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The Spiritual Rostrum.

DISCOURSE

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

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

[Reported for the Banner of Light.]

INVOCATION.

Once more we ask that kindly influences from or 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 obliga-

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 ing for it; it is coming! say that we believe the public schools of our land should be sustained, proved in every way that enlightened Ameri- the Catholics gain power, then agitation will can citizens can suggest. Taking the system increase; they will go on demanding a share of on its present foundation, let improvements be the school fund, and so may other classes; Jews, made by wise suggestions most carefully con-

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 re- | being, intelligence--intelligence, the manifes- | anything but love between herself and her | at defiance, and asks material science to exligion; 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 tram-

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 tur moil 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 labor-

This school question is an important one, which will lead to more important 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 re ligion 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 nonsectarian; 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

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 or crime-for it is a crime for a mother to its forces of gravitation, cohesion, repulsion, are they? They are a manifestation of mind,

tation of the highest law that we understandan 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 manman 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 com-

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 spems 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, some-

time, 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 prophocy 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 n't 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's 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

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 deservesfrom 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 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 become such in a condition that can generate letc. Spiritualism sets every one of these laws

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 pres-

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 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-bye 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 ene-

mies of "fraud" and "humbug" among me- acted upon or inspired by spiritual forces, and diums. How many Christians can you find in | made mediators or inspired teachers of morals this city, or in the world, who live up to the and religion. Among the most venerated of profession they make? Cheating, lying, self- these is Kong-futse, or as it has been modishness in every form, is the fabric of which so | ernized, Confucius, who was born more than many lives are woven, that were it not for the | five hundred years before our era. He hall hope of the future Spiritualism brings we many thousand disciples who cherished the promight almost despair of our kind. A fraud is a foundest reverence for his moral and spiritual fraud, a knave is a knave, no matter what teachings. That he was thoroughly a Spirituouter form he assumes, whether he joins the alist in the modern meaning of the term is evichurch 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 vou 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 par-

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 itinspiration. 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, aiding 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 you. That she is faithfully watching by your 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,

plain 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

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 hasan 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 dent 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 preëminently 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 commitnew ones.

'Have not a friend morally inferior to your-

"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 persevers in it."

course of his life he loses this uprightness, he removes far from all true happiness."

Thus another illumined mediumistic soul speaks to us from out 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 Buddhistic priests, a man of great sanctity and learning, who had for years lived the secluded life of a hermit, went from India to Central Thibet, 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 Thibet.

Around this sacred mountain of Bouddha La soon grew up the city of Lassa, which three hundred years later became the capital of Thibet under the reign of Prince Gambo, the founder of Thibetian 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 Thibet.

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 Thibet.

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 Thibet so well that he cannot stay in Paradise, is, it is claimed, regularly transmitthus 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

As in Egypt, so in Thibet. The pricethood, from the Grand Lama down, are masters of They sat time after time until the phenomena apoccult power. Of the Grand Lama especially peared. 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 information upon any subject.

A curious relationship exists between Thibet and China. Thibet 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 Thibet.

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 Lamaseries 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 Thibet 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 véry ancient Asiatic idea that diseases are caused by evil spirits who have obsessed the human body, and can be cast out by certain rites of exorcism, is universally be-

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, spirituallyminded devotees, and it is to-day the ruling system in China, Japan, Thibet, 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 that whenever in the dark I placed the hells around the whole human race. Its foundation is the my head, the "invisibles" took no notice of it when identity of the human and the Divine Spirit, no current was passing, but the moment I pressed

"To know that a thing is right and not to do it and consequently the entire naturalness of spiritual forces and laws. Its system of othics is unrivalled, its system of philosophy the profoundest that has ever occupied the mind of

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 "The nature of man is upright. If in the as if their events could have hardly transpired Miss F. Cook (now Mrs. Corner). The experiments on our globe, we find everywhere proofs of the were conducted at the house of Mr. J. C. Luxmoore, in 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 reflecting galvanometer, a box of standard resistances 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 PHE-NOMENA.

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 Faces," London, 1880.]

In No. 2520 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" 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 Diaectical 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 unbelief 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 ted through the succession of Grand Lamas, and physical phenomena, such as the movement of material substances and the production of sounds resem bling 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 chemis-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 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, he can read all minds, and never need ask for 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 vas 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 unex pressed wish.

A scent-bottle lying upon a mahogany table has been seen first to rock to and 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 selence. (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 elec tricity and magnetism. After a great many experi tricity and magnetism. After a great many experi-ments, 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 cor. rectly stated which way the electric current was flowing (assuming that the current flows from the positive to the negative pole). The second phenomenon was

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

Buit. Mr. Dinckburn requested me to test the materialisation phenomena, which occurred in the presence of Gioncestor Square, Hydo 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

the necessary keys and shunts were employed. By these means the medium could not break the ircuit 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 walst 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 demesmerize 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 experi

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 séances," 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 possi-

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 impostors. He might with equal reason assert that 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 work describing a new series of forces which accompany electricity magnetism, chemical action, vitality, which he named Dr. Ashburner, of England, has confirmed many of his statements, and I have experimented with many people who can see these phenomena. Now, I canno 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 b the more comprehensive term of Mesmertsm, or ny the objectionable term of animal magnetism. As Dr Carpenter admits these, he is far advanced on the road that leads to psychic forcism and Spiritualism. If he will experiment upon a good sensitive, he will

find that he can demesmerize 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 seances would howl, bark and run under their owners' chair when the phenomena were about to begin.

Mr. Crookes has used instrumental means to record much as possible.

Dr. Hare, of Philadelphia, did likewise; and I also nave endeavored to do so. That the phenomena occur, there is overwhelming

evidence, and it is too late now to deny their exist ence. 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 ques-

FOR THE PEOPLE.

We are the hewers and delvers who toll 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 heavy we have

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

We want the drones to be driven away from our golden hoard; 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 fruits of his 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. dier. and churchman, and lawyer—the failure, is it Soldier not theirs?

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 ruln; at least ye have led

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?

rent; And the baron's toll is Shylock's with a flesh and blood per cent. The seamstress bends to her labor all night in a nar-

row room;
The child, defrauded of childhood, tiptoes all day at the loom;
The soul must starve; for the body can barely on lusks 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; distinction of learning for the learning feet the learning feet. growing fast.

James Jeffrey Roope, 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

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 no breaks 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 meatings—but we can offer you nothing, and we are 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 arrives could want come. 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 toller 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

do not preserve even an approximate schedule of 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 collections, as 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 he were for 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 en-gagements 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. Societies are tempted to speculate in mediumship; door fees are now usually charged in the majority of Sunday and other meetings. The medium meets an anxious and electrical The medium meets an anxious and skeptical class of people, many of whom have come out of mere curiosity, or expecting wondrous manifestations of a superhuman power. Our public platform is rapidly being changed to a scanceroom, for unless one gives tests, the engage-ments are few and far between. We recognize the value of tests (for we give tests at our meetings), but we do often feel that not sufficient interest is manifested for mental and spiritual growth.

While trying to convert the multitude through an abundance of public tests, we are making no spiritual progress. Our platforms should have no limitations. It should be that the mediums can be free to let the power of the spirit operate through them either for lectures or toole, as the conditions and impirations of the time make it possible or best.

of the time make it possible or best.

We need societies interested 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 pos sessed 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.

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, as the fraternity of Spiritualists, should feel that we have neglected that person in some manner. person in some manner.

Better means of self-protection and of public advocacy of our truths are essential to our growth. Coöperation 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

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 Psychic Science. - The Tiger-Step of Theografic Despotism.

Hall's Journal of Health, in a review of "Studies in the Outlying Melds of Psychic 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

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. 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 spicen, children with marasnus, 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,

treated long enough. Average time of treatment, tour weeks.

The Carlsbad Sprudel Salt (powder form) is an excellent Aperion and Laxative and Diurctic. It clears the complexion, purifies the Blood. It is easily soluble; pleasant to take and permanent in action. The gonulne 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.

SPIRITUALIST MEETINGS.

Brooklyn, N. Y.

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

Bro. J. J. Morse has labored faithfully for us during the past month, and has been greeted with carnest and appreciative hearers each Sunday. His inspirers chose for their closing lecture on Sunday morning "Independence. Day: 12s Lessons and Suggestions," and their delineation of the theme touched many a responsive chord in the breasts of their auditors. Neither extracts nor synopsis 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, culogistic of his controls and their work, and wishing him and them hearty God-speed in their "invaluable labors for our sublime philosophy"—which tributes were cordially endorsed by the audience and genially responded to by Bro. Morse.

Bro. Morse and his family carry with them the heartlest 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 ist, 1889.

BEDFORD. the past month, and has been greeted with carnest

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. Algerton of Boston. Mr. Algerton 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 thoughts of yesterday are the deeds of to-day," and around it he wove a very interesting and able discourse; at the close of his lecture he gave a large number of tests, almost all of which were recognized as correct. In the evening, after answering many questions, he devoted the balance of the time to giving tests, the most of which were acknowledged as true.

June 23d, he again acceptably occupied our platform.

June 30th was our closing Sunday till fall. Mr. Algerton 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 suc-After answering several questions from the audience

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 "Lady's 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 much good will result from our efforts for the Cause in this city.

70 Lincoln street.

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

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 pariors of Mrs. Morrell at No. 230 W. 36th street—Mrs. M. making the opening address, in which she gave items of experience in her nearly thirty-five years of mediumistic life, and compared the persecutions of the earlier mediums with what are called persecutions of the earlier mediums with what are called persecutions 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 services 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, consisted of a recture by the Conductor, Prof. Van Horn, subject, "Religious Intolerance vs. Free Thought." Dr. B. M. Lawrence spoke interestingly; Mrs. Jennie W. Holmes related experiences; Joseph Loughlin gave an inspiring rectation; Mrs. E. Benwell delivered, under opirit courtol, a fine discourse of encouragement; little Fannie Naegell, organist, recited "The Orphan Child."

Child."

The 8 r. M. service was of much merit; the Conductor, Joseph Loughlin, Mrs. Holmes, Mrs. Benwell, Mrs. Dillon, Mr. Burton, Mrs. Bessie and others participating. Prof. Van Horn gave many indisputable entitle tests at each session. ticipating. Prof. Van Hori spirit tests at each session.

oirit tests at each session.
The Conductor will resume the above meetings about

Salem, Mass. To the Editor of the Banner of Light:

The season for the holding of meetings by the Spiritualist Society of Salem practically closed the first of The supporters of our meetings, as is the rule with spiritually-minded people, are profound admirers of nature, and prefer to spend their Sundays in the open air by the ocean, or in some convenient woods, rather than attend a meeting in the hall, even though the lecture listened to is "ever so good" and full of instruction.

The season opens with us the first of September, and we have engaged a larger and more convenient hell in

The season opens with us the first of September, and we have engaged a larger and more convenient hall in which to hold our meetings, hoping thereby to awaken a more universal interest among the people of this vicinity upon the subject of Spiritualism. Mr. Frank C. Algerton is to be with us the first four Sundays of September; followed by Rev. Mr. Pairchild, Florence K. Rich, F. A. Wiggin, C. Fannie Allyn, Joseph D. Stiles, Mrs. Whitlock, Edgar W. Emerson, Frank T. Ripley, and others There can be no doubt that with this talent the meetings will be well attended, and that we shall meet with the success that the good cause of humanity deserves. humanity deserves.

We are filling dates for the entire season with good speakers and mediums as rapidly as we can secure them.

We have always flad the best of music, and Miss We have always had the best of music, and suss Amanda Balley has by her efforts done much to make the singing a feature of our meetings. We have a quartette for next season, consisting of Miss Amanda Balley, Mrs. Hall, and Messra. Kenny and Davis.

Everything points to a year of success with our Society.

F. A. Wiggin, Cor. Sec'y.

Plymouth, Mass. To the Editor of the Banner of Light:

June 30th the Spiritualists here closed their lecture season with Mrs. Celia Nickerson of New Bedford as the speaker. She delivered two very interesting discourses, the subjects being taken from the audience;

courses, the subjects being taken from the audience; also gave tests and songs at the close of each lecture. She certainly is a very gifted medium.

Mrs. A. E. Cunningham was with us in the evening, and presented a number of tests, all of which were recognized.

The Society extends thanks to Mr. and Mrs. Burbeck for their generous hospitality and the kindly courtesy which the mediums have met at their hands. Mrs. Burbeck, as President of the Society, has entertained all the speakers.

Burbeck, as President of the Society, has entertained all the speakers.

We hope in October to continue the lectures, as there is much interest manifested.

Mrs. Hannah E. Ryder will hold her circles through the summer months on South Russell street.

The Spiritualists of North Plymouth formed a Ladies' Aid Society in March, with Mrs. Lent as President, Mrs. Monroe Vice-President, and Miss Alice Bunker Treasurer. The organization started with sixteen members, and is an annex to the Plymouth Society. Both societies closed their meetings in June, to continue in October.

ty. Both societies closed that a continue in October.
Our thanks are returned to the BANNER OF Light for its kindness in printing the notices of our meetings.

July 1st, 1889.

SARAH A. BARTLETT.

Brockton, Mass.

To the Editor of the Banner of Light: The officers of the First Spiritual Ladies' Aid Society are: President, Mrs. M. H. Fletcher; Vice-President Mrs. Sarah Bicknell; Secretary, Mrs. Carrie E. Nevins (522 Belmot street); Treasurer, Mrs. Gilbert.

The Earl of Sandwich, for whom the Sandwich Islands were named, a nobleman in the last century, the boon companion of John Wilkes, and the person against whom Erskine thundered in his famous maiden speech, was the inventor of the well-known luncheon staple called the sandwich. In this connection it may also be said that the tailless coat called the spencer was the contrivance of another English Earl, Lord Spencer. Spencer and Sandwich were coupled together in some once familiar verses, two lines of which were:

"The one invented half a coat.

"The one invented half a coat, The other half a dinner."

Blankets were named after their first makers, three brothers in Bristol, England, named Edmund, Edward and Thomas Blanket, who established a large trade in this article of woolen goods, and were the first manufacturors of it in the fourteenth century.

For the Banner of Light. RESURGAM.

BY HELEN STUART-RICHINGS. Above the tumuit and the strife, The stifled cries of pain; Above the clouds of earthly life, I, too, shall rise again.

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

Above misunderstandings, And still denied desires; Above the power of anguish To light its burning fires; Above this cruel selfhood

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 'tablerappings,' and to determine whether there was any intelligence manifested by them beyond

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

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 ex-

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. 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 flect 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, Post-Master; C. J. Wilkinson, T. L. Sanders, Notary Public; N. and J. L. Wright, Ginners and Millers; P. Lindsey and H. Wright, farmers; W. F. Douthik and Wilford McDaniel, druggists. These parties all live at Holland, Tex., and can be addressed there, and affidavits as to the correctness of the foregoing can be had from any rectness 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.

PEACEDALE.-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 year. I frequently went into the snops, and in presence of their customers, and denounced the horror of their business. Nevertheless the shop-keeper never replied a word, or even forbid 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

excess) spent the entire winter from morn until 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

These men were trusted to stien 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 scoured the harvest fields with 'executions'—always sued out and pre-pared for the purpose—demanding of the farm-ers payment of these bills, and assuring them the debtors would be taken to jail unless they

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 per

peace and the liquor sellers—akin to the per cent. 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 congrat-

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 ancanny, occult, weird, supernat-ural, etc. Kant himself, by a flash of genius, preural, 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 of authentic occurrences of a like nature, and when, finally, he is brought face to face with like 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.

propose in future to look a little closer 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 worshiped in modern enlightenment a mere idol, not a deity; that this idol, like the mythical gods of ancient time, symbolizes only 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 unsolentific 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, 19 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 rebel-lion, 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 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 it again if I could as well as not.' He also wrote how he fell when struck by the shell—which was corroborated by Adjutant Baker at the time he brought on the articles taken from the nocket of my son by him. My wife and 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

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 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 ssue 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 Greely 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 Command district of the mines of Kara. Experiences among the Apaches and Comanches are related by Mr. Remington, the impression derogatory to the Indians it 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 Zuñi." 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 Antletam." 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 want 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: Damrell & Upham, 283 Washington street.

