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REV. J. M. BUCKLEY, D.D., ON PRE-SENTIMENTS, VISIONS AND APPARITIONS.

BY EXAMEN.

To the Editor of the Banner of Light:

The following excerpts are taken from a paper in The Century for July, 1889, signed "J. M. Buckley." The paper is entitled "Present iments, Visions and Apparitions," and is one of a series. The author, Rev. Dr. Buckley, is the editor of the Christian Advocate, of New York, one of the ablest conducted papers of the Methodist denomination. Its editor seems to have had a penchant for opposing Modern Spiritualism for many years:

"The belief in apparitions was universal before the development of the scientific spirit. Scarce an instance can be given from antiquity of a tale of supernatural events carefully investigated, because to be told of the experience of a ghost excited no more surprise than to be informed of a storm at sea or of an extraordinary flash of lightning."-p. 464.

"To believe in such cases what antiquity believed, because antiquity believed it, is but to tighten the swaddling-clothes of the infant about the grown man, and force him back into the cradle."-Ibid.

"The testimony of a single witness to an apparition can be of little value."—Ibid.

"It has frequently been laid down as indisputable that if two persons see a vision at the same time its objective and authentic character is conclusively demonstrated. This by no means follows; on the contrary, a hundred persons may be confident that they see an apparition, and the proof that they do not may be conclusive."-p. 465.

"Mistaken identity accounts for many apparitions." "Jugglery and intentional deception, subsequently confessed, have explained many cases of apparition. —Ibid.

length in order to place over against them certain alleged facts received by us from our infancy, by the entire Christian Church to-day. and also by Dr. Buckley himself up to the time, at least, "of the development of the scientific spirit."

In the Articles of Religion of the Methodist-Episcopal Church (see Discipline, p. 16, ¶ 7) the following section appears:

"The Holy Scriptures contain all things necessary to salvation: so that whatsoever is not read therein. nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or to be thought requisite or necessary to salvation. In the name of the Holy Scriptures we do understand those canonical books of the Old and New Testament of whose authority was never any doubt in the church. The names of the canonical books are "-[here follow the titles of all the Old Testament

books].
"All the books of the New Testament, as they are commonly received, we do receive and account canon

When standing before the altar, awaiting ordination by the bishop of the church, Dr. Buckley was thus interrogated by the bishop: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" And Brother Buckley replied: "I do believe them.

Now, in the light of the paper in The Century written by Dr. Buckley, from which the preceding excerpts are taken, we desire to present one or two out of the many narratives found in the canonical books of the Old Testament -reserving others from both the Old and the New Testaments for a future paper-and to place them over against these later views and, in our judgment, sophistical reasonings of Dr. Buckley:

"And all the days of Enoch were three hundred sixty and five years. And Enoch walked with God, and he was not: for God took him."-Genesis y: 23-24

"By faith Enoch was translated, that he should not see death; and he was not found because God had translated him; for before his translation he had this testimony, that he pleased God."-Hebrews xi: 5.

Dear Dr. Buckley, shall we apply to that statement of both the Old and New Canonical three. Scriptures your statement, that "to believe in such cases what antiquity believed, because the ground, and it became a serpent. antiquity believed it, is but to tighten the swaddling-clothes of the infant about the grown man and force him back into the cradle'

Again: "The Lord appeared unto Abraham in the plains of Mamre; and he sat in the tentdoor in the heat of the day."-Genesis xviii:

The following, briefly stated, transpired:

1. Abraham ran to meet and welcome them. 2. He entreated them to become his guests, promising water to wash their feet, the shade

of a tree under which to rest, and "a morsel of bread to eat." -3. The men consented; whereupon

4. Abraham commanded Sarah, his wife, to "make ready three measures of fine meal, streams, rivers and ponds, and frogs came up knead it, and make cakes upon the hearth; and covered all Egypt.

TABLE OF CONTENTS! then he ran to the herd, fetched a calf tender. First Page. - Rev. J. M. Buckley, D. D., on Presentiments, and good, gave it to a young man and he hasted to dress it; then he took butter and milk, and the dressed calf, and set them before the strangers, and stood by them, under the tree, and they did est.".

15. After eating they said to Abraham Where is Sarah, thy wife?" He answered: "Behold, in the tent," She sat in the tent-door behind the men and heard all that was

6. One of the men prophesied that Sarah should have a son born to her. She laughed ironically within herself, for she was old, had long passed her climacteric, and Abraham was over one hundred years old. (See Chap. xvii:

7. "And the Lord said unto Abraham wherefore did Sarah laugh, saying, shall I of a surety bear a child, which am old?"

8. Then the prophecy was repeated.

9. Then Sarah denied laughing, told a false-hood, saying, "I laughed not." "And he (who?) said, "Nay, but thou didst laugh." 10. Then the men left, taking the road to the

valley toward the city of Sodom, and Abraham accompanied them to guide them.

Sodom, and the propriety of hiding his purpose concerning that city from Abraham. 12. The men went their way, and Abraham

importuned the Lord for the saving of the doomed city; and the condition of its escape from destruction was that ten righteous men should be found in it. This story of Abraham, Sarah and the three

angels has been taught in all Christian pulpits, families, Sunday schools and in the religious press for at least a decade of centuries, and is lovingly cherished to-day in the hearts of all Christians. Must we apply the rule laid down by Dr. Buckley, and say of this also:

"To believe in such cases what antiquity believed, because antiquity believed it, is but to tighten the waddling-clothes of the infant about the grown man, and force him back into the cradle"?

Let us proceed:

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom; and Lot, seeing them, rose up to meet them; and he bowed himsif with his face to the ground."-Genesis xix: 1-38.

The following transpired: 1. Lot entreated the angels to become his

2. They consented, and he made them a feast, and they ate it.

3. Before they retired the old and young men, from every quarter of the city, besieged the house and demanded possession of the guests in the name of lust.

4. Lot went out, and besought the mob to be-

have, and to respect the rights of hospitality. 5. The mob pressed upon Lot so heavily as

to come near breaking the door, whereupon 6. The angels put forth their hands, pulled Lot into the house, and shut the door.

7. The angels took a census of Lot's family, and he went out to warn his sons-in-law that the city was to be destroyed.

8. In the morning the angels hastened Lot, his wife and two daughters out of the city, saying: "Escape for thy life; look not behind thee; stay not in all the plain; escape to the mountain!

9. Lot entreated to be permitted to escape to the little city of Zoar, and at sunrise he entered it with his family.

10. "Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities and all plain, and all the inhabitants of the cities, and that which grew upon the ground." 11. "But Lot's wife looked back from behind

him, and she became a pillar of salt." Now, Brother Buckley, as both the strange narratives of Abraham and Lot as recited have no proof, save the traditions of antiquity, shall we apply your proposition to them, that 'To believe in such cases what antiquity believed, because antiquity believed it, is but to tighten the swaddling-clothes of the infant about the grown man and force him back into the cradle"?

Let us cite another case:

The children of Israel were bond-slaves to Pharaoh, King of Egypt. Moses, whose life as an infant was strangely preserved, was second in power in the Egyptian Court. Aaron, the brother of Moses, was the assistant of the latter. The two were to be the visible means of the exodus of these slaves as a body, their long journey of forty years of desert wandering, and their erection of a new nationality in Palestine.

The narrative commences with:

"See, I have made thee a god to Pharaoh: thou shalt speak all that I command theer And I will harden Pharach's heart, and multiply my signs and my wonders in the land of Egypt."-Exodus vii. to xiii. 1. Moses was eighty years old, Aaron eighty-

2. By command Agron threw his rod upon 3. Pharaoh called for his magicians, they

threw their rods upon the ground and their rods became serpents also. 4. Aaron's serpent rod ate up all the other

rod-serpents. 5. "And the Lord hardened Pharaoh's heart."

6. Moses was commanded to stand on the river's brink and smite the water with the rod; he did so, and all the water in Egypt, rivers, ponds, pools, in water-pots, all was turned into

blood, and all the fish in the rivers died. 7. The magicians of Egypt did the same with their enchantments.

8. Wells were dug for drinking water.

9. The rod was again stretched forth over the

10. "And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt."

11. Pharaoh begged for respite from the frogs.

12. Moses prayed and the from died, were stacked in heaps, "and the land stank."

13. The relief brought to Pharaoh only caused further heart-hardening.

14. The rod was stretched forth again and all the dust of the earth became lice. 15. "And the magicians did so with their en-

chantments to bring forth lice, but they could 16. The magicians said to Pharach: This is

the finger of God. 17. And Pharach's heart was hardened. 18. Then came a grievous swarm of flies which filled all Egypt; but in Goshen where the toil

ing slaves lived, there were no flies. 19. More prayer from Moses and the flies departed, "there remaining not one."

20. And Pharaoh hardened his heart. 21. All the cattle of Egypt died of murrain, but none of the cattle of the slaves.

22. Then Moses sprinkled ashes toward heav en, and boils broke out upon man and beast. 23. The magicians could not stand before 11. Then the Lord discussed the condition of | Moses, for the boil was upon the magicians and

all the Egyptians. 24. No Israelite had a boil.

25. Then came hail, and "it rained hail upon all the land of Egypt," and the hail "smote all that was in the field, both man and beast, every herb of the field, and brake every tree of the field."

26. In the land of Goshen, where the slaves dwelt, there was no hail.

27. Pharaoh still held his hard heart.

28. Moses stretched the rod again, and an east wind blew all day and all night and brought an army of locusts; "before them there were no such locusts as they, neither after them shall be such."

29. The locusts ate up everything remaining. 30. More prayer, and a strong west wind blew all the locusts into the Red Sea.

31. "But the Lord hardened Pharaoh's heart so that he would not let the children of Israel go."

32. Then came darkness for three days, such darkness that "they saw not one another, neither rose any from his place for three days."

33. "But all the children of Israel had light in their dwellings."

34. Pharaoh sought a compromise, but failed. 35. "The Lord hardened Pharaoh's heart, and he would not let them go."

36. Then a death angel in the night slew all years of pilgrimage.

37. They came to the Red Sea; the rod was stretched out: the waters went over dry shod. 38. The army of Pharaoh pursued, and when

they were in the bed of the sea the rod was stretched out again, the sea returned; the army of Egypt was destroyed. Thus have we given the narrative substan-

much of it quoted exactly. Now, when standing before the altar of ordination, Brother Buckley, in rerly to the interrogatory of the bishop: "Do you unfeignedly believe all the canonical scriptures of the Old and New Testaments?" avowed, "I do believe them." How then, my brother, could you write concerning the strange history just

recited, that "To believe in such cases what antiquity believed, because antiquity believed it, is but to tighten the swaddling-clothes of the infant about the grown man and force him back into the cradle"?

Let us briefly examine another narrative found in the canonical book of Judges xiii:

1. A man named Manoah, with a barren wife, whose name is not given.

2. An angel of the Lord appeared unto the wife, and promised to her a son.

3. The conditions were that "neither wine nor strong drink," nor "unclean" food, should be partaken of by the wife, and that the child that he should not be sent away, and Don should never have his head shaved.

4. Manoah (whose wife had told him of the prophecy) prayed for the return of the angel, and he came. 5. Manoah asked instructions as to the bring-

ing up of the child. 6. The former orders as to diet were repeated. 7. Manoah pressed his hospitality upon the

angel, offering a kid prepared. 8. The angel refused, but accepted a burntoffering to the Lord. 9. Mahoah inquired the angel's name, and

was told that it was a secret. 10. "So Manoah took a kid, with a meat-offering, and offered it upon a rock to the Lord; and the angel did wondrously, and Manoah and | and surrounded by the favorable conditions of his wife looked on. For it came to pass when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in

wife looked on it, and fell on their faces to the ground." 11. The angel appeared no more to Manoah or to his wife.

12. In due time a son was born to the woman,

and they named him Samson Would it be in order now to ask Dr. Buckley whether modern phenomena, of less marvelous character, connected with the present ministrations of decarnated "angels" or messengers, attested by a large number of credible witnesses, do not carry with them at least the weight given to this narrative, where only two persons were cognizant personally of the visitation? Or does our very skeptical brother on

[Continued on second page.]

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THE EXPERIENCES OF A SPIRIT. "DON:"

MASTER OF HIMSELF.

Written Especially for the Banner of Light, through the Mediumship of MRS. M. T. SHELHAMER-LONGLEY.

CHAPTER III. A NEW CHARGE.

