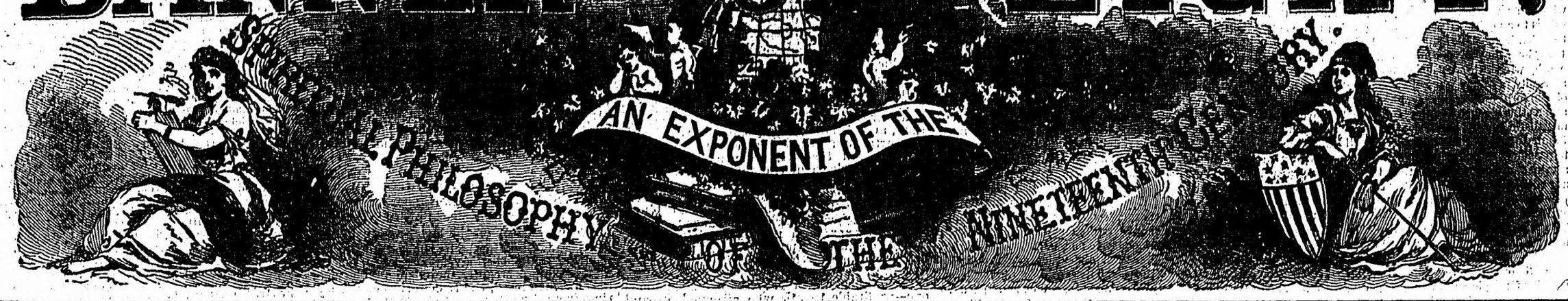
BANNER OF LIGHT.



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Spiritual Phenomena.

[From The Press, New York, June 23d.]

A Narration of Some Alleged Spirit Phenomena.

A WOMAN SAID TO HAVE BEEN TAKEN THROUGH A WIRE NETTING.—MR. HENRY J. NEWTON'S STATEMENT.

Whether "materialization" is true or false is still a mooted question among professed Spiritualists. Many are the wonderful stories told of the marvels witnessed at "materializing" séances, where full-grown and able-bodied spirits of the dead rise out of apparent nothingness before the very eyes of the spectators, hold pleasant, but generally insignificant converse with their friends, and then dissolve into the thinnest of thin air again.

It's all very wonderful to hear; but, owing to the unfortunate prevalence of "fakirs" among the "materializing" mediums, and the use made by them of dummies, phosphorus, white lace, cabinets with false backs and divers other paraphernalia, all "materializations" are regarded as frauds by many Spiritualists, notwithstanding the fact that a great number of intelligent and careful investigators have satisfied themselves that the spirits of the departed, in the semblance at least of flesh and blood, can appear to mortal eyes.

Is the whole thing a great, big, overgrown delusion? or has it, in some instances, a foundation of real, solid fact? How does it happen that so many scientists and other thinkers of world-wide reputation believe in it, and so many other men of genius regard it as an unmitigated fraud? It would seem to be not a matter of opinion, but a question of fact, which might be forever settled by investigation. But it is a most interesting psychologic problem why, in this age of searching inquiry into all subjects, the claims of the believers in "materialization" have not been either proved or disproved to everybody's satisfaction.

The following remarkable narration of a series of events that do not lie on the plane of ordinary experience was given to a *Press* reporter the other day by Mr. Henry J. Newton, of 128 West Forty-third street, a gentleman whose character for intelligence and veracity is unimpeachable. Besides being president of two or three big corporations, Mr. Newton is a member of the Academy of Sciences, and has been for many years a persistent investigator of mediumistic phenomena. He said, in substance:

"It was about the middle of last March when I made the acquaintance of Mr. J. W. Roberts, brother-in-law of Mrs. Etta Roberts, a widow residing in this city. My own absorbing interest in the subject of spirit materialization is very well known by the spiritualistic public, and the object of Mr. Roberts's call was to acquaint me with the wonderful power said to be possessed by his sister-in-law—a mediumship capable of producing phenomena of such rare significance and exquisite beauty as to interest the curious, confound the scientific and delight the believer.

Mrs. Roberts had, he said, given several sittings to a few friends, who had expressed great satisfaction with the results. I sent, through him, an urgent invitation for her to call upon me, hoping to induce her to give one of these séances at my house. She accepted my invitation, and readily complied with my request.

"The first séance was very successful, and I at once made arrangements with her to hold a series of séances under strictly 'test conditions,' making deception utterly impossible without its immediate detection. I wouldn't give a fig for any alleged phenomena that are susceptible of more than one explanation. If a manifestation appears to be supernatural, and yet admits of a very simple and natural explanation, I have no interest whatever in it. Hence my extreme caution to prevent deception.

"My incomplete knowledge, however, of the very subtle laws governing this class of phenomena had at least taught me the necessity of making the surroundings of a medium pleasant and the circle of inquirers congenial, for I have always observed that the quality of the manifesting spirits seemed largely to depend upon the spiritual and mental status of the investigators.

"Mrs. Roberts showed little interest in the conditions imposed except to express a desire to ascertain the kind of conditions under which the spirits would not be able to manifest.

"The second séance was given at the parlors of Mrs. S. C. Kelly, 990 Sixth Avenue, and the cabinet used was one which had been made for Mrs. E. A. Wells, a materializing medium, now in the West. The cabinet was constructed with a partition in the middle, thus making two compartments. This partition is formed by a wooden frame fitting into sockets, top and bottom, back and front. Over this frame is drawn a strong twine net. This is firmly secured to the frame with nails on the side opposite the compartment occupied by the medium. Over these nails a narrow strip of wood is screwed, rendering any access to the nails impossible.

"The front curtain of the cabinet is fastened to this partition. Over this is tacked a strip of white cloth running from the top to the bottom of the cabinet. The object of this is twofold: first, to make it impossible for a person in one compartment to pass behind the curtain into the other; second, to make it equally impossible to pass from one side to the other outside the curtain without being seen by all.

"As previously arranged, we met in Mrs. Kelly's parlor. There were fourteen members of the investigating committee present besides the medium: Mr. C. P. Sykes, who has an office at 59 William street; Mr. E. Meeker, an artist of East Orange, N. J.; Mr. C. E. Lum, a retired dry-goods merchant of Newark, N. J.; Mr. C. P. Cocks, real estate agent of 60 Liberty street; Mr. J. W. Roberts, of the Gilsey House; Mr. J. W. Lovell, the well-known book publisher of 14 Vesey street; Mr. E. H. Benn, an attorney-at-law, whose office is in the Mutual Life building; Mrs. H. J. Newton, Mrs. J. W. Lovell, Mrs. S. C. Kelly, Miss Rose Kelly, Miss Mamie Kelly, Mrs. Allen and myself.

"Mrs. Roberts was placed in the medium's compartment of the cabinet. We expected that something would occur, and in profound silence awaited the result. A few moments had elapsed when, within the empty compartment, we saw through the opening to the curtains, slowly rising from the bottom of the cabinet, a white, fleecy something, moving, yet without any noise, evidently alive, and yet without defined outlines.

"We were, all of us, earnest, honest, sane men and women, hoping to prove the materialization of spirits possible, and very careful not to be deceived. Yet I tell you that this shadowy, fleecy, cloudlike life grew into human shape, and that during the evening several such forms appeared, each differing in size and shape from the others, and all in some particular from the medium. Several of these beings we know; some of them we loved—one in particular—a little child called Eunice, who had come to us through the mediumship of Mrs. Wells.

"If the human mind could be satisfied with marvels, we should have been content with these wonderful occurrences, but a greater mystery was still in reserve. After these forms had appeared and disappeared, the controlling spirit requested that some one enter the cabinet. Mr. E. H. Benn went in, but immediately returned, saying, 'The medium is not here; the compartment is vacant.'

"The controlling spirit then spoke to us, inviting any one who wished to go into the cabinet and examine for themselves, and on careful search it was found that the net and frame were intact, and in precisely the same condition as when the medium took her seat in the compartment. She had evidently been taken through the net into the other compartment. The cabinet was firmly screwed to the floor, and also to the baseboard.

"Five séances were held in Mrs. Wells's parlor, using her cabinet; each succeeding séance increased in strength and variety of manifestation. The medium would be changed from one side of the net to the other three or four times in an evening, with the greatest apparent ease.

"It was thought advisable to have a cabinet constructed for Mrs. Roberts after the same principle, and placed in her own parlor. Mr. Meeker, one of our party, agreed to secure one for the following Friday evening (this being Monday evening). He did so, but had the partition covered with wire netting instead of fish netting. We arranged with Mrs. Roberts for two séances a week. The cabinet was placed in the corner of the room so that the back and one end were against the plastered wall, and like the other, was firmly secured to the floor and baseboard.

"The first time she sat with the wire partition the manifestations were quite as good as they had ever been with the twine net. After a few séances, Mr. Meeker suggested that a door covered with the same kind of wire net be provided for the medium's compartment, which should be securely locked. The controlling spirit spoke from the cabinet, saying he thought it a good idea, and wished the suggestion carried out. He further stated that he was perfectly willing that we should have the cabinet lined with sheet iron. He would bring the forms and the medium out through even that.

"Mr. Meeker had the door made, and, when closed, locked with a spring padlock. Under these conditions the manifestations were as strong and wonderful as ever. Forms would come out of the unoccupied compartment and the medium be taken through the wire partition as many as four times during the séance. This was demonstrated by going into the cabinet and finding her sometimes on one side and then again on the other.

"The controlling spirit claimed to have been, while on earth, a Catholic priest of Italian birth. He gave us a brief history of his position in this country and the name of the city where he officiated at the time of his departure to spirit-life.

"Notwithstanding the extraordinary precautions we had taken, it was suggested by some who heard of the manifestations that possibly there were trap doors under the cabinet. I had myself, as had also others of our circle, seen the floor before the carpet was laid, had examined the walls before the cabinet was set up, and even selected, myself, the corner of the room where it should be placed, the medium not being present at the time.

"But in order to make assurance doubly sure, Mr. Meeker again proposed that the wire netting should entirely encircle the medium's compartment, top, back, bottom and end, making it a complete cage. This was agreed to; and Mr. Meeker, Mr. Roberts (the medium's brother-in-law) and myself took the cabinet and nailed the wire on to the frame, covering every part, commencing over the floor, and, with a continuous piece, passing across the top, down the back and under the frame, along the carpet beyond the door in front. Then, with another piece, we covered the end. The cabinet was again firmly fastened to the baseboard and floor. Under these absolutely test conditions the manipulations were far more wonderful than they had ever been. The last four séances were under the conditions just described.

"No séance was a repetition of any former one, but new surprises awaited us every evening, provided the weather was clear and pleasant. We had very positive orders from the controlling spirit to adjourn any séance should the weather be stormy on the regular night.

"As we advanced in our investigations, we found that any disturbance in the mind of the sitters, any inharmonious or unholy thought, the smallest disagreement between us upon any subject, however skillfully concealed from the medium, visibly affected the quality and power of the manifestations.

"Perhaps the most striking change in the appearance of our visitors was manifested in the abundance and brightness of the draperies. After several sittings the controlling spirit suggested, and then insisted in a very positive manner, that we should add new tests to those which already seemed to be conclusive. We were to have the ladies disrobe the medium and dress her so that about her clothing there should not be a thread of white. Every garment was taken off, and even the stockings turned inside out. They placed upon her a blue silk undervest, black stockings and an unlined dark gray wrapper. Upon the medium there was not a shred of white, and yet, in spite of this precaution, those marvelous forms came to us clothed with garments of silvery whiteness and finer than fairies' lace. They walked with indescribable grace; and, as they moved, seemed to perfume the air with sandal wood and cashmere.

"The last séance was held on Thursday evening, June 6th. The medium was disrobed and robed as before, and the hands which undressed her never left her until she was placed within the cabinet.

"A gentleman from Brooklyn had brought an extra padlock, which he wished put on. This was done, thus making the door secure with two padlocks, and the keyholes were covered, as usual, with postage stamps. The light was turned down quite dim, yet sufficient to see across the room. The manifestations commenced very soon by forms coming from the vacant compartment, covered with a profusion of beautifully illuminated white drapery.

"No description of mine of the marvelous beauty of this drapery can convey an adequate idea of its appearance. The best comparison I can give is that of the electric lights of our city shining through the foliage of the trees when it is stirred by a gentle breeze, giving a constant change of light and shadow. This must be seen to be realized or appreciated.

"During the time the medium was in the locked compartment fifteen forms came from the other compartment into the room, most of them illuminated. After a while the medium made her appearance, coming through the wire door into the room. This was accomplished without in the least disturbing the wire netting, the wooden framework of the door or the padlocks with which it was locked. This wonderful feat had been accomplished in the same way at the three preceding séances.

"Mrs. Allen and Mrs. Newton immediately conducted her into the other cabinet and seated her in a chair, with which this compartment is always provided. The ladies had scarcely reached their seats when a brilliantly illuminated form came out and crossed the room to one of the company. Forms came and went in rapid succession until the close of the séance, twenty-one having come from the cabinet after the medium had been placed in the open compartment; five of them came from the compartment covered with wire, coming through the wire door and curtains apparently as the medium had done, one of them coming out and going back through this wire door three times, making in all thirty-six forms which had come from the two parts of the cabinet during the evening.

"The most extraordinary phenomenon of the evening remains to be told. Several years ago a distinguished medium for physical manifestations visited our city. One of the manifestations, through him, was placing a solid iron ring on the arm while firmly grasping the medium's hands. It occurred to me that if the spirits could do this they could put together two wooden rings. Accordingly, I had several rings turned for me of rock maple. They were about three inches in diameter, and half an inch in thickness. I submitted these rings to the medium alluded to, as well as to several others during the years they have been in my possession, without satisfactory results. When it was demonstrated to us that Mrs. Roberts could be successfully taken through twine and wire netting, it occurred to me that it would be a good time to again try my rings. I questioned the controlling spirit regarding this, and he replied that he could and would put my rings together.

"I took them to the same room, and placed them in the locked compartment; before doing so, however, I took the precaution ere leaving home to put my initials upon them with ink. I was careful to note on this evening that they were there and all right.

"Some fifteen or twenty minutes after the medium had come out from the locked compartment through the wire door, and been taken into the other part, a form came through the wire door from the locked compartment, and, coming directly to Mrs. Newton and myself, she placed one of my rings in my left hand, and retired again to the cabinet. I stated to the company the fact that I had received one of my rings, and as they were far too large to admit of being passed through the meshes of the wire, this fact was of itself a remarkable occurrence.

"In a few minutes the controlling spirit requested me to approach the cabinet. The curtains parted, and we stood face to face. He was clad in his priestly robes, brilliantly illuminated, and the whole interior of the cabinet was filled with light. After the usual salutation, to my great surprise he placed the other ring in my hand. I mentioned this fact to the company, and then placed them both in my pocket. He then asked me to hand them to him; I did so, when he said: 'Not that way, one at a time.'

"He took one in each hand, and bringing them in front of his breast, with a slight movement of his hands the rings were linked together and immediately handed back to me, and upon close examination there was no evidence, not even the slightest mark, of violence having been done them. They are as perfect as they ever were.'

"There were twenty-five persons present at this séance, whose testimony will be cheerfully given in corroboration of my statement. Arrangements have been made with Mrs. Roberts to resume these séances early in the fall, with a larger committee and in more spacious rooms."

Mrs. Roberts has gone to Rome, N. Y., to spend the summer. Mr. Newton said she was prostrated for several days after the last séance, so great had been the drafts upon her nervous system.

A Convincing Test.

To the Editor of the Banner of Light:

Conversing recently with George Kingsbury, he related to me certain facts in his experience strongly confirmatory of the truths of Modern Spiritualism. They were in reference to his son, George O. Kingsbury, who, at the time of the war, enlisted in the Eighteenth Regiment of Massachusetts Volunteers, was attached to Dedham company, and killed in the second Bull Run battle. He said that before his son went to war he was one of a circle of eight, who met for holding communion with the spirit-world, the medium of the circle being Simeon Pratt. After his son's departure with his regiment, the father called upon Mr. Pratt in relation to a business matter, and having transacted it, left. A moment after an involuntary motion of Mr. Pratt's hand indicated to him that a spirit was present who desired to write. He obtained pencil and paper, and by his hand the following was written:

"*Father:* I am killed, but do not worry. Tell mother not to worry about me, as I am better off than I would be in the body, and would not take upon my spirit the material body if I could as well as not."

He also described the immediate cause of his death—disembowelment by a shell. This message Mr. Pratt took to Mr. Kingsbury, and as there was no way of becoming informed of its truth or falsity, all that could be done was to wait. Mr. Kingsbury, however, established the fact of the communication being received by him prior to anything that might come in due course of public conveyance, by showing it to several of his townsfolks, who did not hesitate to laugh at what they termed his folly in placing any thought upon, much less confidence in, writings from the source whence he obtained this; they even went so far as to intimate that an insane asylum would be a proper abiding-place for him until he recovered a mental equilibrium.

The message was written about eleven A. M. In the latter part of the same day a telegram to the papers announced that a battle had been fought, and that many had been killed and wounded, but no names were given. Mr. Kingsbury soon afterward received word from two sources that his son was killed by having a ball pass through his head. He called upon Mr. Pratt again, and the spirit wrote that he was killed as he had stated, and not by a ball.

In the course of three days official news came, giving the names of those who were killed and wounded; among the former was that of Mr. K.'s son; and several months subsequent Adjutant Baker brought to the family articles belonging to him, and found upon his body at the time of his death, which the father learned occurred precisely as described through the mediumship of Mr. Pratt a short time subsequent to the event, when it was absolutely impossible for any one to obtain the information except by spiritual conveyance. Is there any reason to doubt that the spirit who gave it was the son of Mr. Kingsbury, or can any scientist, with all the skill and resources of argument at his command, prove that it was not?

Mr. Kingsbury informed me that he made this statement to a Baptist minister, who asked him what proof he had of the truth of Spiritualism. At the close of his narrative the minister, having listened with the closest attention, remained silent, and upon being urged to express an opinion only ventured to say, "*It is strange.*" A. S. HAYWARD.

Boston, June 17th, 1889.

[From the Religio-Philosophical Journal.]

THE HEROINE OF THE CONEMAUGH FLOOD.

BY EMMA TUTTLE.

Mrs. Ogle, the manager of the Western Union office, who died at her post, will go down in history as a heroine of the highest order. Notwithstanding the repeated notifications which she received to get out of the reach of the approaching danger, she stood by the instrument with unflinching loyalty and undaunted fearlessness, sending words of warning to those in danger in the valley below. When every station in the path of the coming torrent had been warned, she wired her companions at South Fork: "This is my last message."—*Report of the Conemaugh Flood.*

Room for another savior! On the scroll
Recording those who died for human kind
A woman's name goes next. Her royal soul
Went up through crazy waters and mad wind.

Write it in lines of light, "She died for men!"
She could not be disloyal to her trust:
She would not leave her wires—most needed then
To warn and save. Oh, woman true and just!

When through the city doomed a horseman dashed
Shouting, "The dam! the dam is broken! Flee!"
And with mad speed the on-coming waters crashed,
She kept her place: "Warned must the valley be."

Tell it with joy, oh, woman! and resolve
To be more noble, for the sake of one
Who woman's grand equality has solved,
And adoration, high and holy, won.

When all the towns were warned the little hand
Ceased its last work to save. The precious head—
God circle it with lilies in Heaven's land—
Swept down the river with the drowned dead.

Berlin Heights, O.

☞ "Times are hard, money is scarce, business is dull, retrenchment is a duty—please stop my—" Whiskey? "Oh! no, times are not hard enough for that. But there is something else that costs me a large amount every year which I wish to save. Please stop my—" Ribbons, jewelry, ornaments and trinkets? "No, no; not those, but I must retrench somewhere. Please stop my—" Tobacco, cigars and snuff? "Not these, at all, but I believe I can see a way to effect quite a saving in another direction. Please stop my—" Tea, coffee and unhealthy luxuries? "No, no; not those. I must think of something else. Ah! I have it now. My paper costs $2.00 a year. Please stop my paper!"—*Ex.*

Literary Department.

WILBRAM'S WEALTH.

Written Especially for the Banner of Light,

BY J. J. MORSE,

Author of "Righted by the Dead," "O'er Sea and Land," "Cursed by the Angels," "A Curious Courtship," "Two Lives and their Work," "Ione: the Fatal Statue," Etc., Etc.

CHAPTER VIII—CONTINUED.

CONCERNS WILBRAM CITY, AND NARRATES HOW IT WAS INAUGURATED. IT ALSO DISCLOSES THE CONTENTS OF A PATERNAL LETTER RECEIVED BY OUR HERO.

As he laid down his pen a solemn silence pervaded the vast assembly. Many an eye was dim, and many a throat was full. Tears fell freely. Renunciation had delivered its message, had spoken to the universal heart. This good man's deed had broken up the fountains of the heart's deeps, and in his noble unselfishness in giving for the general good he had won the general, undying love. Such conquests over self make greater heroes than tattered flag on bloody field has ever waved above.

Lifting aloft his hand, this great-souled man besought a hearing. In low, soft tones at first he told them the one great act of his life was now done. He had given back to them what they had made: it was theirs, he felt, in truth and justice. Life meant labor, but it also meant comfort, leisure and culture. These for a large number of life's toilers were unattainable under ordinary conditions. Selfishness monopolized the means to procure the comforts and luxuries of life. Monopolists, corporations and capitalists put labor to increasing disadvantage. They all knew how things had worked in Wilbram City since its first foundation; how he had sought to deal justly with them. Politically they had lived under a new constitution; they would now live under a new industrial order. That new order is inaugurated to-day. The world's workers need fair fields, better conditions and surroundings. Give them these, deal equitably with them, let them be educated in all such matters as we propose to deal with here, and it is but a question of time ere the evils that are the heritage of long ages of servitude, misdirection and injustice are eradicated. Kings, emperors, priests and politicians have been unable to ensure stability in nations, or a just relationship among men. Here we shall make no war on governments, politics or creeds. Our one aim is to create, as near as possible, right foundations, just conditions and equitable apportionments of results. We recognize our mutual responsibilities; our highest law is that of self-restraint; this is imposed on all, for all. An evil life in one is an injury and an affront to all. Ignorance is an offense—nay, it is a crime against the State; true freedom cannot be where it is. We insist upon the sanctity and inviolability of the home. We deem labor honorable in all. Let us live to work, and work to live. Let us use all here for the common good. "Take it, my brothers and my sisters," he closed by saying; "use it wisely, as you will. Hand it down to after-generations consecrated and beautified by your own endeavors, so that long after our bodies are dust and our places in the army of life have been filled by others, Wilbram City may stand firm, bring some proof that the workers of the world have rights to be respected, rewards justly their own, but not hitherto theirs to possess—that they have a capacity to establish an example of practical union and coöperation which shall point the way to an end to the constant warfare between masters and men, capitalists and workers, and help forward a solution of those social and industrial evils that afflict society."

This modest speech, earnestly and impressively delivered, was listened to with eager interest and in respectful silence until its close, after which ensued another demonstration of enthusiasm that clearly showed that all that was involved was clearly realized and fully appreciated. Then it fell upon Frank to tell them that by unanimous choice their more than friend Welgood Wilbram had been elected as the city's President for the first term. Then another wild outburst of cheers rolled forth, a mighty symphony of affectionate approval, the swelling flood of which was to roll deeper yet; "for," added our hero, "there yet remains one more duty." Then turning to Mr. Wilbram, he continued: "Honored sir and beloved friend, for some time unable to see a way in which to testify to the deep, undying love you inspired in our hearts in a manner that would be best suited to the spirit and purpose of your noble nature, your friends, sir, at last adopted a method that they trust will commend itself to your acceptance, and they have placed in my hands the great honor of asking your acquiescence in the result arrived at. It would ill become me to further treat upon the unprecedentedly noble example you place before the world in, as you have just been, dedicating your all to the service of your fellows, and by the terms of your magnificent gift dignifying labor by placing it upon a basis where it is assured of an equitable share in the net results accruing to its exercise, so placing it where it can better be able to surround itself with those conveniences and comforts that belong to the civilization of the present age, but which have hitherto been mainly the enjoyments of the few. It would ill become me to enlarge on such matters after all that has transpired to-day, nor will I; let my brief allusion thereto suffice. But, sir, it has been felt by us all that some memorial of this occasion, some memento thereof, ought to be created. As your devoted friends, sir, we have directed ourselves to two matters looking to the purpose we had in view. Our city, as you know, sir, bears your name; posterity will honor its founder long ages after his mortal garment has crumbled into dust. Your friends, sir, have felt that, in meeting in this noble pile, wherein our city's archives will be kept, its councils meet and its business be conducted, it would be right and proper, and a graceful thing to do, if they named this goodly edifice for you, and they have deputed me to say, sir, that cut in deep letters upon the marble portico you will see the words 'Wilbram Halls' inscribed."