WIDE AWAKE.-Fourth of July at the American College in Constantinople is described by Miss Seward, and in "The Republican Court" Mrg. 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." Startling experiences of Phronsic 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 Cooking," Mr. Warren's "Fishing with a Bottle," and Prof. Starr's "Geological Talk" entertain and instruct the thousands walcome this midammar 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 beer contributing to its columns; this time it is the closing hour of Cicero (with a glance at the assassination of Cæsar) 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 de scriptive of the Eiffel Tower at the Paris Exposition is given by Camille Flammarion, President of the French Astronomical Society. In it he enthusiasti cally sets forth the beauty and symmetry of its archi tectural 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 the other subjects of pen and pencil are "The American Bonapartes," "Pitcher Plants," "Tandem Driving," and "Six Feet of Romance." New York: 365 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 fine 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. "Noblesse Oblige" is a story in three chapters. Of the remaining articles are "Mind Your Stops," "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 Yl-King," with their inter-pretations, are given on first eleven pages. The "Yl-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 leathern thongs holding the tablets together were thrice 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 "A Liliputian Community." An interesting paper on "The English Language" is contributed by Dr. Tryon Edwards. "Miss Hilary's

"A Hong of Fish-Hooks" is sung by Kate Clark, and others toll of "The Bean that Would Not Stay in Bed," "What Polly Thinks, of Rockets," 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 musica Vocal, "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. Trotere; "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 Egen-TON, printed in THE BANNER for March 9th, and given through the mediumship of Mrs. B. F. Smith in the

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 inving 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 relatives 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, which was that of proprietor of a restaurant under the Quincy Market. Here he carried on business for many years, and there was scarcely a man in or about the market who did not know him by reputation or as a customer.

The whole tenor of the message sounded like him. I have had many talks with him on Spiritualism; at the time he looked upon me as being deluded on the subject when I told him what I had witnessed at scances, etc. For several years I took many of my meals with him, therefore knew him well, and I must say that there are no generalities in the message, but the entire communication is filled with facts and circumstances which I am conversant with. He took no more thought for religious dogmas and creeds than he did for Spiritualism.

He says, in the communication: "I now know this is a truth—no thought in regard to it, no belief to-day, but only knowledge." Also: "After the change came, I was continually attracted back here for my children's sake, wishing that I might in some way make them know that I was not dead."

I do not think there is a Spiritualist in his own family, neither in those of his brother and sister.

Boston, Mass.

A. S. HAYWARD.

ZILPHA STILES.

I was pleased to see in The Banner of May 4th a communication given through Mrs. B. F. Smith, at the public scance held March 1st, from Zilpha Stiles. The names and facts are all correct. Many years ago when teaching the band at Gorham, N. H., I was a guest of the family, and the brother Eugene spoken of was one of my pupils.

Roston, Mass**.

LUCY HASKELL.

In The Banner of May 25th I saw a message from Lucy Haskell, a sister of my mother, who passed away some fifty years ago. All the points given in the message, and also the names, I fully recognize.

I thank you, dear aunt, hoping I shall hear from you again; and also thank each one connected in giving these messages to the world.

Boston, Mass.

Passed to Spirit-Life,

From Portland, Ore., on the evening of June 23d, Ivy L Gladys, infant daughter of W. L. and Ivy Miller. This dear little bad of promise had but a brief visit with us, when angel hands carried it tenderly away—but not until it had so twined itself around our hearts that its sweet influence will ever remain like a sacred benediction. "Unless ye become as one of these ye cannot enter the kingdom of God."

[Obituary Notices not exceeding twenty lines published gra-tuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten words on an average make n line. No poetry admitted under this heading.]

ADDENDUM

TO A REVIEW IN 1887 OF THE SEYBERT COMMISSIONERS' REPORT:

What I Saw at Cassadaga Lake.

1888.

BY A. B. RICHMOND, Esq., Member of the Pennsulvania Bar: Author of "Leaves from th

Diary of an Old Lawyer," "Court and Prison," "Dr. Cros-by's 'Calm View' from a Lawyer's Standpoint," "A Hawk in an Eagle's Nest," Etc.

by's 'Calm View' from a Lacyer's Standpoint,"

"A Hawk in an Eagle's Nest," Etc.

This volume contains a large amount of evidence additional to that presented in the author's previous work, that the phenomena of Modern Spiritualism are what they are claimed to be by millions of investigators—manifestations of the presence and activities of inhabitants of an unseen world who were once our friends and companions in this. The facts he gives are those of his own observation since those previously related, and furnish in connection with the latter such evidence in support of his conclusions "as would," he says, "he received in our courts of justice, when the most momentous interests of both men and nations were the subject of legal investigation."

The author adopts a form with which he is most familiar. He constitutes the public a jury, brings forward his witnesses, elicits their testimony, argues his case with remarkable skill and pertinacity, reports the judge's charge, and submits to his jury, the public, the duty of rendering a just verdict. What that verdict must be no unprejudiced reader will fall to readily perceive.

The vast difference between spirit phenomena and the tricks of the conjurers are clearly shown, and the follies of professional so-called "exposers" exhibited in a light that must cause them to appear supremely ridiculous even to their illustrious selves. He drives the Seybert Commissioners in the last ditch, in which the more they try to extricate themselves the deeper they will get, the only means of escape being to confess their unfaltifulness to the trust reposed in them by the generous donor of a sixty-thousand dollar bequest.

The book abounds with cutting sarcasms and witty sentences, called forth by the gross heconistencies of the opponents of truth and the unfortunate predicaments in which the Seybert Commissioners, of their own free-will, for the sake of catering to a popular prejudice, have placed themselves by the framous "Preliminary Report." It is issued at a very opportune moment

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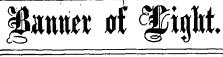
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Spiritualism and Suicide.

A young and foolish man in Lynn recently took his own life, leaving behind, if report is true, as the sole reason for his inconsiderate act, the statement that he was curious to know what sort of a life it is on the other side. The Boston Globe takes up the case as a "unique' affair and a "curious thing," and concludes that "it is an interesting psychological speculation whether there are not more such impatient ones among the believers in the spiritualistic idea." The Globe seriously asks whether faith in Spiritualism tends "to promote suicide," and at once declares that the question "cannot be answered with a plump negative even by the most earnest champions of that belief."

We do answer such a question with "a plump negative," and assert that those who know most about Spiritualism and are the truest Spiritualists in every sense would never think of entertaining such a question as The Globe raises at all. On the contrary, while the various forms of Orthodoxy, if they do not encourage suicide, at least are unable to deter people from committing it, Spiritualism distinctly and impressively teaches the folly of it, the profound wretchedness that ensues, and the cowardice of those who resort to it from any motive which they may be able to give. Invariably have communicating spirits laid it down to mortals as a fact not to be set aside, that all suicides are, first of all, cowards; that they enter the spirit-world prematurely, and find when they get there that they are out of place, that they do not belong there; that they were fools for violently vacating their earthly tabernacles; and that in consequence of their cowardice and folly they are among the most unhappy denizens of the spirit-world.

For many years past we have been at intervals put in communication with this class of unhappy spirits, and their testimony is uniform on this subject. They admit that they were cowards in committing suicide under any circumstances possible to conceive. These facts have repeatedly been published to the denying the possibility of events and experi- is in the natural growth of the human family, both for himself and his children, against the management of Mr. Geo. T. Albro.

world by us, and cannot have falled to have and not upon the teachings of Spiritualism. And yet a journal of the wide repute of the Boston Globe presumes to raise the question whether Spiritualism does not tend to promote suicide, and to assert that it cannot be answored with a plump negative, even by the most carnest champions of that belief! We do not understand why it should proceed to argue a question with so much warmth on which it possesses such incontestable knowl-

Not only have we proclaimed the above facts freely in these columns as coming from spirits themselves, but spiritualistic speakers have done the same from the rostrum. The Globe, we will add, never could or would have made the bold statement which it has, if it had been at all familiar with spiritualistic literature. Its reasoning on the subject is short, if not shallow beside. It says, for example, that since Spiritualism in a great degree robs death of its terrors for those who believe in it, by making it a simple step in the progress of human development, it would not be strange if such a belief led a great many people to take their own lives who would have shrunk with horror from such an act had they retained the more common conception of death. That sort of reasoning assumes the fact of the greater dissatisfaction of believers in Spiritualism with mortal life than of other kinds of believers, when the real fact is that a belief in Spiritualism only tends to make them more satisfied with the present state, knowing that it is for discipline and preparation.

Again, The Globe argues that the spiritualistic idea of death "is such as might naturally lead curious and susceptible persons who fully believe in it to be impatient of so long a life, and to desire to shorten it," especially if their present conditions were undesirable. And it urges that persons of sanguine temperament who thus believe will take it for granted that the new state is better than the old; and in view of the rapid spread of Spiritualism, it wonders that more people have not voluntarily departed for the promised land." Virtually, it here answers its own question in its expression of surprise; for if belief in Spiritualism did indeed tend to promote suicide, then there would assuredly be more suicides among Spiritualists than there are. Whereas there are so many less that The Globe itself is impelled to give utterance to its wonder. No. no: the true and only way to consider this dread subject of suicide is to consider it precisely as Spiritualists themselves do, illuminated as their minds are by communications from the spirits of the wretched victims of their own short-sighted

Presentiments, Visions and Apparitions.

"Superstition" has long been adopted as a convenient term to apply to everything those who employ it cannot believe or with any other word explain; this lack of ability to do either has generally been attributable more to their stupidity, mental indolence, bigotry, pride or perversity of mind than to any superiority of knowledge they possessed. Of late, however thoughtful men have begun to consider whether or not much that has been cast, aside as worth less because called superstition, might not be worthy of more attention than has hitherto been given it, and to favor the view of several writers, one of whom, Rutter, in the appendix of his book upon "Human Electricity," says: Take any one of what are called popular errors or popular superstitions, and on looking at it thoroughly, we shall be sure to discover in it a firm, underlying stratum of truth "sufficient "to puzzle the learned and silence the scoffer.'

One would hardly suppose with the instances without number that exist, experienced or attested to by individuals in every neighborhood, that mortals receive impressions from intelligences in a higher state of being, see visions which human language is inadequate to describe, and at times meet and converse with their so-called "departed," that any intelligent person, much less one who professes to teach that immortality has been brought to light through the Gospel, would attempt to disprove facts so universally authenticated, so in conformity with the Bible, and wholly ignore the testimony of tens of millions of honest, truth-loving people. Yet such is the case, and the Rev. J. M. Buckley, editor of the Christian Advocate, (New York,) the leading organ of the Methodist church in this country, champions the materialistic thought of the age against the spiritualistic in The Century for

In a long and labored article upon "Present iments, Visions and Apparitions," Dr. Buckley says they "spring from physical weakness, superstition or cowardice," that "experience, foresight and guidance by ordinary sagacity have been all that mankind have had to rely up on; and to be governed only by these, combating or disregarding presentiments, impressions and powerful impulses for which no foundation can be found in the nature of things, is the only safe and stable rule."

He allows that God can produce presentiments if he is so disposed; but he is not so disposed—at least, that is, in accord with Dr. B.'s theory—for he says that none exist except such as "spring from physical weakness, superstition or cowardice," and we will be charitable enough to the doctor not to accuse him of supposing God springs presentiments through such instrumentalities. Then he appears to apologize for God in this particular, and in doing so contravenes all the Scripture promises upon which so many have relied for succor in times of danger, by saying that God "could preserve all his servants from destruction by sea or by land, but he does not; the righteous often die in the pestilence and in calamities at sea; the wicked may escape, while those who pray per-

It will strike with surprise one not familiar with pulpit tactics and theological policy, that one who assumes to be a devout believer of the Bible as being the veritable Word of God, and to teach what he esteems its divine and infallible truths to others, should undertake, as Dr. Buckley has done, to falsify its record by

ences whose possibility, and hence truth, has their influence, especially on those who accept been verified by their recurrence in every ago and among every people from "old time" to the present and to a far greater extent now than over before,

No one will deny that the Bible abounds personality. with accounts of presentiments, visions and apparitions; in fact, they are its Alpha and its Omega. Before and since the period of the world's history it covers they have also existed, and the two series, if we may term them such, will by every reasonable, unprejudiced mind be conceded to be identically the same in their nature, purpose and results: if the one springs from "physical weakness, superstition und existence." In the scance-room the apor cowardice," the other does. Dr. Buckley pearance of a spirit-form to a single individual may so decide if he chooses; we do not. We shall probably be told that the instances all so have thousands of others, attended scances luded to in the Bible were permitted at that | where forty or more persons were present, all now? If ever the world was in that state and needed deliverance, it is now. What a pretense of reasoning! One might as well say the stars shone over Bethlehem for a special purpose; that they never shone before and never have since, and that we are hallucinated if we suppose they do. That would be only a transposition of Dr. Buckley's reasoning. How does he like it from a different point of observation than his own? Nature never changes; God never subverts his own laws; he is the same yesterday, to-day and forever. Whatever has been may be.

Out of a six thousand years' history Dr. Buckley gleans a few solitary instances of failure in the fulfillment of presentiments. In the dis- fully developed form of a girl stood there. She course by the guide of Mrs. Lillie, printed in this paper, an apt illustration is given on this point. Holding in her hand some apple-blossoms, she said, "In these apple-blossoms is a chapter of prophecy." Later, "I have said these blossoms contain a prophecy. What then? I hold in my hand their broken stems, which tell me their prophecy is to be unfulfilled. So I see 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."

Will Dr. Buckley say because of that unfulfilled prophecy blossoms never ultimate in fruit? Will he tell us we are hallucinated if we suppose they do? But this is just what he does with facts in human life. Because one presentiment fails to be fulfilled he would have us believe that all do. But whatever he says, we know that where one fails an innumerable number accomplish the purpose for which they are given.

Our opponent disposes of visions, as he thinks, very easily. Defining them to be "appearances to the mind's eye when there is no corresponding reality," he ascribes those of Tasso, Sir Walter Scott, Jean Paul, Benvenuto Cellini, Spinoza, Pascal, Van Helmont, Andrai and Leuzet, all men distinguished in literature, art and science, and necessarily highly mediumistic, to a "warm and powerful imagination" those of Luther to religious hallucination. He adopts Forbes Winslow's explanation of those of Zuinglius, "a case of overheated sensorium," and the visions of Swedenborg he says belong to the same class. In "visions of the dying" he professes to have no belief, and though he has seen many persons die he has 'no ground to suppose any of the visions supernatural," nor has he "seen any indication of the development of a faculty recognizing another world.

Upon this we can do no better than quote a well-known magazine writer, who says:

"Are men and women impostors, who see and hear what we have not the power of seeing and hearing? God forbid! Were the saints, who, by their steadfastness, have helped to redoem the race from subterfuge and moral as well as physical cowardice, laboring under a poor delusion that sinks them from martyrs to mere deceived men and women, who died from obst nacy? When the heavens were opened to them and they perished amid exultant cries of holy rapture, was there nothing at stake needful for them to assert, and no truth in the divine vision opened to their eyes? When Joan of Arc heard voices and saw beings who transformed her ignorance into knowledge and power and effective soldiership, it would be blasphemy to say that delusion and imposture could effect what she realized. . . . To say that there was no vision, no see ing beyond what others saw about her, and she was the tool of priestcraft and soldier, will not account for the unwonted courage, wisdom and forecast she dis played. She was what she believed herself to be, and nothing less. It is easier to believe in facts than in hallucinations. Cromwell had his visions and ecstasies, and it is the fashion to call him a hypocrite, but his fastings and prayers went with the visions of the great Democrat, and did more to exhibit the spirit, and establish the freedom of England than all the prayers of all the hierarchy of the Established Church."

Regarding apparitions Dr. Buckley attempts to establish the Scotch verdict: "Not proven" but a jury would meet with no obstacle in finding such a verdict if it listened to evidence upon one side only, and that is the course he follows; he gives what he has room for against the truth, but not one of the vast multitude of facts that are available, if he choose to take them, in its favor.

Says Rev. George Strahan, D. D. (1785): "To a mind not influenced by popular prejudice it will be scarcely possible to believe that apparitions would have been vouched for in all countries had they never been seen in any." Dr. Buckley may combat this phase of his subject as he will, but in doing so he not only charges the world with gross deception, but annuls, or attempts to do so, the repeated declarations of his Holy Scripture, and convicts even Christ and his favored disciples with deceiving one another. "For," says the Rev. Frederick George Lee, a clergyman of the English church, "existing positive evidence cannot be rudely and arrogantly set aside when found to be, as in the case under consideration [apparitions], so completely in harmony with many of the plain and specific statements of Holy Scripture, with the express testimony of the Fathers of the Christian Church and the almost universal tradition of mankind in every age."

The fact that it is possible for those who have passed to the world of spirit to return in visible form has been proven in all time before and since the opening of the Christian era by its actual occurrence at unexpected times and places. The accumulated testimony to this is so vast that no one would, with any prospect of success, attempt to collect it in its entirety In the present century the world has reached point of spiritual and intellectual development freedom of thought and toleration, that results in the intercommunion of the people of the two worlds being freer, and the appearance of spirits to their friends on earth more frequent and tangible, and at appointed times and places. provided the conditions requisite for the production of the phenomenon indicated by the operators in spirit-life are provided. All this

expected as in any other. Step by step this progress has been made; first a finger, next a dealy disappear, nobody seems to know whithhand, then an arm, then a face, and finally the er; we see properties vanish from no known full form with all the powers of a living earthly | cause; we see investments rendered unreliable

Hallucinations, as Dr. Buckley terms the cause of these appearances, affect but one individual at the same time. No well-authenticated instance of collective hallucinations has been known. "If," says Mr. Owen, "two persons perceive at the same time the same phenomenon we may conclude that that phenomenon is objective reality-has in some phase or other actis the exception, not the rule. We have, and time for a special purpose, to save a world of whomsaw the same form; and not long since 'sunken in trespasses and sin"; but why not | in Dr. Buckley's own neighborhood these "apparitions" appeared on three several occasions in a public hall in full view of several hundred, all of whom were on the alert to detect, if possible, deception in others or ballucination in themselves, but neither was found.