It was the custom of our friend to pass a few moments every morning in conversation with each one of his workmen. He believed in treating them as something more than beasts of burden, and in showing an interest in their welfare. His cordial greeting and pleasant smile proved a tonic to the men who served him, stimulating their efforts to "do well by the boss," as they phrased it, and thus rendering them more faithful in their daily lives as in their tasks; for to neglect their work, to squander their earnings and waste their time in the pool-room and dram-shop, would only harass and wrong "the boss"—a state of mind these men were unwilling to inflict upon their employer.

In any unexpected pleasure or good fortune that might come to any one among them, he was sure to receive the congratulation of the man for whom he labored; and in any grief or disaster the sympathy and practical assistance of the same kindly heart were made manifest. Don was no task-master, but a helpful friend to his employés, though he expected faithful service and cheerful attention to his work from each one, for which he paid the fairest price such labor deserved. Among his men was one to whom misfortune

had been no stranger. Time and again had Fritz been called upon to buffet with stern affliction. Through no fault of his own, sorrow and adversity had fallen upon his life. Sickness and death had entered his home, stripping him of wife and children, leaving but one, a tiny girl, the apple of his eye and the treasure of his heart. At length the man had drifted into the employ of Don, and for two or three the first-born of Egypt, old and young, and the | years fate seemed to smile upon him. He was slaves hied away and commenced their forty a careful, painstaking man, not much given to speech, but his master knew that Fritz would spare no effort to do his best for the interest of the business in which he was employed. One morning the silent German was missing from his post; inquiry failed to elicit any information as to the cause of his absence; and satisfied that it must be for some good reason, Don passed on with his customary cheerful salutation to each of his men.

But the next day and the one following tially as written, though abbreviated, and passed with no appearance of Fritz, and on the evening of the third day Don set out to seek the missing man. He found him at his humble home, prostrate upon a bed of sickness, with face and features so swollen by disease as to be hardly recognizable. His tongue was thick, and his speech so broken that it was with difficulty his visitor could understand his words. He had been stricken down thus upon the evening of his last day in the shop. What it was that assailed him the doctor who had been called could not tell, but evidently the case was a very serious one.

Don, alarmed at the appearance of his man, promised to send the best physician he could find-a promise he redeemed that very night. The case was pronounced a malignant type of fever, and the man ordered to be removed from all contact with every human being except those who attended upon him.

At this decision poor Fritz seemed brokenhearted; he clung to his employer, begging promised not to desert him in his necessity, although for the safety of the neighborhood, as well as for that of the sick man's child, now a sweet little girl of six years, it would be necessary to remove him to a more isolated place. The brave, good man possessed an old mill that had fallen into disuse. This piece of property, although situated not very far from the abode of Fritz, was surrounded by green fields and shady trees. In the upper loft of the old building Don had arranged a room for his own private use, in which he had passed many a night. This room was comfortably furnished, and hither he proposed to remove Fritz. where, away from the haunts of men, nure sunlight and fresh air, and with careful attendance, the sick man should be given a chance for his life. The proposition was made the flames of the altar, and Manoah and his to the German, and eagerly accepted. The removal was effected in the most gentle manner: and upon a carefully-prepared bed in the old mill the sufferer fought out his battle with the dread disease. It was a difficult matter to find a skillful nurse willing to assume the care of Fritz, but at last the physician secured an elderly woman to undertake the day attendance; another compartment in the old building was fitted up for her especial use, where she could retire for rest and recuperation when the evening shadows fell.

The struggle was a flerce one, and those days of summer heat-tempered by all the comfort that careful thought on the part of his friend could suggest-were filled with pain and bitterness to the poor man, who fought with in- Her guardian pondered over the mutability of

tense longing for life and health. Night after night, as soon as he could leave his desk in his office, hasten to his private apartments, and take a little nourishment, Don would repair to the old mill, enter a corner closet on the lower floor, divest himself of clothing, and put on another suit awaiting him, ascend the rickety stairs to the bedside of the sufferer, and relieve the nurse of her watch. Night after night he sat by that lonely bed, the feeble taper throwing flickering shadows around the spot; and while the day-nurse sought needed repose in her own room, ministering to the sick man with the gentle tenderness, the sleepless care and the faithful devotion of a noble heart.

At five in the morning the nurse would return to her post, and Don, relieved of his watch, descended the stairs, fumigated himself with burning sulphur, re-changed every garment on his person, paused outside in the fresh air for a few moments, then hastened to his home, careful to come in contact with no one on his way, and once there plunged into a refreshing bath, after which he sought his couch for a snatch of sleep. Promptly at nine o'clock he entered the breakfast-room of his hotel, ate his steak and drank his coffee with a relish, and in half an hour was at his post in the office, where the business of a day was to be transacted.

So it went on until the fever burned itself out, and all fear of contagion was removed. But a great weakness had fallen 'tipon' the sick man, and it was plain that he could never rally. Don did not forsake him in his extremity, but treated him with the tenderness of a brother. Fritz did not wish to be taken from the old building, but at his request his little Mary was brought to him, and the poor man spent many hours in watching the child as she sat upon the floor by his bed, playing with her blocks and pebbles.

But at last the end approached, and Fritz, as well as his attendants, knew that a change was near. His had been a hard life, not selfish and wicked, but filled with pain and strife and disappointment. He knew nothing of the great beyond, and all the skepticism of the "Faderland" concerning the continuity of life was concentrated in his nature. He did not tremble for himself, believing that soon there would be no part of him to suffer; but his heart was filled with dread and terror at the thought of leaving his orphaned child to the cruel neglect of a pitiless world. For some weeks Fritz gave no sign of his anguish, but at length the kindly eyes of his benefactor divined it, and in that hour Don solemnly promised to care for the child, and rear her in a respectable manner, to provide her with the comforts of life, and to give her the advantages of a good education.

At this promise the sick man raised his hand, and in his broken speech called on God to bless the life of his friend; for although he did not believe in a future life for humanity, Fritz did accept a faith in God as a supreme and over-

ruling Being. With-the removal of the burden from his mind, the German seemed to give up all hold on life and sink rapidly, so that in less than a week from the date of his vow Don was called upon to begin its redemption. The last services were respectfully paid to the lifeless remains of her parent, and then little Mary was taken in charge by Don and placed in the care of a plain but kindly woman, whose home in the outskirts of the city had given shelter to more than one weary head. Making terms with this woman for the board and attention to be furnished the child, and with an understanding that she should be sent to school, and in all respects be well cared for, the good man bade his ward farewell, promising to visit her at intervals—a promise which he religiously. kept. For ten years Mary remained in this quiet country home, growing in strength and stature, and developing under the genial atmosphere of her surroundings the fairest qualities of her nature. She had inherited sturdy traits of character from her father, and these, mingled with the gentler attributes drawn from her mother's life, made the girl a creature to be admired and respected.

When she had arrived at the age of sixteen, Don, who had watched her progress during the years gone by, removed Mary to a boardingschool in the city, where she could receive higher educational advantages than had hitherto been hers. For three years she studied nobly, winning the highest honors from her preceptors, and was about to graduate with a finished education when a contagious disease that had broken out in the city seized upon her frame, and bore her as its victim to the arms of death. It did, indeed, seem sad that such a fate should overtake a fair young life just budding into usefulness—one filled with the richness of prophecy—for Mary had devoted herself to the study of music, and it was predicted of her that she would carve for herself a name in the lialls of composition and of song.

life, wondering why such things must be. Don, in his enthusiasm for a certain idea, Though in his quiet regret and sorrow that the he adopted that child from her dying father's

deserving man, woman or child whom he happened to meet struggling against the adversities of time and fate; and thus, as we have before mentioned, the waning years of his life found the man assisting such as he found and to more favorable conditions for the outgrowth of their best energy and power.

CHAPTER IV. COMMUNING WITH ANGELS.

Over and over again the problem of futurity pressed upon the soul of Don. Over and over the question, "If a man, die shall he live again?" recurred to his mind, but with no satsought no comfort for his longings from the companionship of others, and the knowledge that some of his neighbors had gained of im-mortal life proved of no value to his spirit. Of Modern Spiritualism he had heard, but he deemed it a stupendous delusion, such as the weak-minded alone could accept, and he turned away from its promises as something to be

shunned and despised. But there came an hour when conviction of its truth entered his soul, stimulating his entire being with a freshness and vigor unknown to it before. Through the urgent persuasions of a friend. Don consented to visit a medium, whose reputation for holding communion with the dead had become wide-spread; and in that wonderful hour a revelation came to his life. In the presence of that strange woman the past opened like a book to his view; the hands of departed friends rapped their loving greeting to his ears, and penciled such words of identification and of affectionate remembrance before his astonished eyes as to fill his soul with a new and keen delight. During that one séance Don received enough evidence of the immortality of life and the power of spiritcommunion to forever remove all the hard skepticism from his mind-evidence that furnished him with food for thought and reflection for many days. Later, he sought other interviews with the medium who had furnished him such remarkable proof of her occult power. only to receive further messages of love, cheer and of identification from his angel-friends. He journeyed to distant places, entered strange cities and remote towns, calling upon such mediums as he might chance to hear spoken of, and in nearly every instance the same tender greetings, gentle communications, and evidences of personal guardianship were given to him by friends he had long mourned as lost.

private of our country—Don came in contact | the heart, for every cloud that has shadowed the life. with all phases of spirit-manifestation, collect- a bright jewel shall shine in the crown above; for ing a mass of facts such as but few are privi- every tear that has been shed, a pearl of wisdom will leged to receive. Independent slate-writing was furnished him by his spirit-friends times without number, bearing upon its face the evidence of its reliability. Materialized forms in familiar guise approached and whispered in his ear. Figures so ethereal as to seem shaped from a mass of moonlight, so transparent as to be gazed through and through, yet so perfect in their resemblance to the friends he had associated with in other days as to fill his heart with joy, glided to his side and murmured blessings; while trance-mediumship, illuminated by light from celestial spheres, brought to Don the story of his own life, past and present, together with that of his unseen friends, revealing to his understanding scenes and incidents that had been obscure, and making plain places, events and experiences that had long been a puzzle to his mind.

Now more than ever the longing returned to his soul to do some good in the world. Oh! that his life might not close until it had wrought some mighty, useful end! Don held an exalted opinion of those bright spirits who best. Although there may be a disposition, occasionclaimed to watch over him. They were pure and harmonious and sweet on earth, he averred; must they not be doubly so in heaven? How could he, all stained and scarred with the battles and turmoil of material life, hope to be judged worthy to join them in their blest abode unless he should do something to prove his fitness for such companionship?

And so Don came to question the spiritfriends who communed with him: "I want to do something for humanity," said he. "Tell me what I shall do to bless the race?" At first his advisers replied: "Do what seems to your own heart to be right. Help your fellows the best you know how as you move along. Do what good you can accomplish from day to day, be it much or little "

But still his cry was: "I want to help humanity; show me the way to do something great." And he went on to say that he would be glad to take a portion of his means and invest it in any manner that would honestly prove a success, devoting every portion of its return to the needs of humanity.

So thoroughly had this desire to be led into ways of investment for such laudable purposes possessed his mind, that the man quite overlooked the fact that in his smaller efforts to give timely help to those who appealed to his sympathy he was day by day effecting the very usefulness he craved to accomplish; and at length a band of his spiritual friends determined to lead him into such experiences as would not only attest his unselfishness and earnestness to work for others, but also prove to him that great things are accomplished in humble ways rather than by feats of herculean strength.

And so, through a multiplicity of circumstances, Don was led into certain ventures. The outlook was promising, the conditions satisfactory to his own best judgment. He was a man of keen foresight and of sound reason neither spirit nor mortal could, even if they wished, induce him to move contrary to his carefully-considered plans, and therefore what he undertook in this line was strictly in accordance with his own judgment and after his own deliberate inspection.

And yet disappointment and disaster came and what at another time might have proved lucrative, turned out to be loss and failure. Why, we may ask, were these things permitted to reach an earnest, honest life that only wished to do well, if, as they claimed, the spirit attendants held the reins of control in these matters? And we may reply that God's ways are not as the ways of men, and in his wise providence he makes use of his creatures on earth and in spirit-life to work the discipline most needed by the unfolding soul. Thus

would willingly suffer the personal privation blossom could not have bloomed to a perfect and inconvenience, together with the monetary flower, he had no tinge of remorae, for not once risk he incurred, for the simple hope of reaping had he neglected the charge he assumed when such returns as would enable him to effect some gigantic humanitarian work on earth, forgotting that the same amount of time After this, the life of our friend moved on money, labor and self-sacrifice, if expended in quietly as before; he became the especial guard- | humble ways, far removed from the whirlpool ian of no young life, but he did not fail to aid, of business circles, might prove a more potent by encouraging word and practical gift, any lever toward uplifting and regenerating humanity.

