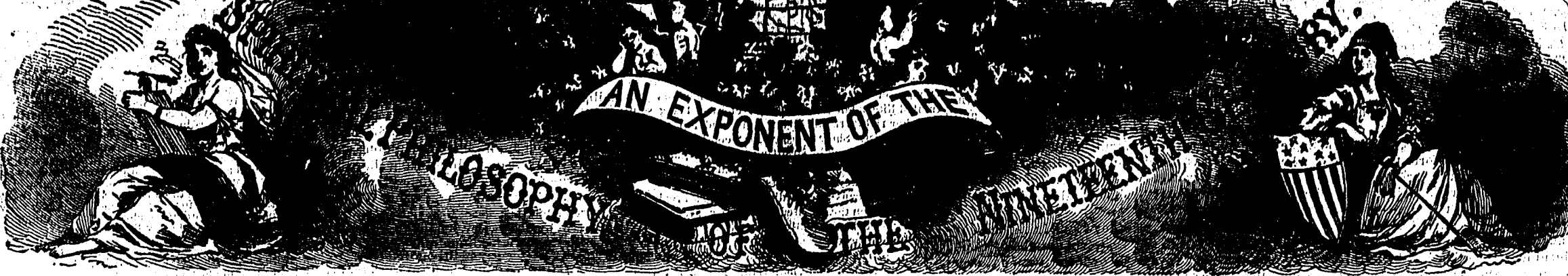


BANNER OF LIGHT.



VOL. LXV.

COLBY & RICH,
19 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, JULY 13, 1889.

(\$3.00 Per Annum,
Postage Free.)

NO. 18.

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The Spiritual Rostrum.

DISCOURSE

Given at Berkeley Hall, Boston, Sunday, May 12th, 1889, by the Guides of
MRS. R. S. LILLIE.

Subjects Given by the Audience: Public Schools; Spirit and Matter; Mediumship and Material Science; Hypocritism; Spirit Return.

(Reported for the Banner of Light.)

INVOCATION.

Once more we ask that kindly influences from on high may rest upon all here assembled! May each soul feel a baptism of the spirit, and by that power be brought into unity of thought where, in pursuit of truth and wisdom, we may look from the confines of the present into the eternity beyond, and from its stores of truth gain that which is best adapted to our individual needs—that which shall strengthen and encourage us in the discharge of life's duties and obligations.

Resting implicitly upon the power of spirit, we ask that the lessons of the morning may be food for every soul. Grant to each one of us higher desires and aspirations than have been ours in the past. Guard and guide us in our onward way, and for this faithful, tireless ministry receive our heartfelt thanksgiving now and evermore.

PUBLIC SCHOOLS.

Regarding the present agitation of the public school question in this community, we would say that we believe the public schools of our land should be sustained, maintained and improved in every way that enlightened American citizens can suggest. Taking the system on its present foundation, let improvements be made by wise suggestions most carefully considered.

On the maintenance of the public schools rests the very foundation of our government.

Without knowledge and education, we should soon fall back into the state of savagery where ignorant man dwells; where, in the history of the past, we find he has always dwelt. There can be no doubt that the agitation of the school question at the present time is due to the spirit of religious controversy. This is the underlying cause of the entire difficulty; if we fathom it to its depths, we shall find it so. In the first place, the greater portion of the men who control the public schools insist on having carried into them more or less religious culture and teaching, Bible-reading, etc. It has been but little, but in the beginning it was introduced by religious enthusiasts, who felt they must have their religion carried into the public schools. The Bible must be read, a few passages given a little interpretation; and in most cases this was followed by prayer in the opening of the schools. This has been the custom in small country districts, and often in cities. This is done by Protestant teachers, who use the Protestant Bible, and give a Protestant's interpretation thereof. Their prayers are Protestant prayers. All this is satisfactory to the Protestant element of the schools, and the supporters of it; but it causes the agitation and dissatisfaction that prevails to-day, because our nation is not altogether a nation of Protestants. The parent branch of the tree from which we have all come is Catholic, and we are aware that the Catholic idea of how religion should be taught differs widely from that held by the Protestant; and here lies the trouble.

Now, our thought is this: In order to make our public schools what they must be in the future of our American civilization, they must be made purely non-sectarian. There is no other possible way of meeting the demands of the masses. Spiritualists—Infidels, as some of you are termed—Materialists, Jews, Catholics, Pagans, they are all on our streets to-day. They are all American citizens, or have the privilege of becoming such. They have a right to the benefits of our public institutions, and when they become citizens have a voice in the management of them. Are they to be compelled to accept in our public schools that which is offensive to them in a religious sense?

If religion is to be taught in the public schools, then seven Bibles should be introduced. There should be seven, at least; and the teacher should have a mind large enough and free enough to say to the children: "These are the sacred books of the world—God's ways of speaking to his many children;" and then let the teacher tell them of the still greater Bible of Nature; or let all the printed Bibles be withdrawn and left where they belong, to the Sunday-schools and the private schools, and the family, where each may find what he desires,

Sunday-schools have been created to teach religion; let the public schools leave them to do so. Science, art, the fundamental branches of education, are its province, but religion—never! Bills that mean that, claim your support; if they mean anything less liberal you are not the people to defend them. Understand what you are legislating for. Too much legislation trammels.

In this controversy the Catholic people are doing just what the Protestants might have expected them to do. They demand part of the public fund for the schools which they endorse, or demand that religion be kept out of the schools. It is a fair question. There is objection and opposition to this, but if we look upon it earnestly and sincerely, we recognize the naturalness of their position. I think the Catholics are doing this; they are wakening the Protestants to just what your liberal thinkers told them must come.

We don't want our children biased in one way or another. We want freedom. We want the schools to teach what will give a proper foundation for the character to grow from. From this foundation we want them to take in all that can be given them in art, in science, in everything that it is the province of free schools to teach, and we want these schools so free that no parent in the land, Jew or Gentile, will fear to entrust his children to their care. In no other way can we have justice, the justice every man has a right to. Sooner or later it must come. It will take time. There must be turmoil and agitation, but it will come.

Don't you know the spirits have long warned you of this? They said: "The next great controversy will be between the Catholic and Protestant elements in this country. Gaining power, the Catholic will ask what the Protestant is not disposed to give." Now we claim to have a nation in which the government is of the people, for the people, and by the people, a nation in which each is free to worship God according to the dictates of his own conscience. This liberty should permeate every institution which we as Americans sustain. We have one day out of seven devoted to religious teachings in the churches and Sunday-schools, and varying denominations enough to suit the most fastidious minds. In addition to this, there is the ever-active home influence; and to the care of these belong the minds of our children until they reach the years of discretion, when they may judge for themselves.

Let the human mind be free. If we have this in America, we have a free land indeed. And this we shall have, for freedom's breath is within the hearts of the people; they are laboring for it; it is coming!

This school question is an important one, which will lead to more important results. As the Catholics gain power, then agitation will increase; they will go on demanding a share of the school fund, and so many other classes; Jews, Pagans, Spiritualists, even, have as much right to say their peculiar ideas of religion shall be taught in the public schools as have Protestant Christians. All religions must be taught, or none. There is no way out of the dilemma but to make the schools entirely non-sectarian.

The religious enthusiast would carry his religion into everything. That is all right for him, where he has individual rights, but where he cannot exercise those rights without infringing on the rights of others, they must not be exercised. Their use, then, becomes license, and liberty ceases. Ours is a land open to all the nations of the earth, to all classes of people, who entertain all kinds of religious belief, hence our schools must be entirely non-sectarian.

If parents prefer sectarian schools, let them send their children to them; there are enough of them all over the land. There is variety enough to satisfy the wants of all, if people would only be unselfish, not obstinately determined to thrust their views upon others.

Suppose Spiritualists should become a majority, and decide that the teachings of Spiritualism should be daily expounded in the public schools, what a turmoil it would make! Spiritualism is growing. If the Catholic can demand a part of the school fund, why not the Spiritualist, or the Jew, or the Mahometan? I tell you again, friends, there is only one way out of the difficulty: make the schools wholly non-sectarian; leave out all dogmatic religious teaching. Educate from the open Bible of nature, and from that, through that, let the child learn to look for the truth that shall make him free.

