26, which, after the brutes had pummeled each other almost to a jelly, was declared, after "forty-nine rounds," to be a "draw." The match was for \$1,000 a side; and what is worse than all, the full details are published in the New York daily press, to be read by the youth of that city, thus familiarizing them with crime.

A young man who tried to sing bass  
Made such a horrible fuss,  
That the rest of the choir  
Arose in its stir,  
And fired him out of the place.

ROME, Aug. 4th, 1888.—Immense damage has been caused by volcanic disturbances in the Lipari Islands.

THE GREAT SERPENT MOUND.—Says a Hillsboro, O., letter: "Some unexpected developments have been made at the Great Serpent Mound in Adams County, fifteen miles southeast of this city. Such works have not been supposed to be burial places, but the men employed in excavating and examining a small mound near the Great Serpent have also unearthed ten skeletons in a good state of preservation. These have been boxed and forwarded to Peabody Institute. At the base of what is supposed to have been a stone circle, and but about a foot beneath the surface, was found the skeleton of a female and child, the former being almost perfect, except the feet, which it is thought have been gnawed up, as the ground has been under cultivation for several years. The skeleton of the child was all gone except the skull."



**The Spiritualist Camp-Meetings.**  
[Continued on eighth page.]

There was a large and interested audience at the conference meeting, Monday afternoon, July 30th. Mediums' meeting of the Tuesday morning following was well attended. In the afternoon, Sarah A. Byrnes delivered a deep and logical discourse to a large audience, taking for her subject, "Spiritualism, A Religion of the Future." There would be the church he without her? At 10 o'clock, Dr. Emerson gave tests many and convincing. He left immediately after the meeting for Sunapee, taking with him the good wishes of all.

Wednesday evening an entertainment was given in the Temple for the benefit of the Onset Lyceum, under the direction and management of Carrie E. S. Twine. A large number of people were present, and the affair was a success financially. The opening remarks by Mr. Fairbairn were *apropos*. The exercises that followed were: Instrumental music by Mrs. Whitmore, Solo, "The Shepherd's Song," Mr. Hopkiss. Recitation, Lulu Moore. Violin, solo, Ralph Rosset. Dances, "Fisher's Harp," Jennie Bigelow. Song, "Waiting," Mrs. Whitmore. Reading, "Sora Murphy's" large audience was attracted to the Smith. Song, Mrs. Gove. Remarks in behalf of the Lyceum and poem, Mrs. M. E. Thompson. Declaration from Shakespeare, (Cassius and Brutus), Mr. Frank L. Union. Recitation, "The Shepherd's Song," "Bonnie Sweet Bessie," Mrs. Whitmore. Reading, "There is No Death," Harold I. Smith. Recitation, "The Shepherd's Song," Mrs. Whitmore. Poem, "The Children," Carrie E. S. Twine. The entertainment closed with remarks from Mr. D. N. Ford, the Lyceum director, thanking the audience for their kind attention.

Meetings in Grove and Temple were held Thursday and Friday. The phases of the phenomena were many and varied. There was an exhibition of a spirit-drawing in crayon by Louis F. Jones, which was recognized as being the sister of Mrs. J. T. Lewis of Brooklyn, N. Y. Threnological examinations by the control of Mrs. George Conklin of Worcester, Mass., who was said to be an English professor of Phrenology in earth-life; spirit-rappings, loud and distinct, by the controls of Mrs. Parker of Providence, R. I.; physical manifestations in the hour by Horatio Eddy; remarks by "Isakob," the favorite control of Mrs. Carrie E. S. Twine; remarks on and exhibitions in mesmerism by Prof. Cadwell and his subjects. Thursday evening a large audience was attracted to the Temple by the announcement that Mrs. J. J. Whitney and Dr. D. J. Stansbury would give tests and state-writings. Mrs. Whitney after relating her first wonderful experience as a medium, submitted to the control of her guide, and for upward of an hour, in an unconscious state, presented test after test, giving full names and addresses of persons, and of places, which were wonderfully convincing and fully recognized. Mrs. Whitney is indeed a grand instrument. Dr. Stansbury then came forward, and after making some remarks upon the necessary conditions for obtaining the best results, invited all who had brought slates to come forward and take tests upon the platform. Eight or ten persons responded, most of whom had been slates. A committee had been appointed to examine the slates, and to select a pair of slates, which were then placed upon a screen in plain view of the audience, and when opened, they were found to contain between forty and fifty autographic signatures of spirits, which have all been recognized. Dr. Stansbury, while under partial control, held each pair of slates a few seconds with the owners, and then placed them upon the platform. Nearly all distinctly heard the writing, and upon breaking the seals six pairs were discovered to have something in them. These held by Dr. Gould contained a long message from the spirit of a man, who was Gen. F. J. Lippitt had upon them a crayon sketch of an Indian chief, in colors, a few bits of crayon having been placed between the slates before sealing. Another pair owned by Dr. F. J. Lippitt, and a face upon one of them. The other pairs contained only marks. This is considered the most wonderful exhibition of independent state-writing ever given at Onset.