A gentleman in whom we place the utmost reliance, and who is near at hand as we write. informs us that he was present at a séance in this city a few weeks since, when from a sofa, no person being within six feet of it, a childish voice of greeting was heard. For several minutes nothing was seen to indicate from whom or what the voice proceeded; but presently a glimmer of white made its appearance on the seat of the sofa. This slowly expanded until the sprang from the sofa, passed to several whom she familiarly greeted, as one friend would another in the ordinary walks of life. She then had left it to meet a similar visitor in another part of the room. Seated there she talked, laughed, and allowed those near by to freely handle and examine her long tresses of black hair; then bounded to a distant point, where in full view of all, she dematerialized her extemporized form, talking while doing so, and when nothing but the head was visible, said: "Now, I'm gone. Good-by," and that disappeared. There were thirty or more persons present, and they were convinced by their sense of sight, touch and hearing. Of what value is Dr. Buckley's assumptions at the side of this? Will he say these thirty persons were all hallucinated? They were neither physically weak, superstitiously inclined, nor cowards.

We dismiss Dr. B. for the present with a remark of the author we last quoted: " An apparition of the dead is not a phenomenon (or alleged phenomenon) of which the reality can be settled affirmatively or negatively by speculation in the closet. A hundred theorists thus speculating may decide, to their own satisfaction, that it ought not to be, or that it cannot be. But if sufficient observation show that it is, it only follows that these closet theorists have no correct conception of the proper or the possible."

The Nationalists.

A new organization, now forming under the above name, was discussed—as to its aims and cause-at the recent anniversary meeting of the Free Religious Association in Tremont Temple, Boston, in the presence of a very large audience. It is distinctly understood that Nationalism is not a class movement, and hence loes not belong with the socialistic agitations: its avowed purpose is to develop the power of united action in order to meet and overcome the rapidly-growing tendency to the monopoly of capital in a few hands, and thus to establish combination on a great scale as the order of the day. The Nationalists tell us to accept this alternative as the only effective instrument and agency for its purpose which the changed conditions of life and industry have placed in our hands.

The theory advanced by them is that the nation is itself the greatest of combinations; in other words, a corporation of the people themselves, whose object is to secure certain results that are for the common benefit. Considered in this light, so far as the movement can be made practical, it will not be easy to estimate the possibilities of its achievement. Yet its promoters do not expect to accomplish everything in a day. Their argument is simply that the nation may do many things as well as one thing or only a few things; and that the habit of doing them for the common good would give the best assurance that the many things would be better done than the few are now. Besides this, the public would be increasingly interested in a larger service, which would make that service only the more efficient and satisfactory. Inasmuch as all industrial activity is only for the public good as its ultimate, whatever motives may directly influence those individually-concerned in it, it is argued and urged that it would be better for the people themselves to assume the supreme direction of industrial enterprise, and push it in their own interest, and thus to distribute the profit equally by the performance of better services.

This is the programme of their ideas and plans as laid down by the new association, and these are the arguments advanced in support of it. It is because of the vast and comprehensive changes entailed in its execution that they do not entertain expectations of its immediate accomplishment. They realize the importance of first preparing the public mind for the reception of these ideas, in order that the changes may be made gradually and with as little disturbance to the existing order of things as possible. They prefer to adapt the old economic machinery, as fast as it wears out or snaps under the strain, to its new uses hy slow but sure degrees. To illustrate: they would make the express business, the telegraph and the telephone a part of the postal service of the country, and in good time they would have the nation take possession and control of the railroads. As the next step, they would begin the work of nationalizing industry.

This would indeed be evolution on a practical scale, vast yet simple, and would become nationalism as never before known. Its comprehensiveness alone is the best evidence that it would take time to bring it about; yet it is not easy to assert its impossiblity within a limited time, when we consider the rapidity with which great and radical changes are effected now. And it is further to be considered that the sudden failure in many of its parts of the existing system may precipitate a crisis which would almost miraculously hasten the full completion of the work.

The new movement disclaims being ta championship of the poor against the rich, or anything of that sort. It includes the capitalist as well as the laborer: they stand in it side by side. It is intended to protect the former, Onset Bay, by Hattle C. Stafford, under the

progress in this direction being as reasonably loss of his fortune, be it large or small. In these times we see many an accumulation sudand inscoure. It is the result of the subtle. secret manipulation of wealth combined in few hands; robbery done under the forms of legality: tyranny and terrorism protected by statute, to which its helpless and harmless victims appeal in vain. And the same is to be said on behalf of consumers, who constitute the people at large. Prices of commodities are no longer regulated by the natural and therefore stable law of supply and demand, but are put up, rarely or never down, by the greed of a few men who constitute the irresponsible monopolies known as Trusts.

It is not to be wondered at that these things excite mutterings from the quarter where the real strength of the country rests. But it is a happy omen that a different remedy is conceived from that which reposes on the strength of numbers alone; a remedy that consists of a combination for the purpose of absorbing monopolies into the body and life of the nation itself. It is not thought possible to restore the old era of individual competition in industrial and productive lines; in place of competition is to be substituted combination, all classes of people associating for that purpose. The economists are out of place, and unable to set the times right again; another plan is to be conceived and set on foot to meet the requirements of the new conditions of life and activity; the Nationalists believe they have discovered the idea that is to supplant their worn-out theories and start matters on a better, larger and firmer basis. In a book like that of Edward Bellamy, entitled "Looking Backward," they think they seated herself in a chair vacated by one who discover the outcome of many of the ideas they entertain.

Loss-Not Lost!

Still another minister gets new light regarding matters eschatological. This time it is Rev. Edward H. Smith, pastor of the First Congregational church of Oshkosh, Wis.-who has just been brought up to the theological "ringbolt" for preaching views not in accordance with the belief of that denomination.

To judge from the charges against him at the District Convention, he holds views regarding Jesus which are of a Unitarian order, while his beliefs as to future punishment are nearer to the teachings of Spiritualism than anything else, though some would class them with a certain school of Universalists. He believes that souls will experience eternal loss" hereafter if they are false to duty on earth, "but will not be eternally lost"-as there is no permanent banishment from God; punishment he believes to be "a reminder, preventive and restorative, both in this life and the life hereafter." Add to these points the possibility of progress in the hereafter, by which the shortcomings of earth may be measurably made good in the years to come in the other life which is, however, not made specially clear in the reports of his views), and how far do Mr. Smith's beliefs differ from those of Spiritualists in general in these matters? Yet the Convention, on due deliberation, while it condemned his teachings, refused to disfellowship him, and so the gallant pastor still "holds the

Nutrition Before Medicine.

In one of Eleanor Kirk's letters from Brooklyn, N. Y., to the Cape Ann Advertiser is discussed a question that is rapidly gaining in interest and importance in the public mind, namely, whether it is not better to drop entirely the administration of arsenical medicines, and fall back on nutrition as the surest method of displacing disease and recovering strength and health. The writer supplies several illustrations of the advantage of the change, which we doubt not may be readily verified.

The first result of administering doctors' prescriptions, containing, a strychnine, and other drugs, is to render the stomach unable to retain food. This cuts off the last remaining hope, for if the body cannot be nourished the tissues must rapidly decay. Experiment has clearly demonstrated that to stop giving medicine, and to nurse and nourish instead, is the true way and the only way back to recovery and health. The right method is to build up the tissues, enrich the blood, and strengthen the muscles and nerves. And careful nutrition, and we would add, adapted magnetism, are the best agents toward this desired end.

Prof. Varley's Testimony.

In striking contrast to the slipshod manner in which the so-called "scientific investigators" and "psychical researchers" of this decade pursue their way, twisting, warping and misinterpreting every shred of evidence that tends to weaken their preconceived ideas of what they are determined to report as the result of their erudite labors, is the account given on page 2 of this issue of the BANNER OF LIGHT by one who, as a scientist and a benefactor of mankind in his profession, fully equalled, if he did not immeasurably excel, one and all of the former, from the Seybert Commission down to "Prof. Jastrow." Charles Blackburn, of London, has done a good service for the cause of truth in printing Prof. Varley's report as a leaflet for general circulation; and we place it before our readers—though we have before done so, at the time of its first publication some years ago-as an offset to the foolish and inconsistent allegations and published "conclusions" of those who, if wise, are so only "in their own conceit," to and among themselves.

"An Old Subscriber" (Ohio).—We take no interest in the quarrels of Spiritualists, and believe we can furnish more useful matter than to publish the controversies between themselves and their enemies.—Boston Investigator.

The above is sensible. We have been trying for some time to work out the same conclusion, feeling, as does the editor of The Investigator. that we can furnish more useful matter by keeping out of our columns personal controversies, and in lieu thereof giving our patrons such mental food as will benefit them by the

Read the announcement made by Dr. Dumont C. Dake (of New York) on our fifth page. The doctor can be found at Onset during the season. We received a pleasant call from himself and lady at our office last week, when they arrived in Boston en route for "the

Attention is called to the announcement made on our fifth page in regard to the scances to be held during the camp-meeting season at

A Window Pane Phenomenon.

The phenomenon that has been noted as appearing in various localities within the past score or more of years-a hand or face invateriously appearing upon a window pane-has lately been reproduced at Woodford's in the State of Maine, and created an excitable interest not only in that locality, but at far distant points whither accounts of it have extended.

The phenomenon was first seen in the early part of last spring. Upon one of ten panes of glass in a sash door there appeared a hand. The pane upon which it is seen is slightly discolored, presenting a bluish gray tinge, the hand alone presenting a bright polished surface, the color of the other nine panes in the door.

The manner of accounting for the appearance is various. A correspondent of the Lewiston Journal suggested that some one had left the imprint of his hand on the pane just before the polish had commenced to break up, thus protecting that portion now shown by the hand, or that when the glass was in process of manufacture a workman placed his hand on the sheet which was afterward covered by polishing, and that as the polish wore off the hand reappeared.

This, he said, might satisfy him were it not for the fact that on May 9th the hand disappeared totally, and the pane became as bright as are the other nine, nor until the 13th was a vestige of the hand or the discoloration discernible.

For a long time chemists endeavored by various appliances to remove the hand, but without success. Plainly it is controlled by an intelligence that surpasses that of the chemist. When that intelligence is willing it should disappear it does so, and when otherwise, all the skill of this boastful science we hear so much of cannot start it. At one time Mrs. Jewell, a trance-medium, visited the house, and becoming entranced, told her listeners that it was the hand of an old lady, brought to view by a little child, and that the old lady stood behind it. Corroborative of the truth of this it is also said that in the palm of the hand on a bright day may be seen a little child sitting in a high chair inclining forward.

Our latest information is given us by a lady, sister of the occupant of the house, who called at this office July 5th and said she received a letter from Woodford's on the 2d inst., stating that the hand is still to be seen, coming and going as above described four times since previous accounts. At one time the door was unhinged and taken away; while away the hand was not seen, but immediately upon its being returned it again appeared.

Decease of Hon. Joseph B. Hall.

The Boston Journal for July 5th records that this able gentleman, editor of the Aroostook (Me.) Herald, passed to spirit-life on that date, of malarial fever, at Presque Isle. Me. He had been sick about two weeks He was sixty-four years of age, and went to Aroos took from Hartford, Me., when a youth. Mr. Hall published the first paper in Aroostook County, the Ploneer, about 1857. He was one of the early movers for the Northern Maine Railroad, and was one of its Directors. He at one time held the office of Secretary of State for Maine.

Brother Hall had also a high reputation in the West where he was for years connected with journalism before his return to the East, and his connection with the Aroostook Herald.

He was for many years a firm and consistent Spirit ualist, the columns of THE BANNER having often been enriched in the past by his earnest and independent views, as a correspondent, regarding the cause and its best interests.

Married.

The Troy, N. Y., Press for July 5th announces that Dr. Edward E. Conant, a sociologist of distinction and ability, was married in Saratoga Wednesday evening by Justice Jenkins to Mrs. Clara A. Field. Mrs. Field is well known to the Spiritualists of the country as a worthy worker for the Cause-whether viewed from the standpoint of her mediumistic service, or her long extended labors on the spiritual rostrum. We wish success in full measure to this newly-wedded couple.

THE THEOSOPHIST for June contains a paper upon "Theosophy and Spiritualism," quotations of some length being made from Mr. A. E. Nowton's contribution to the North American Review shortly prior to his transition, the writer upholding the view that Spiritualism is not a religion. In "A Kiss for a Blow," Dr. Buchanan's antagonism to Theosophy is criti cised. The opening article treats upon "Applied Theosophy," and a contributor endeavors to show from his writings that Walt Whitman is a Theoso phist. Madras, India. Boston: For sale by Colby &

BUCHANAN'S JOURNAL .- On the first page of this issue under the caption of Gates, and Outside of the Old Pasture," a review is day at the Paris Exposition. given of the general progress made by the public to-ward the acquirement of a knowledge of the localities alluded to. An interesting collection of facts collateral to the subjects above dealt with is given on the next dozen pages regarding "Psychometric Impressions, Visions and Previsions." Boston: 6 James street.

HALL'S JOURNAL OF HEALTH, for July, opens with a reference to "Health Resorts," and immediately following is an article upon "Health and Hell," by S. II. Preston, in which he defends Calvin against several charges made against him, principally that of having been instrumental in the burning of Servetus. Theodore N. Mead contributes the first of a paper upon "Health Without Medicine," that is interesting and suggestive. New York: 206 Broadway.

Dr. A. H. Richardson, of Boston, closes his office at the Waverley House till Sept. 15th. He will during the summer season visit Onset Bay and Harwich Camps, Mass., Sunapee Lake, N. H., Etna Verona Park and Temple Heights, Me., Poland Springs, and other places. He will be happy to take subscriptions for the BANNER OF LIGHT during his

Mrs. M. E. Williams, of New York City, has discontinued her séances for the summer. She will resume them the first week in October next, and will also lecture and give tests in public.

G. W. Kates writes us from Saratoga concerning the visit of himself and wife to Montreal, and the general state of the cause in that city. His letter will appear next week.

London Light for June 29th copies what THE BANNER said in re the decease of H. Melville Fay, and adds, editorially, the following just summarization of the relative positions of "exposer," "churchman" and "scientist" at the present day:

"The BANNER OF LIGHT gives some details of a notorious life [Fay's]. They are so typical of the average exposer that their perusal may be instructive as well as amusing. Barefaced as are some tricks of cheating mediums, the tricks of the soi-disant exposers are more barefaced still. They trade on the ignorance and prejudice of their audience, and experience shows that they know the stuff of which they are made. Bishops and dignituries of the church by the score patronized that poor creature 'whose praise is in all the churches' and nowhere else. 'Confessions of a medium' are greedily swallowed by those who wish to believe them, and who yet pose as impartial inquirers; any one whose pleases can get the rump of the self-styled intellectual party to endorse rubbish that Spiritualists only laugh at."

Prof. Varley's outspoken words, in another column, will serve to demonstrate conclusively to all reflecting minds the hollow sham which was involved in the claimed "expository" action by the Fox girls some months

The questions discussed by the guides of Mrs. R. S. Lillie, in the discourse on our first page, are timely, and their skillful treatment should receive a wide reading.

Attention is called to the card of Mrs. Mellie D. Cofran, on page five.

NEWSY NOTES AND PITHY POINTS.

THE "GLORIOUS FOURTH" passed off in the usual manner: l'atriotism , was rampant—casualties dreadful-enjoyments unbounded. The fireworks in the evening were numerous everywhere, as the rainsterm let up just before dark, and a beautiful rainbow spanned the heavens for a time, while the gorgeousness of the setting sun reflected upon the fleecy clouds was unsurpassed, reminding us of the grand words of

"Should the whole race of man c ombine To celebrate some glorious day, The simple splendors of the setting sun Would far surpass their most superb display."

Dr. William A. Towne, who was on a flying visit to Boston, gave us a pleasant call recently, and presented us with a fine imperial-size likeness of himself. He will visit all the camp meetings during the present season, he says.

At the residence of Mr. J. B. Hatch, Jr., a goodly company of ladies and gentlemen assembled-a real genuine family gathering—on the evening of the Fourth to witness a grand display of fireworks Mr. H. had duly secured for the occasion; at the close a collation was provided by the hostess: for all which the recipients were duly thankful.

CONUNDRUM.-Are foreigners going to capture the United States financially, politically, socially? Are syndicates going to give us Americans the lock jaw?