MIND AND MATTER.

The power of mind over matter is a vast subject, one which we can but lightly touch. The influence of mind over matter is infinite. All the propelling and impelling power of matter is mind or spirit. All the force and energy which permeates all worlds, which animates all things, is this power of mind over matter. Matter, as we term it, is subject to mind. Matter is external form, made by the accumulation of invisible properties, which in their operation and action produce external results.

When we speak of infinite mind, we mean just what somebody else does when he says infinite God; or another when he says infinite spirit. This infinite source of all mind, all spirit, from which all forms of life have sprung, we trace to-day in one form, to-morrow in another.

Here are some beautiful apple-blossoms. What are they? They are what the soul of life in the plant has clothed itself with in its pilgrimage; and in these apple-blossoms is a chapter of prophecy. Anybody can read it. It prophesies an apple, smooth and luscious and sweet. In order to produce this it must have the necessary conditions. What more are they? They are a manifestation of mind,

being, intelligence—intelligence, the manifestation of the highest law that we understand—an expression of mind, in its eternal essence, substance and power.

Suppose you go to work to produce a certain piece of mechanism. You think it out first. The inventor has in his mind a perfect machine. Before he goes to work to express his thought, he knows just where he is going to place each of its parts. It is formed in his mind. Then he gives it an outer expression. He looks about him for material, and finding it, gives his thought a visible form. The machine is the result of the thought of man—man who is, himself, the result of infinite causation or eternal thought. Now, because you are finite, because you have forms with limitations, your minds will conceive of a being, a personality, but as the Creative Cause is infinite, and you are finite, there can be no comparison.

I have said these blossoms contain a prophecy. What then? I hold in my hand their broken stems, which tell me the prophecy is to be unfulfilled. So I see the infinite purposes, even, are liable to be frustrated; or, in other words, no law so high but another intervening one may be brought to operate against it.

In man I see a spark of the Infinite, with infinite possibilities, given infinite opportunities and infinite time—which is eternity—yet many times his development seems thwarted. The prophecy that is in the child is broken, because some other force has been brought to bear upon him, which checks the steady flow and operation of the first.

This blossom, severed from its parent stem, immediately begins to decompose. It is resolved into fluids, into gases. It is taken up by the sunbeams, and it begins again its pilgrimage. Like attracts like. Somewhere, sometime, it blooms again, this time, perchance, to become a perfect fruit; if not, to go on again and again until it has fulfilled the great law of its being. So we say of human lives, like attracts like; human souls are human souls. They may be broken at the stem, as far as material conditions are concerned, but the soul will go out and take up needed experiences. By the law of attraction it will go back to its kind, and the prophecy of the soul will have fulfillment. A few centuries, a few ages, and nature will fulfill her grand primal law of development, no matter what intervening forces have come in to retard it. This is nature, or God, or nature's God. It does not matter what you term it. If we stopped less to quarrel over words we should learn more of nature's laws, and its hidden secrets. The trouble is that one man, or class of men, assume to know all truth, and then persistently endeavor to force others to accept it as they do. They are not willing that each should think for himself, forgetting that no matter where he is found, in what clime he dwells, what Gods he worships, what tongue he speaks, man is man. No matter how lowly his estate, how few his belongings, "A man is a man, for a' that." He may be Jew or Gentile, Catholic or Protestant, Buddhist or Mahometan, what matters it? He is still man, simply man; man with his many mistakes and blunders; man so liable to err, so likely to reach to a conception of the highest truth.

Let us accord to all others the privileges we claim for ourselves.

As a spirit, I come teaching the truths of Spiritualism, the truths of nature, as I understand them. I do not ask you to accept them, I simply present them to your understanding. It is your prerogative to accept or reject. We know the truth of what we speak when we say that Spiritualism brings you a living Bible, with a chapter for every day. It does not contain the Acts of the Apostles nineteen hundred years ago, but the acts of the Apostles of the nineteenth century. It contains the records of men all over the world who are trying to live lives devoted to truth, to goodness and justice. Such lives will save the world from error, save it from ignorance, and, inasmuch as they do this, will they become saviours. They will save no man from the hell he richly deserves—from that there is no salvation—he must go through its purifying flames. No one will be given a heaven he has never earned. The universe does not contain such. But each will have just as much hell and just as much heaven as belongs to him, for, as was said by one of old, "The kingdom of heaven is within you."

That which brings peace, which brings happiness, which says to your soul, "You have done right, you have done well," that is heaven. The opposite is hell, and the purpose of life is to bring you a soul-growth that shall make it possible for heaven to come to you.

SPIRIT RETURN.

One asks: "Why does not my mother come to me?" A cry like this has gone up from aching hearts all through the centuries of the past, a cry never answered until Spiritualism came, as it comes to-day, rolling away the stone from every tomb.

My dear friend, it is my privilege this morning to tell you that your mother is by your side. Even now her breath might be felt upon your cheek, her whispered words might be heard in your ear. That you do not perceive this is simply because there is a little material obstacle in the way. Its nature I cannot tell without coming individually en rapport with you. That she is faithfully watching by your side, I know; that she is doing her duty faithfully I know. I know this because I know what mother-love is, how fond and enduring, how faithful and true.

If you find a mother on earth who is not faithful to her child, you find an unnatural mother, and a child that was born by accident or crime—for it is a crime for a mother to become such in a condition that can generate

anything but love between herself and her child.

As a rule, a mother is the most faithful of all faithful lovers. She will go even to disgrace and death with her child, no matter how sin-stained and degraded that child may be. Her heart, her soul, her life go with her children. Do you think, as a spirit, she is far away from them? Do you think there are Jasper walls so high, or pearly gates so ponderous, they can shut her away from her children when they have need of her? I tell you, "Nay." It would take more than the fabled guardians of Eden, with flaming swords, to stay her returning footsteps as her earth-child cries out to her, sorrowing and suffering for her presence.

If you cannot feel her presence, be sure the trouble is not with her. There is something about the material house in which your soul dwells, something in its walls of flesh that comes between you and twain; but do not despair; by-and-bye the obstacles will be removed, the eyes of your spirit will be opened. Sit for a few minutes each day alone, giving conditions favorable to the manifestations of spirits, particularly the spirit you so much desire to see. Drive out all engrossing cares; drive away all thoughts of the material world about you. Then see how soon thoughts will come into your mind that will seem like what mother would say. You will find yourself saying: "That seems just like her; it seems as though she is speaking to me." Persevere in these quiet sittings, and by and-by you will have no need to ask: "Why does not my mother come to me?" for you will know and feel her presence and her love.

Let all who are reaching out for the dear ones gone before learn to cultivate the gifts of the spirit. Let them do so in sincerity and earnestness of purpose, and a soul-growth which will give power of communion with their loved will be their sure reward.

BIGOTRY AND HYPOCRISY.

We are asked whether there is not as much immorality, fraud, hypocrisy in the Christian Church as among Spiritualists, and whether a bogus Christian is not as bad as a bogus Spiritualist? Well, we don't know why not. A fraud is a fraud, a hypocrite is a hypocrite. Bigotry, which is so much an element in many churches, never saved a soul from becoming either. We don't like to say "bogus medium." One who simulates mediumship, or counterfeits honesty and virtue which he does not possess, whether in the church or in the ranks of Spiritualism is a hypocrite, and one is as bad as the other.

We know there is a great cry among our enemies of "fraud" and "humbug" among mediums. How many Christians can you find in this city, or in the world, who live up to the profession they make? Cheating, lying, selfishness in every form, is the fabric of which so many lives are woven, that were it not for the hope of the future Spiritualism brings we might almost despair of our kind. A fraud is a fraud, a knave is a knave, no matter what outer form he assumes, whether he joins the church or a Spiritualist Society.

SCIENCE AND MEDIUMSHIP.

One more query claims my attention: "Has Spiritualism, through mediums, given anything to the world in advance of material science?" Now, we ask, is any one able to draw the line, and tell us where mediumship, recognized and unrecognized, begins and ends? The world of spirit encircles and encompasses this world of matter. There are no sharp lines of division possible between them.

You know that the part of this century which gave you Modern Spiritualism gave you Edison, the greatest inventor of the age, who was born in a Spiritualist household, educated in spiritual circles, where, a child, he sat with his parents.