Yet the experience, bitter and severe as it proved, was of rare value to his soul; and in the eyes of those gentle spirits who attended his bleeding feet over rough and thorny places, worthy to higher conceptions of life and duty, it shone as a gem of light and beauty. For while it brought needed lessons to his mindlessons that in ages to come would be understood and prized-it gave to those waiting friends the incontestable evidence that no amount of hardship, pain or loss he might incur would he deem too costly in his desire to merit the approval of angels.

The world may look upon this experience, and, not properly comprehending its use, misislactory response. Living his solitary life he judge all instrumentalities, spiritual and material, employed in its formation; but the higher powers know that all such discipline wrought in the life of man, singly or collectively, is for the development of grander and more potent usefulness; and what in time may seem to be the greatest loss and failure, may in eternity prove to be the fullest gain and success.

Whatever the disappointment, pain and uneasiness that fell upon Don through his misadventures, he never for a moment wavered in his fealty to truth, or in his confidence in the spiritual forces that surrounded him. That which was obscure he knew could sometime be explained, and there was that in his experience that outlined to his mind just how and where the failure could have been turned into

During this time, whenever opportunity offered, in whatever city or place he happened to be, Don never failed to seek communion with his beloved guides, and the happiest moments of his life were those spent in tender association with the wise and gentle souls who came to him from worlds beyond. Never once did they counsel aught but the truest line of conduct. The precepts they brought were of the purest class, and sweeter than all earthly odors was the perfume of those spiritual consolations that fell like drops of dew upon his soul.

Once, when in doubt concerning the road to take, a gentle friend from the land of souls approached, and in tuneful voice uttered these

"' And God shall wipe all tears from their eyes, and there shall be no more night there, neither sorrow nor crying, nor any more pain,' and only light shall come to those who have entered the kingdom, and peace and comfort to the heart that has been bowed down by sorrow and suffering, for the former things of earthly life will have passed away, and the conditions of the higher existence will open before them, and those who have pressed onward in the good work will receive a Visiting the various media-professional and crown of rejoicing. For every pang that has come to gleam in the home beyond; and for all the darksome places that have been traversed, the weary, rugged pathways that have been trod, only sweet by-ways lined with fragrant flowers, flooded with golden sunshine, will be presented, for our Heavenly Father's love resteth upon all his children; he folds each one in his arms, and gives them his divine protection. They may not understand it when the clouds of painful experience settle upon them; they may not realize it when material conditions surge around their lives; but above all shadows the golden sunshine still beams and can never be obliterated; it will make its way through the darkest cloud, and clearly reveal its pres ence.

So, from the beautiful home beyond that we inhabit, we bring to you this day our blessing and our love We say that the mists are rolling away; soon they will be entirely cleared from your pathway; then you will see and know and understand all those things which have appeared so strange and dark to you. Have patience, dear heart, for a little while; realize that you are in the keeping of the good and loving friends who they will never, under any circumstances or conditions leave you, but that their influence will rest upon you through all time, and that they are guiding you for the ally, for you to hold back, because you cannot realize whither they would lead you, yet they are guiding you on, and you will yet step out into that very pathway which they have shown to you. Like a little child standing in a darkened room, who fears to go forward because he knows not what may come to him, you sometimes stand faltering. The little one does not understand, perhaps, that just beyond lies the golden light, and if he will but move forward a little he will find its presence; but he waits until some kindly friend takes him by the hand and leads him forward. We are in the sunshine, so we come to take you by the hand and lead you out into the clear light, where you shall see and know, understand and realize that our Father God has held you in his keeping."

And again a sweet young sister from the angel-world with joyful greeting came as follows:

"Tell my dear brother, who is here, we are all by his side, weaving a chain of power that will sustain and bless him through the remaining years of his earthly life; it seems as though we were gaining more strength daily to perform our work, and we are so happy in consequence. Father and mother, sister and I are all united in a harmonious band; our circle is extended also to other dear ones who are with us in the spirit-world, all of whom send their love to you, and bring with it a holy blessing that will uplift your spirit and give it peace. Realize, if you can, that through all the changing events of mortal life you have been sustained and strengthened by spiritual powers, and through all the varying experiences of the time to come you will still be upheld and guided onward. We only pray that the sweetest, purest conditions of life may ever come to you."

With such communings as these, and with the knowledge of the daily companionship and guidance of the pure and good who dwell in heavenly lands, pain and sorrow and disappointment lost their sting, and in spite of its saddest reflections the heart of Don could still rejoice and be made glad, looking hopefully forward to the time when the clear light of immortality should brighten up for him the most rugged discipline he had known. 🖐

[Continued in next issue.]

The Books of Andrew Jackson Davis The President of Brown University, through an autograph letter, has acknowledged the receipt of a complete set of the works of Andrew Jackson Davis, presented by a friend of his, and a prominent resident of this town.

The Nebiewer.

The Ghand Reality, Being Experiences in Spirit-Life of a Celebrated Dramatist, Received Through the Mediumship of a Trance Medium, and Edited by Hugh Junor Browne, author of "The Holy Truth," "Rational Christianity," "The Religion of the Future," etc. 12mo, cloth, pp. 529. London: Trübner & Co. Melbourne and Sydney; George Robertson & Co.

The editor of this book became convinced of the truth of Modern Spiritualism through the mediumship of Charles, H. Foster, to whom he dedicates it as a public acknowledgment, as a token of "his great in-debtedness and deep gratitude to one whose character was grossly maligned when here, by those who did not know him, and who, though now absent in the body, is still frequently present with his grateful friend." Soon after his experiences with Mr. Foster, and strong confirmation of the truth of his conclusions through members of his own family, he learned that a young man by the name of Harris, somewhat illiterate, and living in humble circumstances pecuniarily, was a good trance medium, and that he held public circles twice a week. He attended a few of these, and finally prevailed upon him to hold a séance at his, Mr. Browne's, residence.

The leading control of this medium purported to be one who in this life was a distinguished dramatist. Previous to Mr. Browne's conversion to the truth, the claim that persons who had been notable in this life upon becoming inhabitants of the other gave communications through individuals far below their own intellectual plane, was taken by him as proof of the absurdity of the whole thing. His first request to Mr. Harris's control was, therefore, that he would explain how the spirit of such a celebrated man as he claimed to be came to be connected with so humble an individual as the medium. This was done at considerable length, and in a manner entirely satisfactory to Mr. Browne, who, it is said, is not generally considered to be one who is easily imposed upon in the ordinary affairs of life.

Who the control purported to be may be inferred from the following passages in a communication he gave through another medium:

gave through another medium:

"To me it seems as much a wonder that my name should have been rendered immortal as it does to others. If I had received special advantages in any extraordinary education, I should, perhaps, have been brought to think that these advantages were the cause of my fame; but in starting in life I did not possess those of a classical education. I was spiritually controlled, undoubtedly; I was never myself either in acting or writing. Every word of 'King Lear' I wrote, hearing the words clairaudiently. The 'Merry Wives of Windsor' was-written through my hand in nearly illegible characters. I had been with Drayton and Ben Jonson, and after a carcousal, for it finished with one, I stopped at the inn where it took place, and filled twenty-four sheets of manuscript between 2 A. M. and 4:35. This was the 'Merry Wives of Windsor.' I was thoroughly controlled when I wrote, and when any one came in at any time before I was restored to consciousness, they would be struck, and pass remarks about my want of attentiveness; they would charge me with an absence of consciousness. I put it all down to meditativeness; I knew it was something beyond myself, but I dared not mention it. I was always deemed eccentric. I was right royal in my friend ships, and contentions or indifferent to those for whom I felt no partiality; in fact I was a man of extremes, a sensitive, a term which embraces all the eccentricities of a soul tabernacled in clay."

After several séances had been held at the residence

After several séances had been held at the residence of Mr. Browne, it was proposed by this control that six persons be nominated to meet regularly to listen to a course of lectures descriptive of his experiences and the state of existence in spirit-life. Thereupon Mrs. Harriet Grace, Arthur Devlin, Jr., Richard Moorfield, Mr. Browne, his wife, and the wife of the medium, met twice a week. These, with the medium and a stenographic reporter, constituted, as a rule, all visibly present. Occasionally, however, an earnest investigator was admitted, and a member of the editor's family, a child eleven years of age, who was an excellent clairvoyant, and frequently described minutely the controlling spirit, as he stood by the side of the entranced medium while speaking; she also referred to the method employed by the spirit-guides to pass Mr. Harris into the trance-state by magnetic passes of their hands, to be just the same as that by which a meamerizer in earth-life puts his sensitives into the mesmeric sleep.

All the séances were held in full gaslight. There were fifty lectures in the series, all but two of which are given in this volume, the omission of these two. Nos. 4 and 5, being accounted for by the unavoidable absence of the stenographic reporter in the one instance and the imperfection of the report made by an inexperienced substitute in the other.

In compliance with a request of the controlling spirit, the name of the dramatist who is understood to be the author is, at his own request, not placed on the title page, the reason given being that, as a rule, peonle are too much influenced for or against a book by authorship rather than by its intrinsic merita upon which to arrive at a definite conclusion as to the name he was known by when on earth. We have been told many times that it is utterly impossible for those who have passed the boundary line of the two worlds to convey to those who have not done so a true, realizing sense of the actual state of the life beyond; the best they can do is to transmit to us a faint, very faint conception of the transcendent beauty, advantages and happiness of that life to those who are fitted by a life of self-denial and deeds of goodness here to perceive and enjoy them. And it requires a properly developed receptive condition on the part of earth's inhabitants to clearly perceive the truths communicated. Hence it is inevitable but that in a work like this there should be portions that many will fail to comprehend, perhaps reject as untruthful; but which, nevertheless, may be true.

The first lecture was delivered Dec. 4th, 1874, the last Sept. 26th, 1875. In the opening lecture the control announced it to be his purpose to avoid the use of flowery language and ambiguous terms, and to be as clear and concise as possible in giving an account of his experiences and observations since leaving the earthly state, for the benefit of those who wish to learn something of a path that sooner or later all must walk, and an existence of which they are to become participants. The narrative commences at the period when he began to realize that the ending of this life was the beginning of another, with all his faculties intensified. After describing his sensations upon finding himself lying upon a couch surrounded by many he had known on earth, he says:

he had known on earth, he says:

"I put my hand out to try if I could really grasp something firm, something that I could touch. I touched my spiritual body, and found it was as firm and perceptible to my spiritual touch as my earthly body was to my physical senses. I moved my fingers and found that they ylbrated at my will, with just the same action as they did when upon earth. I found also that by exercising my will-power I could move, and move I did."

When he area he found himself to a series of the same action.

When he arose he found himself in a purer and finer state than any he had ever before experienced. He questioned the many friends he met whether he was really dead, or whether he was dreaming. He soon became assured there was no dream; that it was to him, as to others, a living, enduring reality. Upon awakening after another season of repose, lie feli stronger, and was seized by a burning desire to become fitted for brighter spheres. He describes many experiences and the lessons imparted to him by his guides during them. Of one of these experiences, that recalled those he had been familiar with on earth, he says:

carth, he says:

"Some of my old friends led me forth into what seemed a street, whose brilliancy of lights flashed with meteor-like beauty. From thence they conducted me to what, judging by the exterion appeared like a temple, or place devoted to acts of worship; but which was in reality a theatre! Lo! here was I placed upon old, familiar ground—that ground upon which I had in the carth-life delighted to trend. I was in ecstasies to find that my elysian avocation of earth was represented in spirit-life—that I could participate, as of yore, in those enjoyments which were the height of my ambition! I entered that building, and there I found an immense concourse of spirits assembled to witness the efforts of some of the greatest poets and philosophers toward bringing into a state of greater perfection the best of the old dramas or plays which are enacted upon earth. I looked on with wonder and amazement. How could I avoid such feelings? for I had fancied that I should reach 'hoaven'; but there, in that city, I beheld a scene, the counterpart, almost, of some toward whose effectiveness in the physical sphere I had devoted my best energies. No wonder that feelings of surprise came o'er me as I looked upon that scene—a scene I had

little thought of witnessing in the Apirit-World! No wonder that the scenes I had belief of the my silvent to that city should have but a passing charm for me after witnessing the grand histrionic manifestations within that building, which, in my simplicity, I had mistaken for a temple! There I folt at home—all my nature worked within me, and vibrated to such an extent as to cause what I had seen to drift past my vision like the wind across the sky on a summer's day."