Friday evening's exhibition commenced by music on the bells, which were skilfully and dexterously handled by the Williams. The first subject was a spirit-drawing in crayon, "Sweet By and Bye," while the platform was being prepared for Dr. Rogers's exhibition of spirit painting. The doctor stated that he was not in the habit of exhibiting his art before a public audience, but out of courtesy to Mr. Whitlock, and to convince those who otherwise would probably not have the opportunity of witnessing the phenomenon, he consented to do so. Those who had prepared slates were then invited to bring them to the platform, when seven or eight stepped forward and were given seats. The doctor then placed his hands upon the slates, and in a few minutes the slates were found to contain pictures, and some a message. In writing also, Mr. McElroy (chief engineer of the gas works at Pittsboro, N. H.) first stepped forward, he being the gentleman who was called to take the slates, and holding up a very beautiful picture of a lady, explained that he was a member of the "Sun Angel Order of Light," and this was his spirit-guide, who had promised to surprise him before he left the grounds. Mr. McElroy was so pleased and overcome with emotion that he could say but little. The next who was favored with a picture was Captain Atkins of Provincetown, who explained that this—as he held it up to the audience—was the picture of his angel wife, who passed from the body a little more than a year ago. The next was Mrs. M. C. Grimes Foster, who had asked her husband to give her a picture of his spirit-home. Mrs. Foster had already a few days previous, at a ten minutes' sitting—obtained a very good picture of her husband.

Mr. Whitmore, of New York City, then stepped forward and exhibited his picture, which he said was that of a lady who passed out, some years ago, from New York City, and whose earthly body was cremated. She had said when she had come to him previously that she wished to be known as "Forget-the-not," and this picture of a lady in a picture was painted a beautiful bunch of forget-me-nots.

Mrs. Rogers at her husband on the platform. No one, it seems to the writer, can witness manifestations of such a nature as were exhibited on Friday evening, without being convinced of the power of spirit over matter, and the continuation of life after what is called death.

A song, kindly rendered by Miss Cushing of Boston, was next in order, followed by a recitation from little Lulu Moore, a child remarkable in grace and gesture. The floor was then cleared for the evening, a great number joined in the grand promenade, displaying many handsome toilets. In point of deportment, intelligence and wealth, this gathering could be said to compare favorably with that of any other watering-place.

Saturday forenoon, Aug. 4th, showers drove the people to the Pavilion to hear the lecture by Mrs. Ida P. A. Whitlock, of Boston, her subject, "The Atmos of Life," followed by tests from Joseph D. Stiles. Mrs. Stiles arrived at the lecture at a very early hour, and welcomed to the platform with enthusiastic applause.

Dr. DeWolf and wife, of Englewood, a suburb of Chicago, are here for a short time. Mrs. Eaton, of New York City, is a guest of Dr. Larchar, at Plymouth Park.

Mr. A. S. Hayward, magnetic physician, of Boston, has made some very remarkable cures since his arrival on the grounds, and seems to be possessed of wonderful endurance and vitality; always cheerful and seemingly nearly everywhere at once.

Dr. Richardson returned Tuesday morning from the Harwich Camp-Meeting which closed the 29th. He reports a pleasant, harmonious, and enjoyable session. A beautiful, independent spirit-picture was received through the mediumship of Dr. Henry Rogers, of California, by Mrs. Carrie Grimes Foster, of her late husband, Thomas Gales Foster, at a ten minutes' sitting, on the 31st. All who knew Mr. Foster in life, pronounced it a good likeness. It was in oil, and the paint motif when received by Mrs. F. (Additional particulars are given in this issue regarding this matter, by the fall and winter correspondence.) Dr. Rogers is meeting with marked success at Onset as an artist for spirit-paintings.

Mr. J. Q. A. Whitmore, of Boston, has purchased the desirable lot running from South Boulevard to West Central Avenue, Nos. 26 and 28. Mr. Whitmore intends building a nice cottage.

It is said a day's wages of a skillful mechanic in Astoria, Oregon, will buy a barrel of flour. Would it not be well for some of our people, who find it hard to obtain a daily loaf, to take the late Horace Greeley's advice and go West.

Judge Charles H. Wood and wife, of Chicago, are stopping at Wickett's Island Home; also Mr. A. Mitchell, of Chicago.

Mrs. Parker, of Providence, rapping medium, is at the Eddy cottage for a week.

**The Omaha Bee** relates that the wife of Joseph Browning, an engineer on the Wabash St. Louis & Pacific railroad, awakened her mother, Mrs. P. I. Roche, about 11 o'clock at night by crying out in terror, "Joseph, Joe!" at the same time springing out of bed. Mrs. Roche at once arose and said, "Lula, what is the matter?" to which the young wife replied, "Oh, mamma, something terrible is going to happen. Just now Joe came and stood by the bedside and his face was so pale and sad, and I know he is dead." Mrs. Roche tried to soothe her, but to no purpose. A moment after she again exclaimed, "There, there he is now in the doorway." At 11:20 the next morning the following telegram was brought to the house:

"MONROVIA, Mo., July 14th.—Phillip Roche, Omaha: Joe died at 11 o'clock. Come on first train and bring Lula."

Mr. Browning's death was caused by falling from his engine. Though at first he did not suppose himself seriously injured, and took his place on the engine the next day, he was obliged to lay by, and died on the night of the second day.

GERALD MASSEY, so he informs us, purposes visiting America on a lecturing tour the coming autumn. He announces the following as the subjects for a course of six new addresses which he will deliver: "Zoötypology as a Primitive Mode of Representation"; "Mythology as a Primitive Mode of Representation"; "Totemism as a Primitive Mode of Representation"; "Fetichism as a Primitive Mode of Representation"; "Sign Language: From Gestures to the Alphabet"; "Thought Without Words, in reply to Prof. Max Müller."

Our thanks are returned to Dr. H. F. Merrill, of Rockland, Me., for the gift of a cane brought by him from the Chickamauga (Tenn.) battle ground. It is made from the branch of a tree, and contains a minute rifle ball embedded in the handle.