Gen. B. F. Butler, who is all-sorts-of-a-man, wants English-speaking peoples to form a vast empire. He thinks if this were done, all sanguinary wars would cease, and arbitration bring about an era of universal

The Concord School of Philosophy is no more. It exerted a salutary influence in the world of philosophy, even though it did get beyond its depth occasionally, and there will be not a few who will regret its sad fate. The majority of mankind, however, will continue to struggle with the practical questions of every day life, and never miss the Concord discussions.—

"Uncle Sam" wore his bell-topped hat on the Fourth, while "John Bull" donned the sugar-loaf.

[For] Casco [Read ONSET] BAY. If e'er you sail on Casco bay
When fields are green and skies are sweet,
And watch the foam capped waves at play
Where land and sea touch hands and greet,
As friend with friend, in rude delight,
Your soul, like birds at break of day,
Will rise for many a joyous flight
Midst summer isles of Casco bay:
Of Casco bay! Sweet Casco bay!
Where life is joy and love at play
Midst summer isles of Casco bay.

Midst summer isles of Caseo bay.

Oh! wild and glad and circling far,
The ripples sparkle from your prow
As silvery laughter from a star
When Venus decks the evening's brow;
And where the islands stand apart
The ocean waves roll in to pay
Some tribute from the sea's great heart
To gentle, queenly Caseo bay:
To Caseo bay!
Your soul imblbes the salt-sea spray
And sings with lovely Caseo bay.
—Benjamin S. Parker, in The Century.

All who are living below great dams are just now awakening to their peril. Paterson, N. J., it is re ported, is below a great dam located four miles away which floods twenty thousand acres of land. Olean, N. Y., has an old canal reservoir, the Genesee, now used for sportsmen, which holds more water than the dam which flooded Johnstown.

Dispatches from Cairo, July 6th, state that the en counters that have occurred near Arguin between the Egyptian troops under Col. Wodehouse and the Dervishes have proved very disastrous to the latter, Thus far nine hundred of the Dervishes have been killed, and seven hundred others have either been taken prisoners or have deserted. The invading Der vishes came within sight of the Nile parched with their long march across the blazing desert. They fought two days to get to the water, but were beaten off by the militant "fellaheen," and many were found dead with their tongues hanging swollen and parened from their mouths. The desperate state to which they were reduced is shown by the fact that they willingly surrendered as prisoners-something these doughty tribesmen have rarely done before.

An expert gives it as his opinion, in the daily press, that the South African basins in the Johannesberg district in the Transvaal contain miles on miles of gold-bearing quartz; and great excitement is being awakened by reports of rich specimens already found.

During the month of July it is estimated that there will be one hundred and thirty thousand visitors per

A chestnut denomination is a sect that believes anything new is unworthy of belief. -Ex.

Over-zealous patriots are reminded that national flags with forty-two stars in the field are not legal till July 4th, 1890

The Italian Admiralty have recently caused to be carried out a number of experiments with a view to testing the comparative merits of castor oil and oilve oil for lubricating purposes on board ship. From the results obtained they have given orders that henceforth all exposed parts of machinery are to be lubricated exclusively with castor oil, while mineral oils are to be used for cylinder and similar lubrications.—
English Mechanic.

On Saturday afternoon, June 6th, the striking streetlaborers in Duluth opened on the police with revolvers. The blue-coats answered with rifles. A bloody battle followed, only ended by a charge from the military company. Twenty five persons were wounded. and four of the leaders arrested.

The New York World is nothing if not sensational and excitable. How it suffered with pent-up emotion on the Fourth will never be known, but the following stanzas from a poem by David A. Curtis, in its col-umns for that date, show that the "safety valve" had to be resorted to to some extent:

Go to! Shall not all earthly things this day Be clashed together, hard, in such a way That din stupendous, in stentorophonic clangs, Shall prove that patriotic hearts now beat in ba

Let orators by millions spout to-day; And while they do so, let the trumpets bray, Reverberating thunder split the sky, And lightning blaze, to-lick-the ocean dry.

Set fire to everything, and jam around The whole created world to swell the sound; Kindle the poles, like two great cracker strings, And fill Symmes' hole with dynamite and things."

The Oswego Record, says an exchange, has found the most fanatical Baptist on record. He is an editor, and insists that the paper on which he prints his ideas shall not be sprinkled.

Affairs at Samoa are very peaceful, and all sides are waiting with resignation the result of the Berlin Con-

HIP, PIP, POORAY.—My son, this country of ours roused itself from a condition of lassitude, freed itself from a galling servitude, and now our star spangled banner bears testimony to our heroic forty-twod.—

It has been decided in Russia that women may be physicians; but they must confine their services to children and adults of their own sex.

B. P. Shillaber (Mrs. Partington) is tied up in a complicated knot by rhoumatism, but his cheerful disposition stands by him still. To a friend he recently spoke of himself as sitting "from year's end to year's end, armed with paper, pipe, pills and patience,"—Fox Lake (Wis.) Representative.

Buenos Ayres has at last got a port, and large vessels are no longer obliged to anchor twelve miles from shore. A basin has been excavated at great expense by which vessels can go right up to the city. The completion of the enterprise was made the occasion of a grand celebration.

In one of his latest stories Bret Harte has a keen thrust at early plety in the youth of the nation. "Theology," he makes an old banker exclaim, "may be all right for grown people, but it's apt to make children artificial; and Tuffington was plous before he was fairly good. He drew on a religious credit before he had a moral capital behind it."

Spiritualist Camp-Meetings for 1880.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing night; and the reader will find subjoined a list of the localities and time of session where such convocations are to be held. We trust the managers of these meetings, and the friends attending, will kindly copperate in efforts to increase the circulation of the Bannen of Light, and thereby strengthen the hands of its publishers for the arduous work which the Cause demands of all its public advocates.

Onset Bay Mass — The Thirteenth Annual

work which the Cause demands of all its public advocates.

Onset Bay, Mass. — The Thirteenth Annual Camp-Meeting at this place commences its sessions July 14th, to close Aug. 11th. Trains leave Boston, 8:16 A.M., 9 A.M., 1 P. M., 3:30 P. M., 4:05 P. M.; Sundays only at 7:30 A.M., 8:16 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 0:20 P.M., 0:31 P.M.

Lake Pleasant, Mass.—The Sixteenth Annual Convocation of the Now England Spiritualist's 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) till 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 26th, and closes August 26th.

VERONA PARK, ME.—Meeting opens August 10th, and ends August 26th.

VERONA PARK, ME.—Meeting opens August 10th, and ends August 26th and closes Sept. 1st.

MISSISSIPPI VALLEY BERRITUALIST 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.,

PARKLAND, PA.—Meetings will continue till Sept. 11th.
CAPE COD CAMP-MEETING.—Harwich Port, Mass., July 14th to 28th inclusive.
VICKBBURG, MICH.—The Camp-Meeting will commence its sixth session on Thursday. August 8th, and continue until Sept. 3d.
NIANTIC, CL.—Dates have not yet come to hand.
WOODLAND BEACH PARK, LAKE ERIE, ASHTABULA HARBOR, O.—Meeting 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.

Charles Carter, of the Church family of Shakers, Mt. Lebanon, New York, called at this office recently and exhibited quite a collection of interesting photographic views of the grounds, buildings and people of that place-all the work of his own camera.

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.

Movements of Platform Lecturers.

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

Mrs. H. S. Lake closed a most satisfactory engagement with the Spiritual Society of Albany, N. Y., June 30th, and is reëngaged at that place for the months of November and June '89, '90. She opens the meetings for the First Spiritual Society of Philadelphia the first Sunday of September, continuing there through the month. She will be the regular speaker at the First Spiritual Temple, Boston, beginning work there Oct. 6th. All Sunday dates are engaged up to July, 1890. Permanent address: 8 Worcester Square, Boston. The Newburyport Herald chronicles that Oscar A. Edgerly, of that city, has returned home after a five months' lecturing tour in the State of Maine.

months' lecturing tour in the state of Maine.

Prof. J. M. Allen has recently visited Northeastern and Southwestern Missouri, his last point being Liberal, Mo. He is engaged to lecture in Topeka, Kan.

(First Society) during July; in Fort Dodge, Ia., during August. Will make further engagements, both for trance-speaking and platform tests, and for week-day scientific lectures. Address 227 Taylor street, Topeka, Kan.

Miss Josephine Webster, 148 Park street, Chelsea Mass., will answer calls to speak. She is inspirational in her development.

m ner development.

G. W. Kates and wife closed a very successful month's engagement at Montreal, Canada, on July 4th; they spoke and gave tests at Saratoga Springs, N. Y., Sunday, July 7th; will be at Albany, N. Y., over Sunday, July 14th, and the balance of the month at Onset Camp

Camp
J. Frank Baxter speaks at Parkland camp-meeting
next Sunday, July 14th, and in Vineland, N. J., Monday and Tuesday evenings, July 15th and 16th. He
leaves for Western New York, Ohio and Michigan,
Friday, July 19th, and will lecture at Chagrin Falls, O.,
Sunday the 21st and Tuesday evening the 23d. Wherever he may be, he may easiest be reached by letter,
by addressing him at 18t Walnus street, Chelsea, Mass.
Dr. J. K. Balley spoke at Elmira. N. Y., June 2d;
at Battle Creek, Mich., 9th; attended and took part in
Waugh's Grove Meeting, Montpeller, Ind., 14th, 15th
and 16th; at Muncle, Ind., 23d; Leavenworth, Kan.,
30th. He will respond to calls in Kansas, Nebraska,
Colorado and Iowa during the summer and fall. Home
address, box 123, Scranton, Pa.
Mr. J. W. Fletcher can be addressed at this office.

Mr. J. W. Fletcher can be addressed at this office. He will rest through the month of July; will lecture in Parkland, Pa., Aug. 4th; Saratoga, N. Y., the remainder of that month; Brooklyn, N. Y., September, October and November; in Philadelphia in December. October and November; in Philadelphia in December.

J. Frank Algerton will speak at the Western CampMeetings and at Parkland. Pa., during August;
September, first four Sundays, in Salem; fifth Sunday, in Haverhill; first two Sundays of October in
Haverhill (Brittan Hall); last two, Lynn, Mass.;
first two November, Portland, Me.; last two, Haverhill, Mass.; first two December, Lynn; last three,
Newburyport, Mass. Address care J. W. Fletcher, 9
Bosworth street, Boston, Mass.

F. A. Wiggin, the new inspirational speaker, will follow his lectures by psychometric readings. He has already numerous engagements. Address care J. W. Fletcher, 9 Bosworth street, Boston, Mass.

Luclus Colburn, who has been speaking and holding circles in northern New York during the past winter, and who spoke in Cambridge, Vt., in May, and at Reading, Vt., in June, will attend the camp-neeting at Queen City Park, Burlington, during its entire session, at which place his address will be until the last of August. of August.

The "Regulars" Moving.

To the Editor of the Banner of Light: Notwithstanding their crushing defeat at the last session of our Legislature, the "Regulars" in Massachusetts are already beginning to sound a "dreadful note of preparation" for next fail's campaign.

chusetts are already beginning to sound a "dreadful note of preparation" for next fall's campaign.

At the one hundred and eighth anniversary of the Massachusetts Medical Society, held June 12th, in Boston, Dr. H. P. Walcott, in his speech, suggested and advocated that this organization move in the direction of a medical law such as has been enacted in other States of the Union. Belleving that the people who hire the physicians, and not the various schools of doctors, must settle the "M. D. craze," it has been thought advisable to meet the coming issue with the voice of the people in the form of a remonstrance against all classimonopoly legislation. No system or mode of medical practice should be allowed the sole right of exercise by statute law, to the prohibition of all other modes of eradicating disease; especially is this so when—as is the case of the "Regulars"—no evidence is given of superiority over systems which are proposed to be excluded by said statute.

The would-be guardians of "the people's" health are, however, oblivious to this self-evident principle of justice; and notwithstanding the great expense to which they have—in past years—put the Commonwealth, solely for their own pecuniary advantage, they proposed unjust action will be found at the Headquarters at Onset Bay Camp Meeting, also at Lake Pleas-

A PETITION IN REMONSTRANCE against such proposed unjust action will be found at the Headquarters at Onest Bay Camp Meeting, also at Lake Pleasant Camp-Meeting, throughout the present season. All persons residing in Massachusetts over eighteen years of age—male or female—who do not believe in medical slavery being instituted in this Commonwealth, should make it a point to see that their names are affixed as signers to one of these petitions.

ANTI-MONOPOLIST.

GIORDANO BRUNO. June 9th, 1889.

Not from without us, only from within,
Comes or can ever come upon us light
Wheroby the soul keeps ever truth in sight.
No truth, no strength, no comfort man may win,
No grace for guldance, no rolease from sin.
Save of his own soul's giving. Deep and bright
As fire enkindled in the core of night
Burns in the soul where once its fire has been
The light that leads and quickens thought, inspired
To doubt and trust and conquer. So he said
Whom Sidney, flower of England, lordlest head
Of all we love, loved: but the fates required
A sacrifice to hate and hell, ere fame
Should set with his in heaven Glordano's name

One hundred years ago not a single game of base-ball was played anywhere in the United States. Now look at us!—Louisville Courier-Journal.

Horsford's Acid Phosphate.—If you are nervous, and cannot sleep, try it.

Death. On the 10th inst., the dearly-beloved mother of Lady Cook and Mrs. Victoria Woodhull Martin, Anna, widow of the late Reuben Buckman Claffin, of New York City, U. S. A., in her eighty-fifth year, at Doughty House, Iliolmond, the residence of her son-in-law, Sir Kravel (York American History Places of New York)

Francis Cook. American papers, please copy. —The London Times, June 14th.

ADVERTISING RATES.

Eash 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, Minlon, 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.

The Advertisments to be renewed at continued rates must be left at our Office before 1.2 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 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.

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PROGRAMME. July 28, Friday—Walter Howell, London, Eng.
July 27, Saturday—Mrs. R. S. Lillie, Hoston, Mass.
July 28, Monday—Conference.
July 30, Monday—Conference.
July 30, Tuesday—Lyman C. Howe.
July 31, Wednesday—Mrs. R. S. Lillie.
Aug. 1, Thursday—Lyman C. Howe.
Aug. 2, Friday—Walter Howell.
Aug. 3, Saturday—Hon. Bidney Dean. Warren, R. I.
Aug. 4, Sunday—Mrs. R. S. Lillie and Hon. Sidney Dean.
Aug. 6, Monday—Conference.

Aug. 1, Thursday—Lynian C. Howe.

Aug. 2, Friday—Waifor Howell.

Aug. 3, Saturday—Hon. Sidney Dean. Warren, R. J.

Aug. 4, Sunday—Hon. Sidney Dean.

Aug. 5, Monday—Conference.

Aug. 6, Tuesday—Hon. Sidney Dean.

Aug. 7, Wednesday—J. Frank Baxter, Chelsea, Mass.

Aug. 8, Thursday—Hov. Samuel Watson, Memphis, Tenn.

Aug. 9, Friday—J. Frank Baxter and Mrs. A. M. Giading.

Aug. 11, Sauday—J. Frank Baxter and Mrs. A. M. Giading.

Aug. 12, Monday—Onference.

Aug. 13, Tuesday—Mrs. A. M. Glading.

Aug. 14, Wednesday—Rov. Samuel Watson.

Aug. 15, Thursday—Waitor Howell.

Aug. 16, Friday—J. Clegg Wright, Newfield, N. J.

Aug. 17, Saturday—Waltor Howell.

Aug. 18, Sunday—J. J. Grank Samuel Watson.

Aug. 19, Monday—Conference.

Aug. 20, Tuesday—Mrs. F. O. Hyzer, Ravenna, O.

Aug. 21, Thursday—Mrs. F. O. Hyzer, Ravenna, O.

Aug. 21, Thursday—Mrs. F. O. Hyzer, Ravenna, O.

Aug. 22, Thursday—Mrs. Cora L. V. Richmond, of Chicago, Ill., and Hon. A. B. Richmond, Meadville, Pa.

Aug. 24, Saturday—Mrs. Cora L. V. Richmond.

Aug. 25, Sunday—Mrs. Cora L. V. Richmond.

Aug. 28, Wednesday—W. J. Colville, Boston, Mass.

Aug. 29, Thursday—Mrs. Cora L. V. Richmond.

Aug. 30, Friday—Mrs. Cora L. V. Richmond.

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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 ovil; that those who mass from the mundand sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask thu 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.

The is our carnest 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 Columy & 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 seances 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 16th, 1889.

Spirit Invocation.