Of the expected opening of free intercourse between spirits and mortals, the communicating intelligence says it was "one of the principal topics of interest and consideration in the spheres; not that it was yet inaugurated, but it was foreseen that the period was near at hand when this auspicious movement would take place." But as no dates are given it is impossible for the reader to determine how long anterior to what is known as the advent of Modern Spiritualism what the writer says was denominated in spirit-life the "New Era" became the subject of general discussion among those who anticipated its approach 'Spirits," we are told, "had ever found their way to earth, and to some few of its inhabitants they had, during the long course of ages, made themselves par tially understood; but such communion, owing to the prevailing misconception regarding it, was generally very unsatisfactory, and, moreover, attended with danger to those on the mortal side who were the media for it, the penalty of that physical disunion known as 'death' being enforced upon all who dared to held converse with those who had passed to the inner sphere of life."

Incited by the accounts given by those spirits who had traversed the path that was eventually, as in these days, to be followed by millions of spirits, the author of these lectures became very desirous of returning himself, and did so. Of this he says:

returning himself, and did so. Of this he says:

"At the time to which I now allude spirits were taking greater delight in returning to earth in anticipation of the 'Bra' which prescient intelligences had foretold was approaching—the era of rational spirit intercourse as manifested during the past few years. From the degrading shackles of superstition and ignorance, which have repressed the highest and most sublime powers of mankind, the bright and exalted spirits were anxious to free the race; they were desirous and determined to release the human mind—to encourage it to aspire to free and unrestricted inquiry. This great and momentous question was frequently discussed in the lower spheres as well as in the higher; for numbers of the denizens of the lower spheres were anxious to communicate with those whom they had left behind; not animated, perhaps, by the exalted motives which stimulated the hopes and desires of their higher or more developed bretheren, but animated simply by a desire for ordinary converse.

and desires of their higher or more developed brethren, but animated simply by a desire for ordinary converse.

I, too, was very anxious to return to earth, but the power to do so I had not yet acquired. The old sage, my friend, came to me and said that he had often traversed the mystic path leading to the earth-globe, and, as I was now qualified to return, he would accompany me to the planet which had given me birth, and that there I could behold the place which I had used as my home; and that it would be even possible for me to behold my friends who were yet there. My thoughts turned toward the miniature-looking sphere, and my friend, perceiving my agitated frame of mind, took me a little space and said: 'Look yonder! Behold yonder little star! That is the planet upon which you once trod.' 'But how shall we reach it from such a distance?' I somewhat impatiently said. 'There are paths leading to it,' he returned; 'but I do not promise you'that you will succeed in making yourself known to your friends, or to any one in the physical state.' 'When shall we go?' My old earthly impulsive eagerness was coming o'er me, and my companion, to suppress it, agreed that we should do so without much delay, in some few hours, so that we might visit the globe at an auspicious time—evening.

lon, to suppress it, agreed that we should do so without much delay, in some few hours, so that we might visit the globe at an auspicious time—evening.

We started toward the little speck that, with a multiplicity of others of an apparently similar nature, dotted the regions of boundless infinitude; and in a lapse of time no greater than that which occupies the relation of this, the little speck appeared as a huge rolling ball or globe.

On entering the atmosphere which envelopes the earth I experienced a choking sensation which caused me to cry out to my guide to tarry until I became relieved. 'Hasten,' he said, 'onward quickly; for the sooner you pass through this the sooner will you be relieved of that choking sensation.' It was as he had said; for, that stratum traversed, relief came. Once again I beheld the houses, churches, spires, woods, vales, and mountains of earth—that earth o'er a limited portion of which I had roamed, and for a brief space I became bewildered. 'Here,' said my friend, 'come forward. I will show thee what thou hast been desirous of beholding.'...

I was brought into a room of the house which I once inhabited, and there I beheld some of my friends—my relations. But with all the powers that worked within me, I could not correspond or even make my presence known. I clapped my hands; I beat the air with them; I used my spiritual powers of utterance, but no response came to my calls. I tried to touch each one separately, but the sense of feeling was not reciprocated. I tried to rap on portions of the furniture and thereby cause a sound to arrest the attention of my friends, but my hands passed through the substance....

The anguish of feeling experienced by me when in

or my friends, but my hands passed through the substance...

The anguish of feeling experienced by me when in the same apartment with the loved ones—to neither of whom could I sucgeed in making my presence felt—induced a sensation of sickness; ay! I became sick, sick of earth, and I wished to return to the Spirit-Land, there to remain until a channel was opened, whereby an intelligent system of communication could be made manifest. Until that period arrived—until the 'Era' spoken of was ushered in—I never wished to again tread the path to earth, the first return to which had been marked by so much mental suffering to myself." to myself

The book is one that will find many deeply interested readers; but chiefly to those who have been more or less familiar with the revelations of the past ticularly those who judge of a matter without having first investigated it, and, as Mr. Browne says in his preface, "whose prejudice forms a barrier to the reception of any newly-discovered truth which does not sustain popular, scientific or religious views, its statements will doubtless prove of little interest, unless it be for the purpose of holding them up to decision or of casting ridicule on those who have acted more reasonably and philosophically in the matter than they have, by investigating first and judging after-

To the latter the book is submitted by its editor, who entered upon the investigation of the subject upon which it treats strongly opposed thereto; but proof after proof of its truth appealing to his better judgment, overcame his prejudice against it and led him to become one of its most earnest friends, warmest advocates and eloquent defenders.

NOT LOST.

"Nos Morts Ne Sont Pas Perdus."-Etudes de la Nature-St. Pierre. Ah, no! our dead they are not lost,
Death's river only they have crossed
To realms sublime.
On those serene, celestial strands,
They beckon us with spirit-hands,
To guide us o'er the trackless tide,
Who linger on the mortal side
A little time.

Not lost! but saved forevermore
With loved ones who had gone before;
And beings purey
Weary and weak, the burden great,
Their eager spirits could not wait;
They saw before life's stormy path
What strife and tears the journey hath—
Hard to endure.

Then far beyond death's turbid stream, They saw a light whose heavenly beam Was hope and Joy. With faith the river they did brave, And vanished on its soundless wave. We know they reached the other shore, where hutful things shall nevermore Their peace destroy.

We should not weep, for never there shall sorrow come, or tears, or care. Or death's fell shade. Ne'er, ne'er that glorious realm within Shall come the blight of mortal sim. No tempest there, no cheerless night, But shines an orb whose golden light Will never fade.

Our selfish sorrows take away,
Oh God! until the heavenly day
Succeeds the night.
Although their forms no more we see,
Oth lingering near us they may be. Off lingering near us they may be, And this should tears and grief remove; Death makes no breach in hope and love,
Though he doth smite.

And though no sound our ears may reach,
There comes a spiritual speech
Front that far shore.
It bids us hope and tell in faith,
And to the doubting soul it saith:
"Soon shall ye reach the heavenly plain,
And see your loved and lost again,
But lost no inore."

-De Witt C. Sprague, in the Evening Star, Washing-

The manner of giving shows the character of the giver more than the gift itself.

[Continued from first page.] matters of modern, spirit visitations to earth place this story of Manonh and his barron wife in the entegory that "to believe in such cases what antiquity believed, because antiquity belleved it, is but to tighten the swaddling-clothes of the infant about the grown man, and force him back into the cradle"?

In the latter decision what becomes of our good brother's vow of ordination wherein he replied to the question of the bishop: "Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?" "I do believe them"? Both the book of Exodus and the book of Judges are mentioned in the "Articles of Religion" already referred to as parts of the Canonical Scriptures of the Old Testament.

We shall finish this paper with the analysis and application to the wonderful departure of Brother Buckley of another canonical narrative. It is found recorded in I. Samuel, beginning with the twenty-eighth chapter. The narrative embraces an account of a wicked, cowardly king of Israel named Saul. Within the limits of his kingdom were numerous persons, possessing what is now termed mediumistic powers. These he put to death, or banished from his dominions. The following events are narrated;

1. Samuel, the medium prophet, was dead.

2. The Philistines, an opposing nation of warriors, gathered an army and advanced as far as Shunem.

3. Saul collected all the fighting men of Israel and pitched his army tents in Gilboa.

4. Saul inquired of the Lord, but obtained no answer, "neither by dreams, nor by Urim, nor by the prophets."

5. Getting no answer through the ordinary mediumistic sources, he inquired for a medium having "a controlling spirit" who could manifest through "materializations" or "etherealizations.'

6. His servants, evidently better informed than himself, told him of a woman medium, having "a familiar spirit," living in Endor.

7. Saul disguised himself and went to the medium's house by night, taking with him two

8. Upon making his application for a "séance" the woman, not knowing him, recounted his own acts in removing mediums from the land, charging him with setting a snare for her life.

9. Saul took an oath in the name of the Lord that no harm should come to the medium.

10. "Then," said the woman, "whom shall I bring up to thee?" And he said: "Bring me up Samuel." And when the woman saw Samuel she cried out with a loud voice.

11. She said to the king, "Why hast thou deceived me? for thou art Saul." 12. Saul allayed her fears by promises of pro-

tection, and asked, "What sawest thou?" 13. The woman answered, "I saw gods as-

cending out of the earth." 14. Saul asked, "What form is he of?" and she replied, "An old man cometh up: and he is covered with a mantle."

15. "Saul perceived that it was Samuel, and bowed himself to the ground."

16. Samuel interrogated Saul, "Why hast thou disquieted me, to bring me up?'

17. Saul answered Samuel, "I am sore distressed; the Philistines are upon me; God is departed from me and answereth me no more; neither by prophets nor by dreams; therefore I have called thee that thou mayest make known unto me what I shall do."

18. Samuel replied charging that the Lord had departed from Saul, assigning the reasons therefor; in that Saul had not obeyed the voice of the Lord, "nor executed his fierce wrath upon Amelek. 19. Then Samuel prophesied that Saul would

be beaten in the approaching battle; that, "on the morrow, Saul and his sons" would be with him (Samuel) in spirit realms. 20. The cowardly Saul fell upon his face, re-

fused to eat, but was constrained by his own servants and by the "medium," who prepared food. 21. Saul was defeated in the battle, as Samuel

had foretold, and asked his armor-bearer to kill him; the man refusing, Saul fell upon his own forty years will it prove acceptable. To others, par- sword, and died the death of a coward and a suicide.

22. His three sons and his armor-bearer all died, and their spirits were, on the day of the battle, with Samuel, in spirit-realms, as he had foretold.

Now, Brother Buckley, we have briefly recited a narrative of Canonical Scripture which is open to the inspection of all who can read. Did not your ordination vow cover your "unfeigned belief," or faith in that narrative? It is a genuine narrative of ghost-raising through mediumship, or it is a myth, a story, a falsehood. Apply all your special pleading relating to ghosts in that Century article, and what is your verdict upon this canonical narrative and upon your own article? Does this narrative prove what you assert, to wit: "That ghosts do not come to those most interested in them, and seldom or never to any who long for them,' and has this "been a matter of note from the earliest times"?

If Saul called Samuel from the supernal side of life, talked with him and received. a statement of facts which would transpire on the next day, and which did so transpire, will our Brother Buckley say of these witnesses of Samuel's return in ghostly form, as he says of others in his Century paper: "If they had nothing to give us but the fact that they saw a person alive who had been dead, it would be necessary to reject it on the ground that it is

necessary to reject it on the ground that it is far more probable that they were deceived than that such a thing occurred "?

If you are right now, where is the sacredness and the authority of these "Canonical Scriptures" of the Old Testament, which, before your ordination as their expounder you solemnly avowed your "unfeigned belief" in them all?

Or does our good brother of The Century article, who seeks to wield such a trenchant pen against Spiritualism, place this narrative of ghost-raising, found set forth in extense in one of the canonical books, in that sweeping category already more than once quoted, that "To believe in such cases what antiquity believed, because antiquity believed it, is but to tighten the swaddling-olothes of the infant about the grown man and force him back into the oradle"?