**Wonderful Spirit Phenomena.**  
To the Editor of the Banner of Light:  
I will give you a few items of interest, which are vouched for by some of the oldest and most prominent Spiritualists in the country. I have not had any personal experience with the mediums in question, hence only give the news that is going the rounds of the camp-meeting, from reliable sources, as being true.

The first case is that of Mrs. Thomas Gales Foster. She has a painting in oil colors which is said to represent her late lamented husband, but to me it is far from being recognizable as a true likeness of Mr. Foster, except in the formation of the head; this is said to have been taken through the mediumship of Dr. Rogers in fifteen minutes, between two slates; but the likeness itself is a fine piece of work, let it be designed for Mr. Foster or some other spirit, and is a mysterious production, to say the least.

Mrs. Foster further desired to have a picture representing the spirit-home of her husband, and it came from the same source, and was equally satisfactory. The same as the other two had come. It is a fine piece of work, and it does not seem possible that such a grand sketch could be produced in ten minutes at the simple request of a man.

Capt. Atkins of Provincetown, Mass., at the public séance at the Temple last Friday evening, received a satisfactory likeness of his spirit-wife. It came to him between two slates, and the likeness was so perfect that he was when they were married some thirty years ago. Her sister Rebecca also recognized it as a good likeness of her sister, and the likeness mentioned, and not as she was when she passed to spirit life over a year ago. She wrote out the following words:

"My Dear Husband—I have made an effort to give you my picture. I have done my best under the circumstances. Tell Rebecca I will give her something else, give her my love. And now, as the power is weak, I will close with love. Yours truly, JANE F. ATKINS."

Capt. Atkins is so delighted with the likeness and the words, that he means to purchase them. He is a man who is not easily deceived, and above reproach.

What can be done with these things unless we accept them as being what they are? The pictures in colors given upon the slates, in the manner described, while the slates were held by General Lippitt, of Washington, D. C. This picture was asked for by the control of wishing something for publication, and doubtless it will be given by General Lippitt in *The Soul*. The pictures in colors given upon the slates, and under the likeness are the following words: "The soul shall live forever," signed Grey Eagle. The likeness is a very beautiful one, and the words are in minutes; the crumbs of colored pencils placed in the slates were all used up in making it.

Mr. Simon Snow is highly pleased with an oil painting of his daughter, who passed to spirit life when but four years of age, but is painted when much older in appearance. The pictures were delivered by Dr. Rogers while the paint was wet. In the case of the "Grey Eagle," Mr. Whitlock and several others, who claim they have seen him, declare it is much like him in appearance. I do not know what will come next, but it is a very interesting phenomenon, and emanate from the source designated, as claimed, we may expect greater things in the near future.

A. S. HAYWARD, Magnetic Physician.  
Onset, August 4th, 1888.

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

Miss Knox will not attend the camp-meetings this season, but will be in her office, 31 East Springfield street, Boston, daily, to treat the sick and give communications from spirit friends.

E. B. Fairchild, the well-known presiding officer at the Onset Bay Auditorium, is a man of intelligence and education. He is desirous of entering the field of labor as a lecturer on Spiritualism, and will respond to calls addressed to him at Onset Bay, to the south.

Dr. T. A. Bland, General Agent of the N. I. D. A., spoke on the Indian question at Cassadaga Lake Camp, N. Y., on Monday, Aug. 6th, at 2:30 p. m.; he held a public séance at the same place, and will lecture at Cassadaga Lake Camp, N. Y., on Wednesday, Aug. 8th, at 10 o'clock.

On Sunday, August 5th, J. Frank Baxter lectured, on a fourth annual engagement, before the convention of Spiritualists and friends in Eastern Ohio, at Mantua Station. He left for the same place for Cassadaga Lake Camp, N. Y., and as we go to press is filling his appointments in the latter place, and will give his concluding lecture there on Sunday, August 12th. On Sunday, August 19th, he will lecture and delineate spirits at Atlantic Camp, Conn., and from there will go with his family to Lake Pleasant Camp.

Frank T. Ripley has just closed a successful engagement at Montreal. He could be engaged for the month of September for lectures and platform tests. Address him at 156 West Brookline street, Boston, after Aug. 16th.

George A. Fuller, M. D., of Dover, Mass., has just filled a most successful lecture at Look-out Mountain Camp Meeting. He has been elected Secretary and Manager for the next year; also Secretary of the Boston Association. He has been engaged by the Cassadaga Lake Camp, N. Y., and will lecture at that place the regular speaker, and will commence his work in that city the first Sunday in January, 1889. He will lecture at Cassadaga Lake Camp, N. Y., on the 12th to 10th inclusive; at Verona Park, Maine, from the 20th to the 26th; and at Queen City Park, Vt., Sept. 11th to 16th. Dr. Fuller has Sept. 24 and 25th, and Sept. 26, 27, 28, and 29th unengaged. There will be only two Sundays for which he can accept engagements East for one year. (We understand that Mr. Fuller is to remove his permanent home to Dover, to the south.)

Mrs. Jennie K. D. Conant, inspirational trance speaker, arrived at Lake Pleasant Camp Friday, Aug. 3d. Mrs. O. is now ready to answer calls to lecture and give psychometric readings with spiritual tests, for fall and winter. Societies desiring her services can address her at Lake Pleasant Camp, Mass., until further notice.

Dr. E. B. Russell, late of Minneapolis, is now making engagements for the fall and winter. Desires to correspond with societies (especially in Massachusetts) for lecture engagements. Address, Ashland, N. H., box 85.