Oh! thou Infinite Spirit, thou Soul of all Intelligence and Wisdom, we see thy glorious truth typified in the golden sunshine of to-day which streameth downward upon the earth, breaking through the shadows, and scattering the clouds in its way; so does thy golden orb of truth break through every shade, scatter the clouds of ignorance and error and superstition from the human heart, bearing only light and warmth, sweet radiance and power wherever it may go; and those who have been sad and sorrowful and full of doubt, lift up their heads beneath the refulgent rays, because of the new life which it has brought to them. We recognize thy tender love, and behold it as we gaze out into the atmosphere and scent the fresh, new breezes of springtime, and take in the perfume and the new light. And oh! our Father, as the tender breeze goes forth, bearing healing and new existence in its wings, so doth the power of thy love go forth throughout all humanity, bearing peace and consolation, and all that is pure and uplitting, to the heart of man. We know there are shadows and pain and trial for the race to bear; we know that while groping over the upward path of experiences, crosses fall heavily upon humanity, and that sometimes the way seems hard to tread; but we also know that thy intelligence, thy wisdom and thy divine truth can never fall them, and these shall always last to sustain and uphold the shrinking heart and fainting spirit. Oh! may thy children everywhere behold and understand thy presence as it is written upon the skies in their glowing worlds, as it is penned upon the earth in the blooming flowers; may they realize that thou art everywhere, and that every where, and that every here behold and understand thy presence as it is written upon the earth in the blooming flowers; may they realize that thou art everywhere, and that every here, and that eve Spirit Invocation.

Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

QUES.—[By V. C. Taylor, Des Moines, Ia.] Has the Controlling Spirit of this circle any objection to answering the following, affirmatively or negatively, according to facts? Have you ever seen in the spirit-world the Jesus Christ of the New Testament? If not, have you ever met with any spirits, whose testimony would be reliable who affirm that they have prevently reliable, who affirm that they have personally seen him? This, at present, is a mooted question on earth, and the truth of it would be both satisfactory and useful.

Ans.—This is a mooted question, as your correspondent truly says, among Spiritualists, especially whether or not such a man as Jesus the Christ, known on the earth as the Nazarene, ever lived on earth or not. If he did not live on earth, then he will not be found, you will suppose, in the spiritual world; if he did live or earth, then heterer may have been live on earth, then whatever may have been his character and career, he must exist as a his character and career, he must exist as a spirit somewhere, as a personal entity and intelligence, because we claim that no personal individuality ever dies, ever passes into oblivion. He may, perhaps, pass under different names and titles, and come among people under different circumstances, but the real man, the spirit per se, cannot die; and so if such a personage as Jesus the Christ, the message hearer the light of the world the Naza. sage-bearer, the light of the world, the Nazarene of olden times, ever lived, that spirit must live at the present time. What interest would it be to our friends, who do not believe in the life and character of Jesus, for us to assert that we have seen such a personage in the other world? These friends may have gained from some returning spirit the direct and distinct affirmation that such a person does not live. What is the reason for this statement? The spirit making it has not seen such a person, nor has he ever seen any intelligence in the spirit-world who has come in contact with the man who was known on the earth as Jesus the Christ; therefore he save "The save the save and the save man who was known on the earth as Jesus the Christ; therefore he says "no such person ever lived.

To-day there are hundreds of individuals To-day there are hundreds of individuals here in your land who never saw your once President, Abraham Lincoln. They have not happened to come in contact with any individual who ever did see Mr. Lincoln; therefore they may claim, by-and-bye, that no such personage ever did live in this country and take a place in the history of its affairs. Such negative evidence which is brought of the existence or non-existence of an individual is of very little consequence and value. To those who are ignorant such and such a person or such and such an event never was, because they knew nothing of it. Those who have seen, who are truthful in their statement and intelligent enough in their opinion to be believed, ligent enough in their opinion to be believed, have decidedly the best part of the argument, since a positive affirmation is always more valuable than a negative assumption can possibly be. Our friends who deny the existence of Christ, who really believe that such a man never lived, that he is but a myth of the past, and that all stories of his life and career have been fictions prepared by individuals for personal purposes of their own, will not certainly believe our statement if we say we have met with the identical character who on earth figured as the Nazarene. And yet we are prepared to make that same statement. We have seen—more than once—a bright, self-illuminpared to make that same statement. We have seen—more than once—a bright, self-illuminated spirit in the other life, whom we have every reason to believe really inhabited the mortal form which walked among men in the olden time and was known as Jesus of Nazareth. This spirit is now, and has been for many years, simply a teacher of moral philosophy in the other world—a teacher not only of the young, but of those who have known many years on earth but whose moral nature may years on earth, but whose moral nature may have been neglected in its growth and instruction—a teacher of those who have been warped and stunted in their spiritual characters, but who are human souls and who possess within themselves the same attributes and likeness to the Father of All as do other spirits more inthe rather of Arias do other spirits more in-telligent and refined, because we are all God's children and a part of himself. Very well, then; this bright intelligence of whom you speak is a progressive soul, has advanced highly in intelligence and spiritual culture, and exercises a wide influence, a magnetic power, upon those whom he may reach, so that they are in-spired by his teachings, uplifted by his influ-ence, made to feel themselves men and women, made to feel that they are not lost or hope-

made to feel themselves men and women, made to feel that they are not lost or hopelessly forlorn, and are given by him an impetus to reach out and make an effort for themselves to rise, to grow and to become beautiful and sweet, as other souls have done.

Now, you will ask, if this spirit is in the higher life, how is he affected psychologically and magnetically, and in all other ways, by the adoration and praise and by the general tone of religious worship in respect to himself which go out daily from millions of human beings on earth? We know not how he may have been affected by this in the early ages of Christianity, so called, when he was first set up before the eyes and in the hearts of the people as asviour, as an atoning grace for themselves, as an exemplar of all that is worthy of attaining in the religious life. Undoubtedly in these comparatively early years of his spirite xistence, he may have been affected psychologically by this great wave of power and influence going out to him from the earth; he may have been attracted here and there, and to different places, where his name had been taken by those who sought

to worship and follow him. But we do know that in this present time he is not vitally affected by the same. Wherever there are humble, devoted souls who sincerely desire his influence ed by the same. Wherever there are humble, devoted souls who sincerely desire his influence and his assistance, he would certainly send out his spiritual influence, or bands of his own attendant spirits, who assist in purifying, in upilifying, through spiritual means, the hearts of these people, in making them happy, and to rejoice to bear the burdens of life patiently; but otherwise than this the intelligence whom we mention is not affected in any sense whatever by this stupendous wave of psychological power that is going forth from the Christian Church of earth and from established bodies of religion year after year. He has risen above these things; he has so far ascended in the spiritual realm of true elevation that he cannot possibly be brought down or unpleasantly affected by any earthly or even any mental power which may reach him from those who dwell below. Consequently the spirit moves along quietly, calmly, pursuing his own chosen work, ministering to the suffering and needy, giving instruction to the ignorant, sending out an elevating influence to inspire and bless the weary and sad, looking only for those who require assistance, and civing always of his chearful and and sad, looking only for those who require assistance, and giving always of his cheerful and invigorating countenance to those who seek assistance or association with him in his works.

Q.-[By Mrs. —, Erie, Pa.] Is it possible for a person to acquire control over his own body, so as to prevent or cure disease in himself? If so, how can this be done?

how can this be done?

A.—We believe there are a comparatively few rare minds so constituted and so self-instructed as to be able to control the various elements and organs of their own bodies, and to make these subservient to their will. These individuals have so far studied their mental natures as to in a measure comprehend the laws that govern them, not fully, nor wholly—nor probably can they do so wholly in the present day, on this earth—but to such an extent as to be able to keep the body in partial subjection, and to have the mind rise superior to many external conditions; therefore it is possible for this to be done on earth, and we have no doubt the time will come when humanity will have so advanced in knowledge as to understand the laws which govern their physical lives and their mental natures to such an extent as to be able to keep natures to such an extent as to be able to keep the body in subjection to the mind, and thus to rise superior to any form of disease or pain or suffering. This cannot be done at once, nor in this generation; man must study, must learn by experience, must gain mental and spiritual strength, must overcome the inherited tendenstrength, must overcome the inherited tendencies of his race, must rise superior to the laws of physical life, and enter into cognizance of the laws of the spirit. We believe in the subjection of matter to mind; we believe in the subjection of the physical to the spirit, but we do not believe this can be done entirely at the present day. Man has not fully outgrown his kinship with the animal; he has not fully risen above the plane of the lower creations of existence; therefore he has not become so far spiritual as the plane of the lower creations of existence; therefore he has not become so far spiritual as to be able to press the physical laws under his feet, and we do not say that those few individuals who do understand this matter more fully than others have done are altogether spiritual, or that they have any complete knowledge of their inner lives or of their possibilities of being, but they have perhaps, through study, through favorable circumstances and surroundings, or perhaps through the instructors which have come to them from other minds, gained a cer-tain knowledge of these laws and of themselves; they have practiced and experimented with their own natures, and exercised their will so that it might rise powerful and supreme, as far as possible in this line, and therefore they have accomplished some results which appear mar-velous to those who behold them.

velous to those who behold them.
Undoubtedly a century from to-day there will be much more of knowledge on this subject and much less of pain and disease, of physical strife and inharmony than you find now. Undoubtedly there will be more spirituality, more mental enlightenment, more of spirit and will power and potent force in man, making their way through and above the carri spirit and will-power and potent force in man, making their way through and above the environments of material life. But even in that day man will not have reached the height of attainment in this direction. He will be very far below what humanity will be a thousand years ahead, for the race is growing. It would not be well for man to reach the very pinnacle of progression at the present time. There of progression at the present time. There would be nothing to hope for, nothing to reach out for, nothing to expect, and no more growth for his spirit and his mind, were this so. But as he reaches forward in thought and aspiration, as he presses onward with his endeavor

Q.—[By the same.] If two persons of strong will, of the same family, dislike a third person, also of that family, could this strong dislike cause the sickness of the third ?

A.-Such an event might happen. One individual of very strong and positive will, direct-A.—Such an event might happen. One individual of very strong and positive will, directing his magnetic influence against another person, perhaps of not as potent a mental force as his own, directing that influence especially through that dislike which is called hatred, would undoubtedly have a depressing effect, psychologically as well as magnetically, upon the one despised; therefore, if two of the same family unite in thought and feeling, of equally positive mental or will-force, to despise one of themselves, and unite in sending forth their hatred or their personal repulsion against the offender, then most certainly would the psychological effect, the magnetic and mental depression of the one despised, be double that which it would be if only the personal dislike of one individual was directed against him. One unless of a very positive nature, unless possessed of a spirit which would rapidly overcome the depressing effects of external life, unless of a character which bounds above that which would reges if down would capatish. unless of a character which bounds above that which would press it down, would certainly feel this pressure upon his spirit; it would cloud, would weigh down his mentality; it would surround him like a cloud; and as what ever affects the spirit, whatever affects the sensibilities of the mental nature of an individual, will in time produce an effect upon the physical body, we should most certainly look for sickness to attack the one who was thus for sickness to attack the one who was thus disliked by others in his family; this, we should think, would be the inevitable result; therefore it would be nothing strange to have one so strongly disliked by others in his family fall into a state of ill health, and his spirit be crushed for a time by the mental and physical weight pressing upon it, or even pressed out of the body by this antagonism and baleful influence which had been surging around him.

Q.—Do the spirits dress the same in their spiritual home as they do when materialized? and where is their spiritual home?

where is their spiritual home?

A.—The spiritual home of some spirits is right in your midst. If there is a spirit who cares so strongly for you that he is unhappy away from your side; who is so sympathetic and loving toward you that your personal interest and welfare and daily life are of more consequence to him than aught else—if such a spirit is psychologically or otherwise attracted, and finds his magnetic life within your home, that will be his spirit home. It matters not if he has passed from the body, his home is where his attractions are; where his interests and tendencies may be found.

Another spirit, perhaps, may not be as un-

The home of another spirit may be far apart from the homes of his friends on earth; he may till four the dearward and the properties of the fire of the far apart from the homes of his friends on earth; he may till four the far apart from the homes of his friends on earth; he may till four the far apart from the homes of his friends on earth; he may be founded that them; he does not wish to wait the homes of the far apart from the world of the far apart from the far an advancement, rather would it be a curse for those who found much less beyond than what they had found here. No one will find less in the other world than they have had here, except those who have not earned in spirit, in thought and deed and aspiration, in desire and effort, the things which they think they ought to have.

Q.—What relation has Mesmerism to Spirit-ualism?

A.—Mesmerism is really the power of the mind or of the spirit, if you will, exercising itself in strong and active ways. One spirit may mesmerize or control another to such an extent as to make that other subservient to his own will and desire. You have all known instances where this has been done. The exercise of mesmeric power is not rare or strange in this age: it is the exercise of the positive will, intelligently directed and made to reach a certain point or special object, and to subject that to telligently directed and made to reach a certain point or special object, and to subject that to its own use or desire. It is thus related to Spiritualism, because whatever concerns the spirit, or is connected with the immortal nature of man, is related to Spiritualism. Spiritualism is a direct revelation of immortal truth to mankind by intelligent spirits; therefore whatever relates to the mind, to the soul, to the life of man, is related to Spiritualism. Mesmerism may properly be called one exhibition of spirit-power, since it is the exercise of the spiritual or mental nature over man. But our correspondent may ask: Do you make no discrimination between mind and spirit? In one sense we do; in another sense we do not. Mind, the mentality, may grow and increase, may be exwe do; in another sense we do not. Mind, the mentality, may grow and increase, may be exercised and show strong marks of great ability, while at the same time you may see but little tendency to spirituality in the same nature; yet the mind is the exhibition of the spirit, showing itself in vigorous force through more crude and external ways than it does when exercising itself through truly spiritual avenues, in grace, in beauty and nobility. One who is keenly mental, who has great ability, who may show his acumen and intelligence in grand intellectual ways, may perhaps, so far as his moral nature is concerned, be wanting; he may prove to be a brilliant scholar, but may be a man of weak character; so we make a distinction between spirituality and mentality. But man of weak character; so we make a distinction between spirituality and mentality. But mind is really the operation of the spirit, showing its intelligence, proving its relationship even to the highest, even to the grandest truth and wisdom of the universe. Spirit, however, proving itself and manifesting its power through its own pure and moral character, may weak the properties. prove to be something more than mentality, something more than merely the exercise of intellectuality, may prove to be the triune being of love, wisdom and of intelligence which may raise the world and bless humanity by its strength and sweetness and life.

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

Report of Public Séance held April 12th, 1889. Josiah Kingman.

I have stepped into the room many times, Mr. Chairman, as a listener; once in particular I gave a few words through another, who kindly spoke of my being present, but never have I been permitted to speak directly for myself. How strange all things seemed to be as I entered spirit-life, so different from what I had been taught in mortal life. Now I wish to say to each one: You will not learn any too much if you go right to work and learn all that is possible for you while you dwell in the flesh; but use, at the same time, the reason that has been given you. A little while since I was conversing with Mr. Brett, and he told me that at one period he made an attempt to speak in the meeting, and afterwards was found fault with by mortals because he did not speak more to the point. We speak in our own way, giving whatever comes to us to say at the time.

I was connected closely with the manufacturing business while dwelling in the form.

I know I am not forgotten, but many times am spoken of by one and another. As one passes out, and another comes to fill the place, we pass in a measure out of mind, but still are not forgotten. I feel this as I come into the old surroundings in Brockton, and in Campello, where was my own home while here in the mor-I have stepped into the room many times.

not forgotten. I feel this as I come into the old surroundings in Brockton, and in Campello, where was my own home while here in the mortal. I have visited their halls, and also halls in this city, in Philadelphia, in Cincinnati and New York; in different surroundings do we go, hoping through some channel we may be able to speak or send a word that may reach some of our friends. I am very grateful for the few moments allotted me to-day to speak for myself. You may record my name, if you please, as Josiah Kingman.

George B. Dutton.

I have been in the Summer-Land but a few months, Mr. Chairman, nearly one year, I think; but I will not attempt to give you the figures, for I may make a mistake if I do. The question may be asked: Did I know of this beautiful philosophy before leaving the mortal? Most assuredly I did, and for years your good paper brought me comfort. All over the land, how eagerly are eyes watching for its coming!

over the land, how eagerly are eyes watching for its coming!

When I knew I must leave the mortal I felt no fear; I knew no doubt, I must acknowledge. Many times people would say to me: "I don't think you know what doubts are." I said: No; neither do I wish to. Why should we harbor doubts that come, when we know they hurt our spirit-friends so much? You crush their feelings as they come to you. By doubting them, you deceive yourselves, kind mortals; then open your doors freely, and say: Come; we will meet you half-way, and it will do you no harm if you meet us a little more than half-way.