From the lips of his aged father, within a short time, we have these words: Some one asked the old gentleman if his wonderful son was a medium. He replied, "I don't know what you call it, but I know this: he was controlled to write when a little boy, before he had ever been taught to write." Has not that power, which so early manifested itself in him, continued with him, and led his mind in the wonderful path it has followed? It has led him into one experiment after another, and produced results which challenge the wonder of the world. The fact that his own mind is aroused and inspired, does not destroy his mediumship. It is rather the highest form of it—inspiration. The best inventions of this century have come since the advent of Spiritualism, and behind the Orthodox divine, the Orthodox inventor, spirit-power is at work. You will find expressions of it showing themselves everywhere. Spirits are in every home, with every individual, and are manifesting themselves more and more, adding and inspiring thinkers of every kind; and we boldly claim that the astonishing development of inventive genius which has come in these latter days is largely due to the development of mediumship, conscious or unconscious.

So much for inventions. Has Spiritualism given us anything else?

Material science stands by the open grave, and talks in gibberish of occult force, stutters and stammers, and finally acknowledges it knows nothing about it. What has Spiritualism to say? It tells you it has crossed this chasm that lay between the here and the hereafter. It gives proofs of this, and so brings to man the knowledge material science could never give.

Material science tells you of its natural laws, its forces of gravitation, cohesion, repulsion, etc. Spiritualism sets every one of these laws

at defiance, and asks material science to explain the phenomena, and it can't do it! The best minds, who impartially investigate these things, are compelled to say, if it is not what it claims to be, then we do not know what it is.

Spiritualism tells you of the life beyond the grave; it gives you not only a deeper, truer knowledge of the life that now is than material science can possibly do, but it gives you the knowledge of immortality—not the hope, but the positive knowledge—and so brings to the world the greatest good it has ever known.

Original Essay.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. WILLIS.

NO. VI.—CHINA AND THIBET.

These ancient nations claim for themselves almost unlimited antiquity, especially the Chinese, who carry their traditions back to the gods, from whom they claim to have sprung millions of ages ago. Their primitive history, however, is enveloped in the dense darkness of myth and tradition.

We shall not attempt to go back of their historical period, which is sufficiently ancient for our purpose, presenting, as it does, a regular chronology, covering a period of three thousand years before the beginning of the Christian era.

At a very early period it is evident that they possessed considerable knowledge of astrology, and made astronomical observations, and calculated eclipses accurately nearly three thousand years before Christ. There is no doubt but that they originated in Hindostan, and when they emigrated from the parent country they carried with them much of the religion of Buddha, which has been preserved in fragmentary form. From various causes, but principally from the peculiarity of their language, and their intense reverence for precedent and antiquity, they have changed less than any other nation on the earth.

The Chinese believe that every human being has an attendant guardian spirit. He keeps an image of it in his house for the purpose of concentrating his thoughts in prayer, and he burns before it fragrant incense. So also every department of nature he believes to be under the control of a guiding, superintending spirit. Every mountain has its resident spirit of power, and every trade and progression has its presiding deity.

Like all the other nations, the Chinese had their exceptional men or mediums, who were acted upon or inspired by spiritual forces, and made mediators or inspired teachers of morals and religion. Among the most venerated of these is Kong-futse, or as it has been modernized, Confucius, who was born more than five hundred years before our era. He had many thousands of disciples who cherished the profoundest reverence for his moral and spiritual teachings. That he was thoroughly a Spiritualist in the modern meaning of the term is evident from these his literal words:

"How vast is the power of spirits! An ocean of invisible intelligences surrounds us everywhere. If you look for them you cannot see them. If you listen you cannot hear them. Identified with the substance of all things, they cannot be separated from it. They cause men to purify and sanctify their hearts, and offer oblations to their ancestors. They are everywhere about us, on the right and on the left. Their coming cannot be calculated. How important that we should not neglect them. Worship the gods as though they were visibly present. Sacrifice to ancestors as if they were here."

"I see no defect in the character of Yu. He was sober in eating and drinking, and eminently pious toward spirits and ancestors. He lived in an humble dwelling, but employed his strength in making ditches and water-courses for the good of the people."

Confucius made a compilation of the ancient history and language of China, called "The Five Volumes," which are held in great reverence by the nation. They date back four hundred years before the time of Moses. These sacred books inculcate the idea that human nature is good and beautiful save when wrapped in the darkness of ignorance or polluted by the leprosy of vice, under which circumstances it can be restored to its original purity only through reverence toward the Supreme Spirit, justice and kindness toward others, a temperate indulgence of the appetites and a due regard to propriety in all things.

He speaks reverently of a Supreme Ruler, believes devoutly in the immortality of the soul, and inculcates emphatically reverence to spirits. External, ceremonial religion or ecclesiasticism found no place in his pure and beautiful system, which was preeminently one of ethics.

On a certain occasion one of his disciples entreated him to teach him how to die well. He replied: "You have not yet learned to live well; when you have learned that you will know how to die well."

On another occasion he was asked for a rule of life adequate to its emergencies. He replied:

"Never do to others what you do not wish others to do to you."

The following are some of his beautiful maxims:

"Be rigid to yourself and gentle to others, and you will have no enemies."

"He who knows right principles is not equal to him who loves them, nor is he who loves them equal to him who delights in them."

"Not to correct our faults is to commit new ones."

"To know that a thing is right and not to do it is weakness."
 "I have not a friend morally inferior to yourself."
 "If you err, fear not to reform."
 "Be not sorry that men do not know you, but be sorry that you are ignorant of men."
 "To keep invariably in the due medium constitutes virtue; men rarely persevere in it."
 "The nature of man is upright. If in the course of his life he loses this uprightness, he removes far from all true happiness."

Thus another illumined mediumistic soul speaks to us from the dim ages of antiquity. Contrast his inspired ideas, uttered in simple language centuries before the dawn of the Christian era, his exalted, rational views of the Supreme Spirit, his recognition of the dignity of human nature, his religion of practical goodness, his firm faith in ministering spirits, guardian angels, with the angry, repenting God, the lurid hell, the salvation by faith, the religion of forms and ceremonies, the outrageous views of human nature, and the utter negation of all human, spiritual influence from the world beyond that passes as the Christianity of today, and is it difficult to believe that these grand ideas could have come to the brain of Confucius in those primitive ages only from the inspirations of those spirits in whose power he had such trust?

In about the third century A. D., one of the Buddhist priests, a man of great sanctity and learning, who had for years lived the secluded life of a hermit, went from India to Central Tibet, and established himself upon a mountain which he called the mountain of Bouddha La. By his ascetic life, his years of discipline and self-culture, he had developed the spiritual or mediumistic powers of his being until they were supreme, and by the force of his sanctity, and his familiarity with and control of the occult forces of nature, he soon drew about him numerous disciples who revered him as an incarnation of Bouddha himself, who had again descended from the regions of the blest, this time for the salvation of the people of Tibet.

Around this sacred mountain of Bouddha La soon grew up the city of Lassa, which three hundred years later became the capital of Tibet under the reign of Prince Gambo, the founder of Tibetan greatness who achieved marvels for his country, and who was believed to be the veritable old saint who established himself two or three centuries before on the mountain of Bouddha La, and who had now re-incarnated himself in a mortal body for the purpose of firmly establishing his religion in Tibet.

There was much opposition to the new religion from political and other causes, and once it was nearly overthrown; but toward the close of the eleventh century the renowned old hermit of Bouddha La reappeared, and this time his religion became firmly established in his beloved Tibet.

Thus originated that form of Buddhism called Lamaism. Lama means Pastor of Souls, and is the term applied to all priests. Grand Lama signifies the Great Pastor, who is the Supreme Pontiff, sustaining the same relation to the priesthood that the Pope of Rome does to the Romish hierarchy, only the Grand Lama is authority in all civil as well as ecclesiastical affairs, and the soul of the famous old hermit, who loves Tibet so well, that he cannot stay in Paradise, is, it is claimed, regularly transmitted through the succession of Grand Lamas, and thus he perpetually watches over and guards as a ministering angel the nation he loves so well. This is a deeply-rooted belief, and the Grand Lama is simply a medium through whom is transmitted either directly or through his subordinate Lamas the will, the powers, the blessing of the invisible, immortal head of the Church.