G. W. Gates declined re-election as Secretary of the Look-out Mountain Camp Meeting, desiring to give his whole time to lecturing, with his wife, who is also a successful test medium. They were billed to continue a grove meeting at Haverhill, O., Aug. 11th and 12th, thence to Clinton, Ia., Camp for the balance of the month. They will spend September and October in the West. Address them at Greenville, Darke County, Ohio.

While most of the mediums of this city are at the Camp-Meetings, Mr. J. R. Cooke, 474 Shawmut Avenue, holds a circle every Sunday, at 11 A. M., and at 8 P. M. gives psychometric readings and tests.

Meetings are held at the Ladies' Aid Parlors, this city, on Sundays at 2:30 and 7:30 p. m.

Mrs. Mary F. Lovering is located during the month of August at No. 461 Golden Gate Avenue, San Francisco, Cal., where she can be called by letter.

**Mr. Baxter in Plymouth County.**  
J. Frank Baxter's long-anticipated and last visit, for this season, to Plymouth County, was made on Sunday, July 29th, and notwithstanding many had gone to the large audiences crowded the spacious Town Hall in Bangor.

In the forenoon, Mr. Baxter read a capital poem, "The Unbeliever," and delivered a lecture on "The Spiritualist's Work, and the Necessity of It." Everybody was elated and generous in praise freely expressed during the noon intermission.

In the afternoon, the lecture was on "Materialization," and was most successful. On which materialization is founded, and showed the process as claimed by spirits to be natural and demonstrable, and the same exemplified by historical facts, including particularly the biblical records, and the experience of individuals. Notwithstanding this admission, Mr. Baxter took occasion to severely criticize the position of some of the phenomena of materialization and mediumship for their production. Although an hour was spent in delineation, and some thirty-five spirit names were given, he could not, through disturbed conditions, become passive, nor get in rapport with the spirits fully to be truly receptive. The result was he did not, and did not enter into that characteristic detail of description and action which generally marks Mr. Baxter's work, but still labor he described his sensations, impressions, etc., and voiced a few messages. It was far short of failure, however, for it was a wonder to many that, under the circumstances, the success was so decided.

**Spiritualistic Meetings in Boston.**  
College Hall, 34 Essex Street.—Sundays, at 10 A. M., 7:30 and 7 P. M. E. C. Cobb, Conductor.  
Middlesex Hall, City Square, Cambridge.—Mediums' meeting every Sunday at 2 1/2 and 7 1/2 P. M. Dr. Mark Smith, Chairman.  
City Hall, 100 Washington Street.—Sundays at 2 1/2 and 7 P. M.; also Wednesdays at 3 P. M. Dr. E. H. Matthews, Conductor.

**Ladies' Aid Parlors.**—The Spiritualist meetings held at this place last Sabbath were conducted by Mrs. E. S. Townsend, Mrs. Burnham spoke; Mrs. Townsend gave readings which were well received; Dr. McKenize and Mr. Orrell participated in the talks.

**Engle Hall, 616 Washington Street.**—The afternoon exercises were opened by the new Conductor, Dr. Matthews, with interesting remarks. Mrs. M. W. Leslie was next introduced, and gave a fine address, closing with tests, all of which were recognized. Dr. McKenize and Mr. Rose gave psychometric readings. In the evening the exercises were opened by Mrs. N. Burnham with a lecture (which was listened to with marked attention), closed with spirit descriptions. The Chairman, reading, and geometric readings, which were pronounced satisfactory.

**Ladies' Aid Parlors.**—The Spiritualist meetings held at this place last Sabbath were conducted by Mrs. E. S. Townsend, Mrs. Burnham spoke; Mrs. Townsend gave readings which were well received; Dr. McKenize and Mr. Orrell participated in the talks.

**Cleveland to Cassadaga.**  
A ten days' excursion party to Lake Cassadaga Camp Meeting, via Erie Railway, will leave Cleveland, Ohio, Friday, August 17th, starting from Central depot at Viaduct, 8:30 A. M. Fare, round trip, \$5.00. From Newburgh, Mantua, Garrettsville, Leavittsburg, Kent, Ravenna, Warren, Youngstown, and other points along the line.

**The Fall Term of the Belvidere Seminary** will begin Wednesday, Sept. 19th. The New Commercial Dispensary, July 1st, in connection with the Wendell Phillips Memorial Industrial School of this Institution has proved a success. It has day and evening classes at work in the usual vacation time. Stenography, Type-writing, Book-keeping, Penmanship and all business forms are thoroughly taught. The salary for a full term in this department, board and expenses included, here is an excellent opportunity for persons of moderate means to obtain a practical education. For circulars address Principals of Belvidere Seminary, Belvidere, N. J.

**Spiritualist Camp-Meetings for 1888.**  
The season of out-door gatherings on the part of the believers in the New Dispensation is drawing high; 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.

ONSET BAY, M. S.—The Twelfth Annual Camp-Meeting of the Onset Bay Spiritualist Association, N. H., will be held at Onset Bay, N. H., on Old Colony R. R. Camp-Meeting, Sept. 12th to 20th, inclusive.

VERONA PARK, N. Y.—The Fifteenth Annual Convention of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant Camp Meeting, N. Y., on the 12th to 20th, inclusive. The Onset Bay Spiritualist Association, N. H., will also hold a camp-meeting at Onset Bay, N. H., on the 12th to 20th, inclusive.

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**RATES OF ADVERTISING.**  
Each line in *Agate* (Type) twenty cents for the first and every insertion on the fifth or eighth day, thereafter, each subsequent insertion on the seventh day.  
Special notices thirty cents per line, minimum, each insertion.  
Business cards thirty cents per line, *Agate*, each insertion.  
Notice in the editorial columns, large type, headed matter, fifty cents per line.  
Payments in all cases in advance.