At this point the vibrant hearts again relieved their pent-up feelings in more of cheers, which, on quieting down, permitted our hero to continue his address:

"And, sir, as the march of time moves on with relentless stride, sweeping us one by one from the world in which we live, your friends, realizing that your honored self would ere many years be taken from us, determined that your features should not be lost to future years, so, calling to their aid the sculptor's art, they have had embalmed in imperishable marble the features they love so well. On behalf of your friends—of all of us, dear sir—I am requested to unveil this marble monument, the semblance of yourself, the pedestal of which bears but this simple inscription:

"'TO
WELGOOD WILBRAM,
FOUNDER OF
WILBRAM CITY,
WHICH
OF HIS OWN FREE WILL
HE
MADE THE INALIENABLE POSSESSION
OF ITS CITIZENS,
TO WHICH END HE
GAVE HIS TALENTS, FORTUNE AND
HIS ALL.
ERECTED BY THOSE WHO LOVED HIM.'"

And as he ceased to speak, our hero pulled a cord, whereupon the green baize screen dropped to the ground, disclosing the counterfeit presentment of Welgood Wilbram to the assembled multitude. Another scene of tumultuous enthusiasm ensued ere Mr. Wilbram could reply to this mark of affectionate pride and good will. As he rose to do so, it was plain to see that this last token of their love for him was almost more than he could bear. Mastering his emotion, he told them that in all the months gone past he had held but one purpose before him—to do right, and by doing right to do good. He knew he lived in their hearts; he felt all the love they bore him. He did not deserve the honors they had heaped upon him. Life should ever be the doing of right because it is right. They knew his mind, his hopes, his thoughts; and let him hope that as coming generations saw this splendid marble, they would be inspired by the example of him whose memory it perpetuated.

Popular rejoicings closed this memorable day of days to all within the new-made city, and when at last the stars shone, like diamonds upon the purple robe of night, smiling high above the sleepers in the city beneath them, they glinted down upon a multitude of tired but happy souls, each part owner of all around, sharers in and joint heirs for all time in Wilbram's Wealth. Political economists sneered, capitalists denounced the innovation in unmeasured terms, the lazy, loafing and vicious cursed it, but Wilbram City flourished, waxed strong, and outlived it all.

A little week rolls by after the inauguration, and Frank enters his cozy home bearing in his hand a bulky, official-looking envelope, having upon it the postmark of his native town, and superscribed to him in a thick, crabbed writing he did not recognize. Florence is awaiting his coming. She is now a woman in all the rich points of promise her disposition ever manifested, and mutely questioning her husband as he enters, Frank breaks the seal, finding a letter from a firm of lawyers, enclosing a sealed packet "from his father, the late Jabez Winfield, deceased." Frank opened the second package and read his father's letter:

"—— ROAD,
DERBY, ENGLAND,
May —, 18—.

"TO FRANK WINFIELD:

"The son I hoped to have had as the comfort of my declining days. I am ill—so ill that Dr. Adston tells me it is beyond hope that I shall recover. I have been chastened by the Lord, but have borne up under His visitations, humbly endeavoring to say, 'Thy will be done.' My cross has been heavy, and I have often rebelled. I tried to find solace for my trials in my faith. But secretly I rebelled. I looked to you for comfort. I thought of your dead mother as I watched you grow up. I slaved, dreamed, planned, for you. I put you in the place of my God, and He punished me by hardening your heart, both against His truth and me. Then I repented me. I refused my shelter to a man that defied his natural protector, and who scorned his Maker. Yet the carnal man has wrestled with my soul, tempting me to call you back. Heaven knows how fierce the strife was. Now I am victor. I shall have gone from here before this reaches you. Had He willed otherwise we might have lived happily. It was not so willed. I leave you nothing. The disobedient cannot understand a blessing. All I have is given before I die to the Park Street Chapel's trustees. My last wish on earth is that you may never have an ingrate child; that you may see the error of your ways. I pray you may be brought to repentance. May you find forgiveness for the sorrow you have caused your father.

JABEZ WINFIELD."

Pained and hurt far too much for words or tears, our hero felt his father's last words were too bitterly unjust to excite his anger. Sad indeed is it, in this fair world, when the spectacle is presented of the perversion of those natural ties that inhere to our very nature, by the very means relied upon to lift us higher. Yet such was the case with this austere-minded father of our hero, who, stubborn in his sense of outraged parentage, clinging to the letter of his creed, could not forgive his child, even when dying, though all the while admitting the effort his obduracy cost him. There remained nothing to be done. Our now orphaned hero could but console himself with the reflection that his father's letter was as cruel as it was undeserved; and Florence, in her thankfulness at his noble silence, found new cause to admire the husband who was so generous a son.

Time healed the wounds his father's cruelty inflicted; but in very truth none knew how much Jabez Winfield suffered, as in his lonely house he sat the weary months away, while his sad life ebbed slowly out. For, in spite of all, he loved his boy so far away. Alas! his heart grew harder as he neared his end, and he died as we have seen.

But never again did Frank place his foot upon his native soil. Never again did he see his native town. It had given him but few pleasures; in it he had got many sorrows. He therefore remained with her he loved with heart and soul, in that fair city of such hopeful promise, to which he devoted all the powers and strength of his manhood's prime.

CHAPTER THE LAST.

RELATES TO THE VANITY OF RICHES, THE ADVANTAGES OF SUBMITTING TO FATE, AND TAKES FAREWELL OF WILBRAM CITY, AND THE CONSIDERATE READER.

We have it upon the authority of many high-minded and virtuous people that riches are but vanity. Albeit there is a lurking suspicion that these high-minded and virtuously-disposed people, speaking from their

high position of comfortable affluence, direct their fulminations against riches upon the heads of those outside their own particular sets who are doing their utmost to accumulate a store of this life's goods, and who, if successful, would consequently elevate themselves to a position beside those croakers of vanity, thereby, it may be, diminishing by some trifling part the glory they have come to think is theirs alone! Yet by what title they derive their right to denounce as vanity in others what they have striven so hard to obtain for themselves, they do not pause to inquire; and as this closing chapter is not to be devoted to a moralistic homily, neither need we pursue any critical inquiry upon the matter either. Let it suffice to note, in passing, that many, when fortune and eminence are attained, appear to think that they, and they alone, are entitled to such advantages as success can win.

Some such doctrines must have ruled the thoughts of Zebedee Carmer, for as fortune smiled upon him he grew more emphatic in the enunciation of the noble sentiment that "servants are servants, sir; they must be kept in their proper places and taught to respect their superiors"—himself, of course. Yes; the world, as people said, was prospering with him, and of course what the world says must be true. Since the loss of his wife his gentle daughter had ruled with unchecked sway. Having some suspicion that her *affaire* with the former superintendent was common property among the staff, she was always upon her dignity—so much so that it was said among them that, bad as the old one had been, the young one was worse by far. Her vanity carried her to lengths that were painfully ridiculous, while her vauntings of her father's wealth were continuous and exaggerated to a degree. The firm was now "Carmer, Ruggleston & Co.," and as the junior partner had been unable to secure the hand of Florence, "the little loan" was now a millstone around the senior partner's neck. The competition of the new firm across the road had not been without effect; indeed, that effect was much more serious than the new partner at all suspected. Carmer was secretly much alarmed at it, while the many calls upon his shares in mines and Blinker's had again run him dangerously near the shoals of bankruptcy—so near, in fact, now, that he felt in imminent danger of having to tell his partner they would be compelled to stop payment ere very long. He was beset with many anxieties, for, good man, life had somehow gone astray with him ever since he lost his spouse. Scarce a venture that did not pine and fall as if a blight was upon it. Such blight could not come from him, for he was even more fervently pious and oily kind now than ever. He was now a trustee in his old-time chapel, frequently exhorted at prayers and public meetings, and in many ways approved himself before the world as a pious pillar of the faith. Therefore he could not cause the blight that seemed to settle on all he touched. What did? Ah! who can say?

One part of Carmer's business engagement consisted in presiding as Chairman at the monthly meetings of the Blinker Building Society, but, as only one of these monthly meetings concerns this history, we will now refer to it. It was, as usual, held at the offices of the Society, good substantial looking offices, too. Windows of plate glass, counters and desks of solid Spanish mahogany, fittings of gold lacquered brass—an air of eminent respectability and solidity over all. There was the Manager's room, the Chairman's room, Secretary's room, the Board room, various desks—for cashier, receiver, inquiries, and so forth. The officials included Wilton Blinker, Manager; Nicholas Blinker, Secretary; Walter Blinker, Cashier and Treasurer; Zebedee Carmer, Esq., Chairman, and some five others making up a Board. The chairman and his board were all strict members of the Carmer creed. All honest men, according to their lights, but all commercial lambs, to be in due season shorn by the Blinker wolves!

The hour of business has arrived. Carmer is in his place. Minutes, reports, correspondence, are read and disposed of, then the chairman requests that Mr. Walter Blinker submit the treasurer's monthly statement. It is then discovered that the treasurer is absent. He has, in fact, been absent all day, through indisposition. The same cause, his letter of apology—now produced—says, has prevented him preparing his usual report, but Mr. Wilton Blinker could supply all needed information. A month later it leaked out that Walter Blinker, treasurer, and the trusted friend of Zebedee Carmer, the seeming affluent member of their mutual chapel, was a common swindler, and that the funds of the Blinker Building Society had all departed with him when he sought the sunny slopes of the south of Spain! This father of the family of Blinker officials left them to battle with the crash as best they might! Carmer was Blinker's bondsman, and in due time an unfeeling court condemned him in the amount nominated in his deed. But worse remains. The Society was duly "wound up," and no perceivable fraud attaching to the sons of the absconding parent—and with whom most people sympathized—that precious set presently joined their astute parent, and run a varied course upon the Peninsula, until at last a clever forgery of Spanish bonds—which almost succeeded—cast them into imprisonment for life.

Within the month during which the Blinker Building Society was being wound up, Carmer had the additional mortification of learning that the mine of the Wheal Block Adventurers was an unquestionable failure, and that his shares therein were practically worthless. On stating this to Ruggleston he learned from him that he, too, had lost all he had invested in the aforesaid unlucky venture—it was some years afterward that Carmer discovered that the "all" in question was but some £20—and therefore he must now press for the repayment of the little loan!

Fate was using our good friend Carmer very hard just now, and to make matters worse, sundry creditors, learning of his losses, became imperative in their demands for settlements. While, to add the last drop of bitterness to his cup, Jane commenced to upbraid him for his lack of sense and foresight! Zebedee Carmer ran his boat ashore, suspended payment, was made a bankrupt—himself and partner losing all, and coming to almost actual want. Ruggleston ended as a sporting character, and ultimately met his death from the kick of a vicious horse at some races he was attending, several years later.

When the stock of the Carmer "Emporium of Elegance and Fashion" was disposed of at auction, Watterson & Company, of the "Palais Royale," purchased and transferred the bulk of it to their premises across the road. A little later Mr. Watterson sent a polite letter to Zebedee Carmer stating his house needed a "buyer," and if Mr. Carmer would consider the matter and consult his own inclinations, the position was at his refusal. No other prospect opening, Zebedee accepted the offer of his former superintendent. For some years now he has lived in a modest little house, in a side street in Camberwell, while Jane, more shrewish as she gets older, keeps house for him, and the piety that is pretense has found its just reward.

The "Palais Royale" flourished; so much so that Bertha has a comfortable villa at Brixton Rise, and has now forsaken business for good. Indeed, her domestic cares—in the form of a chubby little son and a sweet-faced, winsome daughter—absorb all her time and energies. Herself and husband often talk over the curious events they have witnessed, but never, after Carmer's downfall, did Bertha ever say one unkind word concerning him. When Zebedee, grown old and feeble, was unable to fulfill his duties, she saw to it that his declining days were free from want. He knew it not, but these, and many other unobtrusive acts of generous kindness that Bertha did, served to show that fortune had not spoiled her; it rather was the genial sunshine that kindled to a glow the good within her breast.

We have done with the Walworth Road, the Carmers, the Wattersons, and all others that we have met therein. It is more busy, more thronged now than ever. Its workers, alas! still toil as long and as hard, for as small pay—finding rest at last in many ways, for death comes as a boon to many of these tired and weary soldiers of the industrial army. Fewer hours, higher pay, may be heresies to those who thrive by meanness, oppression and tyranny, but the Carmers are becoming fewer and fewer, and the time will be when the last member of that estimable family—the last of the professors of piety and polish, deception and discomfort—shall have departed this world forever. They cannot go too soon.

Frank Winfield and his happy wife find life so full of duties and pleasures in far-off Wilbram City that their days glide past like dreams. They are each esteemed and loved by all. The dream of Winfield & "Co." has now become a fact, the "Co." being the happy little family in that happy home toward the setting sun. Frank worked on faithfully and manfully, was honored and trusted, and when we saw him last was about becoming the chief executive of the city he had labored so faithfully to build up.

Weigood Wilbram at last saw all his hopes realized, and lived happy in the success that crowned his efforts. Failures and disappointments there were, of course, but in the main the experiment he had inaugurated succeeded admirably. Poverty, intemperance and crime were all unknown in the new city, and it still continues a flourishing, prosperous and happy community. The great-souled philanthropist passed from his works full of years and honors, and on the green hillside, where his remains were laid, the spot is marked by a simple granite obelisk. But Wilbram City stands a more enduring monument, while its aid in solving the industrial difficulties, and the happiness it made for those who live within its boundaries, show how wisely was Wilbram's Wealth applied to meet the trials and remove the woes of human life.

THE END.

Written for the Banner of Light.

THE GENIUS OF LABOR.

BY JAMES M. ROGERS.

The lark sails on with song sublime,
His wings to heaven raising,
And floods the air of summer-time,
Though never soul be praising;
And never yet did bard create
Songs with deep music ringing,
But that the world sought pause to wait,
And listen to his singing:
The knight who halts 'til beaten drums
Reverberate his glory,
Will never know the hour that comes
To make him great in story.
The mighty of the earth have wrought,
Unconscious of the crowning,
And brightest wits found wings for thought
When fate itself was frowning;
The full mind heeds no strife, nor din—
Calm on its way proceeding,
So troops press on and victory win
Although their feet are bleeding;
He gains command who serves the best—
The musket, then the sabre,
And he who would enjoy the rest
Must first endure the labor.
There is no purple path to fame,
No heir of higher planet,
But he who bears the proudest name
Has carved it in the granite.

Original Essay.

TRUE RICHES.

Who has not often heard the expression, "Curses, like chickens, come home to roost," and who has not felt a caution in the thought conveyed? But, my friends, if curses come home to stay, so also do blessings; and each little act of kindness gives to us as much as to its recipient, in relative proportion with curses and anathemas. Then who, realizing this, would withhold kindness in word or deed, when he is to be the one benefited as well as his neighbor?

In the light of mental science this is easily understood. A man's acts are his educators; the fruits of his acts are his poverty or his riches here, but the education gained by them is his only true wealth laid up where moth and rust cannot corrupt, nor thieves break through and steal. Why should one feel elated by the adulation of the public to-day, knowing that to-morrow he may be most heartily condemned by this same fluctuating and generous public—generous in its condemnation as well as in its praise. The education of the inner man or positive soul-life is the only wealth we can possess with any certainty of holding; that is wealth indeed. Every act, every motion, every thought, every feeling serves a divine purpose. These are all the manifestations of God, and the higher the attainment, the better the manifestation.

It should be our object to manifest to the best of our ability and knowledge the Divine mind, of which we are, so far as we know, the highest manifestation. If we were sent abroad to represent this glorious country, it would be our chief desire, and we would make the greatest effort, to do her honor and represent her to other nations to the best of our intellectual ability. Why should we not strive, so far as our limited environments will admit, to represent or do credit to our Maker since we are a part of him, and one with him, a magnet, complete in ourselves, with positive and negative poles, the same as he, who is the *great* magnet, the whole, the all of the great life-source, complete in all its parts. Were you sent out as agent for some manufacturing firm, you would work most industriously for that firm early and late, never tiring of praising or representing the industry in its best light and to its highest advantage, because there would be something to be gained pecuniarily by so doing: how much more need have we to strive diligently for the credit that belongs to the great Truth, the All-Powerful, when we consider that in representing him to the best advantage and highest we can conceive, we are laying up imperishable riches in a bank that pays compound interest and *daily* dividends, as well as in the by-and-bye of the great eternity of life.

Every act, good or bad, is an experience that educates the soul, the mind, here, now and in the future. Love is invisible, thought is invisible; so is the power that shapes every act of our lives invisible to the growing animal man, but we recognize God or good in all thought, all love, all power manifested, and every individual's aspiration points to this good; for all have aspirations, no matter how low the person may seem to be, and these aspirations are the product of the divine within that is seeking constant expression. Their acts, which show to the world a negative or undeveloped condition lower than we ourselves need to express, are but the uneducated acts which must be experienced and lived by them in order to teach them the higher or riper condition. All are on the road to true happiness, and will reach it in time, for all aspire to the good, though some must take a longer road to reach it owing to prenatal and present unripe conditions through which they are forced to grope their way. As the soul advances it is constantly giving birth to new thoughts. It recognizes God's love in what once seemed his hatred.

There comes a time when man's highest and most advanced thoughts must be given to the world. The one who utters them must, seemingly, be a sufferer for so doing, but the good done to the people, and the spiritual advancement obtained, more than compensates for the sacrifice, for purer thoughts and holier feelings shall be the reward, and these are true riches.

Onset, Mass. GUSTIE F. TRIPP.

Banner Correspondence.

Ohio.

CLEVELAND.—"Index" writes: "Dr. A. W. S. Rothermel, of New York, has made this city his camping-ground, coming here the early part of the present month. I attended a séance held by him at the residence of Dr. Ferris, 207 Prospect street, the company consisting of about thirty. The manifestations were various, and if they did not convince the skeptical, certainly aroused a spirit of inquiry and investigation that will eventually result in greater knowledge of the interblending of the states of human existence. In the early part of the evening each person passed a handkerchief into the frail structure termed a cabinet, most of which were during the séance returned to their owners with messages written in indelible characters upon them. A number of demonstrations of the physical abilities of the unseen participants took place.

The séance was a remarkably harmonious one—profitable to all who attended it—and will ultimate in great good to the cause in this locality."

CINCINNATI.—"Rollin" writes: "The features of Spiritualism are to me a revelation—the dawning of a new era in this world of strange and mystifying progress. Heretofore the belief in trance-mediums and the wonderful powers of clairvoyancy never found verification in me, and the matter gave me little trouble; I even considered the same beneath my notice—until my curiosity became aroused on seeing the announcement that Mr. Emerson of Manchester, N. H., would speak at G. A. R. Hall. With my mind full of doubt, and a skeptical smile on my face, I entered the lecture room. Surprise held me enslaved, as I found myself among a crowd of intellectual faces, with gentility and good breeding predominant. But my surprise was augmented when Mr. Emerson arose and began to reply to a large number of questions handed him from the audience. There was not a moment's hesitation; freely, and with a commendable ease, without hesitancy the answers came, clear, distinct, and with a pleasing modulation of voice. Mr. Emerson has a wonderful flow of language, his presence is magnetic, and although I came doubting and full of unbelief, before all the questions submitted to him were answered, I began to doubt my non-belief, and when this was followed by his descriptions of various persons of the spirit-world, and each and every one was recognized, my whole being was permeated with a new light, and I became an unwilling convert to the methods pertaining to Spiritualism. In the evening of the same day I was again in the hall, which was filled to repletion with a deeply interested audience.

The success Mr. Emerson has met with in this city is remarkable; he has given those who wavered in undecision a firm hold on the platform they should occupy, and has infused new life into a rapidly growing community of Spiritualists. I am not very conversant with the depth and beauties opened before me, but what a solace it must be to those who have long enjoyed the privileges and sights of a true Spiritualist; how consoling to know that our loved ones gone before are hovering about us, and helping us in easing our mundane burdens!

Mr. Emerson's engagement terminates with June. We cannot but feel selfish and wish his stay here was for an indefinite period, but as true friends of the cause we must make some sacrifice for its good."

New York.

NEW YORK CITY.—A correspondent writes: "The *Church Union* of this city says that it is unquestionably true that thousands of people preparing legacies for kindred and friends, wisely hesitate about bestowing them upon those who already have enough, such bestowals most generally proving in time to be more of a curse than a blessing to the recipients. As the question naturally arises what course is best to adopt under these circumstances, it is suggested that bequeathals be made to one or more of the many movements designed for the betterment of the people, and it specifies the World's Arbitration League as particularly worthy of aid, saying: 'Read the past work of the League and what it hopes to accomplish during the last eleven years of this century. Let us remember that we are now making our record; who would not invest and thus receive compound interest? Let us so act that our ardent anticipations and fond memories may become our lasting treasure in the everlasting home promised to them who hold out to the end in well-doing.'"

SARATOGA SPRINGS.—A correspondent writes: "Prof. J. W. Kenyon addressed our Society June 16th. He read the twelfth chapter of First Corinthians as the opening of the morning service; commenting on the various spiritual gifts therein spoken of, he compared them to the spiritual gifts of modern mediums, which he took for his subject. He said mediumship is the action of the inner faculties of the mind. As each faculty has a distinct power for itself in the external mind, so has it an inner or spiritual function. Man lives here an exoteric life, through the animal functions, the mere powers of sense; at the same time he lives an esoteric life through the dawning spiritual or inner powers of the mind.

To become developed is to learn how to reverse the polar action of the forces so as to bring the concept of mind *en rapport* with the inner world.

If the senses revert to their inner action one becomes unconscious of the outer world, and conscious to the inner—sees, hears and feels spirits. When the spiritual faculties become awakened, the whole field of knowledge and wisdom seems open to view; the mind is then *en rapport* with the universal mind of the spiritual state.

Prof. Kenyon read in the evening the first part of the first chapter of the Gospel of John. His remarks thereon were highly interesting, showing its inner sense, and the use which metaphysicians have made of it. His theme was a comparison of the exoteric and esoteric teachings of Christianity, Theosophy and Spiritualism."

Wisconsin.

MILWAUKEE.—A. B. Severance writes: "I want the readers of THE BANNER to know that here in Milwaukee Spiritualism is not dead, although our society is not active and does not hold regular meetings; occasionally when a speaker comes along we have one. There are a large number of Spiritualists here. Many of them have done good work in the past but are rather quiet now. We have some very good mediums. One who has been with us hardly a year, Dr. M. B. Thomas, is a most excellent test medium, and treats all diseases successfully. He is a man I very willingly recommend, for he is a true and honest man, and when you find a medium of that character you can rely upon him. He is also a fine speaker on the rostrum. He has spoken for our 'Liberal Club' several times to good satisfaction. Any societies or camp-meetings that are not too far away would do well to obtain his services.

Our 'Club' seems to take the place of liberal meetings here at present, and is largely attended. Its object is to discuss all topics, each speaker choosing his own subject. Our city is noted for its liberality toward free discussion upon all questions. The city papers give us fair reports. At the same time, it is a city of churches, and the conservative side is well represented. Some of our people are beginning to talk about and make arrangements to go to the Clinton Camp-Meeting, in Iowa, on the 'Father of Waters.'"

Connecticut.

NORWICH.—Fannie H. Spalding writes: "On the 21st of April last we instituted here a Progressive Lyceum with fifty members; it has since proved to be in a very flourishing condition. It closed for the season the last Sunday in June for the summer vacation, to reöpen the first Sunday in September.