There are other and many narratives of seemingly supernatural events found recorded in both the Old and New Testaments, which, in the light of Dr. Buckley's new position, should be examined and criticised by Christian students and thinkers. It is a grave question whether, assuming his present views to be correct, the whole foundation of a supernatural religion, as set forth in the "Canonical Scriptures of the Old and New Testaments," is not swept away. The philosophy of the Nazarone, it not spiritual like his own life, is a sham. Doctors of the philosophy of the Nazarone seem to us to "be blind leaders of the blind," when they exalt material laws to the throne of supreme authority and criticism, and bring the supernatural and spiritual to that standard.

Spiritunt Phenomenn.

Independent Spirit-Writing.

REMARKABLE TESTS THROUGH THE MEDIUM BIIII OF MIL C. E. WATKINS. To the Editor of the Banner of Light;

During a recent visit to Boston I was courte ously received and entertained by Drs. R. C. and B. O. Flower, at their Health Palace on Columbus Avenue. I was escorted through this magnificent hotel, having every device and appliance for the restoration of health explained to me, and I saw with my own eyes confirmation of the claim that this is the finest Sanitarium, or Home and Hotel for invalids, in America, if not in the world. Here, as fate and the spirit-world decreed, I met Mr. C. E. Watkins, the famous medium for independent slate-writing, and thereby hangs a statement which I wish to make solely in the interest of

I am informed that Mr. Watkins has been atany account of the attacks; I never saw him before; I "met him by chance," with my mind wholly unbiased, either pro or con., and was therefore prepared for a pure investigation of the truth, without any prejudice, or any personal or party feeling whatever.

Mr. Watkins, I found, was employed as one of the hotel corps, and was not giving sittings. Only at the urgent request of Dr. B, O. Flower did he consent to do so at this time, and I regard this as the climax of a most fortunate and favored career of investigation, for the tests received seem to me fully as convincing as any recorded in Prof. Zöllner's "Transcendental Physics." No charge whatever was made, and the sitting was as free, cordial and personal as an interview between intimate friends.

The date of the sitting was June 28th, 1889; time, between ten and eleven o'clock A. M. place, a side-room at the Hotel Flower fronting on Holyoke street. The window at which the table stood was raised, and persons passing along the street nodded and spoke to Mr. Watkins during the sitting.

Mr. W. first gave me some slips of paper, and requested me to write the names of those with whom I wished to communicate, and then to roll the slips into pellets and lay them upon the table. He then left the room while I complied with his request. I wrote the names of four persons upon four slips of paper, and, upon a fifth, addressed a question to my 'guides." These I rolled into pellets and laid upon the table. Mr. Watkins then returned to the room and took a seat at the table, near the open window, and in plain view of persons passing along the street. I sat opposite the medium, and, at his request, touched the pellets, one by one, with the point of my pencil. He next requested me to take up a certain one and hold it in my left hand, and he then said: "I get the initials M. W.," and added, "This is a lady, and I get full name, Mary Weemer." This was correct. Mr. W. then took up a pencil and wrote a communication concluding with these words:

"Frequently, I have come to you, and will not, therefore, take up the time of others. I think that I will turn my attention this morning to help Prof. Humiston, Brother Daniel and others to come."

This was signed "Mary Weemer," every letter being correct and the whole communication characteristic, and I mentally asked, "How did the medium get this name, and how does he know that Prof. H. and Brother Daniel are expected?"

Mr. W. again requested me to touch the pellets, and indicated the one which I was to hold in my left hand. The person addressed, he thought, was my father, and he heard the name "Abram F. Miller." This was correct, and the medium took up the pencil again, and wrote a communication purporting to come from my

Again I touched the pellets, and took up the one indicated. I now noticed that Mr. Watkins showed some agitation, and appeared like a person receiving a current from a galvanic battery. He quickly produced a pair of slates, called my attention to them, and then dampened and wiped them well under my eye. He then took up a slate-pencil, bit off a crumb about the size of a wheat-grain, placed the crumb on one of the slates, and laid the other slate over it. Then he grasped the slates at the two corners next to him, between his thumbs and fingers, and, holding them about a foot above the table, requested me to grasp the two opposite corners in the same manner.

And now the "miracle" began. The little pencil moved! Beyond all doubt or cavil it was writing, without the touch of any visible hand, while the slates were held up in plain sight of those passing along the street! Every scratch was distinctly heard and felt. That it was moving between the two slates, and that no material hand was touching it, was as certain as anything possibly can be that rests upon the testimony of the senses.

On separating the slates, I found the inside surface of one of them covered with a communication purporting to be from Prof. Humiston, who died a few months ago in Boston, and who was eminent as an educator, a scientist and an inventor. The signature is nearly a fac-simile of his own, the "R. F." being especially like his chirography.

Two more pellets remained, and as I touched them Mr. Watkins quickly indicated which to take up. He now took another crumb of penoil. placed it between the slates, as before, and, to my astonishment, laid the slates upon a chair, six or eight feet distant, and returned to his seat at the table. Immediately the wonderful soratching between the slates began, and was distinctly heard. This time there was no physical hand touching the slates, nor even the chair upon which they lay. Moreover, our eyes, ears and brains were alert and positive, and never in better condition to receive, weigh

and record a "fact." When the scratching ceased, Mr. Watkins took the slates up, and laid them before, me. Both inner surfaces were now covered with writing, but the second communication was obtained under circumstances so astounding that I will transcribe it entire:

"My Dear Brother: I bring, you to-day the love of all who are over here, and I assure you that I am writing this to you. Time will come when you will see me yourself. No more today; it is too hard to control. This is my first effort. Done well, have I not? Love to all.

DANIEL NEFF."

The name "Ruth" was written upon the margin of the slate. The full name of this

"strongth," and this sooms to account for the fact that the communication was wholly "independent," that is, received without contact with any one in the body. The fifth pellet, being addressed to my "guides," was unanswered, and the sitting, which appears to have been arranged in the order of climax, closed with the supreme test of apparently absolutely independent spirit-writing.

The remarkable feature of this sitting is that there seemed to be no "conditions" required. There was no darkness, no singing, no shading of the windows, which were thrown up, and persons passing along the street actually looked in and spoke to Mr. Watkins. There was no slip of the tongue," pen, pencil, spelling, nor 'conditions"; no mistake or hesitation for a moment as to names, facts or methods. The tests are perfect, so far as they rest upon the testimony of the senses, and the "interior evidence "is remarkably convincing.

Points in favor of the sitting as furnishing proof positive of independent spirit-writing are; 1st, Mr. Watkins is not a public medium tacked as a medium. If so I have never read giving scances for pay. 2d, No charge was made, not even for the slates, which were presented with the "facts." 3d, No "conditions" were required, and, so far as I can see, the sitting might liave been held on the pavement in front of the hotel with equally surprising results. As a matter of fact, it was held in broad daylight, with windows open to the street and passers looking in and addressing the medium. Ath, The sitting was impromptu, the medium. 4th, The sitting was impromptu, and granted only at the urgent request of a friend. 5th, There were none of the paraphernalia, volubility or abracadabra of the conjurer; everything was quiet, sensible, normal and business-like.

Tregard the tests received as sufficient to convince the most acute and skeptical "doubting Thomas" that decarnated spirits can and do communicate with incarnated spirits by exterior and material methods.

A. P. MILLER.

Banner Correspondence.

Massachusetts.

WALTHAM.-Louis Butterfield writes: "Mr. F. W. Baker, formerly of Orleans, Mass., addressed interested audiences in this place on the afternoons and evenings of June 30th and July 7th, supplementing his lectures with tests. Coming to us a stranger, he departed from us leaving many friends who hope to see him in their midst again."

BOSTON. - A. S. Hayward writes: "Conversing recently with a gentleman residing in Dorchester, he informed me of some of his experiences in occult phenomena. One of his children is the seventh son of a seventh son, and though but nine years of age exhibits a remarkable power of healing by laying on of hands. A gentleman suffering from a severe affection of the throat lately applied to him, and a few passes over the spot where the trouble was located wholly relieved him. The father tells me that his boy has also a wonderful facwas located wholly relieved him. The father tells me that his boy has also a wonderful faculty of finding any object that may be hidden for the purpose of testing his power in that direction. Of his own power of seeing spirits the gentleman related the following: Returning to his home late one night, he noticed, seated on a wall by the roadside, a man with a lighted cigar. Wishing to light his own, he approached him, and as he did so, having a closer look at him, he thought he resembled a comrade of his in the late war, and who was shot in battle. Happening to look in another direction for a moment, upon again looking toward the wall moment, upon again looking toward the wall the man had vanished. He works to a nolice-man of the singular fact, and the two searched man of the singular fact, and the two searched for the missing man, but did not succeed in finding him. My informant visited the locality several times after that, hoping to again see the man, but did not until one night when his daughter was with him, when he again appeared; but the girl became so frightened she screamed, and the form disappeared. My friend to this day believes it was his old army comrade in spirit form who thus made himself visible not only to him but to his daughter."

Arkansas.

EUREKA SPRINGS. - A correspondent writes: "Considerable interest has existed here of late in the case of a young lady by the here of late in the case of a young lady by the name of Laura Kimball, twenty-four years of age, who was taken sick in 1886, her ailment being pronounced by two leading physicians of the regular school to be spinal-meningitis; during a treatment for that disease, five or six weeks, she became blind. Not being relieved, she, in October, 1887, went to the Institution for the Blind at Little Rock. There for five months she was treated by Dr. Kantrell for lung disease, and at the end of that time was so much worse that she returned to this place. so much worse that she returned to this place. She had from the first of her sickness felt a She had from the first of her slokhess felt a slight motion in her stomach, and spoke of it to her mother, but was told it was her pulse beating. All the winter of 1888-89 she continued to feel the uneasiness and motion in the stomach. Sometimes when the stomach was empty, the sensation would be like something biting inside, and she would catch hold of the stomach and pinch it in her hand to stop the biting.

the biting.

This became so intensified that on the fifth This became so intensified that on the fifth of last June she took to her bed, suffering with smothering spells and terrible internal burnings. At length she applied to a clairvoyant healer, Col. T. F. Spear, who pronounced the troubles caused by a living organism in the stomach. He described it as six inches long, as large as a man's thumb, with a head an inch long and flat, the whole resembling a lizard of white color. He commenced to treat her upon long and flat, the whole resembling a lizard of white color. He commenced to treat her upon this diagnosis, and June 26th, after receiving nine treatments, she was free of all her long-existing troubles, and published a full statement of her case over her own name, declaring that she believed her ailment had been caused by a living creature within her stomach, which had been killed and removed by Col. T. F. Spear, a clairvoyant physician."

Missouri.

KANSAS CITY .- George Almond writes: 'There are many Spiritualists here, and several fine mediums. Mrs. Mott Knight, independent slate-writer, gives much satisfaction We also have Mr. Harvey Mott, materializing We also have Mr. Harvey Mott, materializing medium, who, I suppose, has but few superiors; Mrs. Rosell, also a line materializing medium, and many others. I have attended circles with the above-named, and witnessed many wonderful things that can only be accounted for by attributing them to spiritual origin. Many persons have lately become earnest investigators and many have heap fully convinced of persons have lately become earnest investigations, and many have been fully convinced of the truth of Spiritualism, and there is at all times a very strong interest manifested in the subject. I am fully convinced that some good test medium could awaken a great interest among the masses of the people. Many are inquiring, and anxious to test the truth of spirit return, and many others are dissatisfied with the churches and ready to turn to any source. the churches and ready to turn to any source offering positive proof of genuine spirituality. I hope that some good lecturer and test medium will turn their steps this way, that we may have the benefit of the light which seems to be abod as abundant in the cost." shed so abundantly in the east."

· Connecticut.

BRIDGEPORT .- "Open Eyes" writes: "All who read the papers must know by this time that what is known as 'The American Medical brother (half brother) was "Daniel C. Neff," Association, comprising 'Old School, 'Allopathic and his wife's name was "Ruth." He died pathic and 'Regular' doctors, lately held a grand Convention in Newport, R. I., for the purpose of looking after and more fully establishing their own interests. In furtherance of this purpose, among other things done was the

reporting of a committee that laws should exist in every State of the Union, giving them exclusively the right to kill or oure the sick; that a person must suffer and die rather than be ministered to by one who is not authorized by themselves to help him. Among the conditions required to secure this authority, was, 'First, an examination to test the student's fitness to become a practitioner. This examination shall include at least English grammar, composition, geography, history, arithmetic, algebra, physics and the natural sciences, together with at least one of the following languages: Latin, French or German, provided, however, that the graduates of regular (or Old School) colleges be exempted from said examination.'