Advertisements to be renewed at estimated rates must be left at our office before 11 A. M. on Saturday, a week in advance of the date whereon they are to appear.

Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in cases of the regular rates.  
Electrotypists of pure type matter will not be accepted.  
The publishers reserve the right to reject any and all electrotypes.

The BANNER OF LIGHT cannot well undertake to vouch for the honesty of many advertisers. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once discontinued.  
We request patrons to notify us promptly in case they find in our columns advertisements of parties whom they have proved to be dishonest or unworthy of confidence.

**SPECIAL NOTICES.**  
Dr. F. L. H. Willis may be addressed as usual for the summer (Helen, Yates Co., N. Y.) Jy7  
Andrew Jackson Davis, Seer into the causal and natural causes of disease. Send for information to his office, 43 Warren Avenue Boston, Mass. 13w

H. A. Kersey, No. 3 Bigg Market, New-castle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months. It will be sent at the price named above to any foreign country embraced in the *Universal Postal Union*.

**ADVERTISEMENTS.**  
**A FEW WORDS TO STOUT PEOPLE.**  
Distant Patients Successfully Treated.

In reply to numerous inquiries in regard to "ONSET BAY," I would say that it is a safe, harmless and electrical combination of roots and herbs, mostly imported from Germany and the Orient, and prepared under my personal supervision for each patient.

We are not cast in one mold. We differ physically even more than in our faces. All stout people have not the same tendencies and dangers.

Obesity Cure is adapted by me to meet differing conditions—for those who suffer from indigestion, or, as it is often termed, "gas," those who have no appetite; those who have too much appetite; and in special combination is indicated for those who are stout in the abdomen only.

Fees for medicines and medical services will in all cases be named as low as is consistent with accomplishing desired results in each case.

Reduction in weight is invariably accompanied with general beneficial effects—labor power is increased, a sense of ease and freedom in moving comes immediately. There is joy in finding when one is relieved from the weary burden of fatness flesh.

In no case have wrinkles or an aspect of age been induced.

Medicines sent by mail everywhere.

Obesity Cure has no unpleasant taste; it is taken but once daily. No vomiting is required.

Send stamp and report your own case to receive terms and FULL PARTICULARS.

Treatise sent on application.

Respectfully,  
**EDITH HALE, M. D.,**  
Specialist in Chronic Diseases.  
377 Columbus Avenue,  
Boston, Mass.

**CAUTION!**  
SPIRITUALISTS who desire to report Mediums, Camp-Meetings and Speakers, and who intend to visit

**ONSET BAY**  
This season, are cautioned to buy their excursion tickets for "ONSET BAY," the 9 A. M. and 4:05 P. M. trains from Boston, for the most rapid express trains. Sundays at 5:15, from Boston.

For CONFORT, SPEED AND SAFETY.  
Buy "ONSET BAY" tickets, and thereby avoid the dust and annoyances of horses, and reach the Grove in advance of any other way. You will also help to support the meetings and

**SAVE MONEY**  
For yourself, as you will secure advantages by showing your "ONSET BAY" railroad ticket at the

**CAMP-MEETING.**  
THE FIRST MAINE STATE SPIRITUALIST Camp-Meeting Association

Will hold its Eleventh Annual Camp-Meeting at Onset Bay, N. H., on the 12th to 20th, inclusive. The Onset Bay Spiritualist Association, N. H., will also hold a camp-meeting at Onset Bay, N. H., on the 12th to 20th, inclusive.

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**RARE AND VALUABLE WORKS, At Greatly Reduced Prices!**

**ANCIENT Pagan and Modern CHRISTIAN SYMBOLISM.**

BY THOMAS INMAN, M. D.,  
Author of "Ancient Faiths Embodied in Ancient Names," etc.

Revised and enlarged, with an Essay on Racial Worship, on the Aryan Sacred Grove, and other allied symbols, by JOHN NEWTON, M. D., C. S. D., etc.

This book contains in a nutshell the essence of Dr. Inman's other publications, and for the reader of limited means is just what he requires. The subject of Symbolism is as deep as human thought and as wide in its scope as humanity itself. The erudite thinker finds it not only worthy of his best energies, but capable of taking them to the utmost. Many pens have been employed upon it, and it has never grown old. Dr. Inman's views are somewhat peculiar, but he has concentrated his attention to the ideas which he believes to underlie the symbolism of the most ancient periods, and can be traced through the annals of the Christian Church. He finds a connection which exists, and the antiquarian likewise, between Aryan and Jewish, the Aryan and the God whom Christians worship; and the mystery of the Sacred Grove, of which the Old Testament says so much, are unfolded and made sensible to the common intellect. Scholars will welcome this volume, and the religious reader will peruse its pages with the profoundest interest. The symbols which characterize worship contain within them what will lose its interest so long as learning and art have admirers.

Third edition, with two hundred illustrations. One vol., 8vo, cloth, \$1.50; former price, \$3.00.

**ANCIENT ART AND MYTHOLOGY.**  
The Symbolical Language of Ancient Art and Mythology.

**AN INQUIRY.**  
BY RICHARD PAYNE KNIGHT,  
Author of "Worship of Priapus," etc.

A new edition, with Introduction, Notes translated into English, and a new and complete Index. By ALEXANDER WILKIE, M. D.