On the 9th of May we opened a course of conferences and mediums' meetings to be held during the summer months. The first part of the evening we devote to singing, and remarks upon the Spiritual Philosophy, and the remainder of the time is given to the exercise of mediumship. We have a number of good mediums in our society.

Sunday evening, June 16th, Mr. William Beebe read a very interesting essay upon the Practical Value of Spiritualism, which was followed with some fine thoughts upon the same subject suggested by 'Lightheart,' a very bright little spirit-control of Mrs. Hinckley's. Mrs. Beebe gave some tests. After singing, we closed for the evening. It was thought by all to have been a very pleasant and enjoyable session."

Pennsylvania.

PITTSBURGH.—W. L. Hugher writes, June 22d: "The First Church of Spiritualists closed its lecture season on the last Sunday of May, Mrs. A. M. Gladding being the speaker for that month. It has been a very successful one; its membership is steadily increasing. The meetings having closed, the Lyceum has changed its time from the afternoon to 10:30 in the morning, lasting one hour, and then a conference meeting is held, which is well attended, almost all the members being present. The church numbers among its members several good mediums, who will minister to us during the summer. The next season opens in September. Mrs. Carrie E. S. Twing will occupy the platform; her guides are favorites with Pittsburghers.

Mrs. Helen Stuart-Richings being here on a visit to friends at the time of the Johnstown disaster, offered her services to us in any way that would benefit the sufferers. An elocutionary entertainment was given by her in the church, the proceeds of which were added to a collection of the Sunday previous, netting nearly $120.00.

We are looking forward to next season as one that will be a glorious one in this locality for Spiritualism. With the array of mediums and speakers before the public and such papers as the BANNER OF LIGHT, *The Better Way* and others that each week shed the light and spread abroad the truths of Spiritualism, surely darkness, superstition and ignorance must give way, and light, love and truth, happiness and joy be given and enjoyed by both spirits and mortals."

Michigan.

ANN ARBOR.—Mary A. D. Charter writes: "I have been here upward of seven months. My test and developing circles have been attended by representatives of every church and by many from outside of them, all expressing great satisfaction with the results obtained. There are thousands in this beautiful city anxious to see, hear and know for themselves, and a greater desire for spiritual food and light I have not seen in my thirty years' practice of mediumship. Surely the field is ready for the true workers.

There is no other clairvoyant, trance or business medium in the city beside myself, except Mrs. Dr. N. H. Pierce, the successful magnetic healer. To her was lately tendered a reception. In her neat little home assembled some two hundred people during the day and evening to congratulate and extend the right-hand of fellowship to her as a noble-hearted medium. Among the number came fifty or more children. We had fine recitations, speeches and singing by the children and others.

Dr. Marsh, of Boston, addressed words of wisdom to us all. Long may he live to bless and heal the sick and those who may need his healing powers and words of encouragement!

I have secured on Cedar Bend Avenue, overlooking the river and city beyond, a grove of oak, hickory and cedar, where I am endeavoring to sustain meetings."

Louisiana.

NEW ORLEANS.—Prof. A. T. Selover, Secretary, writes: "The Spiritual Association meetings at Minerva Hall have been adjourned for the season. Mrs. Dr. Clark (with others) has entertained large audiences with lectures and tests. We have obtained many new names for our society, and a new interest has been created in Spiritualism in our city.

Mrs. Dr. Clark will visit various points in the South, being a missionary for the S. A. of the South. The route is to Magnolia, Miss.; Charleston, Miss.; Memphis, Tenn.; Union City, Cario, Ill.; Cobden, Ill.

The Spiritualists in the South are few, and so scattered over an immense territory that it is impossible to give each place a call even on a direct route. Persons anywhere in the South who are trying to awaken an interest in the cause can write to 598 Magazine street, and we will assist them all we can in obtaining a medium for public meetings or circles.

We are slow to move in the South, yet the cause of Spiritualism possesses many followers; it only needs the organization of our forces and good, faithful work to insure its triumphant advancement."

Massachusetts.

BEVERLY.—Mark Dennet writes: "I never fail when opportunity occurs to freely make known that I am a Spiritualist. A short time since I entered a meeting at a moment when a preacher was enumerating the various faiths, beliefs, creeds, and other matters that had got to go, including Spiritualism. I involuntarily replied (but not loud enough to disturb the meeting): 'No; it's got to come.' At the close of the meeting I got into a discussion upon religious topics, and though near seventy-five years old, was credited with ably maintaining the spiritualistic side. Telling one who asked me on what I based my knowledge of spiritual truths I told her the Bible, that it was full of Spiritualism. She asked me where the word *trance* is to be found in the Bible. Will you please inform me so that I can inform her?"

[Numbers 24:4, Acts 10:10, Acts 11:5, Acts 22:17; and the condition of trance, though the word is not mentioned, 2d Corinthians 12:2, 3, 4.—ED.]

Vermont State Spiritualists.

REPORT OF THE QUARTERLY CONVENTION HELD AT TYSON, JUNE 7TH, 8TH AND 9TH, 1889.

Opened at 3 P. M., the 7th. Called to order by the Secretary. Exercises commenced by Prof. A. J. Maxham, of Brattleboro', who sang "When the Mists have Cleared Away," in a manner that caused a mist to be seen in many an eye in the audience. A general conference was held, at which remarks were made by O. Stoddard, of Providence, R. I.; Mrs. A. P. Brown, of St. Johnsbury Center; L. O. Weeks, Lucius Colburn, Mrs. A. W. Crossett, of Duxbury, and others. Prof. Maxham frequently enlivened the occasion with vocal and instrumental music, to the great satisfaction of all present.

Evening.—Convened at 7:45, Vice-President Janus Crossett of Duxbury presiding. Remarks were made by T. Gillingham of Woodstock, and L. O. Weeks. After singing, Joseph D. Stiles, of Boston, led in an invocation, and made interesting remarks, interspersed with poetic improvisations. Mr. Maxham sang "Beckoning Hands," in his usual pleasing way. The address of the session was by Mrs. A. P. Brown, who interested and instructed her auditors with a good and powerful lecture. Singing followed, and then Joseph D. Stiles gave the following names: Julia Harris Gillingham, Uncle Robert Cone, Stillman Wood, Elijah Bradley, Sally Bradley, Harry Liford, Celia, Burt and Freddie Stearns, George Whitney, Orlando Clark, J. Bradley Smith, M. D., Capt. Benjamin Dudley, Frederick Palmer, Priscilla Reed, Margaret Hannum, George S. Marcy, William Lyman and Mary Wood, Dyer Story, Almon Hills and Lucy J. Hills. The meeting closed with singing, with the usual instrumental accompaniment.

SATURDAY, JUNE 8TH.

Morning.—Called to order at 10 o'clock, Vice-President Crossett in the chair. Conference was held, at which remarks were made by Mrs. A. P. Brown, L. Gillingham and A. F. Hubbard. Music and song. Address of the morning by Lucius Colburn; theme, "Liberty." Mr. Maxham then sang "Do n't Shut the Door Between Us, Mother."

Afternoon.—Convened at 2 o'clock, Judge Crossett presiding. An interesting conference was held, opened by Mr. Stoddard. Remarks were made by Mrs. Brown, D. P. Wilder, Judge Crossett and A. F. Hubbard. Mrs. A. W. Crossett gave us one of her best lectures. She is a favorite with many. Mr. Stiles, after a poetic invocation, gave the following names of spirits who presented themselves for recognition: Charles Martin, Elizabeth Rich, Isaiah Maxham, Samuel P. Washburn and Capt. Charles Washburn, of Reading; Gideon Shaw, Woodstock; Jacob and Ruth Maxham, Charles Marsh, of Lyndon; Jacob Vaughn, Joseph Adams and Lucinda Blood, of Cavendish; Henry Hunt, Rosina Fish, Carlos Coolidge, Clara Ralph, H. Sawyer.

Evening.—Vice-President E. A. Smith, of Brandon, in the chair. Conference opened by Dr. E. A. Smith with eloquent and interesting remarks concerning the doctors' late attempt to monopolize medical practice in Massachusetts, but which signally failed. He was followed by Dr. O. Stoddard and A. F. Hubbard. Music and song. Names given by Mr. Stiles: Joseph Kenworthy Ludlow, Dennis Gehan, Pat. Lonegan, Kate Bixby White, Salome and Ben Webster, Plymouth; Betsey Dix, T. Conant, Silas Dix, Walter Scott Southgate, James Southgate, C. A. Webber. Music, "The Empty Cradle." Samuel T. and Sarah Hubbard, Salmon and Jarius Whitcomb, Amy and Charles Pratt, Castleton, Nathaniel Randall, M. D., Woodstock, Frederick Raymond, Elisha Johnson, Robert Barker, Armenia Wilder (in connection with the name of Ransel Wilder, of Ludlow), Dr. Middleton Goldsmith, Rutland, Nathaniel and Ruth Field, Alvin Haywood, Smith and Lycurgus Sherman, John Crain, O. Tarbell, Fred Johnson and Seman Ward, of Cavendish; Rev. Daniel Packard, Seth Livingston, Asel French, James Hurlbert, Moses Wallace. Music and song, Mr. Maxham singing by request two songs.

SUNDAY, JUNE 9TH.

Morning.—At 10 A. M., Vice-President E. A. Smith called the meeting to order. Exercises commenced by the reading of a poem by Mr. Stoddard. Remarks by Mr. Dillingham, L. O. Weeks, Mrs. A. P. Brown, D. P. Wilder and others. Music and song. Mrs. Fannie Davis Smith led in an invocation. Prof. Maxham and the audience sang "Nearer, My God, to Thee." Mrs. Smith gave one of her excellent lectures replete with good ideas, and delivered with an eloquence for which this lady is noted. Music and song. Benediction by Mrs. Smith. Song by Prof. Maxham.

Afternoon.—Vice-President Smith in the chair. Prof. Maxham sang "Watching and Waiting." Mr. Stiles then offered an impressive invocation. "Beautiful Hands" was rendered by the Professor in his usual masterly manner. A poetic improvisation by Mr. Stiles was followed by an able address, and the following names of spirits. The report is necessarily imperfect; one should hear to appreciate the many incidents and descriptions given in Mr. Stiles's inimitable manner. Many proofs of identity accompanied the names, and nearly all were recognized: Alba F. Shephard, Flora Wilkins, Asahel Goddard, Solomon Keyes, Aunt Ann Page, Almira B. Barton, Lelia Wheldon, Hannah Buckmaster, Lucy and Horace Tarbell, Julius and Edson Perkins, Perley Riford, Charles Perry, Russell Morgan, Jock Russell, George Hall, Moses Hall (Plymouth), William and Kendall Taylor, and Walker Bent, from Cavendish; O. Cunningham, Eli Farmer, Dr. Pierce, Dr. King, Putnam Burton, Calvin P. Haywood, Orson Butler, Lorenzo Carlisle, Lydia and Zenas Carey, Laura and Patrick Cassiday, Royal Flint, Willie H. Lord, Reuben Douglas, Dr. Howard King, Aaron King, Lucy and Lyman Fisk, Henry and William Lapham, Betsy Chamberlin, Azel Ingalls, Henry Church, Susie and Ingram Gibson, Nahum Piper, David A. Piper, Clara Gordon, Michael Purcell, Dr. Atherton, George F. Spafford, Levi Taylor, Clara Moore, Little Allie. Concluding poem by Mr. Stiles. Remarks were made by Dr. Smith relating to the many beauties and advantages of Queen City Park. Song, "Do n't be Sorrowful, Darling."

Evening.—This, the closing session, was called to order at 7:45, Vice-President Smith presiding. Music and song. The time was occupied by different speakers in short speeches. After music, "Rock of Ages," by Mr. Maxham, Mrs. G. B. Howard, of East Wallingford, gave the following names of spirits seen by her guide: "An old gentleman comes; he says he lived to be ninety-one years of age, and that he passed out from the home of his grandson on Twenty-Mile Stream in Cavendish. He gives me the name of Samuel Alford" (recognized by the Secretary); Elsie May Newton, Marcella Weeks Ellis, Mrs. James S. Cook, Springfield, Caleb Hall and Archibald Miller, of Clarendon, Timothy Nourse, Mary Thompson, Mrs. Emily Dillingham, Lyman Taylor, Mary Ann Tuttle, Tryhenia Scollar, Elias Edson, Brandon. The usual resolutions of thanks to the managers of the Central Vermont Railroad for reduced rates; to Brother and Sister Hubbard, of Echo Lake Hotel, and all who had in any way aided in making the convention the success we felt it to be, were presented by the Secretary, and adopted by the convention. Prof. Maxham sang "Beautiful Beckoning Hands," and Mrs. Crossett gave the closing benediction. Adjourned to meet probably at Wells River in October next.

Supplementary to the closing session on Saturday evening, the different speakers and friends of Mr. and Mrs. Hubbard met in his beautiful parlor, and Dr. E. A. Smith proposed that we dedicate the new hotel to the service of Spiritualism, and called for speeches from all present. Several made appropriate remarks, to which Mr. Hubbard responded in a happy manner. The attendance at the Convention was good considering the weather. I heard several persons remark concerning the natural beauty of Tyson as a summer resort. May the labors of Brother and Sister Hubbard be blest and all their works prosper.

LUTHER O. WEEKS, *Sec'y.*

Proctorsville, Vt., June 15th, 1889.

Free Thought.

THAT CINCINNATI EXPOSE.

To the Editor of the Banner of Light:

Friends favor me so often with letters of inquiry about the so-called exposé of Spiritualism recently essayed in this city by Joseph W. Fletcher, a Cincinnati ex-medium, that I am compelled to ask space for a few lines in your estimable and widely-circulated journal. For many years Fletcher was a professional spirit-medium, and denounced by Christians as a false pretender and fraud. After several years' experience with him, Spiritualists found out that some of his practices were fraudulent, and denounced him accordingly. He proposed to explain away his crooked work, but the opportunity was refused. He had been caught in the act. Then he threatened to "get even," and on three occasions he has repeated before the Cincinnati public some of the simplest sleight-of-hand tricks performed by Kellar and Hermann in their imitations of spirit-phenomena. He asserts that Spiritualism is a bold fraud, founded wholly upon these tricks, and the Christians, who before denounced him as a vile pretender, now take him to their arms in loving embrace for having turned out to be quite as bad as the thing they denounced him for! In other words, they seek to establish truth by one whose whole life has been a lie, according to his own public testimony. The Evangelical Alliance could make a more attractive show by employing Kellar.

An intelligent Spiritualist asks why the mediums of Cincinnati refrain from denying the charge of fraudulent collusion brought against them by Fletcher. This is a proper question, worthy of prompt attention, and these mediums cannot consistently ignore it. There should be a comprehensive denial, sustained by straightforward affidavits, and those who refuse to join in such a document virtually admit the truth of Fletcher's charge, and are enemies of the Cause. At least such will be the view of the great mass of Spiritualists who are acquainted with the circumstances. Fletcher is traveling through the West with his cheap show, and now is the time to offset his misrepresentations by a few vigorous doses of truth. Fraternally yours,

Cincinnati, June 22d, 1889. L. BARNEY.

July Magazines.

THE MAGAZINE OF ART.—Rembrant's famous painting, "A Family Portrait," etched by M. Daniel Mordant, is the frontispiece of this month's issue. In the opening article, "More Thoughts on Our Art of To-day," Mr. Watts supplies the student with excellent advice and suggestions. A paper upon Savonarola, whose eloquent and passionate efforts to effect social, moral and political reforms in the fifteenth century, were the wonder of his times, and who met a terrible ending at the instigation of priestly intolerance, will be read with deep interest as the brief history of one of the early martyr-mediums of the spirit-world. An engraving is given of Fra. Bartolemmo's well-known portrait of Savonarola. New York: Cassell & Co.

MAGAZINE OF AMERICAN HISTORY.—A thirty-six page "Story of the Washington Centennial" celebration, illustrated in a unique and picturesque style from photographs taken by amateurs and professional artists during its progress—twenty-six views in all—renders this number one of exceptional interest and value. The "Story" is by the editor, Mrs. Martha J. Lamb, and frontispieced by a finely executed portrait of that lady, from a photograph made last May. Hon. J. O. Dykman gives Part II. of "The Last Twelve Days of Major John André." Other prominent articles are "The Discovery of the Mississippi," "Washington and William the Silent—A Parallel," "Some Glimpses of Holland," and "Lost in the Ice," from Kane's Arctic Explorations. New York: 743 Broadway.

ST. NICHOLAS.—Miss Ewell carries one back to Revolutionary times in a finely constructed story of "Grandpapa's Coat," the old gentleman being a devoted Whig, who vowed to wear the same coat until the war was decided. In the meantime the coat became qualified for admission into the ragbag. "Louis the Resolute," is a true story of a boy who walked from Chelsea, Mass., to Washington, and by persistence, after many failures, obtained an appointment to Annapolis. The story is by Harriet Taylor Upton; its illustrations include a *fac-simile* of a characteristic autograph note by President Lincoln. Theo. R. Davis tells "How a Battle is Sketched," drawings of artists at work, and their outline productions being given. A great variety of stories, sketches, narratives of adventure, facts in natural history, interspersed with poems, etc., fill the remaining pages. New York: The Century Company. Boston: Damrell & Upham, 283 Washington street.

The Spiritual Rostrum.

Secret of the Power of the Ancients.

A Lecture delivered by one of the Guides of
JOHN WILLIAM FLETCHER,
Before the Boston Spiritual Temple, Exeter Street.

(Reported for the Banner of Light by Jacob W. Powell.)

FRIENDS, we have on other occasions than this and through other instrumentalities been able to cross the threshold that separates the spiritual from the material life and hold direct communion with some of you who are present here this evening.

We have chosen for our theme, "Ancient and Modern Egypt," not, however, with the idea of marking the wonders that exist in either ancient or modern Egypt, but rather to impress upon your minds those laws whereby it was possible for the wise men of that remote period to become the masters of themselves—of the elements beneath and the powers above them—and ascertain if there is any relationship that can possibly be sustained between then and now.

The visitor to modern Egypt to-day sees little in the place or the people that would mark them as either great or wise. He wanders through the deserted streets, and sees the old and devastated cities, with here and there some monument on which the inscription is dim with age, requiring almost another language to read it, that tells something of them. He wanders, too, along the desert, and beholds the footprint that tells of a mighty people long since passed away; or he travels up and down the banks of the Nile, called the "Fruitful Mother of the East," and there, under the magic touch of the modern excavator, he sees how wise, how learned and how powerful were the people who lived even "when the world was young." And as he studies these records, written upon the never-decaying stone by the hand of wisdom, he realizes not that the world was made six thousand years ago, not that the sun and the stars and the planets that follow their trackless pathway through space were called into existence by that Jehovah before whom the Christians bow; but rather sees on those tablets a world in existence, a world of intelligence and power; not six, but eight and ten and twelve, and even fifteen thousand years ago. And thus from out the past the voice of history speaks, telling you (if you but listen) of that people who were spiritually endowed and blessed by a knowledge of spiritual power but dimly known at the present day.

The traveler will turn his eyes toward *modern* Egypt and see there the imprint of progress. The quiet fields and plains now echo to the shriek of the railway whistle; he sees the hand of progress in the cities which are rising at the command, as it were, of some infinite ruler, where the people, who have forgotten their ancestors, are yet living in the relics of a religion that has neither beginning nor end. And from out of these intimations his mind turns back again to wonder, to ask and to recall, what of this people? what of their wisdom? Is it possible from out the depths of the silent world to call it back into existence again?

It is said that in those earlier times Egypt was the flower of the world. Her men were wise; they shone like so many stars in the firmament, and have left behind them a track of light that we look at and wonder and question. And as we turn from that time to the western world, we ask if really that was the "Golden Age"; if they held that power then; and if, like weary children, we are trying to find the way back to the parent seat?

In that era, knowledge was held by the few; the many had no knowledge. They knew nothing of learning; they comprehended nothing of spiritual law. In the present time, the effort is, here in the western world, to bring all into the broad pathway of human possibility, and to make what was then in the possession of the few the possibility of the many; to develop a law which was held in the possession of only a number of chosen men, into a universal law, so that every child, no matter how ignorant his parents, or unfortuitous his circumstances, or how darkened and shadowed his life, will see before him a pathway which, if he but tread nobly and manfully, will lead him to the world of light, success and prosperity.

Now the methods of those people were far different from the methods employed to-day. Here the effort is, as I said before, to make everything universal; that the common people shall have all the rights and all the blessings that kings and rulers enjoy. Knowledge was held as a secret thing. The few who were wise kept their wisdom to themselves; they neither turned to the right nor to the left. Little came by tuition, but everything by intuition; and that was reasonable from *their* standpoint.

It has always been the object of men who have dealt with the laws of nature to live entirely within themselves, believing that if they were to allow the uninstructed to know what they were about, where they were meeting and what they were doing, it would be possible for them, in their antagonism, to develop an influence which would prevent the very purpose they had in mind. This was their reason for meeting in secret; and those of you who are engaged in *spiritual* investigation, and are endeavoring to study the laws governing and the conditions required to-day, will find it the part of wisdom to keep what you learn to yourselves, and to have a special time and place for all that you are doing [applause], so that you will not be obliged to overcome the untoward influences others may send out to you. I assure you that if love can bless, if an unseen power can descend from numbers of persons to help you, it is also possible for a vindictive power to be sent that will harm you; therefore while engaged in the study and experiments we have named, keep yourselves shut away from the world, so that those who are too ignorant to follow, too blind to see, and too undeveloped to comprehend, may have no opportunity to defeat your plans.

The power of Modern Spiritualism has to a great degree been frittered away, because of a lack of knowledge of requisite conditions. If all the power that has come from the spirit-world could have been used for the advancement of spiritual truth alone, its star would have risen and shone upon the world with ineffable beauty; but as it is, that strength has been forced into directions and channels almost foreign to itself, and we of the spirit-world have been compelled many times to leave our higher truths unspoken in order to controvert the untoward influence that has arisen through ignorance and misunderstanding. [Applause.]

Thus, you see that had we been working entirely alone, and had our conditions been guarded from intrusion, as they might have been, we could have unfolded, as did they of old, in this power of the spirit. They withdrew from contact with men; they kept themselves apart because it became necessary to do so. There was no tuition, no books to be learned. Why? Because the truths of the spirit can never be taught in their entirety in books. [Applause.] They are the result of spiritual growth and development, and until you have become unfolded spiritually, it is impossible for you to take in the truth, no matter how plainly it may be stated or how distinctly printed. And thus these people, ignorant though they may have been in some things, were always making an effort to cultivate the spiritual power so far as they could; and, when development came, then the door opened before them. It was not really a secret society; it was simply a secret from those who had not the strength of vision to perceive its truth. But when the light came to the eyes, comprehension to the mind, and aspiration to the spirit, then all barriers were swept aside, and all who were thus blessed could walk in and enjoy with them. They loved in that time spiritual things; they sought to comprehend the law of the spirit.

Your instruction has so much of a commercial value that you sometimes forget the value of knowledge for its own sake. [Applause.] You will find that there are those who are endowed with certain powers; there are some who are possessed with great genius for art, and as they stand before the silent canvas with pallet and brush in hand, it seems to live and glow with the marvelous power of genius with which they are inspired. But long before that genius has become more than a bud, the commercial spirit of the parents comes in, and they are so anxious to make the work of their child marketable, that they lose sight of the spirit of genius standing just behind it. You will oftentimes see, too, children who are possessed of rare musical gifts, and the moment that they evince the possession of these gifts, the spirit of commerce comes in and not infrequently stifles the spirit of genius ere it has had its growth; [applause;] and so this development fails to reach in its accomplishment the highest standard. Jesus unfolded the secret when he said, "Seek ye first the kingdom of heaven, and all things shall be added unto you." He said truly, "Ye cannot serve two masters," and no one can really bow before the shrine of genius, or be imbued with the power of the spirit, when trying to gain the applause and the recognition of the world. These are well in their way; they are helps toward the end; they are not the end. Happy and pleasant is it to receive the smiles of the world and the applause of men; yet there is one thing that is better than all of this: it is to feel that you have that something in your soul that links you to the infinite and the divine. [Applause.] And whether that meets the applause of men or not, it is yours; and no amount of contumely, no amount of condemnation, no amount of criticism can take that away from you. [Increased applause.]