As in Egypt, so in Tibet. The priesthood, from the Grand Lama down, are masters of occult power. Of the Grand Lama especially it is claimed that flowers will spring up where his feet have pressed; that he has power to make fountains of water flow forth even in the most arid deserts, and that his person exhales celestial perfume. One of his terms is, "He who has clairvoyant eyes," a centuries-old recognition of clairvoyance, and it is claimed that he can read all minds, and never need ask for information upon any subject.

A curious relationship exists between Tibet and China. Tibet is subject to China politically, yet the Emperor of China is, or was down to a late period, in all ecclesiastical matters subject to the Grand Lama of Tibet.

It is claimed that Buddha, for the purpose of becoming a recipient of divine revelation, and obtaining so-called supernatural gifts, or in other words for the development of mediumship, remained hours in profound contemplation, abstracted from all external objects and influences, and his followers to this day who are desirous of obtaining similar gifts, follow his example, and consecrate a large portion of their time to profound meditation.

Innumerable are the manifestations ascribed to their saints or mediums. Their staffs, their garments, their persons were imbued with mysterious power to cure diseases and keep off the influence of spirits of a low order.

All the Lamaeries are schools where not only instruction is given gratis, but poor children are fed as well. It is a rare thing to find a man in China or Tibet belonging to the Buddhist religion who cannot read and write. In these schools they teach not only philosophy and astronomy and theology, but they are also schools of mediumship, in which their pupils are taught magnetic healing, prediction of future events, clairvoyance, the invoking of good spirits, the exorcism of bad, etc.

Like the ancient Brahmins and the Chinese, they place offerings upon the tombs of their ancestors, regarding their spirits with intense veneration. The very ancient Asiatic idea that diseases are caused by evil spirits who have possessed the human body, and can be cast out by certain rites of exorcism, is universally believed.

They never say of a man: "He is dead," but "His soul has emigrated."

It has been said that eighty thousand followers of Buddha were sent out from India as missionaries, and the countries they visited are to this day full of traditions of their gentleness, goodness and their marvelous spiritual power. The progress of the religion of Buddha has never been marked by violence or bloodshed, or by persecution in any form. It has been accomplished entirely through the wonderful influence of pure, peaceable, spiritually-minded devotees, and it is to-day the ruling system in China, Japan, Tibet, Siam, the Burman Empire, Ceylon and a large portion of Tartary. It has been more extensively adopted than any system of religion that ever existed. Its votaries comprise more than one-third of the whole human race. Its foundation is the identity of the human and the Divine Spirit,

and consequently the entire naturalness of spiritual forces and laws. Its system of ethics is unrivalled, its system of philosophy the profoundest that has ever occupied the mind of man.

Thus do we find the entire East lighted up by the inspirations of spiritual power. How sublime seems the gift of spiritual life to man! As we go back over ages so remote that we feel as if their events could have hardly transpired on our globe, we find everywhere proofs of the equal distribution of spiritual gifts to men. Nowhere is man left in utter blindness and darkness. Nowhere is he left without the possession of spiritual faculties as clear and as operative as are his moral faculties. As truly as humanity everywhere has conscience, judgment, love, so truly has it also spiritual enlightenment.

But such facts, whether found in the present or gleaned from the past, can only be of value to us as they reveal our own spiritual natures, and prove each one of us to be united in bonds as eternal as the Infinite to all spirit, and that we are to seek within our own being for the golden key that shall unlock to us the potent secret of all things, and enable us to realize that all the spiritual forces of generations gone have been transmuted into the fresh activities of the living present.

THE REALITY OF SPIRITUAL PHENOMENA.

BY CROMWELL F. VARLEY, C. E., F. R. S.

[Cromwell F. Varley was for many years Chief Engineer to the Electric and International Telegraph Company in England. He was also the inventor of many important portions of the apparatus in common use, and took an active part in rendering Atlantic telegraphy an accomplished fact. In conjunction with Prof. Faraday and Sir William Thomson, he was the first to discover and demonstrate the chief laws governing the transmission of electricity through long, deep-sea cables.—"Psychic Facts," London, 1880.]

In No. 226 of *The Spectator*, pages 1281 and 1282, there is a letter from Dr. Carpenter, who assumes that because there are impostors making money by bogus "spiritual manifestations" all "mediums" are impostors. He might with equal reason assert that because fraudulent merchants are occasionally brought to justice, therefore all merchants are rogues.

Twenty-five years ago I was a hard-headed unbeliever, and when it was asserted that tables could be made to gyrate by means of "electricity and magnetism," the absurdity was too manifest for discussion.

"Spiritual phenomena," however, suddenly and quite unexpectedly, were soon after developed in my own family. Several coming events were correctly foretold, and I was naturally amazed; this led me to inquire and to try numerous experiments in such a way as to preclude, as much as circumstances would permit, the possibility of trickery and self-deception. Some of these investigations have been published in various journals and in the proceedings of the Dialectical Society.

Prior to this I had frequently experimented with Mesmerism as a curative agent, and had met with three clairvoyants with whom I had made many experiments.

The late Professor de Morgan has written: "I am perfectly convinced that I have both seen and heard, in a manner which should make me believe impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake. So far I feel the ground firm under me."

William Crookes, F. R. S., writes: "That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry."

I can fully endorse both of these statements. Some of the sub-committees of the Dialectical Society have left a record of their proceedings. They did not have recourse to paid or professional mediums. They sat time after time until the phenomena appeared.

They report that ultimately they succeeded in getting a heavy table to move when no one was touching it, and when, in fact, no one was within some few feet of it. The room was well lighted at the time.

I have twice seen a table move when no one was touching it. On one occasion, in my own house, when no one was within seven feet of the table, and while I was holding both the hands and feet of the medium, the table moved up to me. Several others were present, and all of us saw it.

On another occasion I was sitting near a small table; the medium was almost six feet distant; the table rose up more than twelve inches, and then moved horizontally about eight feet before it came down again. This was witnessed by four people.

I have repeatedly seen tables (and other objects) lifted off the floor when our hands were resting upon them.

Sometimes I have sat under the table with candles, while friends observed above to see that the table was not moved by either the hands or feet of those sitting around.

When the table has been off the ground I have mentally wished the table to move north, east, west or south, and it has immediately followed my unexpressed wish.

A scent-bottle lying upon a mahogany table has been seen first to rock and to fro rapidly, and then to gyrate while rocking rapidly, for some minutes, no hands being near it. This was at a private house.

I have been sitting in a chair in a well-lighted room, several feet from the medium, and my chair has been twisted half-round so rapidly and violently as to nearly throw me off.

Other and numerous phenomena have occurred, proving the existence—(A) of forces unknown to science, (B) the power of instantly reading my thoughts, (C) the presence of some intelligence or intelligences controlling those powers.

In America, in 1867-68, I had numerous opportunities of experimenting.

In England I had experienced great unwillingness, on the part of the mediums, to submit to experiments. Miss K. Fox (now Mrs. Jencken) was introduced to me at the house of a solicitor (Mr. Townsend) by Mr. Livermore, a retired banker. After a few sittings Miss Fox consented to a series of experiments.

Five cells of Grove's nitric acid battery, two helices, an electro-magnet, key, switches and wires were produced by me, in order to see if there were any connection between the psychic forces and those of electricity and magnetism. After a great many experiments, extending over fifty or sixty hours, I was still unable to detect any distinct connecting link. Some of the experiments were conducted in the dark, but the majority of them in a bright light, and some in broad daylight.

My battery was on a side table, and was there connected to a switch from which eight wires ran to the table at which we were present.

Mr. and Mrs. Townsend, Mr. Livermore, Miss Fox and I were always there, but on a few occasions we had sometimes one, sometimes two others. By means of the switch and keys I was able to operate in the dark, no one but myself being aware of the experiment I was trying. In fact, none of those present were acquainted with the laws of electricity.