Not only do these explanations afford a key to the religious and mythology of the ancients, but they are a more thorough understanding of the canons and principles of art, as well known that the latter were closely allied to the former, so that the symbols in which the religious emblems and figures consisted likewise constituted the essentials of architectural style and decorative embellishments, as well as the arts of sculpture, painting and engraving. Mr. Knight has treated the subject with great erudition and lucidity, and with a wealth of illustrations. The figures of the ancients, and the writings of Greek and Roman authors now more easy to comprehend, but additional light has been afforded to a more understanding of the canon of the "Iliad" and "Odyssey." Extract from *Editor's Preface*.

One vol., 8vo, cloth, handsomely printed



## Message Department.

The Messages published in this Department indicate that spirits care very much for the character of their earthly life to that beyond—whether for good or evil, that those who pass from the earthly sphere in an undeveloped state, eventually receive a message from the spirits in these columns that does not comport with his or her reason. All around us are the spirits of the departed.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication. The Editors of Inquiry in regard to this Department of THE BANNER must not be addressed to the mediums in any case.

Lewis H. 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 Mrs. M. T. Sheehanner.

Report of Public Séance held June 5th, 1888—Continued.

#### Questions and Answers.

Ques.—[By an earnest inquirer.] Do the spirits always have their eyes shut when they materialize? and how and where can they dress? Was it their style of dressing when on earth or when dressed for burial?

Ans.—All these matters may vary with different mediums, or at different séances. We are presuming, now, that your questioner tends us to consider those materializing mediums where genuine, reliable manifestations of spirit presence and power occur, where there is no sign or thought of trickery of any kind, but perfect honesty existing in the minds of the medium and all concerned; therefore, we may take such a medium and consider the work of her spiritual guides and attendants. It is possible that such a medium possesses a large surplus of magnetic aura, yet physical form, which is useful to the purpose of her spirit-guides; they collect this magnetic aura, and combining it with certain emanations from those sitters who approach her, attempt to build up a temporary form for the use of some returning spirit. Well, grant that this is accomplished, and then the drapery is formed which enfolds the figure about to appear.

This drapery may be formed from the same magnetic aura which the body is composed of; it may not at all resemble the clothing that the spirit about to manifest wore when on earth, nor have any likeness to the garments in which the physical form was interred. Usually the clothing, the drapery which these spirit-operators produce, is of a white, gauzy, and delicate material, the particles of which we speak; it appears lace-like and gauzy, white and shining. If rudely handled (and now we speak of genuine productions of spirit power), or at any length, this drapery would dissolve and disappear, even as a mass of smoke would melt away in your grasp.

It is very often the case at a materializing circle, where all the manifestations are perfectly honest and reliable, that the drapery which is produced or woven by the attending spirits at the opening of the séance, is made use of for every form which presents itself; it is the drapery which is produced for each manifestation of spirit-presence.

And again, let it be said that there is only a certain amount of nerve-force and magnetic physical emanations from the medium or from the sitters that can possibly be used by the attendant guides. To extract more of this aura from those present would be only to injure their health, possibly their lives; consequently those spirits who are operating upon their subject, producing this work, must be careful not to exhaust their medium or those who are present. Collecting the special quantity of material, the spirit-operators make use of as far as possible, in building up their form and clothing it in such drapery as they require, presenting it to their spectators as a manifestation of spirit-power. The same material may be used a number of times by those attendant spirits, and sent forth with the form claimed, again and again, to claim resemblance to some spirit-friend of a person present, and then to pass into the cabinet under the management of the operators, to be again sent forth in new guise as some other spirit.

But some may say, if this be the case, then it is not my spirit-friend who comes to me. It may be almost any one who may present himself and claim to be my beloved. And looking at it from a material sense, this is so; but turning to the spiritual side, we may consider the matter in another light. It is the true material sent forth, which composes the form claimed as your friend, is not your friend; it is the clay-matter, or form, built up from the emanations of those present; you, yourself, may have supplied a part of them, therefore this form is, in reality, part and portion of every mortal who is present, but acted upon by spiritual influence, power and intelligence. Now, then, we take this form, produce it as best we can, but it must be animated by some spiritual intelligence, and if a friend of yours can come in such contact with the form as to give it expression, to give it contents and signs of life, and this vision of yours, who desires so to manifest, brings the form out before you, and claims that it is a presentation of himself, then you may truly accept it as such, since behind the clay form stands the spirit whom you love, who desires to bless you.

It is not always the case that these forms are present with closed eyes, but it is usually so, because the spirit operators desire to simplify their work as much as possible, and they often find it very difficult to produce a representation of the human eye, therefore, when the form is sent out to you with the lids folded over the sight, where the eye should be, you may believe, if the manifestation is a genuine one, that it has been so produced in order not to exhaust the power of spirits or mortals, but to make the grandest representation possible with the means at hand.

By-and-by, friends, this phase of spiritual phenomena will be better understood. We are ready to predict to-day that within another quarter of a century there will be developed in our spiritual circles, in private home-life, generally speaking, a new phase for this material phase, who will be tenderly guarded, not only by the spirit-world but by friendly association and mortal companionship on earth, and under the pleasing, helpful influence which will be supplied to them, these mediums will be able to unfold their powers and to present to the operating spirits the very best opportunity and condition for the development of such work; and not only is this promised in the development of materialization, but it is also promised in every other department of mediumistic labor. It seems to us that the lapse of another five years or shall find new strength and vigor coming to the spirit-world from earth, and a higher stimulus sent from the immortal state to earth, in the pursuance of the work of Spiritualism, which is as broad as the universe and intended to bless mankind.

Q.—[By Arthur B. Piers, Athens, Pa.] Does the spirit which becomes attached to the embryo exert any influence in the conception, formation, growth and sustenance of the same?