Kemarking upon this a writer (S.) in the Daily Standard says:

Standard says:

Standard says:

'Now why is this? Are they afraid their own graduates will fall in such examinations, and so reduce the majority which they now possess? "Anglo-Saxon love of fair play" would say give each and every applicant the same kind of test, but the Old School Trades Union could not stand it, and they want their graduates to go in without any examination; but, gentlemen, we must make the test worse than "the eye of the needle" for the Eclectic and Homeopathic physician. No wonder the Legislature of this State laughed their bill out of their sight,"

Iowa.

COUNCIL BLUFFS.—"J. M. H." writes:
"The angel philosophy is by no means unknown in Council Bluffs. There have been

Michigan.

ALBION.-Mrs. M. D. Colt writes: "Mary A. Charter, of Boston, who has just arrived among us, has given much satisfaction to all who have met her. A medium of her stamp has long been needed here, and we are pleased to find that new life is being infused into the cause through her efforts. At the home of Mrs. Woodruff she has held a séance that was very satisfactory to those who attended."

> For the Banner of Light. OUR "MIGHT HAVE BEEN."

What might have been I know is not; What might have been I know is not;
What must be must be borne;
But ah! what hath been will not be forgot!
Nover, ah! never in the years to follow—
Though all their summers waste a light forlorn—
Yet shall there be hid from the carcless swallow,
And sheltered from the bleak wind in the thorn,
In memory's mournful, yet beloved hollow—
One dear green spot.—Owen Meredith.

Our "might have been" (which is our "never," now) Rises so fair, past mist of dimming tears! The loveless future crowns with thorns my brow, And grief pours out her requiem down the years. Our "might have been" gives place to "nevermore," That sable raven over Misery's door.

Our "might have been" once filled life's chalice cup With love's best vintage, ruddy with rare age; But ere to thirsting lips 't was lifted up, Some envious demon dashed it down in rage; The wasted wine hath left its lasting stain

On mid-life's threshold and hope's dear domain Our "might have been" (which is our "never," now), How can I shroud it for its waiting grave? This last reminder of each broken vow, This dead delight faith strove so hard to save?

This lost, loved "might have been," by patience This babe of promise-wedlock's wept and first? The spirit of our "might have been" is merged In our "to be"! God give us strength for it! May angels, through His infinite mercy urged,

Our lonely lives for life's long conflict fit,

Until the pitying Christ shall near us lean, And lead us back, love, to our "might have been." · AUGUSTA CHAMBERS

ADDENDUM

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

What I Saw at Cassadaga Lake.

1888.

BY A. B. RICHMOND, Esq.,

fember of the Pennsylvania Bar; Author of "Leaves from the 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 Lawyer'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 investigators—manifestations of the presence and activities of inhabitants of an unseen world who were once our triends 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, "be received in our courts of justice, when the most momentous interests of both men and nations were the subject of legal investigation."

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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 supremoly ridiculous even to their illustrious selves. He drives the Seybert Commissioners in to he 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 unfaltifuiness to the trust research the selves to their sum free will, for the sake of catering to a popular prejudice, have placed themselves by the if famous "Preliminary Report." It is issued at a very opportune moment, the wide-spread revival of interest in the subject being certain to command for it a large sale.

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SPECIAL NOTICES.

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No notice is taken of anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts not used. When newspapers are forwarded containing matter for our inspection, the sender will confor a favor by drawing a pencil or ink line around the article.

The When the pestodice address of The Bannett is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

Notices of Spiritualist Meetings to insure prompt insertion; must reach this office.

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Banner of Tight.

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Religion in the Public Schools

Cardinal Gibbons, of Baltimore, in a mixed discussion, called a symposium, of the above subject in Public Opinion, an eclectic journal of Washington, D. C., lays down the assertion that an education that improves the mind and memory to the neglect of moral and religious training is, at best, but an imperfect and defective system. He says it is not enough for children to have a secular education; they must receive a religious training as well. Religious knowledge, says the Cardinal, is as far above human science as the soul is above the body, as heaven is above the earth, as eternity is above By secular education we improve the mind, by religious education we direct the The religious and secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul. They must go hand in hand, otherwise their education is shallow and fragmentary, a curse instead of a blessing.

Piety, continues the Cardinal, is not to be put on for state occasions, but is to be exhibited in our conduct at all times. Our youth must put in practice every day the commandments of God as well as the rules of arithme tic. He would like to know how they can familiarize themselves with those sacred duties if they are not daily inculcated. He says the weekly Sunday-school instruction is not enough. He thinks it important that children should breathe every day a healthy religious atmosphere in schools in which not only is the mind enlightened, but the seeds of Christian faith and sound morality are nourished and invigorated. His conclusion is, that the combination of religious and secular education is easily accomplished in denominational schools. Of course he means such as the parochial schools. He admits that it is a grave problem and beset with difficulties, and very hard to be solved, to ascertain how far religion may be brought into the public schools without infringing the rights and wounding the consciences of some of the pupils.

The other writers who participate in this discussion are Dr. Thomas Hill, ex-president of Harvard University, Rev. M. J. Savage, and Prof. W. T. Harris, editor of the Journal of to God. Accept, said he, every fact; respect Speculative Philosophy. The plain question every hypothesis based upon facts which phys before them was whether religious instruction ical science offers, and permit no authority to in the public schools is expedient, and if so. what should be its character and limitations.

Mr. Savage argues that there cannot be a more odious tyranny than that of compelling children to submit to a teaching that, to their minds, entails such horrible consequences as the eternal ruin of their souls; and in the case of those who do not believe that the endless welfare of their children is at stake, compelling them to submit to the teaching of a religion they do not believe is a waste of time, and subjects them to the influence of what are regarded hurtful superstitions, which hinder true learning, impart false theories of life and duty, and so interfere seriously with the happiness and progress of this world, if not of the next. In either case it is a tyranny.

He says additionally that the public school is supported by the equal taxation of people of all beliefs, and exists and has a right to exist simply for the sake of such education as fits for citizenship, and so is for the public good. The church and the home, says Mr. Savage, give ample scope for all individual peculiarities of belief. The public school is for the people, and for or socialism toned up to self-reliance by de- he was to make a brief stay.

all the people; lot it be kept true to its own lilgh and snored mission.

In commenting editorially on Cardinal Gibbonn's position, the Boston Herald considers the fatal defects in his argument to be the assumption that it is not possible for proper religious instruction to be obtained by the young unless it is given to them at school. One may readily agree with what he says about religious training, and still disagree wholly with the proposed method of applying his views on the subject. physical training is an essential feature in the development of youth, and that a sound and strong body is in many ways essential to a sound and strong mind; but it can readily conceive of an educational system in which these two classes of instruction are entirely divorced, without the least injury to those who are brought under them.

If we take, says The Herald, the three classes of instruction which nearly all will admit it is desirable that children should receive, namely, physical, mental and spiritual-one to be acquired in the gymnasium, the other through the secular schools, and the third either at home or through church influences-Cardinal Gibbons would hardly maintain that religious and physical education "must go hand in hand, otherwise the result is shallow and fragmentary, a curse instead of a blessing." Surely, a boy may worthily develop the muscles of his body with out so much as thinking of the catechism. And it cannot see why he cannot learn to add, subtract and divide, and commit to memory the names of the capitals of the various states and nations, without the least thought of dogmatic theology, or what might be called sectarian

Perhaps it is true, as Cardinal Gibbons asserts, that instructions "given once a week in our Sunday-schools are insufficient to supin that event The Herald thinks such instruction should be increased so as to include other days in the week; and rather than have deinstruction. In any event, it cannot see why the two should be associated, or why it should be assumed that because the spiritual ignorance of children requires enlightenment. those who so enlighten them should assume to direct their mental and physical development! Nor, indeed, can we. It is the ecclesiastical policy of Catholics and Protestants alike to get control of our public schools, but it is only for their own ends, and not for the advantage of the schools.

Liberality at the Colleges.

In the thick of the baccalaureate sermons and alumni addresses delivered at the various colleges of the country during the recent Commencement period, we note an address before the alumni of Tufts College by Hon. N. P. Frank, of Portland, Me., on "The Ideal and the Real." which carried a number of fresh and liberal thoughts and awakened very agreeable reflections. The speaker observed that although we live in a material universe, the material is but an insignificant part of existence. That which now is and is yet to be born, is not of materiality, but comes in some mysterious way of the invisible. The invisible, the ideal. antedates the material, and is the genesis from which spring all the varied forms of material existence. It is when this ideal assumes tan gible form that we call it the real.

A single condition is sufficient to enable the ideal to find expression in the real, and that is that it be founded on truth. This is strikingly illustrated in the sphere of man's moral and spiritual development. A secluded soul conceives the idea of man's direct accountability thought of Europe is revolutionized. Another science, and across the trackless deep in the cated to this idea. In the past, man's elevanage, but now the conflict of ideas is upon us. The final victory is to be with those who best support the principles and adopt the truths that have contributed to the elevation of man in the past; and these truths, according to the speaker's views, are liberty and learning. By and through these instrumentalities men ad-

vance in truth, in virtue, and in happiness. The ideal of man's possible attainment is almost infinite, but in order to realize this sublime ideal, the means of knowledge must be made universal, and freedom must everywhere prevail. Hypocrites and tyrants invariably oppose the progress of high ideas. Insincere people cannot form correct ideals of truth, duty or accountability. It is the men of learning, and therefore of liberality, who are to be the heroes in the strife of ideas. Man must be freed from the thralldom to which he is still subjected. The fetters of conscience must be broken, that every man may see for himself; and then he will at once rise to the dignity of his nature and shape his conscience according to the dictates of enlightened reason.

President Hyde, of Bowdoin College, delivered a baccalaureate sermon to the graduating class, on Science and Religion, in which he stated at the outset that Science had superseded Casar as the great secular authority hence the text he employed read this lesson Render unto Science the things that belong to Science, and unto God the things that belong ical science offers, and permit no authority to interfere with your investigation or influence your conclusion on these matters. The Bible never was intended to teach science, and any conflict between them is due to the stupidity

of modern readers. Render to the science of biblical criticism, he proceeded, the date of the books of the Bible, their authorship, their mode of composition the source of their materials, and the principles of their interpretation. That is a poor sort of faith in God which thinks his cause is coming to naught when the props and fences are withdrawn which tradition has set up around it. And social science, he added, is the sole authority which has a right to tell us what functions belong to the State and what to the individual; what shall be embodied in the constitution and what taught in the public schools; what kind of property shall be taxed, and what uses shall be made of money raised by taxation.

Whatever order social science may declare the best, whether it be individualism toned down to generosity by profit-sharing, voluntary cooperation and extensive organized charities,

vices not yet discovereil—or a compromise between the two-there will always remain a great gulf fixed between the private interest of man merely as an individual and the public interest of man as a member of human society. And the only power capable of bridging that gulf and identifying the interest of the individual with the interest of his fellows is the religious motive.

Thus we see the horizon widening around the field of discussion at our colleges, showing For example: it is firmly of the opinion that beyond all further question the expansion of current thought among educated men, enabling them to take large and more comprehensive views on the various themes that press for treatment. In this view, who can fail to see that the advent of Modern Spiritualism was divinely timed; and therefore that the New Dispensation is bound to be irresistible in its teschings?

The Work of Spiritualism.

Tremendous has been the advance made by the New Dispensation since its advent among men! To gain a measureable insight into its rapid spread in all classes of society, it is only necessary to reflect upon the influence which its sublime revelations naturally exert upon those who dare approach the subject and in-

vestigate its claims. Such students, if following their quest honestly and in honorable consonance with their best convictions, find the whole field of the Spiritual Philosophy so immense that they are staggered at the outset, and need to carefully feel their way along by personal experiencestaking nothing on faith and making sure of each step as they progress.

They realize as never before, and of neces sity, how little they know of or comprehend concerning either the Infinite Mind or Spirit, and his works and laws, or man, the immortal ply the religious wants of children," but his nature and relationships in the present, and in the life to come. Truly has one said: "The philosophy which tangibly unites two worldsthe seen and the unseen-and brings decar nominational schools, it would prefer that the | nated spirit into the atmosphere, presence and hours of attendance in our public schools palpable knowledge of spirit yet in the mortal should be reduced to four hours a day, so as to environment, revolutionizes all creeds and phiallow the children of parents who desired it losophies of the past." Such a philosophy into have an hour to devote to daily religious | deed must from its very essence change entirely the popular conception of "death" which the foreworld has handed down to our times-demonstrating as it does that this life is but the prelude to one asnatural, to be continued after death, so-called, in a world that is naturally, not miraculously, fitted to the best ends in the way of human progress along spiritual lines.