Now, then, to come to the point we have in mind, namely: that these people of long ago developed their spiritual power in just the way that we have indicated, first by keeping the power a secret to themselves, and in silence and contemplation unfolding to their own consciousness the inherent forces with which they were endowed. They learned the law of concentration, which is the most important lesson of all in regard to spiritual law and spiritual demonstration. They gained a oneness of soul, a duality of spirit, which was the foundation—which indeed was the law by which all the results with which they were concerned were achieved. By this concentration the power of the mind could make itself apparent. Supposing we were now in the midst of the noonday, and the sun was streaming with all its brightness into this very room. It seems to be pleasant to look upon; and as I hold a lens in my hand I can concentrate those rays of light until they become a mighty power within themselves. Dispersed, they amount to nothing; condensed, they are to be feared. By the power of concentration man is able to conquer the chill of the winter; by bringing these forces to bear, the flowers bloom and the fruits ripen, while the chill and ice and snow are just beyond. It is the result of a concentration of power; nothing more, nothing less. And so in ancient days these people learned first the centralization of their own spirit and their own power, and then by-and-bye, others being developed in the same way, they received the vibration which came, not from one, but from many who were in unison one with the other; and then by a direction of that spiritual influence, great and important results were derived.

They also had power over the elements; they had control over spirits that were beneath them. They could direct them in various ways, so that when a company of these people resolved upon a certain purpose, it was not alone their resolution, but a thousand spirits who were responsive to them; and as the servant obeys his master, so did these master minds have the command and mastery over influences that were beneath them; and while they were controlling the lower influences they were furnishing the condition whereby higher spirits could carry forward and accomplish the work they held in view.

You will perchance ask, What was done? Have we in our present form of Spiritualism anything that resembles the ancient rites and services of that past time? Have we anything of the strength that resembles the power that existed then?

My reply is that, as your power to-day is above the unfoldment of the beginning of the century, so was their possibility then beyond the power that you have in existence now; for everything that you have now must be brought down to material form. You comprehend nothing except it be from the material standpoint. If the spirits come to you from the other life they must come in accord with the laws that you comprehend, and many unfolded men and women have been sent to prison because they were exercising a power outside the known laws of nature. But who is there that knows all the laws of nature? Since none of you have mastered them all, shall we not say that outside the laws of nature we apprehend nothing beyond the limit of our comprehension, and the vast realm beyond is an undiscovered country?

Now, here in the earth-life you have only your conception of how spiritual things should be done; and people when they talk about the practical results of the spirit-world, measure them by the dollars and cents they put into their pockets. They know nothing beyond it; but there are certain others that come in relation to this law who comprehend that the influence and the return of spirits, while they may serve to direct you in certain ways in the earth-life, that instruction is proof that man is possessed of a spiritual as well as a material life; and that the material feeds as the flowers feed, and the spiritual lives as God lives, one with eternity itself.

The spirits of that time had the power, not only of what you call materialization, but of leaving their condition on earth, and passing into a relative condition in spirit-life; they could be to-day here, and then, by the exercise of this law, in any sphere which their mental and spiritual development entitled them to enter.

You will often hear people say, "Oh! it will be all right by-and-bye." By-and-bye the Orthodox Christian says: "We will away, and lie on flowery beds of ease." The Spiritualist says: "We shall enjoy the beauties of the spirit-life by-and-bye." But I say to you, friends, and I say it distinctly, that if you live in accordance with the laws possible to be made known to you, you need not wait until by-and-bye for spiritual enjoyment; it will come to you the moment there is a shrine in your heart pure enough for its fire to burn upon. [Applause.] The object of the spiritual world in ancient times was to develop men so that they could pass from the earth-life into the spiritual sphere; and those in that sphere so that they, though decarnated, might if they chose come to earth for a time, the door swinging both ways, equally well. By this power of concentration, and by this development of the spirit, those who were there came as teachers here, and those who were here went as students to the greater and wider sphere of learning in spirit-life.

I think I hear some one asking, "How shall we know when we are spiritually developed? How can we tell when men and women are really spiritually unfolded?" Why, it is the easiest thing in the world to tell. You can tell when a soul is large and pure and good because that soul will always see some good in every other soul. [Applause.] The soul that breathes forth contumely, the soul that denounces another for anything whatsoever, the soul that finds only the power to weave a crown of thorns for another life, is one that is far away from the unfoldment which the spirit-world can give. But those who are pure in spirit are the truly unfolded; they have the power which can come through this divine illumination, who are able to perceive good in everything, in every human being that lives on the face of the earth. [Applause.]

Now, when you hear a man or a woman, when you hear a spirit (I don't care who it is) that comes to you from the spirit-world and takes time and strength in maligning another person, beware of that spirit, for I assure you it indicates an undeveloped state that in the end means loss and injury.

But some will say, "Is it not well to speak the truth; and if you know things that are evil about people and that are true, should you not speak them?" That depends entirely on the spirit that inspires the speech. Those people who use the truth as a cudgel to whip other people, disgrace the truth by the use they make of it, and consequently fail to benefit the world by what they do. But when they see a wrong, if side by side with the condemnation of it they bring the balm of Gilead to the wrong-doer, then they ennoble the truth by speaking and bless the one in whom they have seen the error. [Applause.] Now, in this way you can distinguish the good from the evil without difficulty. In that time the theory of "Speak no evil," of "Peace be unto you and to all who belong to you," prevailed, and the ambition for light and justice and truth to come were the things that became a part of their life. Indeed, those who are particularly imbued with the spirit of truth are so lost in worshiping at her shrine they have not the time to see a lack of truth in other people; they are truly blessed and baptized by its power. Now, then, those of other days were so endowed, and their whole strength went to the upbuilding and the concentrating of all that spiritual power within them.

In the southern climes of the Eastern world people live out-of-doors far more than here, and with the light of the sun, the sky ever blue above them, and the air filled with the breath of myriads of flowers, it is easy and beautiful to contemplate nature in all her grace and divinity. Here in the Western world we crowd and herd together—thousands of people in all the great centres of civilization—until one magnetic sphere so overlaps the other that we are constantly interfering with each other; and the large increase of nervous diseases and troubles which are marking this century to a fearful degree, is due to the fact that we have not room enough, fresh air enough nor warm sunshine enough. [Applause.] For with the sunshine, with the light and with the air, it is easy to be happy, to be just and to be true.

You look toward the great pyramids that stand as silent monuments of the past, and you wonder how they could have come there. Come with me, if you please, through the grand galleries as the attendants hold the flickering torches, and with trembling steps you march forward with great difficulty, looking first to the right, then to the left, as if you expected some of the dead of the long ago to step out from there. You read with prophetic eye the inscriptions written on either side, and you conjecture what they mean. Wise men have tried to tell us how the pyramids were placed as they are, and they have never yet found the reason. They never will until they are wise enough to cross the boundary-line between the earth-life and the spirit-life, and find there the solution of the problem.

"What do you mean?" Just exactly what I say. You see all the past has been marked by the power of the spirit over material things. I tell you that the power of concentration and the unity of a purpose can accomplish anything. Jesus said in olden time, "If you have only faith as large as a grain of mustard seed, you can move the mountains into the sea." You have laughed at that idea, but you were mistaken even to smile at it. You have not had the right faith; that is why the mountains have stood exactly where they were. You were not imbued with a trust in yourself. You believed so little in heaven and you realized so little of the laws of the spirit that even when you thought to have the faith, it was only the shadow of it, and therefore the mountains stood as they have stood and as they will stand until that power is fully developed within you. But the Bible, in which you must more or less believe, recounts things of this kind. It tells you how, when the city of Jericho was a walled city, that they did n't know how to take it, and lo! an angel appeared and said: "March you around the city so many times and then with one purpose shout, and the work is done." And so, while they had no power to take the city, these followers marched around and around, and around again the walls of the city of Jericho, and then with a common purpose the trumpets were sounded, and lo! the walls dropped to the ground. How was that done? Well, good old Christian commentators say it was faith in God that did it; but you know if it was ever done at all it must have been through the concentration of the minds of those people upon that purpose; and first of all, they must have believed it would be done. You will see to-day that the spirit-world has the power to bring to you things from one point of the compass to the other. Flowers are brought into the room; different objects are moved from one place to another through the power furnished by those in the body for the accomplishment of that result; and in just the same way that we believe and know the walls of Jericho were torn down, just the same way we believe and know that things can be carried from one point to another, just so we also know that each block now constituting the pyramids in Egypt was never placed there by the power of any mortal man, but by a combination and concentration of the minds of those who desired something of this kind to be done, and by their development these other spirits were made accessory to their purpose; and thus, age by age and block by block, the vast monument, which is not only a monument of the past but a prophecy of the future and the record of an age long since gone, now stands as the very wonder of the world. You ask for a sign, and the sign has been given. You ask for wonders, and they mark the land everywhere. You look to the silent Sphinx whose sightless eyes are gazing onward into that future that no human mind can read, whose silent lips hold the secret of the past. But the voice of the spirit-land, once spoken, shall find the power to speak again, and you will learn that the marvelous things of the past were done because man in the mortal and man decarnated worked together for a common purpose. [Applause.] When the spirit of selfishness, when the spirit of greed, when the spirit of ambition, when the spirit of personal aggrandizement came in, then the spirit of oneness and unity went out, and man lost the power that was his; and for all these thousands of years he has been trying to struggle back again and find it. But no person that serves himself alone, that works just for the result that can come to him, will ever gain that purpose in the world. It cannot be done, for it is founded upon a rock firmer and grander than anything of that kind.

Now, this is the way that they in that time worked; they wished for a thing, and it came; not because they wished for it, but because, by the unity of their purpose, by the vibration of their minds, they were able to put themselves into it, and the law of attraction drew it to them in spite of everything. Some one, perchance, will ask if we see the effect when we have the controlling influence of our medium. On other occasions this same question has been asked, that is, if we perceive any connection between the work that is here and the work that is past; and we should like to put ourselves on record so far as that is concerned, whether we shall ever speak through this intrument here before you again or not. We should like to say that the purpose, the underlying purpose, the unfaltering purpose of the spirit-world is to bring together a certain number of earnest souls who shall first altogether separate themselves from contact with others, who shall concentrate their powers for a given purpose, and then to carry forward such a work for the spirit as shall make the present effort sink into insignificance; not because the present effort is not well and good in its way (the alphabet is always well and good in its way); not but what it has all been necessary, for it has; and each one has been made the better for the experience that it has gained. But the underlying purpose is to bring to the earth again some of those marvelous manifestations that marked ancient Egypt, and to make them not the possession of the few but a blessing to the many. As it was only to Sir Isaac Newton that the law of gravitation was made known, as Franklin discovered something of the power of electricity, and as other great and wise discoverers have sought and found a solution of the mysteries of nature, not for themselves alone but for the world, so it shall be by-and-bye when the silence has been broken, when the circle has been rightly formed, when natures have been strongly baptized with the power of truth, that the door shall open, the light from a better world shall shine, and lo! the sign that the world has asked, the truth that it has sought, the demonstration it has craved for so long a time, will be given unto it. Thus shall history repeat itself. When we have listened to the same traditions now as then, when we have sought with the same spirit now as then, when we are willing to practice self-abnegation and self-sacrifice now as then, when we remember that the wisest of us are but drops of water, and to be contented as drops of water to remain, so that we shall as tributaries to the ocean swell the great tide and lose ourselves in a common good and a common work, then have we absolutely given our lives to the cause of truth. [Applause.] Thus we shall carry forward our work.

And so, my friends, while there are many things I would say to you, while sometime perhaps we shall be able to go with you through the chambers of the pyramids, while we shall be able to open some things that are secret to the world to-day, while we shall be able perhaps to solve some of the vexed questions that even now weary the minds of the wise, we will wait for a time; we will wait to learn more, perhaps, of what to-day can teach to us; and then with more experience, with more unfolding, the work will come to us and we to it.

In closing, then, friends, may we impress upon your minds that the things which gave them power in ancient times were the things which this age scarcely comprehends, or if it comprehends, looks upon as almost valueless. They were the things that grew out of a devotion to the universal law of truth. They were founded upon secrecy, silence and contemplation. They were the result of deep concentration of thought, with kindred minds all working toward a common point for the common purpose. That was the spiritual world, then, that joined its forces with men; and just above you, as I look down into your faces, and I stand here in this spot dedicated to the great and mighty work which so few of you who are here even can understand, may I tell you that if you but send out a kindly thought, if you will only send forth the influence of a good purpose, it may perhaps be your link in the chain that culminates in success. May all realize, as they go further on in the pathway of life, that there is nothing in this world worth having save justice, love and truth. They are the bright angels that shall guide us, and when we have followed their footsteps, a peace that surpasseth all understanding shall be ours on earth, shall be ours in spirit. It is, indeed, the inheritance which our Heavenly Father alone confers upon those who truly do his will. [Applause.]

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The Spirits at Johnstown.

The responses of the Controlling Spirit to the questions asked relative to the disastrous floods in Pennsylvania, which were published (in advance) in the Message Department of last week's BANNER, have of course been perused with a wide and profound interest. They tend, first, to explain and illustrate the way in which the sudden and unannounced departure of thousands of human spirits from the form in a single locality is sympathized with and assisted by invisible visitants who are drawn to the scene of the catastrophe; and, second, the character of their reception on entering the spirit-realm. It is highly instructive to read what is said by the controlling spirit in regard to the lessons which Rev. Heber Newton would draw from this sad catastrophe. These lessons are such as commend themselves only to common-sense and reason, showing above all things that there are stronger laws and higher powers than those which the angels who minister to human needs can control. If it were not so, the wise lesson of experience would be worth nothing to man; he would become careless and irresponsible in thought and deed, and there would be no progress for humanity.

The band of spirits who were at the time attracted to the vicinity were ready to do what could be done for the spiritual succor of those in danger. Their attention was chiefly directed to the spirits that were shocked by the suddenness of the blow that came upon them. The description of the experience of the invisibles, as they watched the operation of natural law, is indeed graphic and impressive. It conveys an idea of the manner in which human spirits emerge from their bodies and are transferred to their new homes. Bands of invisible spirits were attracted to extend their magnetic influence over the place, so that those spirits which *could* be freed from the flesh might be removed at once, and those which were to linger in agony for a few hours and then pass out might receive magnetic ministrations and be brought under soothing and sustaining influences. These bands of spirits performed a powerful work, psychologizing thousands of spirits which would otherwise have become almost unbalanced by the great calamity that had burst upon them. Besides these attendants there were hundreds of others who came as guides—fathers, mothers, sisters, brothers and companions—waiting for those who were to pass out, and took their friends in charge, bearing them to quiet spiritual homes, where they would be provided for by wise and loving hands and hearts.

There may be many reasons given why the people of Conemaugh Valley were not warned of their impending fate through mediumistic sources, or by impression. Doubtless many such warnings and impressions were given, not to be heeded. Many who went down before the fearful doom had some feeling of impending danger. Many mediumistic ones were engulfed by the fearful tide. But it is doubtful if any warnings, even if given, would have been heeded. In spite of spiritual communication and spiritual guidance, the operation of natural law cannot be averted, nor can the penalty of its violation be prevented. These things belong to the experience of human life, and must be met.

As for the preparation for receiving the victims of this sad disaster in the spirit-world, if human hearts and hands go out to those left helpless and homeless, so that they are not suffered to starve and perish by the wayside, shall we expect less of the spirit-world for those who have been suddenly thrust out on its atmosphere by the great and seemingly cruel force of natural law? Otherwise than to call out sympathy and kindly feeling for sufferers, this catastrophe has had no appreciable effect upon the life of the spiritual world, or upon spiritual life at large. It has made happy many hearts there that are welcoming loved ones whom they left behind on earth, and that is all there is to be reported from the other side concerning the event.

Psychical Research Proceedings.

The fourth number of the "Proceedings of the American Society for Psychical Research" has been sent us, and we find very little, if any, variation of importance in the reports made from time to time by its committees. The facts obtained from correspondents, who have been applied to by circulars or otherwise, constitute the bulk of their contents. Nothing is gained by personal experience, and the "research," so far as any is done, appears to be done by others. The accounts of psychological experiments, dreams, phantasms, presentiments and telepathy, though interesting, are not new. One is led to suppose that "Mediumistic Phenomena" would be a subject of paramount importance and receive commensurate attention; but of the two hundred and ninety-five pages of this number of Proceedings, *two and one-fourth pages* contain the full report of all that has been done the past year in that vast field, prolific at every step with subjects of incalculable value in the line of research which the Society's name implies it to have been instituted to follow out. The reason given for this almost total neglect of duty—that is, if the Society is what it pretends to be, and what everybody supposes it to be—is that the members of the committee were "mostly busy men" and had not "the money which such an investigation requires."

The facts we have alluded to as constituting the main portion of the published proceedings, though differing in details, are similar in nature to what the world has been familiar with for centuries, and upon which speculative theorists have labored without satisfactory results for an equal length of time. Over the same ground, with a dignity that is masterly in its pretensions, and an unbounded self-assurance of "we are right and you are wrong," that asserts itself in all it says and does, this society moves on its way, seeking to give the impression to others that it is about to solve the problems of the ages, and bestow upon mankind blessings whose value no mortal can estimate; but alas! for the society, occasionally the fog rises, the mists clear away and the public beholds it engaged in reinflating bursted bubbles.

The Society seldom offers any explanation of phenomena that appeals to one's own reason. When it does venture to explain, it is because of finding itself between two horns of a dilemma; so it flees to one, and escapes from the small end of that by attributing the occurrence to "hallucination," an explanation wholly irreconcilable with the facts. It appears to be endeavoring to revise the laws of Nature, and from its own wisdom and resources tell her what to do; and if Nature chooses to proceed in its legitimate way, in accordance with the laws it has always been subject to, the Society for Psychical Research calls it to order, and says what is is n't, and every fact 's a lie.

The truth is, this Society has an hypothesis of its own which it is bound to hold and sustain at all hazards. If facts arise to militate against it—so much the worse for the facts; they must step down and out. Like the philosophers who turned their backs on the sun and busied themselves in endeavoring to extract light from cucumbers, its members have from the first turned their backs on the only source of knowledge relating to their field of research that exists upon earth. The course which they have chosen to adopt has led to the "poor luck" which the press at the time of its last meeting reported as the outcome of its previous twelve months' deliberations.

Failure boldly confronting them in their present course, there seems to be some disposition to change it. Let us therefore hope for better things. Starting with wholly ignoring them, the Society has at length been compelled to admit the value and importance of Mediums as participants and aids in its work, and its Secretary, in an urgent appeal for pecuniary help, says that unless it is received "it will be impossible to bring to a satisfactory conclusion some important investigations started by the Committee on Mediumistic Phenomena." Thus the Society presents a proposed investigation of phenomena produced only in the presence of mediums as the greatest inducement that can be offered to call forth means with which to replenish its depleted treasury!

An Irresistible Plea.

In an article appearing in the daily press Lucy Stone calls attention afresh to the helpless position of women, and forces the inquiry upon us why women should be allowed no voice in making the laws under which they may suffer the severest penalties, when no other adult class is so imposed upon. The imbecile, the insane, and the criminals, she says, have no share in making the laws, but women are not as a class imbecile, as is proven by the millions of well-managed homes, by the schools with their competent women teachers, by the churches, whose members are mostly women, and by the colleges where the female students take more than half the prizes. Nor are women as a class criminals, as the police courts alone will testify, as well as the jails and prisons, in which men are to be found by the thousands where women are to be found only by the scores.

Both the criminals and the imbeciles are in a state of subjugation, the one for the safety of society, and the other because he does not know enough to govern himself. But neither of these reasons is sufficient for putting women in the same position with them. Women are subjugated for no other reason than because they are women. The custom has its roots in the far past, when education was denied to women, and they were considered as mere appendages. But to-day, while all other conditions are changed for women, their legal and political subjugation is unrelieved. While their rights of person, of property, children, life and liberty; while themselves and all their interests are involved in the government precisely as those of men are, the latter nevertheless continue to deny them all voice in regard to any one of those interests, declaring that they will manage and settle all of them; that they will decide about their children, to leave or take them as they please; that they will take as much of their property, and as often, as they wish; that they will take their sons to be killed in battle, and themselves also to hang when it seems best to them; and all without leave asked of any one of them. This is no overdrawn sketch, but a representation of the actual case in respect to the power assumed by men over women.

Well may the womanly pen that writes such a description of the case characterize it as monstrous, and declare that such a condition of things, while it might have been excusable in the dark ages when brute force was the rule, is to-day indefensible on any other ground than that of subjugation and tyranny. And well, too, may the same womanly pen declare that if men were in the like position they would give no heed to any other question until this one was settled; that men would think nothing of presidential, congressional or legislative elections, but would make ready instantly to fight for their rights. For all that, the injustice is as great and the hurt is as cruel in the case of women as it would be in the case of men. Therefore it is time to reverse this old order of things and begin to apply to the case the foundation principles of the government itself. The ghastly spectacle of a woman hanging strangled under a law in the making of which no woman had a voice, her judge, jury and executioner all men, ought to compel attention to the injustice of the situation.

Mrs. Stone quotes from the Massachusetts bill of rights the declaration that *the people* of this Commonwealth have the sole and exclusive right of governing themselves, and that it is the duty of *the people* to provide an equitable mode of making the laws. And she demands to know why women are not "people," adding that "the most stupid person knows it is not equitable when one-half the adult people are compelled to be governed by laws the other half have made." As Boston has recently set so shining an example of woman suffrage in the matter of the public schools, Massachusetts is now appealed to, and with good reason, to take the lead in building a government that shall be truly representative of the whole people. From such a government the last vestige of subjugation and tyranny would be eliminated. It would be a government of the people, by the people and for the people indeed. Massachusetts enjoys, and deservedly, the reputation of being the seed-bed and nursery of progressive ideas for the rest of the country. If she will but advance now along this new line marked out in the plainest manner by developing events, she may feel confident of speedily having followers all over the Union, each one of which will be only too emulous of outstripping her in conceding those plain rights to women that they are unjustly denied to-day.

A Model Municipality.

In a recent lecture in this city on "A Study of Municipal Government in Germany," Mr. Sylvester Baxter unhesitatingly characterized Berlin as the most smoothly-running city he had ever seen, and quoted with favor the assertion that it is the best governed city in the world. Everything runs, said he, like clockwork, and no one system of public conveniences was permitted to interfere with any other. Thus the manifold annoyances of existence in a great city are reduced to a minimum. The asphalt-paved streets are kept immaculate; the gas-pipes and the telegraph, telephone and electric-light wires are buried in the ground; the postal arrangements—that include the telegraph, telephone and express business—are superb; local special delivery is effected by pneumatic tubes; a massively-built four-track elevated railway traverses the city, bringing through-express as well as local trains into the heart of the town; the admirable street-railway service, whose system is to become public property in 1911, paves all the streets through which its lines pass, and pays a handsome proportion of its receipts into the municipal treasury; and the city gas-works pay eighteen per cent. of the city's expenses. The beautiful public-park system is the delight of the population. A property qualification exists for municipal suffrage, and over ten thousand citizens take voluntary part in the administration of affairs, which is without suspicion of corruption and with thorough business economy in achieving the best results.

The best men are encouraged by the system to take part, and even leading statesmen and scholars are among the aldermen and assemblymen. If any citizen is chosen to office he must accept, or pay largely increased taxes as the penalty for refusing. The basis of the government is the large municipal assembly elected by the popular vote. It is a permanent body, whose members are elected from districts for six-year terms, one-third retiring each two years. The assembly has sole control of the finances, and elects the upper branch, called the "magistracy," composed of the mayor and aldermen, and holding the executive power. The mayor is the "business manager" of the city, and is clothed with large authority. There are fifteen salaried aldermen, chosen for twelve years, who correspond to the heads of our departments, and seventeen unpaid aldermen, called honorary, elected for six years. The mayor can be selected from any part of Germany, and the custom is to secure the best man that can be found. It is considered a life-position for a satisfactory man. The mayor and aldermen are assisted in executive work by the individual assembly-men, and by a selected body of seventy "citizen deputies," chosen from the citizens at large, and also assisted by extensive local committees, in the three hundred and twenty-six wards, for schools, relief of poor, etc., comprising several thousand members, including many women. City officials are appointed for life, according to the strict civil service rules, which require high efficiency. The net debt of the city is a little over four million dollars, for a population of one million five hundred thousand. On the city's security are founded a municipal savings bank, a municipal fire-insurance office—all house owners being required to effect insurance at very low rates—and a municipal mortgage bank. Contrast the system—if it can be called a system—of government for our large American cities with this.