A.—The spirit which is about to take possession of the new-born child, and which attaches itself magnetically to the prospective mother in the incipient or first formation of the embryo, does not—so far as our observation and learning on this subject go—exercise any special influence upon the formation or the birth of the mortal form. Such a spirit must detach itself from the associations or the environments which have formerly surrounded it; it must cut itself off entirely from all that is past when it attaches itself, in the magnetic state, to the prospective mother. What is the result? The spirit sinks into what may be likened to a semi-slumber or dreamy condition, so that it takes but little cognizance, if any, of the scenes which are passing around it. It is in a comatose state until the time approaches when it is to take full possession of the mortal form. Under such a condition the spirit enters new environments, forms new associations, becomes fully possessed with the work or the life it is about to undertake, and consequently its own vital action or influence is but dimly felt.

### Should such a spirit lose possession or become detached from the magnetic state of the mother, it would not be able to reattach itself, but would be swept out into the universe from which it came, into the same lines of travel which it had formerly traversed, and would be glad to avail itself of conditions and environments for its birth into matter, if it is desired, or if the law of its being should sweep it again into contact with earth; while the form or organism in the embryo would, under the development of time, be born into the earthly condition, and a new life would begin.

Q.—Is it true, as has been said, that some who in life became deeply imbued with the doctrine of a literal resurrection, have, upon passing to spirit-life, lingered about the place where their earthly bodies were deposited, waiting for the time to come when they should again occupy them?

A.—It is very true that a spirit who becomes imbued with any certain idea, so much so that he grows morbid upon it, that it takes a vital hold upon his life and becomes a part of himself, grows into an unbalanced condition, and may properly be called insane upon that topic. Such a spirit, grasping the idea of a literal resurrection so strongly, whether it be that of bodily resurrection or any other theme, need not of necessity lay it aside because he has become dispossessed of the material body. If, then, he believes deeply that he must sleep within the grave, or close by, until the last trumpet shall sound, he will, through the law of psychological association, be held in contact with that physical body, perhaps, and be unable to break away from its locality for a time. Possibly there are magnetic elements within the mortal form which are necessary to the spirit in the development of its spiritual body, and it may be held somewhere in contact with the physical until the clay has gone entirely to decay, or has dissolved so fully that these elements may be set free to pass out to their proper channel; and if this be so, as is sometimes the case, in addition to the thought which awakes the spirit, then doubly will he be attracted to the scene of his bodily rest, and await there such new events as he believes will come to him; but it is only a question of time when these psychological laws belonging to matter, belonging to positive opinion in contact with physical life, will be overcome by the higher laws belonging to the spiritual. The time must come, be it sooner or later, when the spirit will arise to a sense of his condition; will look around him and discover his locality; learn that there is a broader, a freer atmosphere for him to explore, and, seeking to try his powers, will find that he can break away from his trammels and rise to higher things. Such a spirit will also have the ministrations and assistance of good and wise intelligences who desire to help the unfortunate, and who, through the exercise of their magnetic influence and love upon his part, will find opportunity, and the result will draw his thought away from its old contemplation, directing it into other channels, giving him new objects of thought and study, and setting before him new work which shall claim his attention, thus helping him break the bonds and escape from that thralldom which has held him down.

### SPIRIT MESSAGES, THROUGH THE TRANCE MEDIUMSHIP OF Mrs. R. F. Smith.

Report of Public Séance held May 4th, 1888. Humphrey Titus.

My home was in Brattleboro, Vt. Humphrey Titus is my name, and I was but just entering manhood when the angels came and bore me away to the spirit-land. I have been in the spirit-land for many years, and I have been happy and contented. I have been called upon by many of my friends, and I have been able to help them in many ways. I have been able to see the future, and I have been able to tell the past. I have been able to do many things that I could not do when I was on earth. I have been able to see the angels, and I have been able to talk to them. I have been able to see the spirits of the departed, and I have been able to help them. I have been able to do many things that I could not do when I was on earth. I have been able to see the future, and I have been able to tell the past. I have been able to do many things that I could not do when I was on earth. I have been able to see the angels, and I have been able to talk to them. 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## A MASTER TRUTH.

There came to earth a Master true,  
No loss of self and life he knew;  
Most freely giving of his life  
That earth's true love might see.  
To casual sight but slight would seem  
The difference, these loves two;  
But vast indeed the gulf that yawns  
When we their contrast view.  
In serving self we stand alone,  
No angel by our side;  
But when we seek another's good,  
Heaven's gates then open wide.  
Now if unselfish service thus  
Heaven's guiding hosts array—  
When all shall seek each other's good  
Most bright will gleam earth's day.  
—J. Latham, in *The Eclectic Magazine*.

## Banner Correspondence.

## Michigan.

ADRIAN.—M. L. Sherman writes: "Was matter created? If so, by whom and from what? The Christian mythology answers: By an infinite God; and says He created it from nothing. The definition of infinite is unlimited or boundless in time and space. If this is correct, an infinite being was under no necessity to create from nothing, for he comprehended all within himself, that was or ever could be; there was no space outside of the infinite whole, for he was omnipresent. Then to say that God created matter enough in six days from nothing and from nowhere, to make unnumbered billions of suns with their planetary families revolving around them, is too ridiculous for a rational mind to admit. But such are the teachings of the stereotyped mythology of the ancients—endorsed by Christianity. If their God is, as they say, omnipotent, all-powerful, omniscient, all-knowledge, omnipresent, filling all space, everything must exist in-ide of him, for he has no out-side, and must so remain in the eternal future, as all have in the eternal past, a part of himself; an infinite being and finite beings cannot exist at one and the same time, for it takes everything to make an infinite being; nothing can be added to or taken from the infinite whole without destroying infinity. If, as they say, their God has had an eternal existence, so has every atom in the broad universe, and the word created is a misnomer, (according to Webster's definition of infinite.)