Two phenomena of importance only were obtained. First: Whenever I took hold of a wire through which the current was passing, the "Invisibles" always correctly stated which way the electric current was flowing (assuming that the current flows from the positive to the negative pole). The second phenomenon was that whenever in the dark I placed the helix round my head, the "Invisibles" took no notice of it when no current was passing, but the moment I pressed

down the key and caused a current to flow, loud raps were heard, the table rocked violently, and Miss Fox's hand would write out involuntarily a message to me to the effect that I ought not to place my head inside the helix; that it was prejudicial, and it gave them great uneasiness. I repeated this experiment on many occasions, and always with the foregoing result.

Mr. Blackburn requested me to test the materialization phenomena, which occurred in the presence of Miss F. Cook (now Mrs. Corner). The experiments were conducted at the house of Mr. J. C. Luxmoore, in Gloucester Square, Hyde Park. The medium was treated like a telegraph cable, a current being sent from her right wrist along her right and left arms to her left wrist. She was tested for "continuity and resistance" all through the sitting. For this purpose, a reflecting galvanometer, a box of standard resistances, the necessary keys and shunts were employed.

By these means the medium could not break the circuit for even the hundredth part of a second without the fact being instantly revealed!

Yet out came the "materialized Annie Morgan." She spoke to us and wrote before us on paper. She once appeared only half materialized from her waist upwards, the lower extremities being absent.

I shook hands with this "materialized being," and at the conclusion of the sitting—which lasted, I believe, over an hour—I was instructed by "Annie Morgan" to go to the medium to dematerialize her. I found Miss Cook just as I had left her; the platinum wires were untouched, and she was in a deep trance, from which I speedily awoke her by "cross-passes." (I have elsewhere published the result of this experiment.)

One of the phenomena which I experienced on this occasion was a great loss of power. I could with difficulty only support myself.

I often experience this at "physical sittings," and to such an extent that for years I have been obliged to abstain from them altogether. It is also a curious fact that my presence often weakens and sometimes prevents the physical phenomena altogether. It was accordingly arranged that the experiments should be conducted by Mr. Crookes, at his house, and in my absence. We fixed the apparatus and devised various means of making the tests as indisputable as possible.

He has conducted a long series of experiments, taking every precaution he could devise to avoid trickery, intentional or otherwise.

It is simply impossible for even a thoroughly experienced electrician to escape from the electric circuit without producing such an alteration of resistance as would proclaim the fact instantly. The doors and windows were sealed, the rooms were examined before and after the experiments, and yet the phenomena presented themselves before Mr. Crookes and other gentlemen quite as capable as Dr. Carpenter himself of correctly interpreting them. Any person who doubts Mr. Crookes's ability and accuracy of observation, should read his paper upon the determination of the atomic weight of thallium. Dr. Carpenter himself might study this with advantage.

Dr. Carpenter attacked Mr. Crookes, Dr. Huggins, myself and others some few years ago in the *Quarterly*, in a manner which drew down upon him a lesson which he seems to have forgotten. He seems to think that he has disposed of us by comparing us with Baron Reichenbach, and he jumps to the conclusion that we have placed faith "in tricky women." Baron Reichenbach published a paper describing a new series of forces which accompany electricity, magnetism, chemical action, vitality, which he named Od. Dr. Ashburner, of England, has confirmed many of his statements, and I have experimented with many people who can see these phenomena. Now, I cannot myself see the so-called "flames" that issue from a magnet, but I can generally feel them, either by my hands or in the region of my spine, even through a thick deal plank; the sensation is like that of a warm current of air playing upon the skin. There are many who are more or less sensitive to these forces.

I am very glad to see that Dr. Carpenter admits the phenomena of "artificial somnambulism" (hypnotism) and of "profound reverie," called "biological." These are merely some of the phenomena known by the more comprehensive term of Mesmerism, or by the objectionable term of animal magnetism. As Dr. Carpenter admits these, he is far advanced on the road that leads to psychic force and Spiritualism.

If he will experiment upon a good sensitive, he will find that he can dematerialize his patient as rapidly through a brick wall as if there were no wall between them. This I have repeatedly done. Chickens are easily hypnotized, and at different times I have met with three dogs who at sittings would howl, bark and run under their owners' chair when the phenomena were about to begin.

Mr. Crookes has used instrumental means to record the phenomena, so as to eliminate his own mind as much as possible.

Dr. Hare, of Philadelphia, did likewise; and I also have endeavored to do so.

That the phenomena occur, there is overwhelming evidence, and it is too late now to deny their existence. All those who have closely studied the subject find that these things occur, not only in Europe and America, but also in all other countries, civilized as well as savage. They have not been confined to any one century, but seem to be as old as the human race. One of the chief difficulties which an inquirer in this country encounters is the necessity of unlearning a great deal which is usually accepted without question.

FOR THE PEOPLE.

We are the hewers and delvers who toil for another's gain.

The common clods and the rabble, stunted of brow and brain.

What do we want, the gleaners, of the harvest we have reaped?

What do we want, the neuters, of the honey we have hoarded?

We want the drones to be driven away from our golden honey.

We want to share in the harvest; we want to sit at the board.

We want what sword or suffrage has never yet won for man.

The ruler's toll God promised when the curse of toll began.

Ye have tried the sword and sceptre, the cross and the sacred word.

In all the years, and the kingdom is not yet here of the Lord.

We are tired of useless waiting; we are tired of fruitless prayers.

Soldier, and churchman, and lawyer—the failure, is it not tried?

Ye have tried and failed to rule us; in vain to direct have tried.

Not wholly the fault of the ruler; not utterly blind the guide.

Mayhap there needs not a ruler; mayhap we can find the way.

At least ye have ruled to ruin; at least ye have led astray.

What matter if king or consul or president holds the rein.

If crime and poverty ever be links in the bondman's chain?

What careth the burden-bearer that Liberty packed his load.

If Hunger presses behind him with a sharp and ready goad?

There's a sort whose chains are of paper, there's a king with a parchment crown;

There are robber knights and brigands in factory, field and town.

But the vassal pays his tribute to a lord of wage and rent;

And the baron's toll is Shylock's with a flesh and blood per cent.

The scannet bends to her labor all night in a narrow room.

The child, defrauded of childhood, tiptoes all day at the loom;

The soul must starve; for the body can barely on the crust be fed;

And the loaded dice of a gambler settle the price of bread.

Ye have shorn and bound the Samson and robbed him of learning's light;

But his sluggish brain is moving; his sinews have all their might.

Look well to your gates of Giza, your privilege, pride and castle!

The Giant is blind but thinking, and his locks are growing fast.

—James Jeffrey Roche, in the *New York Independent*.

The man who will send rolled manuscript to a newspaper office would not hesitate at arson.—*Lincoln Journal*.

Free Thought.

OUR ORGANIZED ATTITUDE.

To the Editor of the Banner of Light:

We often hear the pro and con of progress made in the public advocacy of Spiritualism. It would seem to be an important subject for discussion.

To judge it upon its merits, one must be familiar with more than isolated cases of local work. A traveler and worker for the different societies and camps of the United States could, perhaps, offer an intelligent opinion; and yet no two speakers or mediums have the same experience—excepting that none of them have ever made any money in laboring for the organized societies.

As we look over the field we see more local work done, more mediums on the platform and gradually better pay being offered them.

The writer has done platform work for nearly twenty years—but only of late has depended upon it for a support. It would have been a futile effort twenty years ago to gain a decent livelihood on our spiritual platform, outside a precious few cities. Even now one must have to brook in the continuity of engagements, lest he shall thereby have expenses absorb all receipts; and there is no prospect of any approach to professional compensation. Writers from localities address the people through our public prints and say: "The harvest is ripe and the workers are few"; and if a poor, earnest, hopeful medium writes there for an engagement, the reply too often comes: "We will be delighted to have you visit us and hold meetings—but we can offer you nothing, and we are so poor that we can take no expense upon ourselves; but will say you may have all the proceeds of collections over expenses (if there are any). We would take a door fee, but that would lower the dignity of our meetings." This is actually true of the status of things in places where a few anxious souls want something done for the cause in their locality; and if mediums pass them by, the charge of being mercenary is raised and the poor sufferer is apt sometimes to run against a spirit of prejudice which he or she has thereby aroused.