☞ At last the crying abuse of the incarcerated insane is taken notice of by a polled jury, as it ought to be. A verdict has just been rendered in Minnesota against two keepers in an asylum for the insane, from whose brutality an inmate came to his death. One of them was convicted of manslaughter, and sentenced to prison for four years, and the other was sent to the same place for three years for assault. It is more than time that these systematic outrages done to humanity were recognized as such by the courts, and their wicked and cruel authors held to a rigid accountability.

How to Find a Religion.

In a letter written by "Robert Elsmere" to the young Church of England clergyman who had taken his place for a time at Murewell, he says: "The great problem of the world at this moment is, *how to find a religion*—some great conception that shall be once more capable, as the old were capable, of welding societies, and keeping man's brutish elements in check. Surely Christianity of the traditional sort is failing everywhere." And again:

"In the period of social struggle which undeniably lies before us, both in the Old and the New World, are we then to witness a war of classes, unsoftened by the ideal hopes, the ideal law, of faith? It looks like it. What does the artisan class, what does the town democracy throughout Europe, care any longer for Christian checks or Christian sanctions as they have been taught to understand them? Superstition, in certain parts of rural Europe, there is plenty, but wherever you get intelligence, and therefore movement, you get at once either indifference to, or a passionate break with, Christianity. And consider what it means, what it will mean, this atheism of the great democracies which are to be our masters. The world has never seen anything like it; such spiritual anarchy and poverty combined with such material power and resource."

These extracts from one of the most striking, if not powerful, books of the day, describe in a brief space the true condition of the Christian world at the present time, its weariness of the old superstitions without any further meaning; the negations and questionings that are not content any longer to be satisfied with worn-out traditions; its positive refusal to call that sin and ruin which is but the gradual and inevitable process of the divine education; in the felicitous language of Elsmere again, "The pressure of God's spirit on ours toward new ways of worship and new forms of love"; and a new synthesis and formulation of faith, a new "shelter of human aspiration amid the desolation and anarchy caused by the crashing of the old." The transition is without question now going on in the Christian world, and they are indeed blind who do not recognize and accept it.

But what is to supersede the Christianity which has been the recognized law of faith for a portion of the world, and especially of modern civilization? Something certainly must do it. Mere Materialism, in whatever forms it may render itself attractive, is hardly better than barbarism. What is to hold up before the souls of man the lofty and pure ideals whose loss is the diminution of the spirit's life itself? What is it but the new and timely revelation brought to the modern Christian world through Modern Spiritualism? This is to be the new religion which will open the human spirit to larger and fuller conceptions than any sort of faith without knowledge could do, and unite men in a firmer bond of brotherhood and love.

The Good of Obstructions.

Not very long since an article appeared in the *Boston Investigator* from one of its contributors, the burden of which seemed to be contained in the phrase: "Life at best is a failure." It was a sorry view to take of sublunary things. It was pessimistic in the strictest sense. From any standpoint which a healthy and balanced nature can occupy, life can never seem to be a failure, and in no sense is one. It is all in the way we are taught to look at things, and this clearly enough shows that all our happiness proceeds from within us. Our environments can never decide that matter for us. Sooner or later we must do it for ourselves.

It is not to be expected that any of us who aspire to reach higher levels of existence will remain even briefly in a state of absolute contentment. That would be little less than stagnation, intellectual and spiritual. We were born for discontent. We were endowed with energies that are restless. We do not know of a certainty that we should be in a state of greater happiness if we remained supremely ignorant. We are not to fight with seeming obstructions as if they were in the way of our development, and therefore of the acquisition of happiness. It is just these obstacles that call forth our energies to resist them; and thus do we gain power and grow and become happier than we possibly could be in a state of stagnation. Only as we give, is it possible for us to get; and only as we do, may we hope to become and attain.

The Patagonian Indian indulged the superstition that he acquired as his own additional possession the valor of every enemy he met and slew; and the same belief is more positively true in relation to the obstacles we are each one of us called to encounter. They come to us, in fact, for that very purpose. What resistance they offer to our inward powers is but a challenge to them to come forth and assert themselves. And thus do their virtues, if we may so call them, pass over into ourselves, and become our own. Therefore it is but blind folly to say that life at best is a failure because of its obstructions. On the contrary, they only contribute to make it all the more a success.

A Good Move.

We understand that some seventy men from the repair-shop of the Old Colony Railroad Company have been lately employed by the Onset Bay Association to lay a single track across Onset Avenue, and now the cars run from Onset Station to Shell Point. This has been done, it is said, in accordance with an act of the Legislature of 1889 legalizing the transaction. Motor-power is used to Onset Avenue, and horse-power for the rest of the way. An excellent move in the right direction.

Discourse by Mrs. Lillie.

We shall print next week the *verbatim* report (prepared especially for our columns) of a lecture delivered by MRS. R. S. LILLIE in Berkeley Hall, Boston—treating of the "PUBLIC SCHOOLS," "SPIRIT AND MATTER," "MEDIUMSHIP AND MATERIAL SCIENCE," "HYPOCRISY," "SPIRIT-RETURN"—all which topics were presented by her audience.

☞ At the Quarterly Convention of the Vermont Spiritualists in Tyson, a report of the proceedings at which is given on page two, words of greeting and congratulation were received from the New Hampshire Convention then in session.

☞ Read in another column what our correspondent Georgia Davenport Fuller says about the Lookout Mountain (Tenn.) Camp-Meeting and other matters in the interest of our Cause. We hope to often hear from this camp.

☞ Read the advertisements on our fifth page regarding the forthcoming Camp-Meetings at CASSADAGA LAKE, in New York, and ONSET BAY and CAPE COD, in Massachusetts.

The Bigotry of the Medical Profession.

The discovery of the circulation of the blood by William Harvey, not much over a century ago, a discovery that wrought a revolution in medical science, was met with just the same hostility from the regular profession which they offer to the new and vital discoveries of to-day. Instead of Harvey's being hailed with welcome as a great discoverer, and the ready adoption of his views by his brother physicians, they greeted him with sneers and derision, and drove him almost to insanity with their opposition.

That has been the way with the medical men from the days of old Hippocrates. They never give any one credit for having announced a new and great discovery. They never, in fact, hail such discovery with delight. They never accept a new remedy, or mode of treatment, or surgical procedure as a welcome boon to humanity, until they have got through with carping and caviling, with sneering and deriding, and plucked all the honors from the one who is fairly entitled to wear them. Medicine can hardly be called, therefore, a liberal profession.

The New York Sunday Press.

While the New York *Herald*, *The World* and *The Sun* (sensational sheets) are continually slurring the great body of Spiritualists of this country by publishing untrue reports of spiritual séances, etc., it is a gratification to know that at least one daily paper in New York City, *The Press*, which is an ably edited journal, has the magnanimity and independence to do our Cause justice by publishing in its Sunday editions true accounts of the spiritual phenomena, and otherwise informing its readers in regard to the grand work being accomplished for the enlightenment of our common humanity by the great Spiritualist army of the United States, which counts its adherents by millions of enlightened people. *The Press* will hereafter publish each week a column devoted to spiritualistic matters; the first of the series will appear in its issue for Sunday, July 7th.

"Consolation and Other Poems."

We were favored on Monday last with a call from and an interesting personal interview with the author of the above-named volume, Mr. A. P. Miller, who is now on a visit to this city. We have hitherto favorably noticed the book, and take occasion at this time to say that it is one peculiarly suited to the spiritually-minded, and that no one can read it without being greatly benefited in doing so. Mr. Miller formerly resided in Worthington, Minn., and edited *The Advance*, published in that place. His present address is Basil, Ohio. Particulars in regard to the book will be found in our advertising columns.

Our Camp-Meeting List,

As published in these pages for some years, will be found in another column, and shows that the interest in these services has in no wise abated during the twelvemonth that has passed.

We trust the managers of these meetings, and the friends attending, will kindly coöperate in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthen the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

☞ A Washington correspondent writes that he endorses, with emphasis, Mr. Albert Morton's defense of THE BANNER Spirit Message Department. He likewise approves of Mr. Hudson Tuttle's letter in the same paper, showing up, as Mr. T. so clearly does, the falsities of Prof. Jastrow's philippics against Spiritualism.

☞ Mr. J. W. Fletcher's closing lecture for the season in Lowell, Mass., last Sunday, is said to have been very satisfactory to the large audience in attendance.

☞ Spiritualists in the South should read the offer of missionary workers, which will be found under the "Banner Correspondence" head, dated New Orleans, La.

☞ See ad. *in re* the Lake Pleasant Camp-Meeting. Send to this office for circulars giving full particulars.

☞ Our thanks are returned to Mrs. J. Q. A. Hill, East Wakefield, N. H., for a donation of choice flowers for our Circle-Room table.

☞ Lots of people were at Onset last Sunday, and they had a good time generally.

Children's Lyceum Picnic.

The Children's Progressive Lyceum Picnic took place as previously announced on Wednesday, the 26th of June. The Monitor of Groups, Mrs. W. S. Butler, in her practical business way was early at the dock, and the loving children swarmed about her like so many happy butterflies. Mr. Fawcett and Treasurer F. Stevens rendered efficient service, and soon the first joyous detachment was embarked, and gliding down the harbor for Melville Gardens, accompanied by a merry company of prominent friends of the Lyceum.

Upon arriving at Downer Landing the party repaired to the gardens, occupying at once the pavilion, where an address was delivered by Mrs. Ida P. A. Whitlock in "Sunlight's" pleasant way. After "Nearer, My God, to Thee" had been sung, Mrs. Loring made glowing remarks, which were well received. Recitations were given by Flossie Moss Waite, Hattie Dodge, Mabel Waite and Maggie McNiven; songs were sung by Jennie Judkins and Baby Lew. Dr. Richardson made brief remarks. Some of the Hingham and North Scituate Lyceum children added finely to the speaking; and then the "Clam Bake" whistle announced it to be twelve o'clock. The time had passed as if by magic! A general attack was made upon the eatables at all quarters.

Among the excursionists were Mr. Silas Newcomb of North Scituate; Mrs. Gannett, Mrs. S. Dick, Mrs. M. A. Chandler, Mrs. N. S. Thomas, L. L. Whitlock, Mrs. V. R. Heavener, and many others.

After dinner, dancing was in order; parties also strolled through the woods and grounds. The last of the excursionists returned on the half-past seven o'clock boat, feeling refreshed and pleased with the Annual Picnic, and parting with the hope of meeting at the Lyceum again on Sunday, Sept. 15th.

☞ The interesting matter published on our first page last week, titled "WHAT DISTINGUISHED CLERGYMEN AND EMINENT SCIENTISTS ARE THINKING ABOUT TO-DAY," was collated and put in pamphlet form by our estimable and learned brother and co-worker, Mr. E. W. Smith of this city, treasurer of the American Organ and Piano Co. It was an oversight on our part in not giving due credit, which we hasten to correct. We re-printed it at the earnest request of several of our patrons. Those who may wish for copies to preserve, can doubtless obtain the pamphlet by addressing Mr. Smith as above.

☞ Those hereabout wishing to consult Mrs. A. E. Cunningham must do so before July 10th, as after that date her address will be Lake Pleasant, Mass., until September.

Hypnotism (?) Extraordinary!

Miss Annie Stidham, the young lady of Baltimore to whom we before alluded as a rival to the Hurst girl, who a few years since astonished the public with exhibitions of physical strength, interested a party of intelligent Washington people a short time since, a lengthy report of what took place being given in a local paper of that city, *The Capital*.

Miss Stidham is described in *The Capital's* account as a "girl hypnotist" of slight frame, not quite seventeen years of age. The occasion was an entirely private and informal one, and among well-known people present were Drs. Wells, of the navy; Gardner, of the army, and Woolverton of the navy; Lieut. Dickens and Lieut. Mason, and Lieut. and Mrs. L. L. Reamy, Gen. Sawtelle, Prof. and Mrs. Elliott Coues, Col. and Mrs. J. Fenner Lee and daughter, and Mr. and Mrs. Broutelour.

At the close of an hour's display of almost herculean strength—during which Lieut. Dickens, who weighs two hundred and twelve pounds, tried to hold a piece of wood still while the slender girl pushed him about, and almost threw him off his feet with apparent ease—Miss Stidham became entranced, and signified a desire to write. Slate and pencil were provided, and she did so. She was then influenced by her grandmother, her features assuming the appearance of those of a very old woman. The controlling spirit spoke for a few moments, then others came and did so.

The report given in *The Capital* says that one of the party present had a piece of the rope used in two executions. It was handed to Prof. Coues, who put it into the medium's hand and closed her fingers around it. They seemed reluctant to grasp it. He asked: "Do you know anything about that piece of rope, or is there anybody there who does?" The question was answered in the negative, but that an effort would be made to identify it. In a short time manifestations occurred that convinced all present it had been, and the spirits of those who had been most closely related to it were present. "Everybody agreed that it was wonderful, and Prof. Coues said it was the most splendid and remarkable exhibition he had ever seen, it was so realistic and so unexpected."

A few seconds after this the girl came out of her trance state, sprang lightly to her feet, and in two minutes was telling a *Capital* reporter that she did not remember a circumstance of what happened, and that she was not in the least fatigued by her evening's performance.

Though it was plainly to be seen that Miss Stidham is a spirit-medium, and that in this exhibit, while seated in full view of the audience, as the account given by the *Washington Post* says, "her face and voice underwent a complete and entire change, assuming the expression of the spirit that was expressing itself," she was not announced as such, but as one who would display "*her odylic and hypnotic powers*, afterward defined as "*auto-catalepsy, or self-induced catalepsy*." This overstrained effort to apply to the phenomena some other name than that which legitimately belongs to them appears supremely ridiculous to those who have no desire to get upon stilts in order that the world may see they are above the "common crowd." Call it by whatever name one may, Miss Stidham's "power" is that of a medium, and the phenomena produced in her presence are neither more nor less than those revealed by the Spiritual Philosophy.

Spiritualist Camp-Meetings for 1889.

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

ONSET BAY, MASS.—The Thirteenth Annual Camp-Meeting at this place commences its sessions July 14th, to close Aug. 11th. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:05 P. M.; Sundays only at 7:30 A. M., 8:15 A. M. Leave Onset, 8:15 A. M., 8:31 A. M., 11:30 A. M., 3:30 P. M., 5 P. M.; Sundays only at 6:20 P. M., 6:31 P. M.

LAKE PLEASANT, MASS.—The Sixteenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), July 28th to August 25th.

LOOKOUT MOUNTAIN, TENN.—The Sixth Annual Meeting will be held at this place (near Chattanooga) July 7th to August 31st.

SUNAPEE LAKE, N. H.—The sessions of the Twelfth Annual Meeting commence August 4th, to close Sept. 1st.

QUEEN CITY PARK, VT.—Meeting commences July 20th, and continues to August 15th, inclusive.

HASLETT PARK, MICH.—Meeting commences July 25th, and closes August 20th.

VERONA PARK, ME.—Meeting opens August 10th, and ends August 20th.

CASSADAGA LAKE, N. Y.—The Tenth Annual Meeting commences July 26th and closes Sept. 1st.

MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.—The Seventh Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, July 27th, to close August 27th.

PARKLAND, PA.—Meetings will continue till Sept. 11th.

CAPE COD CAMP-MEETING.—Harwich Port, Mass., July 14th to 28th inclusive.

VICKSBURG, MICH.—The Camp-Meeting will commence its sixth session on Thursday, August 8th, and continue until Sept. 3d.

NIANTIC, CT.—Dates have not yet come to hand.

WOODLAND BEACH PARK, LAKE ERIE, ASHTABULA HARBOR, O.—Meeting commences July 6th; closes July 15th.

TEMPLE HEIGHTS, ME.—Meeting commences August 18th, and holds to August 25th, inclusive.

RINDGE, N. H.—Meetings will be held here, under direction of E. B. Craddock (Concord, N. H.), during the last two weeks of July.

☞ The fall term of the Belvidere (N. J.) Seminary will begin Monday, Sept. 16th. Typewriting, stenography, bookkeeping taught by competent teachers for $150.00, board and washing included. Address, Belle Bush, Belvidere, New Jersey.

AS A DRINK IN FEVERS, USE HORSFORD'S ACID PHOSPHATE.—DR. CHAS. H. S. DAVIS, Meriden, Conn., says: "I have used it as an accessory in cases of melancholia and nervous debility, and as a pleasant and cooling drink in fevers, and have been very much pleased with it."

Movements of Platform Lecturers.

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

J. Frank Baxter speaks twice at Wachusett Park next Sunday, the 7th inst.; Sunday, July 14th, at Parkland, Pa., camp, and then leaves for the Middle-West.

Bishop A. Beals continued his engagement in Bradford, Me., the last Sunday in June; and will speak at West Hampden the first Sunday in July.

Mr. J. W. Fletcher can be addressed for the present at 6 Beacon street, Boston, Mass. He will remain in town only a few days longer.

The physicians who made such haste to carve up Irving Bishop's anatomy after his sudden collapse at the Lambs' Club in New York, were indicted by the grand jury on Monday, and have pleaded not guilty in a criminal court to the charge of making a dissection unlawfully. It is thought that they would have been wiser to plead guilty and procure from the court the lightest sentence warranted by their indiscretion, for it will be difficult if not impossible for them to show that they did not violate the statute requiring permission to be granted for an autopsy, and their trial by jury will probably become the occasion of a stronger effort than any heretofore made to establish that Bishop was in a trance and not dead when dissected, and that they are really responsible for his death.—*Evening Star, Washington, D. C., June 13th.*

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Taboldt, of the University of Pennsylvania, read a paper stating that out of thirty cases treated with the genuine imported Powdered Carlsbad Sprudel Salt for chronic constipation, hypochondria, disease of the liver and kidneys, jaundice, adiposis, diabetes, dropsy from valvular heart disease, dyspepsia, catarrhal inflammation of the stomach, ulcer of the stomach or spleen, children with marasmus, gout, rheumatism of the joints, gravel, etc., twenty-six were entirely cured, three much improved, and one not treated long enough. Average time of treatment, four weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent *Aperient and Laxative and Diuretic*. It *clears the complexion, purifies the Blood*. It is easily soluble; pleasant to take and permanent in action. The genuine product of the Carlsbad Springs is exported in round bottles. Each bottle comes in a light blue paper cartoon, and has the signature "Eisner & Mendleson Co.," sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of One Dollar. Dr. Taboldt's lectures mailed free upon application. Mention this paper.

NEWSY NOTES AND PITHY POINTS.

July's breath is in the air,
The robins on the trees,
The skies are blue, the days are fair,
But heated is the breeze.

An old-school doctor told one of his patients that no physicians since the days of Galen have ever invented a new disease. To which the patient replied: "No; but they have invented lots of new names for diseases that sound big in their death certificates."

The portrait in oil of Gen. Benj. F. Butler, which has just been presented to New Hampshire by the Butler Club, is a grand piece of artistic work, but it don't show the squint eye!

SCIENCE ALWAYS READY.—*Caller*—"Doctor, Mr. Divine, the muscle-reader, fell into a sort of trance a little while ago and we cannot arouse him. Is it catalepsy or death?" *Doctor (a great scientist)*—"Bring me his head and I'll soon tell you."—*New York Weekly.*

THE MEW OF THE DAILY REPORTER.—Backward, turn backward, oh time in thy flight, rake up a suicide just for the night; I am so weary of news that is stale, writing up drunkards and vagrants in jail, writing of people who buy up some ground, writing old chestnuts of cattle in pound; weary of chasing till worn are my shoes, rake up some news, mother, rake up some news!

The man who shears a horse's tail
Should be sent to the county jail.

There is no charitableness in being uncharitable toward the uncharitable.

At Yale College yesterday, Prof. C. H. Wood delivered an address before the medical department, in the course of which he said:

"Humiliating though it be, yet it is true that an American medical diploma has in itself no meaning."

This is true, and it will be instructive to those active fellows who want the State to make these diplomas the only test on which anybody can practice medicine upon the unfortunate who need attendance, nursing and medicine.—*Boston Evening Record.*

Ars longa, vita brevis. Eat these words, friend—, and then we hope you will be able to digest common sense.

Miss Maria Mitchell, the celebrated astronomer, whose name is honored alike in the New and the Old World, died at her residence, 52 Green street, Lynn, Mass., Friday, June 28th, after a lingering illness. She was born at Nantucket, Mass., Aug. 1st, 1818.

That the belief in witchcraft still lingers, breaking out now and again in old-fashioned communities, is shown by a recent occurrence in Tioga, Hancock County, Illinois. A German girl went insane. Her parents took counsel with the parish parson. Neither the parson nor any of his neighbors can speak English. They came to the conclusion that the poor girl was bewitched, and proceeded to exorcise the evil spirit by sticking pins in her. She is now in a precarious condition in consequence of this treatment, and may die. The State's attorney for Hancock County is investigating the case, and the exorcisers are likely to find themselves in trouble. Times have changed, and nowadays not the witches but the exorcisers have to stand trial before the courts.—*Ex.*

The steamer *La Bourgogne*, from Havre, at New York, reports that on June 20th, latitude 44 33, longitude 48 27, she passed an iceberg estimated to be 975 feet long and 160 feet high, the largest ever seen by the steamer's officers.

A HEADER.

Said the Bicycler to the Cobblestone,
As he mounted with careless glee:
"Flattest of all the things I've known,
Do you think you can injure ME?"
Said the Cobblestone to the Bicycler,
As it fractured his elbow joint:
"You'll find, however flat I may be,
I always carry my point." —*Karl Kron.*

It has been said that a kindness is never lost. True; but it is so deeply buried ofttimes that it takes an age to find it.

If the increase of population is any test, Athens is thriving wonderfully. In the space of fifty-four years the city has gained one hundred thousand inhabitants, which is very good for that part of the world.

A new industry has recently started in Manchester-by-the-Sea, in Massachusetts. The scarcity of bait has led the fishermen to bait their trawls with cockles, and they prove much better than herring, as dogfish will not touch them, and as they are tough they will hold on the hooks much better. It is not uncommon to see from twenty to thirty men on the flats picking cockles, and from fifty to seventy-five buckets are secured at each tide.

The clerk stands in the doorway,
The farmer rakes the hay,
The lucky ones go to the lake,
And the editor grinds away.
—*Dansville Breeze.*

The one hundred and eleventh anniversary of the battle of Monmouth—fought by Gen. Washington—was celebrated June 28th, at Freehold, N. J., with appropriate exercises.

Take care not to feel toward the inhuman as they feel toward men.—*M. Aurelius Antoninus, A. D. 150.*

2 B 4 ☞ ED

Advertise in the BANNER OF LIGHT.

The man who got the sack recently says he is perfectly satisfied, as he can now keep cool.

The losses at Johnstown, Pa., by the flood, are now definitely settled at 4,000 killed, with a property loss of $6,000,000.

Did you ever think, when you meet and drink,
Men of the country, men of the town,
That women's tears and children's fears
From your crystal glasses are draining down?

That hopes so high are doomed to die,
Drowned in the liquor you long to taste?
That grand ambitions, and lofty missions,
And admonitions are going to waste?
—*Ed. E. Kidder.*

A Georgia farmer prevents his cows from jumping fences by cutting off their lower eyelashes, which makes a fence seem three times as high as it is. If the upper lashes are cut, he says, a reverse delusion will follow.

ANANIAS, JR.—A very pious mother had carefully taught her four-year-old son that he could not escape the observation of the All-Seeing Eye. One day he was detected in having made quite too free with the contents of the sugar bowl. Said his mother, "My son, did no one see you do this?" "Yes, God saw me, and I asked God if I might have some sugar, and he said, 'Yes, brother, help yourself, there's plenty of it.'"