Who is God? I answer, He is life, the soul of every atom, and lives, moves and has his being in every particle of substance in the unbounded realms of Nature. Matter is a combination of the unprogressed elements existing in Nature, and contains within each atom the soul-life, which has and will exist eternally as a part of divinity. Each soul-entity is a microcosm, a little world within itself, having inherent the God-life soul; or, in other words, the heaven which will leave the whole lump. All substance in a primitive condition existed in the universal sea of atoms or entities, each with an extended infinitesimal consciousness in the lowest form of life's progressive unfoldment. There in the soul's garden grew the tree which bears the fruit of good and evil, which the primitive divine soul forbade being partaken of, for the reason that it would bring sin and misery to each one who transgressed the divine law, called conscience. Conscience admonishes all in their progressive unfoldment to do unto others as they would others to do to them. The representation of a tree bearing the fruit of good and evil is a beautiful allegory of man's progressive unfoldment. It demonstrates the fact that the immortal soul was born into an earthly body in order by experience to distinguish good from evil. When we gain this knowledge, it will convince us that good is positive, and that what is allegorically termed evil will ultimately in good.

What is called evil is not eternal. It exists only in a false-educated mind. There are no real things in nature but what are good and exist for a wise purpose, and when the ignorant learn the truth that all things work together for the ultimate good of all, they will be willing to dispense with priestly superstition. All positives in nature have their negatives; destroy one, the other will die; also, were it not for repulsion and attraction, worlds could not move in their orbits; the great machinery of the universe could not continue without both. In my opinion, there was no God, man, woman, or devil, who created matter, or had anything to do in bringing death into the world; for matter, death, or change, has eternally existed, and will continue to. The formation of matter before and since this pretended creation flatly contradicts the miserable twaddle of saying a certain being called God created the earth, and untold billions of worlds. In six days, out of nothing, and from nowhere, that a woman, who did not come from earth, brought death into the world by partaking of fruit that grew in a garden, is too ridiculous to be believed by any sane mind."

## New York.

DEAN'S CORNERS.—Elizabeth H. Dorland writes: "The question is often asked, of what use is Spiritism and spirit return? I can only answer for myself: In my younger days I suffered, not from wrong-doing, but from fears of an angry God, and quivered in my heart where should I look for light and comfort—as I could not accept that which I heard. I felt as one who is lost in a wilderness, groping blindly. I was uneasy in my own mind, until a few years ago a neighbor lent me some BANNERS to read. I was almost afraid to read them. I prayed earnestly, asking my spirit-friends that if it was in their power they would help me see my way. I dreamed I was standing on this earth, and beautiful clouds of golden color were rolling around; and I took this as a sign or answer to my prayer, viz: that I need not fear, but search for the truth. I did so, reading all the spiritual works I could get, and as I read I knew my spirit-friends helped me to understand. When your paper spoke of the spirit-board, we fixed one, and after trying for awhile it began to move so we could get messages from our spirit-friends. At this time I had a vision of my husband's sister. She was self-illuminated; she came to help us understand these things. After a while the spirit-friends wrote through my hand, and now I can sit and talk with them. I know it is neither my own mind nor spirit, for they have taught me that of which I was ignorant; they have demonstrated to me that our spirit-friends love and cherish us. I know our spirit-friends stand ready and willing to help us, but we must ask ourselves of foolish fears. If we would but ask ourselves the simple question, who loves us best—our own or strangers? Rich and every person has the right to investigate these things for himself; if not, where does the power come from? Those who would hinder this spirit light seem to forget that they and every individual have friends on the spirit-side. Let people sense these things and the truth shall make them free. God is love, and his spirits and angels are working for peace on earth and good will to humanity."

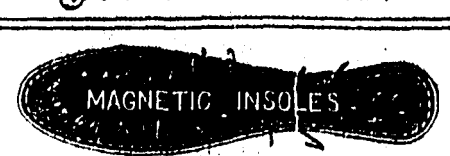
## New Hampshire.

CONCORD.—A correspondent writes: "Few women actively engaged as agents for the spirit-world in its efforts to assist the dwellers upon earth to the attainment of health and a knowledge of truths of the most value to them as mortals, surpass Mrs. S. B. Oraddock of No. 9 Prince street, in this city of Concord. She came here some years since upon invitation to speak before the Spiritualist Society. Soon after she commenced holding sittings, and from that time to the present has been constantly engaged in giving clairvoyant tests and examinations, healing the sick and lecturing. Her clairvoyant powers are remarkable, as evidenced by two instances of denoting the spot where were found the bodies of two persons drowned, and the frequent calls she has by detective officers and others seeking information on a multiplicity of matters. In 1881 Birch Island, in Sunapee Lake, was purchased by Mr. and Mrs. Oraddock, and fitted up so as to be an additional attraction at that Spiritualist resort. A pavilion for public speaking was erected, where Mrs. Oraddock has since held religious exercises. This resort has been named Liberty Island. A commodious house, built there by Mr. and Mrs. C., is frequented by larger and larger numbers every year."

## Canada.

MONTREAL.—John Withell writes that Frank T. Ripley has just closed a highly successful engagement, and accomplished a good work in this city. "Now that the ice is broken, we hope for further success in advancing the spiritual cause hereabout in the future."

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