A really worse condition is growing amongst our old societies. It is that they are prone to ask for free services of local mediums in return for the advertisement that person is supposed to receive by appearing before them; they also do not preserve even an approximate schedule of compensation for those they employ, but when some are engaged they receive twenty-five dollars or forty dollars per Sunday, and others who desire to follow are asked to labor for ten dollars or fifteen dollars, or for collection boxes the society has recently "been under heavy expenses." Many it is true, are now worth more than others to a local society—but the latter can easily regulate that by more frequent service.

It is beginning to be quite a difficult matter for new workers on the platform to receive engagements until they form local acquaintance. Societies are not after the spiritual service that one can render, but wish to employ only those who can attract the most dollars for the treasury. The society has recently "been under heavy expenses." Many it is true, are now worth more than others to a local society—but the latter can easily regulate that by more frequent service.

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We need societies to invest in the unfoldment of their members mentally and spiritually. We need development among ourselves before we try so hard to convert the multitude. We need more mediums who shall be of pure habits and spiritually-minded, than we do possessed with strong and sensational gifts of spirit-ability. We need officers and members of local societies who shall have spiritual attainments, and who do not look upon the meetings from a pecuniary standpoint as much as in their value for higher unfoldments in the understanding of the laws of life.

The mediums on the platform need refined and harmonious forces around them. They should be more protected from the coarse and crude in life. As a body we are responsible to each; and hence a medium who falls by the wayside into worldly pits, or is influenced by what is called evil, who may deny or abort the gifts of the spirit, should not be alone condemned. We need a true fraternity of Spiritualists, should feel that we have neglected that person in some manner.

Better means of self-protection and of public advocacy of our truths are essential to our growth. Cooperation and fraternity amongst speakers and mediums are necessary—but not realized. The unorganized and disjointed manner of our public efforts finds cause for some reformation. We may not be ready for organization and to develop a system of propaganda, but we are ready for affiliation, reciprocity and fraternity.

Let me conjure you to do your duty one and all, and try your best to preserve every possible harmony that shall establish a oneness in aspiration for all that is true, beautiful and good.

A PLATFORM WORKER.

Studies in the Outlying Fields of Psychical Science.—The Tiger-Step of Theocratic Despotism.

Hall's Journal of Health, in a review of "Studies in the Outlying Fields of Psychical Science," says: "The book takes a wide range over modern fields of thought. . . . Take it all in all, it is a work of great value to the student whose reaches after knowledge extend beyond the material plane into the higher realm of truth."

The *Chesaning Argus* says of this book: "Every chapter takes up new and varied subjects and each is a book within itself, but especially valuable and instructive are those treating on the sensitive state, what the senses teach of the world and the doctrine of evolution, what the immortal state must be, Christian Science, Mind Cure, etc. . . . We wish the book might be in the hands of every Materialist as well as Christian and Spiritualist."

Of the *Tiger-Step of Theocratic Despotism*, the same paper says: "It is by Hudson Tuttle, one of the most thorough students of science and philosophy in the country. The pamphlet is a radical view of the proposed Blair law. It should have a wide circulation among all liberty-loving people, not only Spiritualists, but among the Orthodox, Adventists, Liberalists and all true Americans."

The Wonderful Carlsbad Springs.

At the Ninth International Medical Congress, Dr. A. L. A. Tabold, 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, 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 wrapper, and has the signature "Elsner & Mendelsohn Co., sole agents, 6 Barclay Street, New York, on every bottle. One bottle mailed upon receipt of one dollar. Dr. Tabold's lectures mailed free upon application. Mention this paper."

SPIRITUALIST MEETINGS.

Brooklyn, N. Y.

To the Editor of the Banner of Light:
 Our season's work at Conservatory Hall closed here last night, June 30th, to be resumed the first Sunday in September next.

Bro. J. J. Morse has labored faithfully for us during the past month, and has been greeted with earnest and appreciative hearers each Sunday. His inspirations chose for their closing lecture on Sunday morning, "Independence Day: Its Lessons and Suggestions," and their dedication of the theme touched many a responsive chord in the breasts of their auditors. Neither extracts nor synopses would do justice to a particularly able and interesting effort.

In the evening a very good company assembled, and answers to questions again constituted the programme. At the close of the exercises, Bro. Samuel D. Green proposed a series of resolutions complimentary to Bro. Morse, epitomizing of his control and their work, and wishing him and those of his kind to continue their valuable labors for our sublime philosophy—which tributes were cordially endorsed by the audience and generally responded to by Bro. Morse.

Bro. Morse and his family carry with them the heartiest good wishes of our people here; though we part with them with regret, we have hope to see their pleasant faces in our midst some time again, and if so, they will find many warm welcomes awaiting them.

July 1st, 1890. BENDRON.

Portland, Me.

To the Editor of the Banner of Light:
 The First Spiritualist Society, June 16th, had the pleasure of listening to Mr. Frank C. Alington of Boston. Mr. Alington is a favorite in Portland, and a large audience greeted him at his opening meeting. After answering several questions from the audience in an able manner he took for his motto: "The good wishes of our people here; though we part with them with regret, we have hope to see their pleasant faces in our midst some time again, and if so, they will find many warm welcomes awaiting them."

June 23d, he again acceptably occupied our platform. His closing Sunday talk fell. Mr. Alington was again with us, and notwithstanding the intense heat good audiences were present.

The First Spiritualist Society held its first public meeting May 19th; since that time we have held successful sessions each Sunday, and close with a good substantial balance in the hands of our treasurer. We feel much encouraged.

A "Ladies Circle" has been formed to act with us in holding fairs, entertainments, etc., for the benefit of our Society.

Sunday, Sept. 1st, our meetings will be reopened with Mr. J. Frank Baxter as our speaker; we have already engaged many of the best lecturers in the field for the fall and winter months, and feel that such good will result from our efforts for the Cause in this city.

H. C. BERRY.

New York City.

To the Editor of the Banner of Light:

The People's Meeting held its last afternoon session for the season Sunday, June 30th, at Columbia Hall—on which occasion Capt. D. D. Dye of Brooklyn gave some interesting narratives of his investigations in materialization with the Moravia medium, in the early days of modern form manifestations. His experiences were very instructive, and forever set at rest in his mind the fact of materialization.

Mr. W. C. Bowen, Mrs. Morrell and Rev. C. P. McCarthy filled up the time with evident satisfaction to an interested and thoughtful audience.

The evening session was held in the parlors of Mrs. Morrell at No. 230 W. 34th Street—Mr. M. making the opening address, in which she gave items of experience in her nearly thirty-five years of mediumistic life, and compared the perceptions of the earlier mediums with what are called perceptions of the later ones. Several descriptive tests, names, etc., were given by Mrs. Morrell; all recognized.

Remarks by Mr. Bunce, Miss Kimball, Mrs. C. and others filled up the allotted time.

The People's Meeting will hold only evening sessions through the warm season; these will occur in the cool, commodious parlors occupied by Mrs. Morrell.

F. W. JONES.

To the Editor of the Banner of Light:

The Progressive Spiritualists on the 30th ult. held their last Sunday sessions for the closing season at Arcanum Hall, 57 West 25th Street. The 3 P. M. service consisted of a lecture by the Conductor, Prof. Van Horn, subject, "Religious Intolerance vs. Free Thought."

For the Banner of Light.

RESURGAM.

BY HELEN STUART-MUNING.

Above the tumult and the strife,
The stifled cries of pain;
Above the clouds of earthly life,
I, too, shall rise again.

Above the weary waitings,
The groppings for the light;
Above earth's and mis-matings,
Lone watches of the night;

Above misunderstandings,
And still desired;
Above the power of anguish
To light its burning fires;

Above this cruel selfishhood
That baffles and belies
The better self and Godhood
Within, "I shall arise."

I pause here in the valley,
With face turned to the skies;
Across its lambent glory
I read—"I shall arise."

*Inspirational.

Banner Correspondence.

Texas.

HOLLAND.—T. L. Sanders writes: "A small party met at a private house in Holland on June 19th to investigate the subject of 'table-rappings,' and to determine whether there was any intelligence manifested by them beyond the knowledge of those sitting at the table or composing the 'circle.' The results may not be without interest to the general public.