Another woman has been put under arrest in this State on suspicion of having poisoned her husband and children to secure life insurance money!

Emperor William is enraged! Tremble, Morocco! Having doubts of some Oriental presents sent him by the Sultan of that country, he ordered experts to examine them, and discovered that instead of Eastern origin, they were manufactured in France. William is one who does n't scruple to look a gift horse in the mouth, but to find anything French there must have upset his equanimity.

Within my heart I feel the budding rose,
And like the butterfly I kiss the flower.
From you to me all pain and pleasure flows,
From me to you the same, and all the powers
Of life belong to all. No single pain
Exists, no solitary pleasure falls to me.
Whatever comes to one all share the gain,
Each ocean drop belongs to all the sea.
—*Guyau.*

Nearly all the murders that have occurred in this country of late years were done by foreign-born citizens.

"Obadiah, can you tell me what faith is?"
"Yesum."
"What is it?"
"It is belief in things unseen."
"Right. Give me an illustration."
"When der boys are having a baseball game in der church-yard, der winders are so high I can't see der sport."

Spring water is a nice summer drink. "It is *well*."

To Inquirers.

As numerous letters are often directed to this office *from distant points inquiring as to who are the best* mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator might not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Special Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers intending to renew will avoid inconvenience by sending in the money for renewal before the expiration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence *to the friends of the paper throughout the world* to assist them in their important work. COLBY & RICH, *Publishers.*

For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.

HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 10 cents.

BUCHANAN'S JOURNAL OF MAN. Monthly. Published in Boston. Single copies, 20 cents.

THE CARRIER DOVE. Illustrated. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BIZARRE, NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.

RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE NEW THOUGHT. Published weekly in Chicago, Ill. Single copy, 5 cents.

THE WATCHMAN. Published monthly in Fort Wayne, Ind. Single copies, 10 cents.

THE TRUTH-SEEKER. Published weekly in New York. Single copy, 8 cents.

THE HERALD OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

THE GOLDEN GATE. Published weekly in San Francisco, Cal. Single copy, 10 cents.

THE BETTER WAY. A Spiritualistic weekly journal. Published in Cincinnati, O. Single copy, 5 cents.

THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.

ADVERTISING RATES.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page, and fifteen cents for each subsequent insertion on the seventh page.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Agate, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

☞ **Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.**

☞ **Only small and light cuts will be allowed in the advertising columns. When accepted, our rates for that portion of the advertisement occupied by the cut will be one-half price in excess of the regular rates.**

Electrotypes of pure type matter will not be accepted.

The publishers reserve the right to reject any and all electrotypes.

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

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. 13w* Jy6

Andrew Jackson Davis, Seer into the causes and natural cure of disease. For information concerning methods, days, terms, &c., send to his office, 63 Warren Ave., Boston, Mass. Jy6 13w*

Men suffering from Nervous Debility should send 10c. to DR. FELLOWS, Vineland, N. J., for his book setting forth an External Application. A positive cure. Mention BANNER OF LIGHT. F9 26w*

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 county embraced in the *Universal Postal Union.*

H. A. Kersey, No. 3 Bigg Market, Newcastle-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.

ADVERTISEMENTS.

Cassadaga Lake Free Association.

THE SPIRITUALISTS

Of Western New York, Western Pennsylvania and Eastern Ohio will hold their

Tenth Annual Meeting

ON THEIR GROUNDS AT

CASSADAGA LAKE,

Chautauqua Co., N. Y.,

From July 26th to Sept. 1st, 1889.

PROGRAMME.

July 26,	Friday—Walter Howell, London, Eng.
July 27,	Saturday—Mrs. R. S. Lillie, Boston, Mass.
July 28,	Sunday—Walter Howell and Mrs. R. S. Lillie.
July 29,	Monday—Conference.
July 30,	Tuesday—Lyman C. Howe, Fredonia, N. Y.
July 31,	Wednesday—Mrs. R. S. Lillie.
Aug. 1,	Thursday—Lyman C. Howe.
Aug. 2,	Friday—Walter Howell.
Aug. 3,	Saturday—Hon. Sidney Dean, Warren, R. I.
Aug. 4,	Sunday—Mrs. R. S. Lillie and Hon. Sidney Dean.
Aug. 5,	Monday—Conference.
Aug. 6,	Tuesday—Hon. Sidney Dean.
Aug. 7,	Wednesday—J. Frank Baxter, Chelsea, Mass.
Aug. 8,	Thursday—Rev. Samuel Watson, Memphis, Tenn.
Aug. 9,	Friday—J. Frank Baxter.
Aug. 10,	Saturday—Mrs. A. M. Glading, Doylestown, Pa.
Aug. 11,	Sunday—J. Frank Baxter and Mrs. A. M. Glading.
Aug. 12,	Monday—Conference.
Aug. 13,	Tuesday—Mrs. A. M. Glading.
Aug. 14,	Wednesday—Rev. Samuel Watson.
Aug. 15,	Thursday—Walter Howell.
Aug. 16,	Friday—J. Clegg Wright, Newfield, N. J.
Aug. 17,	Saturday—W. C. Warner, Yorkshire, N. Y.
Aug. 18,	Sunday—J. Clegg Wright and J. J. Morse, London.
Aug. 19,	Monday—Conference.
Aug. 20,	Tuesday—Mrs. F. O. Hyzer, Ravenna, O.
Aug. 21,	Wednesday—J. J. Morse.
Aug. 22,	Thursday—Mrs. F. O. Hyzer.
Aug. 23,	Friday—Miss Jennie B. Hagan, South Framingham, Mass.
Aug. 24,	Saturday—Memorial Day.
Aug. 25,	Sunday—Mrs. Cora L. V. Richmond, of Chicago, Ill., and Hon. A. B. Richmond, Meadville, Pa.
Aug. 26,	Monday—Conference.
Aug. 27,	Tuesday—Mrs. Cora L. V. Richmond.
Aug. 28,	Wednesday—W. J. Colville, Boston, Mass.
Aug. 29,	Thursday—Miss Jennie B. Hagan.
Aug. 30,	Friday—Mrs. Cora L. V. Richmond.
Aug. 31,	Saturday—W. J. Colville.
Sept. 1,	Sunday—Mrs. Cora L. V. Richmond and W. J. Colville.

Inquire of Railroad Ticket Agents for Excursion Rates to Lilly Dale.

All mail and express matter intended for the camp should be addressed to Lilly Dale, Chautauqua Co., N. Y.

For circulars address A. E. GASTON, Meadville, Pa.

Jy6 1s2w

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SPIRIT WORKS: Real but not Miraculous. A Lecture read at the City Hall in Roxbury, Mass., on the evening of Sept. 21st, 1853, by ALLEN PUTNAM.

This lecture, delivered in Roxbury, Sept. 21st, 1853, and repeated at the Melodeon, in Boston, Nov. 1st, same year, though preceded by several addresses by Leroy Sunderland, A. E. Newton, J. M. Spear and others, in smaller rooms, and on more private notice, was the first Lecture on Spiritualism in this vicinity to which the public was invited through the press and by posters, and the first to be printed and issued in pamphlet form. Though the author says that it seems crude now, and contains some allusions to local and transient events, it is interesting and valuable because of its connection with the introduction of Spiritualism.

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Message Department.

☞ It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether for good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

☞ 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.

☞ Letters of inquiry in regard to this Department must be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and *not*, in any case, to the mediums.

The Free-Circle Meetings

Held at this office have been suspended for the summer. They will be resumed, as usual, in the fall—Mrs. Longley beginning her séances on Tuesday, Sept. 17th, and Mrs. Smith on Friday, Sept. 20th.

QUESTIONS ANSWERED,

THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held April 9th, 1889.

Spirit Invocation.

Oh! ye bright angels of love and peace, ye who are doing our Father's will in serving humanity, in blessing those who are in need of strength, in uplifting by your tender ministrations the fallen, the weak and the sad, in bringing comfort to the sorrowing, and in sending light into darkened places, we would invite your presence; we desire your association, now and at all times, that we may feel the blessed inspiration of your influence, and be elevated thereby. Oh! may we receive and understand your teachings; may we also grow pure in spirit as ye are, that we may comprehend the life which belongs to you, and the service that you are doing unto mankind. We would not bring you down to material grades of thought, but we would be inspired to rise to your planes of knowledge, of understanding and aspiration; we would receive from such as you those sweet and beautiful counsels, those grand ministrations that will quicken our thought and imbue our minds with desire and earnest zeal to work and to press onward.

Oh! ye bright ones, bear forth upon your wings of love such consolations as are needed by the world at large. May you be given opportunity to reach every heart; may you find strength to lift the burdens from weary souls, and give rest and peace to those who are sad. We are thankful that there has been given you such privilege as to return from worlds beyond, bringing messages of cheer, of tenderness and of great joy to earth's weary children; and oh! we ask the Father of All to find ways and means to multiply such instrumentalities as you may need to send forth the good work and cheering word, until every heart that now mourns shall rejoice, and every face that is sad be lighted with the bright illumination that comes from spheres beyond. Amen.

CONTROLLING SPIRIT.—Before we reply to your questions, Mr. Chairman, we must speak of a beautiful vision that presented itself while the friend [Mr. Longley] was singing the last song. A tiny child of perhaps four years was standing midway in the hall, clothed in white garments, holding in her little hand a half-opened rose. This little one seemed to be attracted by some one present, and she held out the rose as a token, or in answer to some thought or question. The child, we should judge, had not been in the spirit-world many years, for as she comes it is in the likeness of childhood, as she was on earth and as she still is in the other life. In connection with this little one there comes the name of Flossie. We felt impressed to speak of this, Mr. Chairman. You will now proceed with your questions.

Questions and Answers.

QUES.—*Have our actions here, good or bad as they may be, any effect on our condition in spirit-life?*

ANS.—Yes. Your actions, even while here in the body, good or bad, have a result in your lives: you cannot escape from the consequences, even though those deeds are unknown to the world at large.

The man who presents to the public view a fair exterior, and perhaps passes as one who is correct and full of integrity, yet whose secret life is not all that it should be, whose deeds are those which will not bear public inspection, whose private life must be concealed beneath a cloak, will find, as he passes along through life, that his deeds, his motives and even his thoughts have a direct bearing upon his existence and upon his state of mind. The world may envy him his position, and perhaps covet that wealth and grandeur that are his, but it knows nothing of the secret sting, of the restlessness which is within, and which continually abides with him.

On the other hand, we see a man who is constantly striving to live according to the highest dictates of his nature; he is of a rough exterior, perhaps, not understood by his friends or the world at large, but really is kind at heart, gentle by nature, and of a strong and noble character. This man, although he does not receive the homage and laudation of the world, yet bears with him the stamp of self-respect which his life leaves upon his spirit; he is at peace with himself, even though misjudged by the world.

If this be so in mortal life, how much more must it be so in connection with the world of spirit. Spirit is more keenly sensitive when outside the mortal frame than it can possibly be when impinged upon and environed by physical or material conditions. It has been said, and truly, that "as ye sow, so ye shall reap," and whatever seed you have sown shall certainly bear its own results. "Ye cannot gather grapes of thorns, nor figs of thistles." The man who sows only that kind of seed which will produce tares and thistles must not look for ripened fruit and precious grain when the harvest time shall come.

He who is reckless, who infringes upon the rights of his neighbors, who does wrong day after day knowingly, who is looking to self and self-indulgence, irrespective of the rights of those whom he meets, is laying up for himself in the future a store of that which will be unacceptable and unlovely to him when he comes to meet it face to face. The man who seeks to live by "the golden rule," to accord to his neighbor every right and privilege which he claims for himself, generates a healthful influence, sends forth a bright and beautiful atmosphere, and this creates a magnetic environment around his own spirit, one that is illuminated, that is penetrating and far-reaching, so that it assists others with whom he can mingle; and thus, when the good man passes to the other life, he finds he has laid up for himself in the spirit-world possessions that are rich and beautiful, those which he can take hold of and use, not only for his own service, but for the assistance of his fellow-men.

It rests very much with the individual what shall be his state after he passes from earth. It may be that he is cramped and limited on this side, so that he cannot accomplish all that he desires to, so that he is not always able to be as helpful to his kind as he might wish, but if he is pure in heart he will not seek to injure any one, he will not let a moment or opportunity escape by or through which he can be of use to some other. His aspirations will be high, his tendencies upward; therefore when he passes to the spirit-world he will find the effects of his good life, of his noble aspirations, of his high tendencies, reflecting themselves upon his atmosphere and upon his surroundings, so that he shall find pure companionship and helpful service from others who are beyond, to assist him in reaching the highest condition which it is possible for a soul to attain. And *vice versa*, the man who does not care for the rights of others, who is ignoble, base, perfidious, who lives in the carnal atmosphere alone, will find himself surrounded by dense darkness, and by that which will cramp and weigh him down when he passes to the other life, and not until he aspires upward, until he has striven by wise effort and by long and continued labor to atone for the wrong he has done, will he be able to throw off the chains, and rise to a more lovely and desirable condition.

Q.—*Can Father Pierpont tell us from actual experience in the spirit-world that materialization is a fact? Spirit S. B. Brittan could not, when this question was asked before.*

A.—Spirit S. B. Brittan has spoken undoubtedly from his own standpoint and experience, as must every individual who is applied to in connection with this question and others. We do not think that Spirit Brittan has said or will say that materialization is not a fact, or that he does not believe in such a phenomenon, if such it may be called, occurring in your presence under suitable conditions; although we know very well that Dr. Brittan has questioned many of the claims put forth in the name of materialization as being authentic and what they purport to be. The spirit whom your correspondent now calls upon must also take a position for himself and for none other, and so I must speak in the first person, and say: I know that materialization is a fact; that under proper conditions and favorable circumstances it is possible for a spirit to so build up a material form, and to operate upon it, as to present to your sight a resemblance to the bodily form which that spirit once governed and inhabited. I know it to be possible for spirits who understand the labor, to gather from the atmosphere and from the elements and magnetic forces of sensitive and congenial individuals on earth, such material as may serve them in this work of building up a temporary human form; that such a form may be operated upon and perhaps show signs of intelligence, and certainly signs of humanity, and that a spirit who understands the law may so far project a certain portion of his personality into that materialized form as to have it appear for the moment to be endowed with life and vitality. This is my knowledge, based upon observation and experience.

That every time what claims to be a materialized form and presents itself to your inspection is in truth what it purports to be, I do not believe, for I do know that many times there have been brought forth from the cabinets of mediums who were well intentioned and who did not wish to deceive the public, forms that have not been altogether built up in this manner which I have mentioned. I know, also, that many times the mediums themselves have been brought out under entrancement, and made to appear as these independent materialized forms. I also know there have been cases of trickery; there have been cases of studied imposture and willful deception on the part of those who have been mediumistic and on the part of those who do not have any claims to mediumship; they have practiced upon public credulity as being materialized forms or apparitions. Therefore, friends, I know that materialization is a truth—one that undoubtedly in the future will be more largely and carefully studied, and more fully understood; that will be approached by investigators with more careful conditions and with a more spiritual attitude than it has been in the past, and will yield much finer results than you have already attained.

Q.—*Were there ever any such persons as are represented in the Bible as Adam and Eve?*

A.—Upon this question, as upon the rest, we can only give a personal opinion. We have no authentic, historical record in the spirit-world of any such couple having lived on earth as the first man and woman, certainly not any record of a pair having been created as we have been told Adam and Eve were, the one out of the dust of the earth, the other out of a portion of the body of the first; therefore we do not believe in this story as it has been handed down to you, and as it has been accepted during the ages of the world's experience. We believe it to be merely an allegorical representation of man under certain experiences and conditions. We believe it represents the ignorance, and even, if you like, the innocence of early humanity, because this innocence was founded in ignorance. We believe it represents the dawn of knowledge coming upon the human mind through suffering, through trial, through great discipline. We believe that it represents also the temptations that come to humanity through various guises and forms, and the inevitable results which shall spring from yielding to these temptations. As an allegory, applicable to time and place and people for which it was intended when it first appeared, it may have wrought its lesson and done its work. We do not believe, however, it can have any lasting benefit to those who now may study it, because it claims to be an actual account of that which occurred, and not as an allegory or as some typical or symbolical lesson through which truths may be taught. Not only this, but many other portions of the so-called Old Testament bear to our mind suggestions, thoughts, and indeed lessons from which we may perhaps derive an idea and information of the life and customs of the people who lived thousands of years ago, but that can have no direct bearing upon the present century and its active individualized life.

Q.—*Jesus says that in heaven "they neither marry nor are given in marriage." Swedenborg says that he was present at a marriage in the spirit-world. Which of these is true?*

A.—Both. This may seem a strange, conflicting statement to you, and yet in the sense in which the Nazarene meant his affirmation, that which he said was true. He was talking to a people who at that time lived largely in the external or physical life, and his words were intended to convey to those who listened the idea that in heaven or in the spirit-world there is not that union of physical life, of the positive and negative forces of humanity which is called marriage upon the earth, therefore is it true that in heaven there is neither marriage nor giving in marriage. Therefore the woman who might have had seven husbands upon the earth could meet, after her translation into the spirit-world, with those same seven individuals, and if they and she had become sufficiently spiritualized to really take an abiding place in the spirit-world proper, they would meet in loving, harmonizing association, with no disturbing thought concerning the past experiences which had been theirs.

On the other hand, there is a union of congenial souls; there is the blending of sympathetic, magnetic elements in the spiritual world which the Nazarene or which Swedenborg might properly call a marriage. There is, between those who are truly mated, such a blending of the sympathies, of the mental and affectional natures, as to draw them into a oneness seldom understood or conceived of upon this mortal plane, and when such a union takes place, there is indeed a divine marriage, one of souls, independent of any external force of circumstance or environment, which belongs to the true spiritual world alone. This was undoubtedly what Swedenborg referred to when he mentioned his having witnessed a marriage in the spirit-world. And yet the Nazarene spoke that which he knew would convey to the minds of his hearers the greatest truth when he was questioned on the subject and said: "In heaven there is neither marriage nor giving in marriage."

Q.—*We see people who are grasping and selfish, who care nothing for the rights or welfare of others; who make worldly gain the great end and aim of their lives. If there is such a thing as moral recompense, how is it we see such people prospering—as the world calls it—right along, from youth to age?*

A.—Such individuals usually possess a very strong vitalized positive force, which in the world around you knows no obstacle, is prevented by no impediment from accomplishing its purpose. This positive vital force is of the will alone, but it may not be accompanied by a strong moral or spiritual perception, and therefore its success and prosperity are confined entirely to external conditions. You may find a man of this kind passing along rough-shod, so to speak, over everybody and everything in his path. It makes no difference to him who is outraged or injured, if he only makes straight for the goal he is working for, and so he pays no attention to those around him. Very well; the man is prosperous, he may go from the cradle to the grave heaping up his riches, gaining worldly influence and affluence, which are considered so advantageous and so desirable in this world. Your correspondent wishes to know why this is so. Because of the state of society; because society at the present time will very often look with favor upon the ways and purposes of such a man, perhaps knowing he is doing wrong, only because he does triumph in all things which he attempts, and rise above what he intends to put under his feet; it bows in reverence before him, receives him into its halls, makes a favorite of him from year to year. This encourages him to go on in that same wild career. But moral perception and moral law are still operative in the universe, and these must eventually gain the ascendency over just such people as this. It may not be in this world of yours, it may be that he must wait until he passes to the spirit-world before he finds retribution for his deeds, before he is checked in this purpose which he has in mind, but the time will ultimately come, and it will come not only to him personally, this law of retribution will reflect upon those in whom he has been interested, upon his own family, as it has done in many cases. For a time they may also prosper and succeed, and perhaps follow in his steps, but eventually there is a change; prosperity flies, success fails, his home perhaps is vacated, and his children scattered; they become the victims of reverses, and are in sore straits, while he in the spirit-world, watching over their career, is dumfounded, and unable to assist them to retrieve their fallen fortunes and retrace the missteps they have made. This of itself brings to the man much of sadness and of restless disturbance; all the while the law of retribution is at work in his own soul, making him face that which he has done, the injuries he has wrought, calling him to account day after day, and possibly year after year, for the evil which he in his boldness and unscrupulousness has done to other human beings.

Q.—*It is said that a person having a limb amputated and the same buried in an unnatural position will experience pain while it is so placed. Is this true? and if so, would a spirit on entering spirit-life be subjected to similar suffering if the earthly body had been crowded into close quarters by the undertaker? If so, is it the soul or spirit-body which suffers, or both?*

A.—We have spoken upon this subject before, but will go over it in brief again, as possibly others beside your correspondent may have the same thought in mind and may not know what we have said. It is true, as human experience here on earth has taught, that at times an individual may suffer in that part of the body which externally has been amputated; that is, a man may lose his arm and that amputated member be buried from sight, yet by-and-bye the man begins to complain that the arm he has lost is hurting him; he does not feel at all at ease; he wishes some one would look at the buried member to see what the trouble is. Very well; the amputated limb is resurrected and found to have been cramped, placed in some unnatural position. Perhaps the man who has lost the limb knows nothing of what has been done, of how that severed member has been found; and after the limb is straightened he begins to find relief, and in a little while the sense of pain leaves his form or his mind, whichever it may be. We know that certain metaphysicians would say that this was altogether a power of the mind, and that it was not possible for the man to experience any such pain, really, as he has declared to have been his; nevertheless there is indeed a truth in his statement, and a reason for his experience. That arm which he lost contained within itself certain elements of a magnetic and even spiritual character, which really belonged to the corresponding part of his spiritual body, and these elements of magnetic force must be gathered by the spirit-body in order to make it what it should be. When the amputated member had been misplaced, had been cramped or placed in a distorted position, these magnetic forces and elements could not freely pass forth from it and reach that portion of the spirit-body to which they belonged; consequently there was a tension, a drawing, an uncomfortable feeling, and the man sensed this, but could not explain it as belonging to his spirit-body; therefore he said: "The arm which I lost is hurting me. I wish you would see what is the trouble with it."

Your correspondent wishes to know if a spirit who had departed from the body would feel injured, or restless, or disturbed, if the body was crowded into a casket too narrow or small for it. And we reply: It might be. That depends upon the state of the spirit. Undoubtedly there would be a sense of discomfort until the spirit-body had reclaimed or gathered to itself all the forces and magnetic elements which belonged to it, and which had been stored up in the physical organism until dissolution had performed its work, and the mortal form had yielded up all the forces and elements which should be a portion of the spirit-body. These are independent of the material gases and elements which belong to the physical alone, and yet they are closely allied to those physical gases of which we speak. Very well, then, friends, when dissolution has done its work, and the physical elements are set free, passed off into the atmosphere and taken up by the soil, the magnetic, spiritual elements will have been freed likewise, will have passed to their own proper place and have been taken up by the spirit-body which claims them.

Cremation does a grand service to the spirit in this respect, since it sets free all those imprisoned elements or magnetic forces, and allows the spirit to gather to itself those which it claims, to build up and make strong and vigorous the spiritual body which it is to inhabit.

We say that it depends largely upon the state of mind of the spirit whose body has been crowded into a narrow coffin, because if he is so strong in will-power and thought as to turn his attention away from these physical things, and to seek association with spirits who understand how to control those laws that are largely of the material, he will find his discomfort very small, and lasting but a brief time.

Another spirit more weak, more dependent upon the things which have been his, upon the associations and ties of outward life, will be psychologically attracted to that form, and will perhaps understand or perceive its crowded cramped condition, and finding that he, cannot receive those elements which belong to him he will feel disturbed, restless, lest he should not eventually get that which he claims as his own, and will suffer in consequence; but it will only be a question of time when all this will pass away, when the spirit will gather to himself that which he requires, when he will also learn of the larger laws and grander lessons of spirit-life, and come in contact with higher minds, that will inform and instruct him, so he will reach out into a new and grand existence, where he will find freedom and release from suffering, from pain and all discordant elements which may have bound him down.