An Experiment Worth Trying.

In a thin little volume published from this office sixteen years ago, entitled "The Life," whose author's name was not given and was pledged never to be given, the advanced spirit communicating remarks that, in a survey of the known history of the past, it is to be noted that those differences which caused so much bloodshed, tyranny, oppression and vengeance were differences of mere dogma, differences concerning the things which in their nature were incapable of ascertainment and clear s lution.

The rule has been, that just in the ratio in which the dogma was remote from possible solution and furthest from reach by reason, were the rigor and intolerance the greatest. Amidst all this, the plain, practical, recognized virtues, such as gentleness and charity, assistance and kind aid to starvation, and help to get away from ignorance, debauchery and positive vice were trampled under foot.

Now, says the spirit, let the world give one century of fair trial to a practice of these things which we know. Let us permit, for a season, the dogmatic differences to slumberdifferences which we can never reconcile by argument or establish by illustration. They have had the throne for centuries. Let us slip to God. It contains the element of truth. It in one little era of works of kindness, without takes form and substance, and the religious demanding faith in dogmatic assertion. Just one little era. If that little era does no mind conceives the idea of freedom of con- to shame the exactions of zealots who have warred to the knife, to insist that miracles wilds of America a new nation is born dedi- must be believed, that apparent inconsistencies must be accepted by the reluctant brain tion has been achieved through blood and car- of man—then we are at liberty to return to the cruel and meaningless old idols again!

Best Light for Materialization.

A correspondent of the Medium and Daybreak replies to an inquiry as to the best possible light for a materializing séance. He began experimenting for the purpose of deciding the question in 1873, the sum of all which he now states as follows: "Having witnessed the phenomenon in all its phases, and in all kinds of light—candle, oil, gas, the magnesium and lime-lights, with green, red, blue and yellow in the 'sweet silver light of the moon,' as well as in the bright sunshine of a midsummer day -I have no hesitation in saving that in my experience, as in that of many others of both ancient and modern times, daylight or twilight is the best.'

His conclusion seems to be quite reasonable for if these forms are to appear to us in our homes in the ordinary light of day, as has been frequently asserted, employment of that light in the present séances, which, unquestionably, are largely experimental, is a very desirable prerequisite to that end. Such light can be graded to the varying conditions, from weak to strong, of the manifesting spirit, its generally diffused character, with no approach to sharp angles and direct rays, being greatly in its

favor. 20 11 The brief mention recently made in these columns of Mr. A. P. Miller's excellent volume, "Consolation and Other Poems," has awakened an interest in it that will increase as the book becomes better known. Few if any who scan its pages will fail to receive that which its title leads one to expect by its perusal. It is pervaded with fine spiritual thought charmingly expressed, and will be esteemed as a treasure no one will willingly part with when possessed. For table of contents and price, see advertisement.

W. J. Rand writes us that the story head ed "A Skeptic's Testimony," as published in THE BANNER of the 20th inst., "is a narration of facts which took place at Conservatory Hall, Brooklyn, N. Y., Tuesday evening, May 21st. This is one of many tests received that evening through the mediumship of Mns. ADA FOYE. We are very glad to make this statement in ers are beyond question, and whose work is an honor to the cause.

We received a pleasant call recently from Mr. F. J. L. Fanning, a magnetic healer, of Houston, Tex. The gentleman was then in

A Talk With Red Cloud.

A Pine Ridge agency special to the Philadelphila Press presents the following as the result of an interview with Red Cloud-in which the old chief gives his reasons for not desiring the sale of Indian lands:

sale of Indian lands:

"I have made four treaties with the Great Father—in 1851, in 1855, when we gave up our grounds; in 1858, when we received our annulties, and in 1876, when I gave up the Black Hills. At every treaty we signed giving up our land we had many promises made us about the great many things we were to receive and the big amount of money we would get if these promises had been filled. We were made to believe that we would now be wealthy like the Indians of the Indian Territory, who have plenty of money to spend, but, as it is, we have no money in our pockets and are poor in lands, and we will soon have nothing at all left for our support."

and we will soon have nothing ut all left for our support."
"What is your opinion of the present bill?"
"It is a good bill—the best the Great Father ever offered us, but it is not good enough. It does not give enough for our land. The land is worth more and will bring very much more money in a few years, so I want to wait. When I shall sell we will be richer than we are at the present. My best friends advise me 'not to sell

"What is the second reason why this bill is

disagreeable?"
"When the commission came here at our first council I asked that all the half-breeds and white men and Mexicans who were not in the white men and Mexicans who were not in the treaty of 1868, but who had married into our people, should be allowed to sign the bill, although, without our full consent, they had no right here. This was granted by the commission. Instead of these men waiting the action and listening to the head chiefs they at once undertook to run everything and dictate to me, telling the other chiefs what we should do, when they really had no right to say anything. The commission permitted this and it made us angry." nade us angry."

We are in receipt of a letter from Dr. T. A. Bland, thanking THE BANNER in the name of the National Indian Defense Association. of Washington, and of the Indians themselves. for its editorial, June 29th, on "The Sioux Agreement." In the course of his epistle Dr. B. speaks highly of Red Cloud as an incorruntible patriot, who urges his people not to sign the proposed agreement unless it can be shown in black and white that the Government does not intend to allow it to be construed to their injury. This—we are informed—Red Cloud is doing at the risk of losing some four thousand dollars which the treaty, if ratified, provides for him in payment for various property taken from him by the troops. "I will not," says Red Cloud, "sign a treaty that is unjust to my people because I would get a few thousand dollars for myself."

There speaks a sentiment worthy of being entertained and patterned after by many men in every department in American national life!

The daily press of the country takes occasion every now and then to join in a wailing "Jeremiade" over the decadence of the church systems—and the religious papers, so-called, are not far behind in admitting the doleful state of affairs—looked at from a theological standpoint: These solemn-faced gentry are quite ready to admit that their more practical brethren of the secular press are correct when they recommend doing the Lord's business on business principles, viz: that the number of churches devoted to hair-splitting creeds, which cost too much money to keep them going, should be reduced; when over one-quarter of those who are nominally religious are now drifting outside the churches, and the great mass of the people are not reached at all: "Superfluous ministers should be relegated to secular affairs, small societies consolidated, rival lines leased, the theological rolling-stock reduced to the minimum, and the machinery be run at maximum speed." Whatever means, however, may be used, nothing can now prevent the rapid decadence of the ecclesiastical system, since Reason has come to claim its own, and the era of blank Faith, unsupported by evidence, has forever departed.

A Boston lawyer, who is a careful reader this paper—and has been years-informs us that he highly appreciates the answers to questions by spirit-intelligences -which are published weekly in these columns -given at our Public Free Circles through the mediumship of Mrs. M. T. Longley, whom he considers one of the best in this country in her phase. He says that she has improved wonderfully within a year or two as the mouthpiece of wise spirit-intelligences. We may safely add, in this connection, that Mrs. B. F. Smith, through whom decarnated individuals give messages of a personal character-many of which are verified from time to time—is also a good, honest test-medium, and the proprietors of this paper have engaged her services for another season.

We shall print next week the verbatim report-prepared especially for our columnsof a discourse delivered Jan. 20th, 1889, by the guides of MRs. H. S. LAKE, in the Spiritual Temple (Newbury and Exeter streets), Boston. having for its title: "God in the Constitu-

[Order THE BANNER containing it from our wholesale agents.]

NEW THOUGHT, published by Moses Hull, in Chicago, copies in full, with due credit, THE BANNER'S recent editorial reply to the Boston Globe's singular statement regarding Spiritualism and its tendency to promote suicide-which we indignantly denied. The article is applicable to all localities where this stock accusation against Spiritualism is sought to be ventilated.

Mr. and Mrs. James Priest will celebrate the fiftieth anniversary of their marriage Monday afternoon, Aug. 5th, 1889, at Derry Dépût, N. H. Mr. Priest has for twenty years been a subscriber to THE BANNER. We extend to these friends an earnest endorsement of all the kind wishes which we know will be expressed to them at this coming "golden wedding."

By reference to what is said elsewhere under the "July Magazines" head, it will be seen that the English Royal Commission for a consideration of the value (?) of vaccination, threatens to turn out to be a "Seybert Commission" in disguise - hence a very weak

A. P. Miller, Esq., formerly editor and publisher of the Worthington (Minn.) Advance. has an article on our third page regarding his experiences with the medium C. E. Watkins, justice to this worthy lady, whose medial pow- to which the reader's attention is specially

There are in Paris, says London Light, three Spiritist societies, and five journals, two magnetic societies, a magnetic hospital, and three journals devoted to the subject, and also Boston en route to Onset Camp-Ground, where a Society for the Study of Physiological Psyi chology.

Spiritualism in France.

Until guite recently the attitude of the newspaper press, both religious and infidel, toward Spiritualism in Great Britain, the United States, the Australian Colonies, and Continental Europe, says the Harbinger of Light, was one of blind, bigoted hostility. The phenomone were ridiculed by anonymous writers who were profoundly and pitiably ignorant of the whole subject; and every person professing his belief in the possibility of intercommunication between incarnate and decarnated spirits, was looked upon as deserving of confinement in a lunatic asylum. Now, however, some of the more enlightened journalists on both sides of the Atlantic are beginning to acknowledge with respect to Spiritualism that "there is something in it," and that its manifestations rest upon a body of evidence too strong and too solid to be gainsaid. As an illustration of the change which is coming over the minds of men of letters on this subject, let us take an article in Le Temps of the 11th of April last. It occupies upward of a column and a half in space, and it is awarded the honor of the largest type. That journal, we may remind our readers, is one of the most seriously written of the Parisian broadsheets, and occupies much the same rank in France that The Times does in England. The writer of the article is Hugues Le Roux, who declares that he is no Spiritualist, but marrates the following facts as being within his own knowledge. He was intimate with one Cahagnet, a master mason, who was also a clairvoyant, llving at Argenteuil, near Paris. Cahagnet was very intimate with a young sculptor, who was then studying in Rome, and to whom he addressed the following letter, the exactitude of which is vouched for by M. Le Roux:

"My Dear Friend—I am far from, and yet near you." gainsaid. As an illustration of the change

of which is vouched for by M. Le Roux:

"My Dear Friend—I am far from, and yet near you.
My mind seeks you out many times a day. At this
moment I am by your side. Continue your labors, and
be not discouraged. You have worked well this winter. 'That little shepherd returning from the fountain
will make you a name in the world; and the group you
will execute hereafter will most assuredly cause you
to triumph. The agony of a mother, with her children
around her—what an essentially melodramatic subject! It needs all the elevation of your heart, and the
truth of your emotions, to produce such a work of art
as I see there."

as I see there."

The sculptor was stupefied when he received this letter. He had just returned from a journey, and the only work in his studio was the young shepherd so accurately described by Cahagnet. Years passed away, and the letter was gradually forgotten. Then a heavy bereavement befell the sculptor. His wife lay at the point of death, and her two little children flung themselves in an agony of grief upon the body of their beloved mother. Even in the midst of his anguish the spirit of the artist was strong within him, and he saw in that group a touching subject for the sculptor. He was haunted by it, indeed, and executed it as a labor of love and as a memorial of affection after the death by it, indeed, and executed it as a labor of love and as a memorial of affection after the death of his wife; and it gained the medal of honor in the Paris Salon. Nor was it until the death of his friend Cahagnet that the sculptor examined the letters of his departed correspondent and found the one containing this remarkable prevision. At the present moment, M. Le Roux tells us, the artist is one of the most celebrated members of his profession in France. members of his profession in France.

Sign the Petitions!

Parties who are citizens of Massachusetts, on visiting Onset Bay, Lake Pleasant, or the Harwich Port Camps, should make it a point to go to headquarters, and affix their signatures to the petitions which have been placed there in remonstrance against any such "Regular" medical legislation in this State as was advocated by the Massachusetts Medical Society at its recent annual meeting.

Those who own or lease cottages at either of these camps are requested to call the attention of their guests to these petitions.

The managers of these meetings are also requested to help on the good work of preserving the people's liberties by adverting to the matter on their public platforms.

Enforcing the Doctors' Laws.