Oh! how sweet it was to hold communion with the angels, the loved ones that had gone before. They waited with outstretched hands to welcome me, as the pale boatman

gone before. They waited with outstretched hands to welcome me, as the pale boatman

to control one in the mortal, for we partake of the earth earthy as we come here. I do feel it a privilege to enter this room and to be given permission to speak. Frank, go on; do all you can for the angel-world. You know the great Father has given you one more talent than Brother Kirk; then do use it, and there will be given more. I wish I could make my dear sisters know it when I come. They sometimes feel perhaps we are there, and cast it aside again, but do not try to come into communication with us. Do they suppose for a moment that we would come and tell you a falsehood—our mother? No; not by any means. For our our mother? No; not by any means. For our mother was a good mother to her children, and as she has spoken here once I think it should be convincing to them.

How many times do we come close beside you,

How many times do we come close beside you, Frank, when you feel that the controlling guides are near you and almost force you to speak. Sometimes you cannot resist, at other times you do. I want to say to you there is much we would like to give to you by yourself—that is, alone in your room, I mean, through your own organism, for you can sit down with Kirk, and he can tell you what we say, which we would be very glad to have you do. So long as you have the power given you, use it, and

Kirk, and he can tell you what we say, which we would be very glad to have you do. So long as you have the power given you, use it, and when you feel the spirits around you, speak to us. You often have said you felt Angle with you in your daily labor. Do you not feel the rest of us? I suppose you do at intervals. How glad I was when Anna came, and father and mother, for I went before they did, and as father entered spirit-life he looked surprised as his children and Uncle Hiram came to welcome him. Oh! it was a grand meeting.

Frank, I wish you would listen for a few moments, as you come into your room at evening, and see what we may have to say to you. Dear brothers and sisters, do sit down together and commune with us. You know the dear angel Helen comes to you often, and she is so sweet and good. I think many times how can Kirk or Sena doubt their coming. They loved their children; they loved her; and it was a hard blow to them when the Angel of Life came and bore her away. Tell them from me, dear Frankie, to be careful of Harry, for he is not strong. We realize it more perfectly than you can.

I was known, Mr. Chairman, in this life as Abbie Eastman. I lived in Weare, N. H. I am yery grateful to you for the privilege of speaking here to-day.

very grateful to you for the privilege of speaking here to-day.

Mary Linuweber.

It is quite a task for me to come to this room

It is quite a task for me to come to this room and speak in public, yet I know it is the only way to reach my family. I would not have done such a thing as to speak in public when dwelling in the mortal.

Charles—for I shall direct my conversation to you principally to-day—I know you will not forget me, and I know you would be glad to feel it is true that I live. How many, many times, as I have come close beside you and the children, have I heard you say in your soul: "Where is Mary?" Close beside you, dear husband and darling children—Mary, Carl, baby. Oh! that little bud! how hard it was to be separated from it! But I have asked the dear baby. On: that fittle bud! now hard it was to be separated from it! But I have asked the dear God to take care of it, and he has done so. I well understood the change that you made, as you went from Springfield, O., to Toledo, and you must know that I was interested for you. l know you have received some advice from loving ones far away, by letter. Now, let me say to you: Do heed it, and have an interview with me through some medium privately, in Toledo, for I feel it would help you so much in your labor; your spirit would be lighter for coming into communication with you so much in your labor; your spirit would be lighter for coming into communication with me. Charles, I know many times you have said it was hard for them to take me away, and leave you with the children; but the Angel of Life came, and beckoned me on, up higher. I felt for some time that I must leave you, but I did not know anything of spirit-return at that period, therefore I have had to learn like a child going to school in spirit-life. Now there are privileges granted you, and do not reject them, but learn a little this side; it will help you as you are to cross over. Doubts come to you, you say, through wrongs in this life, and frauds that are practiced; but your reason was given you to sift, and see what looks reasonable and what does not. Many things I would say to you in private that I care not to in public. I send greetings to you, as do many others in spirit-life. Maria is here, and asks to be remembered to George in this life. I wish to say again, do seek a channel in some way, that you may come into communication with your Mary. Mary Linnweber. I passed away in Springfield, O. My husband is in Toledo, O.

Joseph L. Newman.

I suppose it is about time that you heard something from me. I have been a constant attendant here in this room ever since I threw off the old garment of flesh. Excuse me, but I must give greeting. [Shakes hands with friends on the platform.] I have thought, as I friends on the platform.] I have thought, as I have entered this room several times, that I would speak and let you all know that there are no dead people where I have made my home. I am very grateful for the privilege given me to day. Mortals, I wish you could just draw the veil aside and see the countenances of these spirits, who are so thankful for the few moments allotted them. A few moments! Why! we should not be so grateful in earth-life for a whole day as we are for the five minutes that are given us at this place. I often step in here to listen to what other spirits may have to give, and also to look over the audience and see if there are any familiar faces present. I often find them, and I am glad to see the interest that is held in these meetings.

glad to see the interest that is held in these meetings.

I passed out of the form pretty suddenly, but I am glad, in my spirit, that I did not linger to suffer. I know now the angels were about me for some time. We are not always conscious of what it portends, but I felt them calling me for some little time before I exchanged garments. Why, dear friends, it is but just throwing off an old coat and putting on a new one; and glad are we to possess new garments. ing off an old coat and putting on a new one; and glad are we to possess new garments. How strange it seems to me now that those in the mortal are not more interested in the land of spirits, which we know all must enter sometime. Many times have I sat by myself and felt that I held sweet communion with those who had passed to spirit-life. Now I know it was a reality.

A gentleman stands here on the left, who

was a reality.

A gentleman stands here on the left, who wishes to be remembered, and he says to me again: "Do just say that Freeman is here"; again: "Do just say that Free and I gladly give out the name.

Far away in San Francisco, Cal., I laid aside the body, but it seemed to me it was only a moment before I was close beside my own loved parents in their home in Bellows Falls, Vt. "Oh! how hard," I said, "it was to be parted from them." But had I understood a little more of this Spiritualism, which I had heard spoken of but knew very little of I should have felt better about it. I am trying hard to learn what I can in spirit-life, for I find what is termed progression is a truth.

I would gladly come and speak to my dear parents, if they would only give me the privilege; but being taught differently in earlier life has somewhat to do with these things. I wish

has somewhat to do with these things. I wish they could know for one moment that their Everett lives; I think it would make them desire to seek a little further. I am very thankful for this privilege, but hardly know how to return thanks for it. They say to me: Give thanks on both sides of life. When I see chilthanks on both sides of life. When I see children pressing around here, so eager to speak, it seems that we older ones should seek to give out something in proof to the loving ones yet dwelling on earth that there is no death. I realized everything that was passing after they said I was dead. Oh! how strange that word sounds to me when I hear people speaking of one as dead. I am very glad that I have learned enough in spirit life to be anxious to come and speak to my own loving friends. Everett M. Ball.

Nellie Foster.

[To the Chairman:] I want to ask you, sir, do you know my papa, who lives in this city? His name is William J. Foster. I think there's a gentleman way down there [in the audience] that does. I think so. I came here one time when the other gentleman was here. I thank you for letting me speak. Oh! how I wish you could see the lovely flowers that I bringed here to-day. You can't get the perfume of them, can you? [Yes, I can.] What makes you have so many papers strewn round here? My papa used to fold 'em up; he didn't like to have everything what he called haphazard. You know what that means. Don't you like to have yours put away? [Sometimes.] Not every time, I know, 'cause I went up in your room the other day.

I want to tell you about the flowers first, then I'm going to tell you about the school.

I want to tell you about the flowers first, then I'm going to tell you about the school. Oh! I see the children coming up, right beside that gentleman [in the audience], and they 've got as many flowers as I have. Haven't got mine, have they? I want to tell you, they be spirit children. We have all the flowers we wish. If you want lilies, you have them; if you want roses, you have them. Do n't you wish you could have as many flowers as you want? When you get to be like me you'll have a plenty of 'em. There's Annie Burbank [referring to of 'em. There's Annie Burbank [referring to a spirit:] Do they allow her to come up here. when I 'm speaking? She came right up here. [To the spirit:] Wait: I'll be through in just a minute.

we have schools just the same as you would here, only we must get our lessons perfect. We have spirit teachers—oh! beautiful teachers—in the spirit-home. Don't you know the lady that used to be here once as an instrument—tennia? She is a teacher too in cripit I've that used to be here once as an instrument—
Jennie? She is a teacher, too, in spirit. I've seen her a good many times. She's a little lady. I just want to tell you, too, they don't speak harsh; they speak very kindly to us on the spirit-side. It ought to be so here; don't you think so? because they'd be so much happier if it was. Sometimes they say: "What did you do that for? Why didn't you do so?" It would be better, I think, if they spoke slower. I wish papa to know that Uncle John comes to him a good many times; but I suppose he can't see him. If he'd only just learn a little about us he wouldn't have such a long face as he sometimes does. He loved me, his Nellie, so much! He didn't know I could come back. I should think, no further off than where he is from this place, he might just come in and listen, and find out what they'd tell him, then he'd learn a little this side. It would help him when he comes where we are.

Oh! I am so tired, because my throat burted

when he comes where we are.

Oh! I am so tired, because my throat hurted me when I went away, but I won't be tired when I get back again.

I want to thank you for writing down what I say. My name is Nellie Foster. I lived here in this big city. Sometimes when I first do come I think I'm just the same as when I went away, but I know, I have grown in the livery. but I know I have grown in the spirit-life. When we first come to speak we come just as we were, and then come up larger, if we have grown on the spirit side. Good afternoon.

Sarah Addie King.

Sarah Addie King.

Little children are privileged to speak, as well as the older children. Father stands beside me to day, and I have felt it right that I should make the attempt to give a message. Mother! the name is dear, but I was never permitted to utter it in mortal life. Father! never did I speak the word on earth. As a little child, a babe, they placed me away so tenderly; but I have been taught, in spirit-life to know my parents and sister Nellie in mortal life, for it is many years since the babe was transplanted to bloom in heaven. Little did they know for years that I came to them, their own child; but since father has joined the happy number, mother has learned some things, and sister, too. Grandma has taught me also regarding my relatives; many times has she come near father before he passed away. It is but a few months since father laid off the old garment and put on the new. How sweet it is to feel that the angels come to help us as we enter spirit-life, for there are angels everywhere. I knew father much better than he knew me, because of the earth-visits I had been permitted to make him.

I wish to say to mother: Do not look on the

where. I knew hather much better than he knew me, because of the earth-visits I had been permitted to make him.

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 you have asked the angels to take you up higher; but be patient, darling mother, for I know in their own good time will you come to join us in spirit-life. Grandma King sends love. Don't worry about sister, although she has gone from you out of the home for a short 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 a quarter of a century. I should be a poor scholar if I had not learned something. Father stands beside me, and sends love to you all. He wishes to be remembered to sister Nellie, to brother John, to mother, and each one. He says: "Don't forget Johnnie, neither, for that brother John, to mother, and each one. He says: "Do n't forget Johnnie, neither, for that

means two." He says: "Say to them, I send love to them, then it will take them all in." Oht how delightful it is, to feel that after this life you are coming to join us, and not one link in the chain of love will be missing. Mother, I would never have known my name only by being taught in spirit: Barah Addie King. I know mother will understand full well when she fluds I have spoken. Father, grandma and many loving ones stand around me, and they wish to be remembered.

Dear mother, dry your tears. There are no tears in heaven. And I promise you sacredly, before the angels, that we will watch over sister and each one of you. Do not fear; we will keep our promises; we are very careful what promises we make you in the mortal, and we make none that we cannot fulfill. I am very thankful that I am able to take control of the medium, and also that I have gained permission from the Spirit-Chairman to speak in this hall to-day. You mortals little understand how much benefit it is to us as well as to yourselves to communicate in this way. You will find, as you enter spirit-life, that you are so much further advanced because of it.

David Boynton.

David Boynton.

I have been here and at other meetings. I have been also into what you call your campmeetings and into your conventions, hoping it would give me power to make myself known. Only at one period have they felt that I was there; that was when a few had gathered together, and I was able to throw an influence to make them sense my presence. I was connected with a bank, as cashier, in mortal life, in St. Johnsbury. I wish them to know I have spoken. Doesn't this paper go into those surroundings? I felt it did, or I should have been a little more pointed in what I have to say. There are some old friends who class me with those they call dead. I've never met a dead person, and I've yet to bearn where the dead people are. I know it is a wrong way of speaking, and I do think It is time, in this enlightened age, that the word life should be substituted for death. I wish them to know also that many times I have approached them, and tried in every way to make my presence known. I don't want to be classed with the dead any longer, for I have found a life of activity and labor. Daniel Boynton is wide awake. I wish them to know I am working for the good of those on earth. I have tried in every way, as I have stood by the side of some dear friends and relatives, to make them understand that they must work for them.

Many times have I spoken to one and another of the old neighbors of the surrounding towns. But a little time since I was conversing with Mr. Paul, from St. Albans, and he has the same difficulty to contend with that I do, and that is, to make them know we are alive. Beautiful are the homes in spirit-life! and through progression do we build them more and more beautiful.

Often the questions are asked, Where do you live? What do you do? It would be a pretty hard mates for us to the life of the content was and the and the pretty hard mates for us to the life of the content of the conte

and through progression do we build them more and more beautiful.

Often the questions are asked, Where do you live? What do you do? It would be a pretty hard matter for us to tell you all we do, but each one feels anxious to perform the task set before him. Our work is to aid each other in spirit-life, and assist you in mortal life through the influence that we may leave with you. The greatest gift that I can bring to loving friends to day is my love, and I feel that I would leave it; for I know they will learn a great deal more before they lay aside the old garment and put on the new. How grand it is for you to feel in the mortal life that we do come. You think of these things; we know them. But there is yet more to learn. The aged as well as the young return to you, but think not their spirits are old although their bodies were in the mortal; they all come eagerly to give out a few words to loving ones here. I am very grateful for this institution which you have here for the accommodation not only of spirits but of mortals. David Boynton.

Sarah Hubbard.

I promised, some time back, in my own spirit, John, that I would, when there was a channel open, give a few words to you, that you might have them to look over in the paper. You love to hold sweet communion with me privately, but would like to have a message that you can read over as many things you are

privately, but would like to have a message that you can read over, as many things you are apt to forget.

You sometimes ask the question, and I know it, for we see the spirits: "Sarah, are you here to night? Do you know of the changes that have come in the home? Do you know how it is with James?" Yes, John, I know all. I know, also, there are some things you are obliged to hide, to cover, for fear others will not coincide with you. Let them alone; do not press them; but when privileges are granted you to speak, and you feel your spirit demands it, speak of us in spirit life.

I did appreciate the last interview we had together so much; not that I did not appreciate the others, but seemingly you felt me nearer to

I did appreciate the last interview we had together so much; not that I did not appreciate the others, but seemingly you felt me nearer to you at that time than at others. I saw you a little while since going to Cambridge. I knew well what was the errand then. You often sense me by you, but sometimes, seemingly, you do n't know I am with you. It is the condition of the mortal. But do try to come into communication with me whenever there is a privilege granted you or an opportunity given. I know you will say: "I will do it," for you love to converse with me. I wish to return thanks to the gentleman that first spoke to you of the channel through which you might hold sweet communion with me. Do n't think of me as being unhappy when things trouble you here. It is no more for me to be unhappy just while I am with you, than it is for you, as I come into sympathy with you, and I will ever send forth an earnest petition for the guardianship of the angels over you. That you may walk hand in hand with them, that their lives may spiritualize your own existence, shall be my prayer.

My name is Sarah Hubbard. I lived in Allston, this State. I feel that this paper will reach my husband, John. I thank you very kindly for recording my words.

Controlling Spirit.

We wish to return thanks to the mortals before us for their kind attention as one spirit and another has given a message to loved ones here. You mortals will understand how we come into sympathy with you. I know, as I look down into the audience, many have asked the question: Why did not my mother or my child come here as well as others? Let me say to you, dear friends: In time all will be given the privilege of speaking; if not here, somewhere; but you have somewhat to do with it. Sit down by vourselves, in your own homes. somewhere; but you have somewhat to do with it. Sit down by yourselves, in your own homes, passively, and you will find you are opening the door for your spirit-friends and giving them power to come directly to you. We will meet you more than half-way, and when we see the trials and the sorrows that come to mortals, we ask the angels to come and help you all. We are not selfish, we do not hold ourselves entirely to kindred, but we come to all. May the blessed angels wachover each one.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. April 19.—George W. Wilder; Charles E. Johnson; Hannah Illey; Dr. W. Fennor; Mrs. M. Chilsom; Gardner Green; Sather Kitchen; Dolliver Johnson; Lewis Clark; Warren Russell; Nellio Scabury.

THE MESSAGES GIVEN (THROUGH MRS. D. F. SMITH) As per dates will appear in due course. June 28.—Benjamin Bacon; Lottle Patten; George J. Dra-per; Luther Thomas; Elbridge Clark; Hattle Lovejoy; Na-taniol, Traoy; Eddle Smiley; Juliette Fields; Orrin Hayes; Robert, Perolval; Frank, Hull; Charlie Coddington; Eliza Hartsen.

To the Liberal-Minded.