Q.—*How can a person who receives various and impressive manifestations become prepared to hold intelligent communication with forms which present themselves unexpectedly to the one who beholds them?*

A.—This is a matter of experiment and practice. An intelligent mind will, we think, devise a method of communication with such forms as present themselves before him, if he can become satisfied that these forms are really vitalized by spiritual power, and acted upon by an intelligence which can respond to his thought and answer his questions. This must first be understood, because sometimes forms suddenly appear, extemporized and manipulated by spirits, that are not themselves endowed with intelligence; that is, we mean, the forms are not endowed with intelligence, but are acted upon by the spirit-mind, as the automaton is acted upon by the operator apart from it. If such be the case, the form cannot respond intelligently to the beholder unless the operating spirit chooses to do this for him, and there will be more or less dissatisfaction and hesitancy in the manifestation which occurs. But if the form that appears is really the spirit-form of the intelligence manifesting, which is perhaps slightly clothed upon with material elements sufficient only to have it presented to his view, then will the spirit be able to respond in time to his questions and to his thought. How he can accomplish such a result, we may not be able to advise. It will be only by study and practice, by investigation, with patience and perseverance, that he can accomplish all he desires, but if these are followed, and the intelligence is really what it claims to be, then undoubtedly in time it will show its reasoning faculties, it will prove its identity, and bring to its friend a consciousness of its presence and of its work.

Q.—*If in our dreams we visit the spirit-world, why is it that we more frequently dream of meeting persons and places that are unfamiliar to us, than of seeing our own personal spirit-friends?*

A.—We do not suppose that in all your dreams, in which you fancy you have met individuals known or unknown, your spirit has passed out from its direct contact with earth and the mortal organism, and entered into the spirit-world, although many times this is undoubtedly the case. Many of your dreams are produced by some external circumstance, which may have pressed upon the mind during the day or during the past week, or by some association or subtle influence brought in contact with you by those surroundings you met with in outward life, and sometimes the physical organism to an extent becomes deranged; its organs do not properly work and perform their functions. You may have passed through a period of anxiety, or may have used up more nervous force than you could spare, consequently the body has become weakened and the mind disturbed, or you may have partaken of food detrimental to your system, and indigestion has ensued, therefore the physical is not in a calm, pleasant condition, and the mind disturbed runs riot, for the time, meeting with all sorts of experiences, so-called. These are not spiritual experiences by any means; they are connected entirely with the body physical.

But, on the other hand, there are many times when the spirit can loosen its hold upon the physical form, and pass out into contact with the spiritual world and its inhabitants; it may, on some occasions, be drawn quietly away by an attendant friend or friends, and pass through a period of pleasant association and experience with these beloved ones of the other world. Possibly, on regaining outward consciousness, the dreamer will not remember the visions he has had, or realize what beautiful associations have been his. And, again, it may be that fragments, like a broken dream, recur to him for days, and it seems as if he must have met some of those whom he has loved in by-gone time.

Again, it is possible for a spirit to project himself into the spiritual atmosphere, and pass to and fro, gaining certain experiences, coming in contact with individuals whom he has never known, who are very unfamiliar to him, and meeting with many such strangers, even while he does not recognize one familiar face; just as our friend on earth in passing out of his dwelling through the streets, upon some errand intent, or for no particular purpose, will meet throngs of strangers—faces not known to him—and perhaps not happen to come in contact with any face that he has seen before. It is as possible for a spirit to do this as for a mortal man in his outward life; and this may explain why a spirit may meet with strangers and not one friend he has known.

Let us not forget that the spirit, in loosening its hold upon the body, and in passing out into another atmosphere, does not altogether sever its contact with the material; there is always a sufficient hold upon the body to enable the spirit to regain possession of it; a line of light like a magnetic cord—which it certainly is—stretches from the mortal organism to the spirit wherever it may roam. This is the impelling power which draws the intelligence back to its outward frame whenever the moment has come for it to awaken to the external conditions of its life.

Q.—[From the audience.] *Are all the religions of the world practiced in the spirit-world?*

A.—No, and yes. Let us explain. We say no, because undoubtedly there have been forms of religious observance during the past that have become obsolete, that belonged to the material side of life, and were largely of the physical. Those human beings who practiced these religious observances have undoubtedly progressed beyond them, and have now no need of such external forms of worship. There have been forms and observances on earth which are now largely obsolete, which very few human beings entertain or pay reverence to, and these are dying out, belonging only to this side of life; yet there has been an outgrowth from these observances and religions, and therefore in the spirit-world, as upon the earth, there are certain minds tinctured with them, interested in them, desirous of studying them more closely, and indeed of following them to a certain extent. Such minds in the spirit-world are very close to the earth; they are not far beyond this material plane, not inhabitants of the truly spiritual realm; they are brought into contact with external life through their own tendencies, customs and practices, and have no desire to reach up to a higher state of understanding and religious thought.

We have, then, the spirit who is interested in the far-off Parsee and his peculiar religious observances, who stands close to such a worshiper and gives to him strength and power as he has need; and such a spirit cares not for that which is way beyond in the spiritual world of enlightenment. Sometime, undoubtedly, he will pass out of his condition, because he will weary of it, and wish to know of other worlds and of other stages of human life. When this is so, the Parsee will rise in intelligence, in grandeur of thought and in spiritual development.

There are other spirits who, like the Parsee, followed their peculiar line of religious worship on earth, dwelt in the same circle, breathed the same atmosphere, and were perhaps as superstitious; but these have advanced in intelligence, have reached out in aspiration, have grown and have ascended; they do not occupy the more lowly plane of thought and observance inhabited by the first of whom you spoke. And so we might follow out various lines of religious thought and worship, and find in the spirit-world those who are attracted to the people of earth, who are engaged in such forms and observances; those who stand ready to encourage the same line of thought which they followed when in the body. We find groups of spirits interested in the Catholic religion and in the spread of Catholicism, who believe it has a potential power to bless mankind, to make their lot better and happier when the ages shall pass by and they shall ascend to other worlds. So we have noticed those who were known on earth as Calvinistic Baptists, who still follow and cling to the old creeds, dogmas and superstitions, because they are bound in the same line of thought and worship that enthralled them while on earth; because they have not ascended to a really spiritual state, but are living in contact with the outside world, its ceremonials and observances.

We may say the same of the various religions; yet unto every such group of spirits, as unto every church on earth, there has come something more or less of liberal sentiment, of reformation and of growth; they do not occupy the same plane, either here or in the spirit-world, that such forms of religious worship occupied in the centuries that are past; they are growing; there are exalted spirits, highly intelligent and refined, who are serving as teachers and guides and helpers to such spirits, and sending forth their influence to enlighten and uplift their thought and sentiment and aspiration.

Controlling Spirit.

We see in the mind of an individual present this question, which the friend does not seem to wish to express verbally, so we will reply to it: "How can we identify those spirits who may materialize before us, claiming to be our personal friends?" We should judge that the individual framing this thought had met with some perplexing experience in the line of materialization and other spiritual phenomena—and indeed this has been the case with many who have investigated the subject. Forms have appeared before them claiming to be personal friends, sometimes giving names, and instances of their past, which certainly would seem to identify them, partially at least, as those they claim to be, and yet in the general form and appearance and aspect of the materialization there has been nothing to prove them to be the spirits represented. This peculiar and very significant manifestation of spirit power is in its infancy, while people have thought that it was in its full development, and therefore have wondered and questioned and puzzled themselves over it. Spirits are only experimenting with those elements and materials which they find at command, which, under favorable circumstances, they may manipulate into such form and shape as they desire.

We speak now of an intelligent, genuine spiritual manifestation called a materialization, where the atoms, the elements, particles and magnetic forces which serve to build up these temporary forms are extracted from the atmosphere, from the medium, and from those sitters who are present. These are gathered, manipulated and brought into correlation and into shape by scientific minds on the spirit side, who are experimenting with these laws and with these materials. The operators succeed, at last, in building up a form something like a human being, and in sending it out from the cabinet. They act upon it as you act upon an automaton, and the form gives signs of life, and perhaps feeble signs of intelligence. It reaches out a hand to you, and you respond. You ask if it is your friend, and it gives you an affirmative reply. You scan its features; it does not resemble the friend you mention, its form is unlike your friend's. You ask it to give you some sign of its identity. It may possibly be able to do this, because your spirit-friend whom you wish to meet may be standing by your side, and the spirit-operator may get from that friend the information you desire, and he gives it to you through this automatic form, not only to please the spirit and yourself, but also to give evidence of the power of the spirit over material things. You may be satisfied that here is a representation of spirit power, that occult forces are at work independent of the material organism of the medium or of those around you, therefore one point is settled: there is *intelligence* at work in space performing a grand and noble labor.

The next point to settle is whether your spirit-friend is with you or not. That may be hard to determine. If such evidence is given to you as will prove satisfactorily that your friend is with you, or that your friend has imparted to some other spirit the information you receive, then you may feel that you have entered into communication with the spirit-world and with those whom you have known. On the other hand, if you receive no such testimony from your spirit-friend, you may be sure you may have received a spiritual manifestation; but possibly your spirit-friend has not been present or not been able to manifest; therefore you must wait for some more favorable opportunity.

This is a perplexing question. We think the time will come when spirits who are interested and at work in this particular field of labor will understand the laws that govern it better; we think mortals will comprehend them more fully, and that spirits and mortals will unite in a labor of love to perfect conditions, so as to bring to earth more convincing and beautiful manifestations of that wonderful phase of mediumship.

We believe the time is coming when spirits will be able to materialize sufficiently to present themselves as they are, or as they wish to be seen, in such light as will enable their friends to identify their presence; and we doubt not that in the ages before us humanity will receive in its own homes just this kind of manifestation, when the dear departed will stand by its side, within the home, showing to mankind a beautiful manifestation of spirit-presence, even upon earth; not in ponderous forms that may weigh perhaps two or three hundred pounds, whose tread will shake your dwellings and whose knock will resound throughout your houses, but in etherealized forms, beautiful and sweet, shedding radiant light over your homes and throughout your lives, and bringing peace and comfort and the assured conviction that they are not dead.

SPIRIT MESSAGES,

THROUGH THE TRANCE MEDIUMSHIP OF

Mrs. B. F. Smith.

Report of Public Séance held April 5th, 1889.

[Continued from last issue.]

Hattie Hopkins.

As one and another has been granted permission to speak, I feel that some one will be eager to listen to the few lines I may give out here, knowing through your kindness they will be recorded. Ah! how grand it is to feel that all the doors in this institution are open for the spirit-world. I find not one closed. Upon entering the hall I feel the harmony that you, dear mortals, have given out to us, and would return thanks to you here.

How gladly would I speak privately to some of the dear friends if the privilege was granted me, but when I cannot do so I am satisfied to speak from this platform. I have wished that others might listen to what is given here, that is, some in mortal life, as I have passed many that have been going one way and another who take no interest in what we may bring from the Summer-Land. And it *is* a Summer-Land, where the flowers bloom continually, where we listen to the music of heaven, and the little children are so happy in their glee. I know, dear mortals, not one child would ask to stop with you here, but would wish to return into the beautiful Summer-Land.

Little did I understand that I might come and control a spirit in the flesh. I find it a little hard, as I first start out, but I know I shall gain power by so doing to lift the sorrow from some aching heart here in the mortal. I am happy in my spirit-home, finding a work to do there, little children to aid, and many spirits who have just crossed the portal that need assistance as they try to speak for themselves. Often they fail. I am only too glad to be able to help each one as they need, as I stand by them.

Thanks to you, kind sir, for the privilege that has been given me to speak at this time. Hattie Hopkins. I lived in Boston.

William Greaves.

I find it about time to fulfill the promise I made to you, Richard, quite a long time ago. In the last meeting I saw you sitting in the audience, and I made an attempt to speak. I was too late, and you might as well be two hours too late as one minute when the train has gone. I want to say to you, Richard, your father, James, stands beside me. He sends love to you, and is looking forward to a time when he will be able to commune with you in private. If the privilege is granted me I shall be only too glad to be present, also your mother. Your angel mother sends love also. I wish that the others did feel to open their doors, but we come and go, and only find one door open. I know that is open wide. Annie wishes me to say to you but a little space of time and she will be able to commune with you again. When I looked into the audience—for, as we have an instrument, we see very plainly—I saw you sitting and looking so wistfully, hoping Uncle William, or some one, might be able to speak. Now let me say to you: Disappointments are of the spirit, not of the body, and we are disappointed as much as you mortals can be.

I have visited the old homes in Scotland many times. Yes, many times do we step into the old familiar places, also where the soldiers have been. And what do they know of our coming? A feeling of disappointment comes to us in spirit when we walk by the side of some dear friend or kin and they know it not.

I know there will be some in this State—some in Merrimac, in Haverhill and in Lowell, that will know who has been speaking. Agnes, I wish you would learn a little more this side. I know you will say: "Father and mother did n't believe anything of this." That is no excuse for you; they did n't have the privileges you have had and have to-day. Then I say, learn; and your doubts will result in knowledge. I am very grateful that I was privileged to speak to-day, for I know this message will reach my dear nephew first, as he eagerly scans the pages of your good paper; then it will be sent on and on to some others that do not trouble themselves to learn much about it. I passed away in Norfolk, Va. My name is William Greaves.

Grace Gleason.

As the gentleman came upon this platform I was about making an attempt to speak, so I stepped back again and gave place to him. How kind it is in each one in spirit to give way to others. He would willingly have given way to me if I had pushed my way in. I was but a mere child when I passed away from earth-life, and I have no remembrance of it. Dear father and mother, your babe is not a babe to-day, but has grown to womanhood in spirit-life.

Father, it is your comfort to study the good paper, and first to see who has spoken. Many times the clouds have been heavy, and have seemed to weigh very darkly upon you, but

the angels came and tried to help you. Sister Jennie, very little heed do you give to our coming. When the days seem so dark with mother, try and cheer the way for her. In a little time will she come to join the happy number of the loved ones gone before; then will she find her Gracie grown in spirit-life. She often thinks of me as of the little child she placed away so tenderly. I often think how should we have ever known the language or known of our own loved ones except from being educated in spirit-life. The little babes that are placed away are given a spirit-teacher on their entrance into spirit-life, and there the education is perfect. Yours is imperfect.

Oh! how glad I am that I can send a message to my own dear father and mother to-day, for I know father will read it over and over again and say: "Is it possible that my Gracie, who has been gone so many years, has been learning in spirit so that she can come into this meeting and give a message to me?" As I said, there are many clouds that come to him. My friend Gracie stands by me also, and sends love to her dear mother. Our acquaintance was formed in spirit-life, never having known each other in mortal, as we were children when we passed out. I am older, as you count the years on earth. Abbie sends love, dear father, and also Aunt Mary, who stands beside me. Grandma Gleason wishes to be remembered. I am very glad the privilege is granted me to-day. I have been a listener here in nearly all your meetings, for a number of years; as near as I can reckon, I should say for twenty years. It is a long period. We love to enter this room to listen to other spirits, for we gain in knowledge by so doing just as you would by attending a lecture. I know this message will reach my dear mother in Haverhill, N. H. Will you please, Mr. Chairman, to send it to Mrs. Abbie Gleason? My name is Grace Gleason.

Hannah Maria Curtis.

A long time ago I came into this room, thinking perhaps I might speak here, but as I found it was not a day we could leave our names, I was disappointed. When I dwelt in the flesh I did n't know anything about this, but it has been given me to learn on the spirit-side.

My dear children, I wish I might give more, but I shall only be able to bring you a short message to-day. I am anxious to help each one of you. Fidie, remember I never leave you, for you have been troubled and worried a good deal, hardly knowing where you were to have an abiding place. I have been with you much since you took the home that you are stopping in now. I wish to be remembered to Jennie, too; and say to her Edward has sent a few words also. We are happy to be able to speak.

You little understand how hard we work to control. You may think it a very easy thing to come in here and say what we have to say and leave. You know nothing of spirit-law, or of the conditions that govern us in spirit-life. We can go just so far and no further until we get more power. It is blessed to feel we are going to know our own, and that as one and another steps off the stage all will be finally brought together again. It is a beautiful home the Great Father has given us all, but your lives will make the home just what it is to be.

Now I would say: Try, dear Fidie, to come into communication with me when you can. I send love to Cora, also. I am happy in my spirit-home, but it is a life of activity. I thank you kindly, Mr. Chairman, for the few moments allotted me. My name is Hannah Maria Curtis. My friends reside in this city, in Roxbury.

Mary Flint.

I have been here a good many times myself, but I could not take control of the medium. I did n't blame anybody, but I did feel disappointed that I could not speak. I know there are some in Royalton, Vt., who would like to hear from me. Just as I was stepping up to the instrument, if you 'll believe me, sir, there was a lady who had come all the way from Tennessee that wanted to speak. She was exceedingly disappointed. I don't think it was any of my fault, however. I had to wait for somebody else, and she don't seem to find any fault with me. I am glad, Mr. Chairman, that you are in this place. I don't mean you personally, but that mortals have built up this institution just on purpose for spirits; and when you provided for spirits you found pretty quick that the spirits in the flesh were glad to congregate here, and to hear of that beautiful country that it has been said no one comes back to tell you of. How false that is! Everybody comes back. They don't all speak, but they would be glad to.

I was taught differently in my younger days. I used to hear a great deal in my girlhood about heaven and hell, the devil, and all that sort of thing; but not a word about God and spirits. Did n't know there were any. Did n't know what it meant. But I learned a little something of it just before I stepped out, thanks to some dear mortals who posted me. I thought at first they must be terribly deceived to think that after a person is dead he is going to talk. I did n't understand it was only the old garment that we slipped out of—that old body—and we were to possess a perfect body. I know now. We read that we shall be fashioned unto the same bodies we wear here. That is pretty true. Yet you do n't get any deformed one; you get a straight one. There are no lame people where we are; all are perfect. I'll tell you another thing: 't aint much of a country for doctors; they aint got much to do there; they might as well do all their doctoring on this side of life and leave their medicine-chests behind. I find, also, the doctors when they cross over just begin to know something. Did n't know much here. I would n't say it aloud; only in a whisper. Another thing: Dr. Newton says that "there 's too much medicine swilled down the throat; they 'd better try a little of mind over mind (you know what that is), and see what virtue there is in that." I agree with him; for if there was anything I did despise, it was filling up a mortal with pills and bitters. Oh! I'm glad I've got away from that. I'm very glad I've got where I do n't need any medicine. Perhaps I am talking too plain; if I am, you must chide me.

Royal, my husband, stands by the side of me. I am very grateful that I can speak and free my mind, for I 've wanted to for a good while. I do n't want to wrong anybody. I was pretty outspoken when I was in the flesh, and I am the same to-day; but I never wanted to injure anybody's feelings. That is the nature that was given me; and am I to blame for it? I never could see it so. I'll leave my name—Mary Flint. I lived in South Royalton, Vt. Much obliged to you. Good afternoon.

Guide of the Medium.

I wish to thank you, dear mortals, for the interest you take in these meetings. The spirits that come are greatly pleased with the attention you pay to them, and also with the flowers that you bring, for flowers and music are great attractions to draw the loved ones to you. Let me ask each one of you, dear friends, to sit down in your own home; let it be as harmonious as possible with mortals, and you will find you draw your loved ones so close you may feel their influence, and sometimes their gentle touches. We come to help you. We lose none of our love by the change called death; we are only too glad to do the angels' work.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

April 12.—Josiah Kingman; George B. Dutton; Abbie Eastman; Mary Linwebber; Joseph L. Newman; Everett M. Ball; Nellie Foster; Sarah Addie King; David Boynton; Sarah Hubbard, of Allston.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) *As pen dates will appear in due course.*

June 14.—Philander Crowell; Alfred Smith; Capt. David Rice; Amanda Burroughs; Lizzie Parks; Lizzie Twichell; George W. Bartlett; Maria Coffin; Mother, to Hattie; Annie Sweet; Mary Farnell; Albert Hollis.

June 21.—Benjamin Litchfield; John Murray; Alonzo Allen; Benjamin Bishop; Maria Parker; Annie D. Carpenter; Ida Burrill Randall; Jeremiah Little; Georgiana Draper; Plummer Cate; Kiah Reed; Joseph F. Johnson.

☞ Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the old-time "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHCRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Bosworth street, Boston, have it on sale.

Advertisements.

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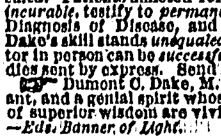

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A Discourse in a Series upon "The Signs of the Times."

BY REV. M. J. SAVAGE.

In this Discourse, delivered at the Unity Church, in this city, on the morning of last Easter Sunday, Mr. Savage, who has given the subject much study, affirms that Spiritualism at its best is in perfect accord with science, philosophy, the highest morality, the finest ethical teachings, and the highest hopes of man. The candor displayed by the author in his treatment of the subject commends a reading of his views to all classes.

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The Camp-Meetings.

Lake Pleasant, Mass.

[From Our Regular Correspondent, J. M. Young, who keeps for sale the BANNER OF LIGHT, and Books published by Colby & Rich.]

The cottages are filling up, and another four weeks will have inaugurated the sixteenth annual session of the New England Association. Letters and telegrams are being received from many parts of the United States making inquiries for cottages and rooms, and there is every indication of a larger attendance than ever before. The coming man and woman will be interested in the Spiritual Philosophy, and the tidal wave is ever onward. People come here to listen, to study and to investigate, and gain wisdom thereby.

NOTES.

The train arrangements are very satisfactory.

Freight can now be shipped to this place.

The steamer and row-boats are ready for use.

Mrs. M. W. Cushman, the musical medium, is at her new cottage on Broadway.

The grocery store, Convery & McCracken, proprietors, is open.

The Saratoga special will make a regular stop at Lake Pleasant.

A. T. Whiting and Mrs. Whiting, also Noble Hopkins and wife, of Utica, N. Y., are at their summer retreat in Heavenly Court.

The Pavilion has been newly painted in thirteen colors.

Col. David Jones, of Utica, N. Y., is enlarging his cottage in Heavenly Court.

A private letter from Brother John Slater gives the cheering announcement that he will be with us this summer. John can draw an audience at short notice.

The flower garden of Mrs. Hattie M. Mason, on Montague street, is a bower of beauty, and one of the attractions of the camp.

Mr. Fales, the furniture man, is enlarging his emporium.

Among the new comers are P. L. Peck and Mrs. Peck, of Portland, Me.; M. C. Fisk, of Hartford; Mr. and Mrs. Fales, of East Templeton; Mrs. Ward, of Warwick; and Mr. and Mrs. T. B. Battles, of Athol.

Mrs. Fred Lincoln of Warren, and Miss Lillian M. Whitney of Springfield, are occupying the Buddington cottage on Lyman street.

H. A. Buddington of Springfield was recently in camp for a few days.

Mrs. Clara A. Field and Miss Carrie Conant of Boston are at their summer home on Montague street.

A new Ball dynamo has been purchased for lighting the grounds.

A new cottage has just been completed on Lyman street for Miss E. E. Ball.

Among those who have recently painted their cottages are F. A. Steele, J. J. Gurney, T. B. Battles, N. Hopkins, C. E. Jackson, D. Jones, George Pasco, Mrs. Mason, Mrs. Flint and Mrs. Loomis.

Mrs. J. J. Clark and son, Mr. E. W. Clark, of New Haven, Conn., are at their fine cottage on Broadway. Mrs. Clark is very popular as a medium.

Dwight Hilliard and family, of Northfield, have arrived at the Highlands for the season.

Several prominent New York people, among whom are the family of Mr. Milton Rathbun, are booked here for August.

Hon. A. H. Dailey, of Brooklyn, is to have a cottage erected on First Avenue.

The annual circular has been sent broadcast over the country.

A large lithograph of Lake Pleasant and its environs is being made by the well-known house of J. H. Bufford & Sons, Boston. It is to be in five colors, and will be a fine picture. The photographs were made by Mr. Crozier, our Lake Pleasant artist.

June 29th, 1889.

Onset Notes.

[Reported for the Banner of Light.]

Mr. Cox has leased the Sunset Cottage.

N. Pool, of East Bridgewater, proprietor of the Avenue House, Onset, formerly known as the Campello House, has purchased the Highland House.

Otis Hood and Ira Stuart are constables, and will have charge of police arrangements through the summer months.

Mr. B. H. Bourne has all he can attend to, he being the faithful local agent about the grounds for the Onset Bay Association. He has given up the janitorship of the Temple, and Horace Thompson has the appointment.

The Belmont Café is to be conducted this year by J. W. Edmunds, of Gardner.