At first a list of questions relative to the ages of parties in the room, the number of years they had lived at various places, etc., was proposed, to which, with one exception, the table gave correct answers, yet the facts sought were unknown to all present.

The table was asked the time by a certain man's watch; it replied 9:32. On opening the watch that was found to be the exact time. After various other questions for more than half an hour the watch test was proposed again; the answer was 10:11, which was found on examination to be the correct time. There was no clock in the room, and no other watch was exhibited first, last or all the time.

The party owning the watch (an ordinary silver hunting case) stood in the yard at the window at the time. The watch case was closed, and not opened and exhibited until immediately after the answer was given. No collusion was possible, and no one could have had more than the vaguest conjecture as to the time. This last test cannot be explained by any theory of mind-reading, as the fact was unknown to every one present; and when we reflect that the chances were seven hundred and nineteen to one against a correct answer each time it is hardly satisfactory to call it a coincidence. We would like some explanation of the fact. None of the party are Spiritualists, but investigated the matter for amusement. The party was composed of Dr. H. C. Morris, Postmaster; C. J. Wilkinson, T. L. Sanders, Notary Public; N. and J. L. Wright, Gunners and Millers; P. Lindsey and W. Wright, farmers; W. F. Douthett and Wilford McDaniel, druggists. These parties all live in Holland, Tex., and can be addressed there, and addresses as to the correctness of the foregoing can be had from any or all of the parties.

I have furnished the names and addresses in order that any one can take his own way to verify the correctness of the above account."

Rhode Island.

PEACEABLE.—J. P. H. writes: "I commenced the struggle with the liquor sellers here in Narragansett as early as my sixteenth year. I frequently went into the shops, and in presence of their customers, and denounced the horror of their business. Nevertheless the shop-keeper never replied a word, or even forbade me his premises.

In those days such 'merchants' (?) had a very large room, that made a back parlor of their shops, and in which the day laborers of the district (nearly all of whom drank 'rum' to excess) spent the entire winter from morn till night; here they were sold rum, ginger beer, etc., on credit, and were kept warm by a large stove, while as I used to say to the keepers the wives of these men had not a stick of wood to keep them warm or a dust of meal for bread in the house.

These men were trusted to such amount as the shop-keepers knew they could be made to pay; and these debts were collected during the following mowing and harvesting season of the farmers of the vicinity. Half-a-dozen extra sheriffs on horseback secured the harvest fields with 'executions' ways sued out and prepared for the purpose—demanding of the farmers payment of these bills, and assuring them the debtors would be taken to jail unless they did so.

It was also whispered quite loudly in the community that a certain sharing of the 'costs' took place between the sheriffs, justices of the peace and the liquor sellers—akin to the percent agreement between regular doctors and the apothecaries at the present day.

As late as the year 1827, at least, such was the condition of things; not only this, but divers of these shop-keepers were numbered as some of the oldest and most respectable citizens of Rhode Island, and were acknowledged as being of the aristocracy—and there was an acknowledged and real aristocracy in Narragansett at that time.

The State and the country are to be congratulated at the great advance made in the way of the temperance reform in these latter days.

Pennsylvania.

BRADFORD.—"W." writes: "Spiritualism deals with what may be called occult forces; it lays under contribution all that which Kant called the transcendental; it attempts to bring order into the chaos of all past experiences of that class of phenomena which was vaguely designated as 'wonders,' 'occult,' 'weird,' 'supernatural,' etc. Kant himself, by a flash of genius, predicted a time would come when this realm will become accessible to science. This prediction is fulfilled in Modern Spiritualism, in the light of which the so-called supernatural occurrences recorded in the Bible, as well as similar phenomena of later times, find their natural explanation. I say 'natural,' but what is natural? Here the contention begins; the average scientist is apt to limit the definition of the word to what is known to him. He is as inclined to have a fixed creed as the theologian, and in this, his fixed creed, he can find no evidence of a life beyond the grave. When he is confronted by the so-called miracles recorded in the Bible, and his attention is called to such a work as that of Prof. Perty, who quotes about a thousand authors who have written accounts of authentic occurrences of a like nature, and when, finally, he is brought face to face with like occurrences in our own age, he says modern enlightenment must relegate everything of this kind to superstition. Modern enlightenment! That is the Shibboleth of most men and women of our age who consider themselves educated and this Shibboleth forbids the acceptance of newly revealed truths not discoverable by the methods of specialists in modern physical science.

I propose in future to look a little closer at this Shibboleth; I mean to examine the credentials of that imposing personage, the enlightened man of our time. It is a vague word like the word natural, and needs definition. Perhaps this may disclose to many educated men and women the fact that hitherto they have worshipped in modern enlightenment a mere idol, not a deity; that this idol, like the mythical gods of ancient time, symbolizes only a certain species of cosmical science, not the whole, and that in the progressive evolution of truth mankind has come upon another species of scientific truth, the rejection of which by modern enlightenment is unsatisfactory and unphilosophical. The subject is important, for the species of truth, hitherto ignored by modern

enlightenment involves the problem of the destination of man: Why am I here on earth, and whither am I going when death closes my eyes?"

Massachusetts.

BOSTON.—George Kingsbury, 10 River street, writes: "My attention has been called to a statement made in the BANNER OF LIGHT for July 6th, by A. S. Hayward, in relation to my son and his being killed in the late rebellion, at the Second Bull Run Battle. I desire to say that that account is true, as printed, in all essential points. The communication written by the spirit through the mediumship of Mr. Pratt was more lengthy than was printed, but the substance of the communication is given in THE BANNER. It might be well to say, however, that he wrote that he had been killed about two hours, and as short a time as I have been out of the body I would not take again. If I could, as well as not, I also wrote how he felt when struck by the shell, which was corroborated by Adjutant Baker at the time he brought on the articles taken from the pocket of my son by him. My wife endorses my statements."

Connecticut.

NEW HAVEN.—E. P. Goodsell writes: "Why do the clergy persist in giving utterance to the charge that all the returning spirits to the earth-plane are evil? declaring, as does the Rev. W. W. Andrews, that though spiritual phenomena occur, 'the source is evil.'"

Spirits do return, and prove their own existence in a world beyond this; thus giving the truth to mortals that they still live, with all the consolations contained in that positive statement, and which from the vastness of its import will surely break the churches' shackles from mortal minds, and give them a larger liberty to think for themselves. And when they find that it is right and just to do their own thinking, and refuse to accept the dogmas that have hitherto enslaved them, then they will be prepared to deny the statement that the spirits returning to their loved ones on earth are evil spirits."

New Jersey.

VINELAND.—I. Lowendahl writes: "Never can any human soul be lost, for souls are emanations from the all-permeating Father Soul of the universe, and therefore cannot be lost. The destiny of all human souls ever was, ever is, and ever will be, Eternal Progression."

July Magazines.

THE CENTURY.—There are several features of this issue that render it of peculiar interest and value. In new chapters of the Lincoln life are set forth the circumstances of his renomination to the Presidency, and the Wade-Davis Manifesto and Greeley Peace Mission are dealt with. Mr. Kennan in his Siberian paper describes his hazardous visit by night and stealth to political exiles in the Free Communal district of the mines of Kara. Experiences among the Apaches and Comanches are related by Mr. Remington, the impression derogatory to the Indians is likely to give being counteracted by Mr. Mable in "Open Letters." In the course of whose remarks it is said that "he who forms his general impression of the Indian from a glimpse of the savagery of the individual Apaches will find it necessary to discard his work and begin anew in the presence of the peaceful and skillful Zuni." Alluding to the Hampton and Carlisle schools, he says the results there have settled the question of the capacity for education. Edward Bellamy contributes in the form of a story, "An Echo of Antietam." A profusely illustrated article by Chas. Barnard relates to the "Inland Navigation of the United States." In "Topics of the Time," seasonable subjects are treated, and several poems, together with many prose articles which would of space precludes us from further alluding to, constitute this number one of the best of an always good magazine. New York: The Century Co. Boston: Dammell & Upham, 283 Washington street.