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BOSTON, SATURDAY, JULY 18, 1889.

(From the Hartford (Ct.) Daily Times, June 20th, 1889.) SPIRITUALISM vs. SATANISM.

To the Editor of The Times:

To the Editor of The Times:

The Rev. Mr. Androws still clings ardently to the Satauic bypothesis. The spirits do manifest themselves by sensuous phenomena; they send us messages, they make communications good, bad and indifferent; they sometimes talk like angels and act like merciful, loving guardians; while others seem to be earthly, sensual and devilish; they show all the good and the bad traits of humanity; but all of them must ibe Satanic, Mr. Andrews says, because they contradict the orthodox Christian system or creed. Nothing is to be considered good (even as tried by Christ's standard) unless it be enas tried by Christ's standard) unless it be entirely consistent with that man-made creed. Were Christ to come again, he would again be called an agent of the "devil," because he could not endorse the orthodox theology, for he certainly never taught it when on earth

Mr. Andrews fails to meet the chief point of my reply. He does not show that the good there manifestly is in Spiritualism as a system of spiritual truth and as a proof of the conti-nuity of life and the good that it has done, are at all consistent with the character of the the-ological Devil, or Satan. This personage is represented to be wholly malevolent, and determined to counteract the goodness of God by doing to God's earthly children all the harm by doing to God's earthly children all the harm possible. If he or his agents should therefore succeed in doing them any good, his kingdom, as Christ said, would be divided against itself and would fall. If all the good that exists in this great and widespread movement, known as Modern Spiritualism, has been done by Satan, it must be, as some of the Roman Catholic clergymen hold, by mistake on his Satanic Majesty's part; or else he has ceased to be Satan—he has been evoluted, or. converted. Why not? Can the infinite God of love have no pity on even the Devil? Burns could. His lines are quite touching:

"But, fare you weel, auld Nickle-ben! O wad ye tak a thought an' men'! Ye niblius might—I dinna ken—
Still hae a stake—
I'm wae to think upo' you den,
Ev'n for your sake!"

But this does not accord with the orthodox idea of this Being, an idea so attractive apparather.

idea of this Being, an idea so attractive apparently to Mr. Andrews. This is, that he is permitted by the Omnipotent Father of all (Satan included) to use every means, to resort to every device of an almost infinite intelligence—the intelligence of a fiend that was once an archangel—even to assuming the appearance of an "angel of light"—in order to beguile mankind, often through their best and holiest affections and sympathies, so that he may capture their souls and drag them down to an everlasting hell of physical torture.

It is amazing that a believer in the infinite goodness and perfection of God should be a goodness and perfection of God should be a pessimist such as Mr. Andrews announces himself. Angels and men have fallen. There is "no continual progression in holiness and blessedness"; there has been "a terrible fall from innocence and happiness among the hosts of Heaven"; "nor," he goes on to say, "has there been any uniform upward progress of mankind since the historic era. There has been degeneracy of nations and of individuals." In plain language, the whole human race are "going to the devil," and have been from the time of Eden. Satan may sing a pean of triumph over God; and the latter must retire from the field, with all his bright angels and archangels, chagrined, defeated and humiliated. Well, if Spiritualism is the last of Satan's devices, Mr. Andrews is right, for it certainly has been very potential; and is so good per se that there seems to be little to choose between the two great contending potentates. To what perversions does Bibliolatry lead the human mind!

Mr. Andrews will have no evolution, no pro-

human mind!

Mr. Andrews will have no evolution, no progression, no amelioration, no change at all for the better—will not acknowledge it or see it, palpable as it is to others; he rejects every fact, and every theory based on facts, that is rational and consistent with the discoveries of science, and consistent with the discoveries of science, and with our best conceptions of the Deity, because they are contrary—to what? To any or all of that bundle of old pamphlets (I mean no disrespect to them) called the Bible (a name of comparatively modern adoption)? Not at all: but because they are opposed to a theological scheme formed out of them, or rather. I should contract them love after their para writ say, read into them, long after they were writ-ten, and called the "redemptive scheme," un-der which, Mr. Andrews says, man exists with der which, Mr. Andrews says, man exists with "possibilities of deliverance and etternul progression." But the fallen angels, he says, are in a "hopeless" condition: hence they are "struggling with remorseless hate "against God and man. "God is seeking to redeem and restore, and Satan and his angels are plotting to destroy." Now this "redemptive scheme" appears to the most intelligent students, even of the Bible, as a mere nightmare of superstition; not found in the Scriptures by any reasonable or enlightened interpretation; and to take such a scheme as an infallible test of spiritual or religious truth, is the wildest of abtake such a scheme as an infallible test of spiritual or religious truth, is the wildest of absurdities, which I am devoutly glad the New Dispensation of Modern Spiritualism tends utterly to explode. The latter is perfectly consistent with the Christianity of Jesus, as given in the Gospels; but with this man-made "plan of salvation" to which Mr. Andrews refers me in order to substantiate his amazing proposition, that Satan and his infernal crew are the authors of all the good in Spiritualism it has no authors of all the good in Spiritualism, it has no

affinity whatever.

Redemption! What redemption can there be of the soul but the change from evil to good—from the wickedness of a corrupt and perverse will to that condition which harmonizes verse will to that condition which harmonizes with the divine will—from that which makes a man live for himself, his appetites and passions, to that in which he is perfectly willing to say to the Heavenly Father, "Thy will be done!" That was Christ's teaching—a teaching which but few appreciate, for it embodied, in terms of the sweetest simplicity, the highest and subtlest principle of the divine gnosts. Why does Mr. Andrews, like so many others among the Christian ministers, make the words of Christ in the Gospels, the records of his teaching and mission, secondary to the sayings of Christ in the Gospels, the records of his teaching and mission, secondary to the sayings of those who wrote letters to the early churches, as if the latter had a truer and diviner inspiration than the Nazarene himself? If the Gospel records are true, they contain all that is essential to Christianity, and certainly we do not find in them the orthodox creed or the "redemptive scheme," which Mr. Andrews makes the absolute standard of spiritual truth. When Jesus was asked the momentous question, "What shall I do to be saved?" he did not say, "Believe that I am God and have come in the flesh to redeem mankind from the effects of Adam's fall; believe in Satan and his come in the fiesh to redeem mankind from the effects of Adam's fall; believe in Satan and his 'powers and principalities'; believe in the Holy Trinity," etc., etc. He simply said, as the pure and holy spirits now say, and have always said, in addressing mankind: "Love God with all thine heart and thy neighbor as thyself;" the philosophy of this obviously being, that if we love God, we shall love and desire everything that is good; and if we truly love Him as "our Father," we shall love all mankind as our brothers and sisters. This is essential Christianity; and this, too, is the essence of Spiritualism, as an ethical and religious system, not always illustrated by the conduct of its professors, it is true, any more than duot of its professors, it is true, any more than Christ's teachings are by his sot-disant follow-

Christ's teachings are by his sot disant followers and ministers.

Conjugal affinities! Free love, or free lust! 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 they have been denounced and condemned by none more emphatically than by Spiritualists themselves, and they find no sanction in the principles which are taught by this system of truth. Quite the 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

necessary to express his abhorrence of the Nicolaitans. Why, it seems that even the celebration of the Lord's Supper was turned into a vilo revel and debauch by these unworthy members of the Christian church of that early period; and all the way down the centuries there have been things done by the churches, their leaders and their members, that could be attributed to only infernal demons (spirits)—certainly not to spirits on the Christ-plane. Moreover, I think I do not transcend the truth when I say that the doctrine of "affinity" and "free love" is as widely and freely practiced by professing Christians as by Spiritualists; and I will add with as much, or as little, sanction in the principles which they profess, or in the systems which they disgrace by their vile conduct. Shall I be so illogical and unjust as to charge these things on the religion of Christ, or on the example in this regard set by the Reverend Mr. Andrews. I charge them upon the depravity of unspiritualized, unregenerate human nature, which not even Mr. Andrews's wonderful "redemptive scheme" can perfectly reclaim—which not even the hortatory voices of angels can avail to lift out of the mire of lawless appetite and passion.

Mr. Andrews, in this assault upon the New

which not even the hortatory voices of angels can avail to lift out of the mire of lawless appetite and passion.

Mr. Andrews, in this assault upon the New Dispensation of spiritual light, seems obliged to go back to the old Levitical law, which he quotes as the unchanging law of God, as if he himself were living up to it, obeying all its prescriptions and injunctions. Doubtless there are among these some which many people, even Christians, would like to conform to, if they were not opposed to the "law of the land." For example, the "sacred oracles" (in Deut. xxiv: 1) say: "When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. [No judicial investigation or decision required.] And when she is departed out of his house, she may go and be another man's wife." Is not this a typical case of "free love"? Hence, if spirit intercourse is wrong, as argued by Mr. Andrews, because it is prohibited by this sacred code, then "free love" is right, because it is permitted, almost enjoined, by it. It is quite evident that the Levitical law—the legislative old clo' of the Jows—is not for us; and I wonder that intelligent ministers (of the gospel, mind you, not the old Jewish laws and customs) should exhibit so much logical weakness as to have recourse to their obsolete and absurd requirements.

Mr. Andrews thinks it necessary to refer to requirements.

requirements.

Mr. Andrews thinks it necessary to refer to a criticism made ten years ago upon my book, "Spiritual Communications," by a Spiritualist named George Bloede, entirely anti-Christian in his views; but he does not see the propriety in his views; but he does not see the propriety of making any reference to my response, or to give my published reasons for believing in the identity of the communicating intelligences. I cannot go into this matter here; it is really totally irrelevant to the point at issue. I might have been mistaken or deceived, as Mr. Bloede supposed; but that could not have affected the general character, tendency and truthfulness of Spiritualism and spiritual communications. But I will add that ten years' additional experience in spiritual investigation has served only to confirm the position taken by me at that time, the views of such anti-Christian Spiritualists as Dr. Bloede to the contrary notwithstanding.

Christian Spiritualists as Dr. Bloede to the contrary notwithstanding.

"Mr. Kiddle," says Mr. Andrews, "would have these evil spirits to be the disembodied [excarnated] souls of wicked men." What Mr. Kiddle "would have," or what he personally believes, is not the question; but what is the truth, as demonstrated by the phenomena, which Mr. Andrews accepts as real. That the manifesting spirits are those of persons who once lived on the earth, like ourselves, is not my opinion simply, but is, indeed, quite anonce lived on the earth, like ourselves, is not my opinion simply, but is, indeed, quite ancient. It is not a mere theory applied to the phenomena, but a part of the phenomena themselves. The invisible intelligences that communicate with us in so many ways, invariably represent themselves as the departed spirits of men or women; and they often identify themselves with great completeness. They show the same traits of character, the same style of expression, the same characteristics of manner, habitude and disposition; and in adstyle of expression, the same characteristics of manner, habitude and disposition; and in addition to this they often present the same personal appearance. This is what the Rev. Dr. Buckley admitted when he opposed so strenuously the policy of doing what Mr. Andrews is now doing—acknowledging the reality of Spiritualism, but representing it as Satanic. I will quote his words: "Let the Christian church acknowledge the supernatural origin, of these acknowledge the supernatural origin of these phenomena, and the Spiritualists then have two-thirds of the battle," because the Spiritualist could say to one who had seen the manifestations: "Can you believe that the communication which you know that you have re-How has it comforted you? Or can you be lieve that what your dear mother has sent you, so much like the kind words she has often spoken when upon earth, are from an evil Thus, according to this view of the matter,

the Rev. Mr. Andrews is acting in the interest of Spiritualism in his fair and honest admission of the reality of the phenomena as emanating from the spiritual world; and what he says about Satan and his devilish emissaries and agents is only his opinion based upon his inter-pretation of a few scattered texts of that muchabout Satan and his devilish emissaries and agents is only his opinion based upon his interpretation of a few scattered texts of that muchabused and misrepresented book, the Bible, perhaps the most interesting record of Spiritualism in the world—giving accounts of a great variety of spiritual manifestations by both good and bad spirits—those "of God" and those "not of God," as John classified them; some "lying spirits" (like that one which, it is absurdly said, "God put into the mouths of all his prophets" on a certain occasion), and others the "spirits of just men made perfect," angels of truth, and of course angels of God, "ministering spirits," as was, doubtless, the spirit of Samuel when he came, through the mediumship of her of Endor, to prepare the mind of his friend Saul for the coming disaster, saying to him: "To-morrow thou and thy sons shall be with me"; also Moses and Ellas, as they appeared to the transfigured Nazarene, showing that the "spirits of the dead" could appear to the living, and could talk with them; showing that the "spirits of the dead" could appear to the living, and could talk with them; of the Apostles subsequently. Thus is Christianity itself based upon a spiritual manifestation; and by spiritual manifestations are the present doctrines of the Christian sects, so various and discordant, and so inconsistent with the teachings of Christ, to be corrected, simplified, and rationalized. Spiritualism is rapidly doing this important work.

Mr. Andrews cannot make his case good against Spiritualism, for he cannot even prove, in the face of modern criticism, that there is any such personage as he describes Satan to be. In the early Jewish literature there is no reference to any spirit of evil at war with Johovah. The story of the Garden of Eden does not refer to Satan. The "serpent" spoken of is described as an animal, and was cursed as an animal. The name Satan, it is true, occurs in Job; but the Satan of Job is by no means the Satan of Mr. Andrews. The Jews had no such conception until aft

in both worlds; but the conception of Satan and his crew of rebel spirits is a monstrosity, which even the Bible does not sustain, and which the modern world of humanity is fast giving up.

HENRY KIDDLE.

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, I have. I spent twenty minutes in the second coach packing hogs. It was full of drummers, and overy one of 'm had four seats apiece, and passengers were standing in the aisle."—Burlington Free Press.

The Camp-Meetings.

Onset Bay.

(From Our Regular Correspondent, Bara Williamson, who keeps for sale the HANKEL OF LIGHT, and Hooks published by Colby & Rich.)

There is great promise of a very active and pleasant season. The unusually early and oppressive heat of the weather has driven multitudes to seek the forest and mountain and sea for relief. Onset is one of the most accessible and one of the most enjoyable of these resorts, and a large number have already arrived.

Among the early comers we were pleased to see Mrs. Among the early comers we were pleased to see Mrs. J. J. Whitney—the celebrated platform test medium—faccompanied by Mr. Whitney, also the independent slate-writer, Dr. D. J. Stansbury and wife, all from San Francisco, Cal. These justly celebrated mediums will hold public test scances at the Temple on Sunday evenings. They also give private scances at their cottage on Fleasant Avenue.

Mrs. Efflo Moss, materializing medium from New York City, has taken a cettage on Fleasant Avenue, near the post-office, where she will give scances during the season.

Gen. F. J. Lippitt, of Washington, D. C., is at Mr. Young's cettage.

the season.

Gen. F. J. Lippitt, of Washington, D. C., is at Mr. Young's cottage.

Mr. H. A. Budington is in town.

"The Fourth" passed off very quietly, the damp weather interfering with the usual display of fireworks. A large company of people came on the trains—holiday-makers, who proved a well-dressed, well-behaved and orderly assemblage. In the evening there was a ball at the rink, which was well attended and was a very enjoyable affair. There was also a ball game at the park in the afternoon.

Geo. T. Albro, Mr. and Mrs. A. L. Holt and Hattle C. Stafford arrived this week and are at the Albro cottage, corner Union and Park streets.

The following have registered at the Headquarters of the Association since July 2d:

Mrs. Peter Y. Flynn.—Miss Emma E. Drew, Leander B. Andrews from New Bedford, Mass., are at Samoset Cottage, Ninth street; at Mr. Young's cottage, Gen. F. J. Lippitt of Washington, D. C., Mr. and Mrs. Edgar Welch, Mrs. Webb of New York City; Miss Sadle E. Lynde at corner Third street and Longwood Avenue, Mr. and Mrs. J. J. Whitney and Dr. D. J. Stansbury and wife of San Francisco at Pleasant Avenue; Miss B. D. Francis and Miss B. Ingersel; Madame Eugene Beste, Philadelphia, at Boulevard Cottage; Cyrus Savage, Mrs. Charlotte K. White, Mrs. Henry Nichols at Presho Cottage, Ocean Avenue.

Mr. L. L. Whitlock is on the ground.

Mr. L. L. Whitlock is on the ground. Louis F. Jones, the spirit artist, is at Doane Cot-tage, West Central Avenue.

ge, West Central Avenue.

Fair are thy shores, oh! Onset by the Sea.

With dancing waters—fairer none may be:
The red-skinned chiefialms with their dusky maids
Once held their tryst within thy leafy glades.
Set as a jowel in thy forest zone
To Oniset's red warriors only known,
Still have thy sparkling waters as their dower
Held a rich treasure and a spell of power;
Thy forest children still hold council wise,
How they may guard thee from the foe's surprise;
And in thy shady paths the red-skinned maid
Still hovers where of old she guileless strayed,
And their strong power from Nature's bosom drawn,
is given unto the cause of Truth whose dawn
is rising swiftly in the eastern sky,
While far away the hosts of darkness fiy.
And to the shores of Onset-by the-Sea
A multitude shall come whose souls shall be
Illumed with rays of pure and living light
From realms above in love and wisdom bright.
July 7th was a lovely day. The waters of the b

While far away the hosts of darkness By.