Mrs. Bullock has leased her restaurant for the season.

Mrs. Williams's cottage on Union Avenue was sold at auction last week.

William F. Nye bought at auction recently the Harold J. Smith cottage on Pleasant Avenue.

J. H. Burgess is at work fitting up the wharf, which is to be done by the 20th of July, as per contract, but hopes to have it all right within a week.

It is alleged that the Old Colony Railroad has recently purchased additional land at Onset.

Major Griffith has purchased recently a cottage near his residence, also a lot of land west of his house.

It is also stated that several lots on West Central Avenue have changed hands.

Mr. Sturdevant of East Bridgewater is building a cottage on Longwood Avenue.

It would seem by these movements in real estate that the spirit of a genuine boom is in progress at Onset.

The excursion Sunday train on the Old Colony Railroad commenced its annual trips for the season last Sunday.

Sunday, July 14th, the regular services of the camp-meeting season for 1889 will be opened by Mrs. R. S. Lillie, who is one of the most effective lecturers on the public platform.

Cape Cod Camp-Meeting.

The Twenty-Third Annual Camp-Meeting will be held at Ocean Grove, Harwichport, Mass., commencing Sunday, July 14th, and closing Sunday, July 28th.

The following well-known lecturers and test mediums have been engaged: Sunday, July 14th, A. M., Miss Jennie B. Hagan, of South Framingham; P. M., Dr. H. B. Storer, of Boston; Tuesday, July 16th, P. M., Jennie B. Hagan; Wednesday, July 17th, A. M., Conference; P. M., Eben Cobb, of Boston; Thursday, July 18th, A. M., Conference; P. M., Mrs. Celia M. Nickerson, of New Bedford; Friday, July 19th, A. M., Conference; P. M., Eben Cobb; Saturday, July 20th, P. M., Rev. Frederic A. Hinckley, of Florence; Sunday, July 21st, A. M., A. E. Tisdale, of Springfield; P. M., F. A. Hinckley; Tuesday, July 23d, A. M., Conference; P. M., A. E. Tisdale; Wednesday, July 24th, A. M., Conference; P. M., H. B. Storer; Thursday, July 25th, A. M., Conference; P. M., J. D. Stiles, of Weymouth; Friday, July 26th, A. M., Conference; P. M., Mrs. H. S. Lake, of Boston; Saturday, July 27th, P. M., L. K. Washburn, of Revere; Sunday, July 28th, A. M., L. K. Washburn; P. M., Mrs. H. S. Lake.

Evening lectures and other exercises will be announced from the platform.

Dr. H. B. Storer, the veteran Camp-Meeting President, will be present during the entire session, and take charge of the meeting.

Included in list of speakers, many of whom have been present from year to year, will be found the names of Mrs. H. S. Lake and Rev. Frederic A. Hinckley. They are both interesting and talented speakers.

Mr. J. D. Stiles, the well-known medium, will be present during the last part of the meeting, and will give tests from the platform.

Accommodations for board and lodging can be had at the grove.

Carriages will be in attendance at every train, Sundays included, to carry passengers to the grove.

The grove is situated one mile from Harwich Dépôt on the seashore, with facilities for boating, bathing and fishing, etc.

Lookout Mountain, Tenn.

To the Editor of the Banner of Light:

A few more days of preparation, and Lookout Mountain Camp-Meeting of 1889 will be in successful operation.

It is expected that this meeting will be of the "red letter" order. Every one seems to be on the *qui vive* for a grand demonstration of spirit power during that period.

We have been holding some enjoyable Sunday evening circles in the parlor of Natural Bridge Springs Hotel. There is something in the atmosphere here highly conducive to mediumistic development.

Our guests enjoy evening chats on the broad "gallery," and the subject generally taken up is Spiritualism. As there are many who have had little or no opportunity for the investigation of phenomena, we take sincere pleasure in relating what has come under our personal observation. We find open ears.

Mr. J. Seeman, Treasurer of Lookout Mountain Camp-Meeting Association, is an unselfish and steadfast Spiritualist. He has spared no effort to aid the growth of Spiritualism here.

Mr. and Mrs. E. Camprelle, of St. Augustine, Fla., are guests at the Natural Bridge Springs Hotel. They are devoted and cultured Spiritualists, and believe in the organization of Spiritualism on a solid and practical basis, and that concentrated action may be far-reaching and effective in its aims. They speak urgently of the need of schools of a higher educational order for the children of Spiritualists, where the spiritual can unfold in unison with the intellectual. These sentiments have long been entertained by ourselves.

Mr. Jerry Robinson, of Charleston, Miss., arrived to-day with his family for the season. Mr. Robinson owns a summer home on the mountain, and comes prepared to enjoy all that the camp-meeting offers. We wish there were more Spiritualists like Mr. Robinson in the world, for his purse is open to the cause, and his hand ready and sympathetic to all deserving mediums. No person in the South has done more for Spiritualism than this noble man.

The Incline and Narrow Gauge Railroad has commenced work on an extension that will cross the grounds of the Natural Bridge Springs Hotel. Of course this means great things for us, and enhances the value of material possessions.

The BANNER OF LIGHT will be for sale during the camp-meeting, and subscriptions are solicited. We heartily appreciate its generous aid in the grand work to which it is devoted.

We are expecting to entertain Mr. George H. Brooks for a few days. From letters received we learn of his success in Atlanta.

GEORGIA DAVENPORT FULLER.

Sturgis, Mich.

The thirty-first yearly meeting of the Sturgis Harmonial Society closed its three days' course on Sunday evening, June 16th. The Free Church was well filled with thoughtful people. Mrs. Lillie, Mr. Moulton, Dr. Spinney, G. B. Stebbins, Mrs. Belle Hamilton, Mrs. Reed and Mrs. Fox participated in the highly successful sessions.

Memorial Service.

To the Editor of the Banner of Light:

A large number of the friends of the late Dr. Jeremiah D. Moore gathered, in memory of his life and services, in the Ladies' Aid Parlors, 1031 Washington street, Sunday afternoon, June 30th, at 2:30. A large table in front of the platform was covered with flowers—Mr. A. B. Brown, of Philadelphia, contributing a crown of lovely roses, Mr. George T. Albro a beautiful wreath of immortelles enclosing a fine picture of Dr. Moore. The Berry Sisters from Onset were represented by a large basket of flowers; Miss Hattie C. Stafford, of Boston, gave a fine pillow of beautiful flowers. Mrs. M. T. Moulton, Boston, Mrs. M. S. Waterhouse; Mr. Erspenmüller and others also contributed bouquets, making a grand floral display.

Excellent music was furnished by Mrs. Edwards, soprano; Mrs. Carr, alto; Dr. Sweeny, tenor; Mr. Wellman, bass, George Fisher being accompanist.

Mr. J. E. Hall presided, and remarked, in opening, that we had met here to commemorate the life and services of a brother who had just been born into the new life, and to help strengthen his spirit, as he shall come back to us from time to time. Dr. Moore was an earnest worker in the cause of Spiritualism, and rendered our cause especial service during the past winter by appearing before the Legislature against the "Doctors' Plot Law," and by his earnest defense of mediums generally. He was a sincere seeker for the truth, ever ready to defend it at all times, and severe in his denunciation of anything like fraud.

Educated in the faith of the Methodist church he was slow to accept the advance thoughts of Spiritualism; when convinced of their truth no one more earnestly defended them, and when stricken down by death he was at his post speaking in their advocacy. As a friend he was ever true, always ready to help by kinds words and cheerful coöperation those who were honestly trying to open the doors of the invisible world. Death found him where we hope it may find each and all of us—fully persuaded that we shall live on beyond, and well prepared for the change.

Dr. H. B. Storer said that the element of sadness was largely removed from this memorial service, because Bro. Moore was not only prepared for the change, but passed, apparently, very easily from the mortal to the immortal life. He lived in the spiritual, and the change of worlds to him was trifling, compared with what it must be to those who live more in the sensuous world. He was a deep thinker, and thus made his way slowly but surely, from the old theology in which he was born and educated, into the grander development of Spiritualism. He so impressed all with his good qualities that we do not desire to have him pass from us simply because unseen by the mortal eye.

He was a man whose firmness and sincerity have left an impress upon us that time can never remove. We shall hear from him often, and shall meet him and all those loved ones gone before in the continuation of immortal life and the grand consummation of all that makes friendship abiding and eternal.

Mr. Frank T. Ripley remarked that we were not here to mourn or to complain of God's goodness, because we know that the change that has come to our brother has opened to him a new and happy life in the beautiful world beyond. Brother Moore was present, standing by his side upon the platform, and his message was given with thanks to all those who were present for their kindness to him, and more especially for the beautiful flowers which adorned the platform. He had felt confident that he should live again, and *now* had positive knowledge that he was alive and surrounded by loved ones who had passed on before. The angel of death had caused him to rise to a new life and rejoice in a conscious existence.

Mrs. C. H. Loomis-Hall spoke very feelingly in regard to the sympathy which Dr. Moore was always so ready to give to her in connection with her mediumship. They talked oftentimes regarding the future, and he promised that he would certainly come to her if he passed on before, a promise which he has verified beyond the possibility of a doubt. There was in his friendship a something that seemed to lift us above the darkness, and give encouragement and comfort. She also saw him present, and received from him the kindest assurances of his interest in everything that uplifts humanity, and his determination to do all in his power in this new relation to develop spiritual truth and encourage those who are in the work by his presence from time to time. As a medium and a friend she should ever remember him and be the better for having had the pleasure of his acquaintance.

Mr. Jacob Edson was very glad to add his mite to the memory of one to whom everybody bowed in kindness. Dr. Moore was warm-hearted and sincere in his friendship, temperate in his life, and an ardent supporter of Spiritualism so far as he was able. Mr. Edson said that funerals are not what they used to be, giving hope only to those who had "fled from the wrath to come." A new and grander revelation has come to us in these latter times, and we know that we shall live on regardless of our present condition and surroundings. Dr. Moore was a man that would have been belittled by the accumulation of money; something grander and nobler showed itself in him and in his intercourse with the world. We should learn from his experience and profit by his example.

Mr. Eben Cobb said that when we called to mind the manner in which Dr. Moore was stricken down, his conveyance to the City Hospital and passing out from there, we might regret his being so suddenly prostrated by a disease which had long preyed upon his system, but when we open our eyes to the spirit-side of the question, we must *rejoice*, or be heretics to our own knowledge of immortality! We ought the rather to say: "Glorious Dr. Moore! we hail thee in triumph in the land of the great hereafter!" There should be no sadness when we look upon his life, his transition, and his association with us in the present and future. Only a little time and those who mourn for him to-day will have passed on, and there shall be a grand reunion where we will know each other and rejoice together.

Mr. George T. Albro paid an eloquent tribute to his memory. He had walked with him many times in the past and talked about Spiritualism before he was willing to accept its truths. Under the teachings of Dr. Moore he was converted to the truth, and their friendship was lasting as life. Mr. Albro gave a vivid description of what he saw around the death-bed of Dr. Moore, his last parting shake of the hand, and the certainty of spirit-guides who came to conduct him to the life beyond, adding that there can be no doubt about our having communication with him in the near future.

Mr. F. A. A. Heath remembered the doctor with pleasure, and was the more in sympathy with him on account of both of them having been born and educated in the Methodist church, and taught to receive everything upon naked faith. He related a conversation they once had, when the doctor expressed the idea that coming from Methodism into Spiritualism they had added to their faith knowledge by embracing its truth—this knowledge being now fully realized by our brother in the other life.

Mr. Thomas Dowling congratulated the assembly upon the lesson of the hour. We who have got our liberty from the chains of bigotry and creed have no fear of death. We are living in an age when dogmas and creeds have lost their power over us. Spiritualism asserts positively the truth that we live on, not "live again," but continue to live all through eternity. There is no death. As these beautiful flowers are the reproduction of nature, so shall we be reproduced in the life eternal and bloom forever. Let us learn from the life of him whose memory we are met to honor, to give the right-hand of fellowship to all.

Dr. U. K. Mayo gave some very interesting facts regarding the doctor's convictions concerning the present life and its ultimate.

Much credit is due Mr. and Mrs. Dr. Hall and Mr. Albro for the arrangement of this memorial service; and the thanks of the friends are freely given them and to all those who contributed flowers, thus showing their appreciation of Dr. Moore's life and character.

The meeting closed by all present joining in singing: "Nearer, My God, to Thee," which was always a favorite hymn with Dr. Moore. HEATH.

PASSED TO SPIRIT-LIFE,

From South Wallingford, Vt., June 20th, of cancer, Laura Elvira Earl, wife of Lewis E. Stafford, aged 57 years and 10 months.

The last sad duties were performed on June 23d, when a large gathering of people assembled to pay tribute to her memory and to listen to the discourse by Mrs. Fannie Davis Smith, of Brandon, Vt., who spoke grandly and eloquently, as she ever does, carrying conviction to all thinking minds. Mr. and Mrs. Theodore Toedt, of New York City, gave to the occasion their sweet service of song in the fine rendition of "Take Me," "Only a Thin Veil Between Us" and "Mother's Love." Mrs. Toedt is the favorably known soprano, whose unmarried name was Ella Earl, formerly of Wallingford. J. T. Remington had charge. Sweet and rare flowers surrounded the casket and peaceful clay, attesting, in part, the esteem of her numberless friends.

In the transition of Mrs. Stafford we lose a true woman. Most devoted to her family, she yet reached out from her great charity, which clothed her as a mantle, an ever friendly hand to all. No sick or sorrowing soul ever sued to her in vain for sympathy or encouragement, and few, if any, are there in this town who have not at some time felt the influence of her great-heartedness.

She leaves a husband, an only daughter (Mrs. Florence G. Ely)—little Florence—and only son George, for whom much sympathy is felt. This is the first break in the inner circle of home, and though they miss so sorely the mortal presence of their dearest and best, they feel, in their perfect trust in Spiritualism, that the severing of this chain has only united them the more closely to the world of spirits.

She was tenderly cared for through her illness by her daughter. The deceased and family have always been loyal Spiritualists—true to themselves and their belief through everything. COR.

Letter from Dr. Dean Clarke.

To the Editor of the Banner of Light:

As some time has elapsed since I noted for your readers events of a personal and local nature coming under my observation, I will once more send a few thoughts to my friends far and near who have the good fortune to peruse the light-giving columns of our mutual friend and teacher, the BANNER OF LIGHT.

Since my last letter I have shared the surprise and sorrow of thousands of your readers at the demise of Brothers Wilson and Newton, two of my co-laborers, who always have held my profound respect and warmest friendship. Both of them I have known for a quarter of a century or more, and never knew more faithful workers, or more noble men. Brothers Newton and Brittan were for years my educators in spiritual science and philosophy, and it was their brilliant editorials and essays which first won my youthful admiration for Spiritualism; after thirty years of reading on the subject I still regard their writings as second to none, and would commend them to all students of our scientific philosophy as invaluable legacies to our cause.

I have had the pleasure of reading the latest work of Hudson Tuttle, and as a compendium of Spiritual Science it deserves to be in the library of every Spiritualist and investigator. Bro. Tuttle is assuredly one of our profoundest philosophers and clearest thinkers, and he states his positions in a succinct and logical manner easy to understand, and so well supported by facts of observation and experience as to compel conviction of their truth. A thorough knowledge of Brittan's "Man and His Relations" and Tuttle's "Psychic Science" will furnish any student an armory of facts and occult truths sufficient to enable him or her to cope with all the skepticism and materialism of the thinking world.

My work in Denver terminated for the most part with the close of April—making four months of service. That my labors were successful in elevating the standard of our cause in public estimation, I have the gratifying assurance of some of the best Spiritualists, among whom is Judge D. D. Belding, and it was further evidenced by the fact that the two leading dailies gave several abstract reports of my lectures, and one of them sent a reporter to interview me as to the status of the cause in the city and elsewhere.

Having received a call to Topeka, Kan., I am now for an indefinite period laboring in this thriving and beautiful city for the society over which your correspondent, F. P. Baker, ably presides.

I am now at liberty to make engagements for fall and winter, and desire all societies in the West who would like my services for one to three months, to let me know their wishes as soon as possible. Address care of F. P. Baker, 722 Jackson street, Topeka, Kan.

DEAN CLARKE.

Hon. Simon Cameron.

To the Editor of the Banner of Light:

The departure of Hon. Simon Cameron to spirit-life reminds the writer of once meeting him under peculiar circumstances, which may not be out of place at this time to chronicle. At the time President Grant and party went to Bar Harbor and Augusta, Me., Hon. Simon Cameron came to the latter place with others, and was looking for the late Hon. Lot Morrill, who, as it happened, was at the Augusta House receiving magnetic treatment at my hands. Mr. Cameron came into the room and took a seat, while I was treating Mr. Morrill. Not one word was spoken about the treatment being of the quack order, or that it was a crime for Mr. Morrill to receive such treatment. Since that time a great change has taken place, and many States have enacted laws which make me a criminal for giving such modes of treatment without a diploma! It is not the large, whole-souled men like Mr. Morrill, and others standing as prominent in Church and State as did he, that care to be cramped with sumptuary medical laws that will debar them from obtaining health by and through magnetic treatment.

A. S. HAYWARD,
Magnetic Physician.
Boston, June 29th, 1889.

College of Therapeutics.

At the close of the recent session a testimonial in behalf of the class, prepared by N. Penrose, M. D., of Pennsylvania, and Rev. D. Dodds, M. D., of Iowa, as a committee, was signed by all, and presented to Prof. J. Rodes Buchanan. It is here appended; and the reader will find in its clear, comprehensive, and well-constructed expression sufficient evidence of the superior intelligence of the class:

BOSTON, *June 11th*, 1889.

This being the last lecture of the College of Therapeutics for the Spring session of 1889, we desire before separating to put in a permanent form the testimony of our appreciation of the instruction received.

Representing different States of the Union, engaged in different callings, and attending for dissimilar purposes, we, one and all, unite in pronouncing the instruction given as the first and only clear, satisfactory and complete explanation ever received of the science of man and mind in all relations.

To the physician and student in medicine it gives the only simple and comprehensive explanation of brain and nerve physiology, and the interaction of body and brain. It places at his command new and complete methods of diagnosis, and treatment of all ailments of the human being. It enables him to know the properties and actions of his medicines. It teaches him the correct use of electricity as a healing agent.

To the metaphysician it explains the *rationale* of mind cure and faith cure; and the mysterious influence of the healer "who maketh whole by the laying on of hands."

To the minister, moral reformer and educator it gives a knowledge of those subtle forces which drag down to perdition, or elevate to good citizenship and to heavenly serenity the human beings committed to their charge. It accounts for the vices and weaknesses of men; for intemperance and insanity, and how to correct them.

To the scientist and student of art it furnishes the *law* by which all animal creation may be known and understood.

To the psychometer it explains and develops those wonderful powers by which all knowledge is open unto us of the past, present and future; and by which we are brought into communion with the Author of our being, from whom we derive all inspiration and power.

We came, some of us, skeptical as to the existence of such a power, or our ability to develop it.

We sat at the feet of the master and were filled. We are satisfied beyond expectation. We carry with us rich stores of knowledge and information.

And now, upon parting, we desire to leave with you, our beloved and much-esteemed teacher, our heartfelt thanks for what we have received; and to tender the wish and hope that years of health and plenty may be given you to go on in this good work.

N. PENROSE, M. D.
REV. D. DODDS, M. D.

North Scituate Children's Progressive Lyceum.—In compliance with an invitation from Mrs. Gannet and Mr. Newcomb, to Lyceum, No. 1, of Boston, on Sunday morning, June 30th, the following persons took the 9:30 train to visit and participated in the closing exercises (for the season) of the North Scituate school: Mrs. W. S. Butler, Mr. and Mrs. L. L. Whitlock, Mr. and Mrs. S. H. Whitney, Mrs. Peters, Miss Amy Peters, Miss Alice Black, Mrs. and Miss Russell, Mrs. M. A. Russell, Miss Mabel Waite, S. B. Bancroft and some others. They were duly met, upon the arrival of the train, by Misses Bates, Newcomb, Seaverns and others, and received a hearty and generous welcome at Gannett Hall, a cozy, pleasant place.

After some refreshments and rest, a ride was taken down to the beach, and on returning a generous collation was served in Gannett Hall.

At 2 P. M. the Lyceum met (Silas Newcomb, Conductor), and a fine gathering it was of joyous, beaming faces. The exercises were fine; the singing was good; the march was excellently led by the Guardian and Mr. Seaverns as Assistant-Guardian. The recitations were well given by Ruth Holt, Charley James, Ella Seaverns, Velma Morris, Ruthie Holt, Hattie Seaverns (Walter Merritt and his sister did grandly), Mattie Seaverns and Louisa James; the singing by Miss Etta Litchfield, Mrs. Addie Litchfield and Miss Edith Newcomb was very fine. Mrs. Callie Holt made an excellent invocation, and spoke beautifully under her control. Lyceums of greater pretensions may profit materially by the example set at North Scituate by the interested scholars and able and sincere officers of that school. After the grand march Mrs. Ida P. A. Whitlock gave brief remarks. Mrs. Maggie Folsom Butler made one of her earnest ringing addresses; L. L. Whitlock also spoke finely, as did Major S. B. Bancroft. The target march and singing followed; then the Lyceum closed for the season, to meet Sunday, Sept. 1st. B.

To stop vomiting, drink saffron tea. Don't pass this by unnoticed, for it may save your life, as it did mine. I know of four other cases as critical as mine where it was effectual.—*Day Star.*

Spiritualistic Meetings in Boston.

Twilight Hall, 789 Washington Street.—Sundays, at 10½ A. M., 2½ and 7½ P. M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street.—Sundays at 10½ A. M., 2½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Eagle Hall, 616 Washington Street.—Three meetings are held at this place every Sunday. Last Sunday the subject of the morning conference was ably considered by Col. La Gros, Drs. Thomas, Smith, Coombs and Barker, Mrs. Leslie and the Chairman. In the afternoon excellent remarks and tests were presented by Mrs. Conant, Mrs. Lewis, Mrs. Wilkins and Dr. Thomas, after which Mrs. Abbie N. Burnham delivered a short address, which was highly appreciated.

In the evening the exercises were opened by Dr. McKenzie with some pleasing remarks. The descriptions and personations given by the doctor were pronounced accurate. Mrs. Downing and Mrs. Wilkins gave some remarkable tests. Mrs. Leslie spoke in her usual earnest manner.

Mrs. Temple, the fire test medium, was present both afternoon and evening, and demonstrated her powers to the entire satisfaction of all.

The meeting closed with a few well-chosen remarks by Dr. U. K. Mayo. Good mediums are engaged for next Sunday. F. W. M.

Twilight Hall, 789 Washington Street.—Three large audiences assembled in this hall on June 30th. Eben Cobb, Conductor, delivered a fine lecture in the morning; Miss Peabody, Mrs. Chandler, Mrs. Conant and Frank T. Ripley gave fine tests. In the afternoon the speakers and test mediums of the morning made appropriate remarks, also gave tests, of which not one failed to be recognized. These meetings will be held every Sunday through the season. VINDEX.

Worcester, Mass.—The last two Sundays in June Dr. C. H. Harding, of Boston, gave lectures and psychometric readings from our platform. Dr. Harding's psychometric readings were exceptionally fine, and pronounced by those who received them as correct. With his engagement our meetings closed until the first of October, for which month Mr. A. E. Tisdale has been engaged.

The annual meeting will be held next Sunday. Some changes will probably be made in the list of officers, and with the excellent list of speakers secured, the coming season ought to be a successful one.

The Children's Lyceum and friends have a basket picnic at Quinsigamond Park on Friday, July 5th.

S.

West Duxbury, Mass.—Sunday, June 30th, proved a grand occasion for West Duxbury and vicinity. Mr. J. Frank Baxter delivered a fine address and gave a capital séance. He was anticipated on this, his yearly visit, with much pleasure, and a large and appreciative audience assembled, representing many neighboring towns. It is a regret that he cannot be heard here again this season, but his already-made engagements forbid. He will be in Hanson in the fall. Mrs. Juliette Yeaw will speak Sunday, July 14th. OLD COLONY.

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