WIDE AWAKE.—Fourth of July at the American College in Constantinople is described by Miss Seward, and in "The Rubicon Cross" Miss Harrison gives sketches and portraits of eighteen of the young society women in George Washington's circle of friends. Two stories of French life invested with thrilling interest are "Mademoiselle Papa," and "The Child-Knight of Boufflers." Starting experiences of Phronse Pepper are related in Margaret Sidney's attractive serial, and "Sybil Fair's Fairness" is continued by Mr. Talbot. "The Monkey and the Camel" will greatly amuse, and Mrs. White's "Public School Confession," Mr. Warren's "Fishing with a Bottle," and Prof. Starr's "Geological Talk" entertain and instruct the thousands who will welcome this midsummer number of their favorite magazine. Boston: D. Lothrop & Co.

THE ATLANTIC MONTHLY introduces its array of good things with another of those charmingly attractive and instructive articles on Roman history, which Harriet Waters Preston has for some time past been contributing to its columns; this time it is the closing hour of Cicero with a glance at the assassination of Caesar which finds treatment at the hands of this talented writer, who details the doings of the men of Rome with the same thoughtful perspicacity as that evinced in other numbers of THE ATLANTIC by Prof. Fiske, of Harvard University, regarding American history. Henry James continues "The Tragic Muse," "John Evelyn's Youth" is portrayed skillfully by Mary Davies Steele; Agnes Repplier has a telling and readable paper on "Books That Have Hindered Me"; other essays, poems, etc., combine with reviews of "Recent American Fiction," "The Contributors' Club" and "Books of the Month," to make a valuable number of this substantial claimant on the popular favor. Houghton, Mifflin & Co., publishers, Boston, Mass.

THE COSMOPOLITAN.—An illustrated article descriptive of the Eiffel Tower at the Paris Exposition is given by Camille Flammarion, President of the French Astronomical Society. In it he enthusiastically sets forth the beauty and symmetry of its architectural proportions, the several uses to which it may be applied by scientists, and speaks of it as symbolizing the aspiration of the human mind toward summits always higher. "The Clubs of Chicago" are described by Charles P. Bryan, and illustrated with portraits and views, exterior and interior, of the house they occupy. Julia Ward Howe gives "Recollections of the Anti-Slavery Struggle," with portraits. Of other subjects of pen and pencil are "The American Bonapartes," "Pitcher Plants," "Tandem Driving," and "Six Feet of Romance." New York: 305 Fifth Avenue.

CASSELL'S FAMILY MAGAZINE introduces a new serial whose title gives promise of being one of interest to young ladies—"Engaged to be Married." A line sketch of adventure and discovery is given by E. J. Webb in a paper entitled "Going to the South Pole," and a chapter upon "The Working of the Telephone" is contributed by J. Munroe, C. E. "Nolesse Oblige" is a story in three chapters. Of the remaining articles are "Mind Your Steps," "In the Wash," "What to Wear," and "Hints on Arranging Flowers." Cassell & Co., New York.

THE BIZARRE, NOTES AND QUERIES.—The Sixty-Four Hexagrams of "The Yi-King," with their interpretations, are given on first eleven pages. "The Yi-King" is one of the Sacred Books of China, of which Confucius is reported to have said, when over seventy, that if years were added to his life he would devote fifty to its study. He was a great admirer of it; wrote an appendix to it, and his own copy had been read so much that the leather things holding the tablets together were three worn out. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE QUIVER.—Of special interest to Bostonians is "A Peep at Phillips Brooks's Church," with its two engravings. The Chase Farm Schools at Enfield, Eng., are described in "The English Language." An interesting paper on "The English Language" is contributed by Dr. Tryon Edwards. "Miss Hilary's Suitors" reaches its close, "Dorothy's Vacation" continues, and a story complete in seven chapters is "La Marguerite," by Eliza F. Pollard. New York: Cassell & Co.

OUR LITTLE ONES.—A breezy and seasonable frontispiece illustrates "A Swinging Song" by Lura Bell,

"A Song of Fish-Hooks" is sung by Kate Clark, and others tell of "The Bean that Would Not Stay in Bed," "What Polly Thinks of Hockets," and much else. Boston: Russell Publishing Co.

THE FOLIO opens a fine table of contents with a full-page lithograph of Carl Rosa as frontispiece; the professional miscellany which it gives is of much interest, to which are added twenty-three pages of instrumental and vocal compositions. White, Smith & Co., Boston, publishers.—We have also received from the same enterprising publishers the following pieces of new music: "Lost in the Flood," song and chorus (founded on a pathetic incident of the Johnstown Disaster), words and music by J. P. Skelley; "In Old Madrid," words by Clifton Bingham, music by H. Trotter; "And I Went with Him," by Ed. Laurie; "Beauty's Eyes," words by F. E. Weatherly, music, F. Paolo Tosti; "Abide With Me," words by H. F. Lyte, music by F. D. Chubbuck. Instrumental, "Silver Stars Mazurka," by Carl Bohm.

Verifications of Spirit Messages.

JAMES EGERTON.

I feel it a pleasure as well as a duty to acknowledge the correctness of a communication from JAMES EGERTON, printed in THE BANNER for March 10th, and given through the mediumship of Mrs. B. F. Smith in the Free Circle-Room.

A sister of Mr. Egerton called upon me recently and spoke of the message as having been sent to her. She alluded to her sister Sophia, whom her spirit brother spoke of, and who was born to spirit-life some fifty years ago. The spirit spoke of many events, and gave the names of several spirit brothers who had preceded him; also referred to his children; in fact he stated precisely in his communication the thoughts and beliefs concerning Spiritualism which he held while on earth, and revolved in his mind while engaged in his occupation. For several years I took many of my meals with him; also referred to his children; in fact he stated precisely in his communication the thoughts and beliefs concerning Spiritualism which he held while on earth, and revolved in his mind while engaged in his occupation. 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Attention is called to the announcement made on our fifth page in regard to the séance to be held during the camp-meeting season at Onset Bay, by Hattie G. Stafford, under the management of Mr. Geo. T. Albro.

I wish to say to mother: Do not look on the dark side so much, for there never was a cloud without a silver lining. Since father left you have asked the angels to take you up higher; or, but be patient, darling mother, for I know in their own good time will you come to join your dear life. Grandma King sends love to you. Do not worry about the health of the children. I have gone from you out of the hospital for a long period, for I will be one of the guardian spirits that will watch over her. I know at times she thinks, "Shall I know my sister Addie in spirit life?" Yes, dear sister, I assure you you will know me there, where no more separations, no more partings come. I know whereof I speak, having been a resident of spirit-life for more than thirty years. I should be a poor scholar if I had not learned something. Father stands beside me, and sends love to you. He wishes to be remembered to sister Nellie, to brother John, to mother, and each one. He says: "Don't forget Johnnie, neither, for the

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[From the Hartford (Ct.) Daily Times, June 29th, 1889.]
SPIRITUALISM vs. SATANISM.

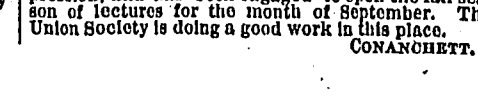
Violation of the sanctity of true marriage. These things are referred to by the reverend Gentleman in order to bring reproach upon Spiritualism, though he must know that there have been denounced and condemned by non-Spiritualists more things than by Spiritualists themselves, and they have been taught by Spiritualists which are contrary. Were I disposed, I could make the same reference with far greater force against Christianity, and use these things as a basis for its reprobation. This is obvious from St. Paul's words to the church at Corinth; and even the angel of the Apocalypse deemed it

New York, June 20th, 1889.

A SEASONABLE PARAGRAPH.—On the Express-Passenger (who is acquainted with the conductor)—“Hello, Ed! You look warm—as if you had been having some pretty hard work.” Conductor.—“Yes, have. I spent twenty minutes in the second coach packing hogs. It was full of drummers, and over one of them I found four cents apiece, and passengers were standing in the aisle.”—*Burlington Free Press*.

The cottages of Mrs. Cunningham and Miss Green on Montague street, have been newly painted.
Excursion tickets are already on sale on several

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For sale by COLBY & RICH.



Union Society is doing a good work in this place.
CONANQUETT.

in its Uses and Abuses," "Advice to Mediums and Investigators," "Psychometry," "Intuition," "Justice, Charity, Sympathy," "The Power and Proper Exercise of Will." Single copies, 10 cents; one year \$1.00.
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