A minditude shall cone whose sonds shall be
filumed with rays of pure and living light
from realms above in love and wisdom bright.

July 7th was a lovely day. The waters of the bay
fashed in the sunshine will immurariable jewels from
as visitors and the place wore a festive aspect, enlivenced by the music of the Mideleboro band, stationed
on the knoll overlooking the auditorium.

A great many persons attended the clam-bake at
Burgeas Point; others sailed on the bay or made trips
A meeting was held in the auditorium at 2:36 p. M.

Mrs. K. 8. Sitles of Beston and Mrs. J. J. Whitney of
San Fransisco having kndly consented to serve but the
occasion. The fresident of the Association, Col. W. D.
Crockett, presided, was controlled by a spirit giving
the name of "Edward S. Wheeler," who requested
singing, as harmonious vibrations are an aid to forming a battery of power for the more perfect control of
a medial instrument. What is visible in the external
on the account of these forest gatherings is not all,
ble this together; and from such of markons of the control of the proportion of the carten all unliming and quickening power that shall
enlighten and arouse those who are sunken in darkness and ignorance.

There are those present before me who are reaching
out to the light of the highest, and although they may
be unseen and unknown by the world, they will reyet silent spiritual juffuence they will save and upilit
many who are ardiund them. If you could see the
spirit side of life. Onset; its indeed always? "DEAN OLD,
ONSEK," a Paradisu of sweetness and beauty.

Questions were requested by the control, and several
was a medium, and that the spirit "Cynthia," was
watching over the spirit from the body; spoke of
her great sympathy will nother bersaved mothers; detent and unknown when we have a could be spirit side of life. Onset, it is indeed always? "DEAN OLD,
ONSEK," a Paradisu of sweetness and beauty.

Questions were requested by the control, and several
was a medi

ent was a medium, and that the spirit "Cynthia" was watching over it.

The name of "George Reed" was given and recognized. To a young lady in the audience a spirit was described with a star, which was a symbol. Two Shaker spirits came to a gentleman in the audience; a message of encouragement was given to him in ref. erence to a work in which he was engaged, which he fully recognized and appreclated.

The interesting meeting closed with singing "Beulah Land" by the assemblage.

Mrs. C. A. Bliss has been ill, but is growin better, we are glad to say.

Mrs. Effle Moss gives scances Sunday, Tue lay and Thursday evenings at her cottage on Pleasant Avenue.

Registered up to July Th:

Dr. J. L. Nyman and wife, fouth Twelfth street and Pearl

Registered up to July 7th:
Dr. J. L. Wyman and wife, South Twelfth street and Pearl Avenue; George Mostow. Earsrin Cottage, Tenth street; Mr. and Mrs. W. P. Thaxter, Hoston; Dr. Gustavo R. Wiksell, Boston; Mr. and Mrs. W. P. Hhater, William H. Banks, Miss Maudo G. Banks, East Boston; Mabel A. Holmes, Bridgowator, Mass.; Sadio N. Dickoy, Belfast, Mo.; C. E. Holmes, L. F. Deane, Campello, Mass.; Mrs. K. R. Stilles, of Boston, at Mrs. Pratt's, Picasant Avenue; Mrs. H. E. Camell; Harry C. Danleis, Gl Picasant Avenue; Mr. and Mrs. Sammel West, Boston; F. B. Jones and wife, of Rochester, N. Y., at Doane's Cottage, West Central Avenue and Eighth street.

The regular sessions of the Camp-Meeting begin on Sunday, July 14th, with Mrs. R. S. Lillie as

[Additional from another Correspondent.]

[Additional from another Correspondent.]

Last season more than fifty cottages were vacant at Onset, but to day but few are unoccupied.

Hon. E. O. Balley, of Boston, is staying at Onset.

Walter Britcheft and Miss Edith A. Kemp, both of Boston, were united in the bonds of matrimony at Onset Grove last week. A reception was held on the lawn; Poolo's orchestra, turnished music, and Tufts, of Boston, was caterer.

Onset is getting to be famous for its marriages—three couples having been folmed by legal ties within a few weeks, and all of them enjoying their honoymoon at the Bay.

At a meeting at the Glen Cove House recently a yacht club was formed with forty members. M. N. Bray, of Boston, owner of the sloop yacht Romona, and two other boats, was elected Commodore; J. E. Jeffries, Vice-Commodore, and C. H. Strant, Secretary and Treasurer. The club proposes to hold a regatta this season for crafts in Huzzard's Bay. The Onset Grove Association will in all probability grant the club a tract of land for the erection of a club-house.

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 population of our summer city is increasing. Each train aggregates the number, and life is everywhere manifested. Time is making changes, and there will be many new faces. A constant outlay of time and money has rendered the grounds beautiful. and they are now at their best. More painting and and they are now at their best. More painting and general repairing has been done this season than for the past half-dozen years. People are building with a view to a permanent summer home. Our community includes representative people from every part of the country. country.

NOTES. Picnic parties are welcome to the use of these

grounds.

The boats are in fine order.
It is more than probable that there will be no fence

this year.
M. H. Fletcher and wife, of Lowell, are here for a Figure 2. Picture and which the first and Montague were here on the Fourth.

The cottages of Mrs. Cunningham and Miss Greeley, on Montague street, have been newly painted.

Excursion tickets are already on sale on several

roads leading to this place. The others will be put on July 18th.

The Crafts family of the United States will hold a grand reducion here Aug. 21st.

The Memorial Church Sunday school of Springfield, with Rev. Mr. Trask, paster, held their first outing for the season here on July 2d. There were two hundred and seventy-six present, and the occasion was a most enjoyable one. They will come here again at an early day.

Among recent arrivals are James Wilson and wife, of Bridgeport, Conn.; Frank Red. of Brattleboro', Vt. J. Boyman and wife, of Troy, N. Y., and Mrs. M. A. Clayton, of Albany, N. Y.

Mr. and Mrs. Cristadora, of Brooklyn, are at Dr. Smith's cottage.

Mrs. III Mrs. Cristiders, of Brooklyn, are at Dr. Smith's cottage,
Mrs. II. K. Cooley and daughter, of New York, are the guests of Mr. and Mrs. Wilson, at their cottage on Lyman street.

Fred. M. Chase, of Merrimacport, was a recent visitor in camp. He will return Aug. 1st with Mrs. Chase.

linso. Lako Plcasant, Mass., June 6th, 1889.

Wachusett Park, Mass.

On Sunday last, 7th inst., occurred the annual gathering of Spiritualists from northern Worcester County at the beautiful Wachusett Park in Westminster.

at the beautiful Wachusett Park in Westminster.

The day was charming, and old Wachusett Mountain never looked more grand and inviting, nor Wachusett Lake at its base and washing the shore of the park more tempting for boating or bathing. The air was fresh and inspiring; the lake's open lilies and the aromatic buds and blossoms of the woods, perfumed the place.

Mr. J. Frank Baxter was the speaker, as he has been for the past four consecutive years. Among Spiritualists, and in fact liberalists of all schools in this section, he is decidedly popular, and the large audience gathered at the auditorium as early as 10:30 A.M., and the overflowing one of the afternoon certainly told in his favor and continued acceptance.

Of course, aside from those interested in the exercises at the stand, hundreds picniced in the spacious grove.

cises at the stand, hundreds picniced in the spacious groye.

Mr. Baxter gave capital satisfaction; his musle of organ and voice resounded through the woods; his lectures were timely, entertaining and logical, while his scance was replete in detail, crowded with unaccountable results, save in the light of spirit interference, and powerful in its effects upon investigators, not to say skeptics.

The exercises at the pavilion were though at 4 r. m., when many remained in social visiting and rambling. Barge-load after barge-load to Leominster, Clinton. Fitchburg, etc., had to leave at close of meeting, and happler companies than they never were—all expressive of the elevating influences of the day and the occasion.

ive of the elevating influences of the day and the occasion.

Drs. Mr. and Mrs. H. H. Brigham of Fitchburg took
Mr. Baxter late in the afternoon up on the top of Wachusett Mountain, 2,800 feet above sea-level, where
for miles and miles on every side stretches out to view
the surrounding country, exhibiting its many cities,
towns and villages. The company there took supper
at the Summit House, after which they made the
pleasant drive from thence to Fitchburg.

Thus Mr. Baxter pleased and was pleased, and all
must remember hereafter this day as one of the pleasantest and most profitable of the year.

WACHUSETT.

New Era, Orc.

The Clackamas County Spiritual Society has just

J. Wills, Mr. Fernald, Dr. Orne and others spoke to those assembled.

We had singing from our Lyceum song book, "Celestal Sonnets," and an inspirational poem from Mrs. Atherton, a member of our Lyceum.

On Sunday, July 14th, we shall hold a meeting at Timson's Grove, Upper Swampscott. Take B. & M. R. R. (Eastern Division) to Swampscott. Some of the Committee will be la attendance to direct all comers to the Grove, which is quite near. All friends are cordially invited.

Lynn, Mass. Lynn, Mass.

Rindge, N. H.

E. B. Craddock, of Concord, N. H., called at this office on Tuesday, 9th Inst., and renewed the announcement that he will open a Camp-Meeting at the above-named pleasant spot, to be in session the last two weeks of July. Mrs. Craddock, Frank T. Ripley and others will assist in making the sessions of inter-est to all who attend. The prospects up to the pres-ent time are very encouraging for the success of the enterprise. Further particulars hereafter.

Portland, Me.-Hon. George W. Woodman, of this city, occupied the platform of the Spiritual Temple on Sunday, and gave us a very interesting lecture on "The Past and Present of Spiritualism."
On Sunday, June 23d, Mrs. W. S. Butter, of Boston, was present at our Conference Meeting, and gave us an account of her early mediumship, which was very interesting to the audience present. We hope to hear from her again.

from her again.

Our lectures have closed for this season, but we shall continue the Conference Meetings through the summer months, and commence lectures again on the first of September.

Greenwich, Mass .- The Independent Church of this place observed its Children's Day, June 30th, as the closing feature of the season, with an interesting programme. A report of the proceedings will be given in these columns next week.

troubled with Sick Headache, who applies during the present month, a sample package of Sawyer's Sick Headache Powders. Our only object in this is to cure you and thus make you our friends. We can do it, and the trial costs you nothing. The remedy is purely veretable, and is recommended by Philip Phillips, the "Singing Pligrim," Rev. Geo. F. Penteest, and hundreds of Doctors. Address SAWYER THEDE. CINE CO., Lane Huilding, Junction Hiver and 4th Streets, Troy, N. Y. 3m My11

"Psychic Studies."

A New Monthly Periodical, Edited and published by ALBERT MORTON, of San Francisco.

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Mr. Morton states that in response to many requests he has prepared a series of essays based on the most advanced conceptions of spiritual truth, with the belief that on such a foundation alone a scientifically demonstrated religion can be established; and he has decided to give them in this form to the public as being less expensive than any other to persons interested in such studies. The initial number (June) contains the first of the sories, its subject being "God, Our Relationship." In addition are general remarks upon Spiritualism, its claims and its position in the world of progressive thought, and an article upony Reducarnation. The subjects of the Essays to appearint coming numbers, one each month, are "Pre-natal Conditions and Heredity," "Physical and Moral Education," "Canservation of Health and Life Forces," Magnetic, Mental and Spiritual Healing," "Our Relations to the Spiritual World," "Mediumship, 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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Spiritualistic Meetings in Boston.

Twilight Hall, 780 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., ½½ and 7½ P. M.; also Wednesdays at 3 P. M. Dr. E. H. Mathews, Conductor.

Eagle Mall, 616 Washington Street.-Last Sunday the hall was well filled throughout the entire day. The morning conference was unusually interest-

day. The morning conference was unusually interesting—Dr. Barker, Col. LaGros, Mr. King, Mrs. Rich, Dr. Fuller, Mr. Ridell, Dr. Coombs, Mrs. Leslie and Mrs. Lewis taking part.

In the afternoon the exercises were opened by Mr. Edson with some excellent remarks; tests and descriptions were given through the organisms of Mrs. Leslie, Mrs. Lewis, Mrs. Wilkins, Mrs. Rich and Dr. McKenzle; most of them were fully recognized. Mrs. M. F. Lovering read a communication, written July 6th through her mediumship, from Dr. J. D. Moore, which was listened to attentively.

The evening service was introduced with a song by Mrs. Lovering, after which Prof. Bancroft made some able remarks. Dr. A. H. Richardson followed in his genial manner: Mrs. Downing and Mrs. Leslie gave accurate descriptions of spirits present, which were recognized.

The subject for next Sunday morning is: "Mediumship or Intuition."

F. W. M.

The First Independent Club.-Following the

pleasant occasion of the June gathering of the club members at Mrs. Fay's residence on West Newton members at Mrs. Fay's residence on West Newton street, an equally enjoyable reunion was held in the grounds of Mr. E. L. Hanlon, Dorchester, Friday, July 5th. The successful efforts of the generous host and hostess to pleasantly entertain were deeply appreciated by the many members present.

It was regretted that the president of the club, Mr. Fletcher, was unable to attend on this occasion, but the members rejoiced in the assurance that he would continue with them, although his duties compel him to be absent from the city during part of the coming season.

Arrangements are being consummated for larger and more desirable quarters for the use of the club. Due notice of the resumption of the regular meetings will be given in The Banner. H. F. A.

Twilight Mall, Corner Washington and Hollis Streets .- Meetings are held here morning, afternoon and evening during the entire season. Mr

Ebon Cobb, Conductor, was fortunate in finding a hall suitable for his meetings, which in many ways is far superior to College Hall.

On the afternoon of the 7th inst. Frank T. Ripley spoke and gave tests here to good acceptance. Mr. Cobb followed with pertinent remarks; Mrs. Thomas gave excellent psychometric readings; Mr. Ridell made a brief address; and Miss Peabody and others participated in character readings, remarks, etc. The other two services were equally as interesting, with additional talent.

Spiritualistic Meetings in New York

and Brooklyn. The People's Spiritual Meeting every Sunday evening at 8 o'clock at residence of Mrs. M. C. Morrell, 230 West 36th street. Good mediums and speakers always in attendance. (Removed from Columbia Hall.) F. W. Jones, Conductor.

A General Conference will be held Monday evening of each week at 230 West 36th etreet, at the residence of Mrs. M. C. Morrell.

Johnston Building, Flatbush Avenue, near Ful-ton.—Brooklyn Progressive Spiritual Conference every Sat-urday evening, at 8 o'clock. Samuel Bogart, President.

People's Spiritual Meeting.-A goodly number of interested people assembled at the parlors of Mrs. Mary C. Morrell, 230 West Thirty-sixth street, Sunday evening—it being the evening session of the People's Meeting (removed from Columbia Hail). The topic discussed was "Mesmeric Healing," and was ably sustained by Mrs. Morrell and Rev. C. P. McCarthy. The session was one of the most profitable we have had for some time.

Meetings will be continued during the summer at the above place Sunday and Monday evenings unless otherwise ordered, of which due notice will be given. Mrs. Morrell also holds a scance every Thursday evening. Mrs. Mary C. Morrell, 230 West Thirty-sixth street,

ng. New York, July 8th.

[From the Golden Gate.] Summerland.

To the Editor of Golden Gate:

Santa Barbara, Cal., June 25th, 1889.

Cincinnati, O .- Mr. Edgar W. Emerson came here in May, engaged by the Society of Union Spiritualists, to speak for it during two months. He was not an entire stranger to us, as he had once before been with us when Mr. Howell was here. He has held twenty-one services during the time he has been here, and given twenty-five to thirty tests at each ses-sion—and at none was there a failure to recognize in

sion—and at none was there a failure to recognize in any case.

Mr. Emerson is certainly a remarkable test medium, and he is also a pleasing speaker, being terse and logical in his remarks. He has made many friends in this place, and carries with him the "good-speed" of every one who has heard him. Many a sorrowing heart has been made happy by his work; and tears have come to the eyes of many as they heard the names of their loved ones and found that indeed they were not dead but only gone before. The guide "Sunbeam" certainly deserves that name, for she has been a ray of light to many a weary soul still in the darkness of doubt.

Mr. Emerson returns here in the months of June

ness of doubt.

Mr. Emerson returns here in the months of June and October, 1890, and will meet a hearty welcome from the friends. The last Sunday of his stay he was assisted by Miss Emma J. Nickerson, a lady from Boston. Miss Nickerson made a very favorable impression, and has been engaged to open the fall season of lectures for the month of September. The Union Society is doing a good work in this place.

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