The Meadville, Pa., Tribune-Republican of July 20th reports the arrest of Dr. H. C. Hyre, of Cleveland, O., for "practicing medicine and surgery" in that city, though he claims to use no drugs or surgical instruments in his treatment of patients, relying entirely on the power of magnetism. How it can be proved that he "practiced medicine" without medicine, or surgery without surgical instruments, remains for the prosecutor, Dr. John C. Cotton, of Meadville, Pa., to show. W. R. Bole is counsel for the plaintiff and A. B. Richmond for the defendant. Dr. Hyre's arraignment resulted in an assignment of the case to the September Court of Quarter Sessions, when it is expected some rather interestingly unique proceedings will take place.

Review and Addendum.

By reference to another column, the reader will find an announcement that Mr. A. B. Richmond's standard production: "A REVIEW OF THE SEYBERT COM-MISSONERS' REPORT," has now been bound in one with his interesting ADDENDUM to that work—making together a volume of 407 pages, which deserves to be circulated by thousands among the thinking minds of the world.

Our old friend, Robert Cooper, whose active interest in the promotion of Spiritualism when in this city a few years since will be remembered by many of our readers, is prosecuting the same good work in Eastbourne, Eng., which is now his home. His latest move for the Cause is the publication of a series of "Religio-Liberal Tracts." These are similar to those of the American Liberal Tract Society, of which institution Mr. Cooper was Secretary when in this country. In a letter to the *Two Worlds*, Mr. Cooper says: "The distribution of good, truth-telling tracts, that put the matter in a plain and intelligible manner, is, in my opinion, an excellent way of imparting knowledge to the people-in fact I know of no better; and by the expenditure of a few shillings, and the judicious distribution of them, a vast amount of good may be accomplished." Mr. Cooper gave a lecture on "Nineteenth Century Miracles" in Eastbourne July 1st to an interested audience that included two clergymen. Applause followed its delivery. .

THE NATIONALIST .- C. F. Willard, in the July number, in an article upon "The Great French Centennial," sees encouragement to hopefulness for mankind in the Paris Exposition, which opened on the centenary of the fall of the Bastile, July 14th, and, though boycotted by monarchical governments, is the greatest industrial exhibition the world has ever seen. The two combined as one he looks upon as an epochmaking event, the precursor of a revolution—though not by force of arms-that shall end in the emancipation of labor from the slavery of oppressive laws. Edward Beliamy contributes to this number a paper upon "Our Prospective Sovereigns," and other able writers man out paths for the advance of the army of progress. In the department "News, of the Movement," it is stated that at the opening of the next term of Harvard College a Nationalist Club of twentyfive or more students will be formed, a temporary organization being already made. Boston: Nationalist Education Society, 9 Hamilton Place.

Samuel B. Bancroft, librarian, etc., of Children's Progressive Lyceum No. 1, of Boston, forwards us a report of the action recently taken by that organization regarding the decease of Past Commander Col. Charles L. Rothenburg, of Frederick Hecker Post 21, G. A. R. We shall print the account next week.

The Harbinger of Light, Melhourne, Australia. republishes, in its June number, the account given in our columns, March 23d, of "A Remarkable Scance" in this city, of which Mrs. H. C. Stafford was the medium, but by some oversight falls to give credit for the same to the BANNER OF LIGHT.

Mrs. Jennio R. Warren, a noted test medium will be at Lake Pleasant, Mass., for two weeks.

NEWSY NOTES AND PITHY POINTS.

(Dansville Breese,). BUMMER DANGERS. Little Vacationists, Take Warning.
1N THERE PART 11. But one day Jack went to the stream
To take a little swim;
He got a cramp, which laid him out,
And here's the last of him:

---0:___

A chevalier d'industrie, now operating in some portions of the United States, is reported to be doing a good business for his own exchequer by advertising a sure method of killing all insects. A party sending him fifty cents receives a printed card on which are these words: "Get your insects to smoke clgarettes and they will die within an hour."

Giles—That old fellow doesn't seem to like base ball. Merrin—No wonder. He lives in a house hext to a vacant lot.—New York Evening Sun.

Edward Bellamy, author of "Looking Backward," was the essayist at the summer school at Deerfield, Mass., July 20th. His topic was "Trusts," the evils that come out of them, and the remedy, which was nationalism. This he defined as a union of the people, to use the collective strength for their common pro tection and welfare. His remarks were attentively listened to by a notable audience, many of whose members indulged in practical questions at the close

Young Skipjack-Ah, I would like to cross that field; do you think that-ah-that cow would hurt me? Farmer-Did you ever hear of a cow hurtin' a call?

Place yourself in harmony with the real things of this life—the aweet, the true, the beautiful—which are always the spiritual.—Eleanor Kirk.

The field of Appomattox is to be preserved from the inroads of the rude iconoclast by a company organized to purchase and hold the property. It is a famous field, and the government might use some of its surplus funds to worse advantage than to invest in the prop-

Passenger—"Why don't this car go, driver?"
Driver—"Cause you aint put a nickel in the slot, that's why," And all the other passengers tittered.—
Washington Capital.

Ocean racers, it is said, are going to smash the record and perhaps get smashed themselves.

"Fermented spirits"—spirit-grabbers.

To work, to work, with hope and joy,
Let us be doing what we can;
Better build school-rooms for the "boy,"
Than cells and gibbets for "the man."
—Eliza Cook.

What has been done with the doctors who tried to find mind-reader Bishop's soul before it left his body?

It is strange how things sometimes balance. American current juice is being used to give color to French wines. In this country French labels are used to give the semblance of wine to currant juice.—Herald.

A good listener is a cute man.

Readers of the BANNER OF LIGHT will please remember that one hundred and fifty dollars will pay for a thorough course in the Commercial Department of Belvidere Seminary-boarding and washing included. This department embraces type-writing, stenography, book-keeping, and also business forms. For circulars, address Principals of Belvidere Seminary, Belvidere New Jersey.

He that whoopeth up his own business in the newspaper shall reap a bountiful harvest of golden shekels. He that readeth the advertisements and profiteth shall have an abundance of this world's goods at little cost. He that chooseth not to subscribe for his home paper shall wonder at the intelligence of his neighbor. He that advertiseth liberally getteth the cream of the trade.—Ex.

The United States man-of-war Nipsic is so tender that the Alert has been obliged to take her away from Samoa in tow!

France do n't want Egypt converted, so it has shut down on "the conversion scheme."

Since the New Haven bigots have persecuted the mediums located there, it has been subjected to various "evil influences." The last is that a fellow has murdered his sister with an axe!

> HO FOR EUROPE. First Day.

Heave ho! yoho! for the raging sea, On the fast Atlantic liner; The ocean is the place for me— Naught e'er was made that's finer!

. . . Second Day.

Oh, captain! put.me on the shore, In China, Russia, Burmah; I do n't care where it is—oh, la!— So long's it's terra firma!

Third Day.

An English lady declares that a mustard plaster on the elbow will relieve neuralgia in the face, and one on the back of the neck will relieve neuralgla in the head; and that many persons have been cured by this simple process.

FRIENDSHIP .- "Out, brief candle."

A GENEROUS PHYSICIAN.—Mrs. Blinkers—Well, did you go to the doctor to see about that bee-sting on little Johnny? Mr. Blinkers—Yes. He said we should put mud on it. He charged me two dollars for the prescription, but he gave me the mud for nothing.—New York Weekly.

In character, in manner, in style, in all things, the supreme excellency is simplicity.

Frog [to elephant]—How far can you jump, you big lumnix? Elephant—I can't jump at all, froggywoggy. Frog [hoisting his shoulders]—You're unlucky. When I see an enemy approaching, with a few jumps I'm out of danger. Elephant—When I see an enemy approaching i do n't have to jump.—Harper's Bazar.

Man has a firmer grip on the truths he thinks he has found out for himself, than on those he has been

Two Kinds of Accompaniment.—Policeman—Have you a permit to play on the streets? Itinerant Musician—No. Policeman—Then accompany me. Itinerant Musician—With the greatest pleasure. What do you wish to sing?—Flegende Blactter.

Chattanooga, Tenn., is to have a Young Ladies' College-of the Vassar variety.

A Doctor Becomes Friendly!—There was once an English doctor whose morning patients were very numerous. It was his pride and boast that he could feel his patient's pulse, look at his tongue, probe at him with his stethescope, write his prescription, and pocket his fee in a space of time varying from two to five minutes. One day an army man was shown into the consulting-room, and underwent what may be called the instantaneous process. When it was completed the patient shook hands heartily with the doctor, and said:

"I am especially glad to meet you, as I have often heard my father, Colonel Forrester, speak of his old friend, Dr. L.—"

"What!" exclaimed the doctor, "are you Dick Forrester's son?"

"Most certainly I am."

"My dear fellow, fing. that infernal prescription into the fire, and sit down quietly and tell me what's the matter with you."—Ex.

"Spiritualists are the depositories of a great trutha truth for the establishment of which they appeal to experimental facts, capable of repeated verification.

A fact,' says Carlyle, 'is a divine revelation; and he who acts contrary to it acts against God.' All truths confirm one another when read aright. It is to truth through facts, truth free from all controverted dogmas, that Spiritualists aspire."-Desmond Fitzgerald.

A Fall River paper publishes a story to the effect that a man there, formerly a detective, advances the theory that the London Whitechapel flend is a woman

There are now in use in the United States more than 5,050 central electric stations for light and power. There are 210,000 are lights, and 2,600,000 incandescent lamps. There were 59 electrical railways in operation

in March last, and 86 roads in process of construction. The increase of capital in electrical investments during 1888 was nearly \$70,000,000. These are very significant figures, and they point unmistakably to the course of inventions and discoveries.

There is not an ocean passenger steamer sailing from New York or Boston that carries the American flag! When will American enterprise put a stop to this shameful condition of things?

Journalism is as dear to every reputable man engaged in it as is every other profession or business to those who follow them, and there is no more reason why it should be assumed that a newspaper man is thrusting his business into private affairs than that a dentist goes to a reception to look for defective teeth, a lawyer goes to a club in search of litigation and evidence, and a physician to a funeral to find another patient.—Albany Journal.

They have a steam yacht down east named The Dogma; but she don't belong to any churchman!

EXIT FIRST MINISTER. Hadii Hassein Ghooly Khan, Knyoy of the Persian Shah, Feeling he's an injured man, Leaves our land for Ispahan, Much too mad to say ta-ta!

Emperor William, of Germany, will visit London in cog. That is, by steam!

FLOORED AGAIN.—Old gentleman [mitting a few questions]—"Now, boys—ah—can any of you tell me what commandment Adam broke when he took the forbidden full?" Small scholar [like ashot]—"Please, sir, th' worn't no commandments then, sir!"—Punch.

The late fire in Lowell, Mass., consumed one hun dred horses.

Pleasant weather in Boston the past week.

A writer in the St. Louis Globe-Democrat says that you can drive every mosquito and fly out of a room, and keep them out, by occasionally burning a small lump of gum camphor in the room. The best way is to put the camphor on a piece of iron heated very hot.

It is said that mermaids tie up their hair with a marine band.—New York Herald.

The people of Elizabethport, N. J., have again become alarmed by the mysterious visitations of the unknown individual who enters women's sleeping apartments at night, and terrifles them nearly out of their wits, and leaves no clue to his identity. Over twenty dwellings have been entered by the mysterious individual alluded to above.

ALPINE HEIGHTS. From Alpine heights we look away
O'er broader fields—through purer day.
The threatening clouds of rain and sleet
Lie in the valley at our feet;
All dust and shadow are below—
No stain is on the Alpine snow. From Alpine heights of Truth and Right We measure with a clearer sight. No darkening shade may reach us here Or float upon our atmosphere, Though slander's breath and envy's glow Lie smouldering in the vale below.

— Will Victor McGuire.

"Jack, the Ripper," has disposed of his eighth vic-

General Benjamin F. Butler has arrived at Bar Harbor, from Rockland, Me., in his vacht America, There were with him Mr. and Mrs. W. S. Butler, Miss Eva Butler, and Mr. Hastings, of Boston.

Onset and other places of gathering for the Spiritualists are beginning to fill up. These great summer colonies are always interesting, and furnish much valuable knowledge of this world's affairs, however uncertain their knowledge of the next may be.—Boston Globa

Thanks for your compliments respecting our Camp-Meetings; but we dissent from the idea you convey in regard to our alleged uncertain knowledge of the immortal state of existence. Our knowledge in this respect is based upon positive evidence.

West Virginia has of late suffered severely from heavy rains and swollen rivers. Many families have lost all they possess. In one district, near Parkers burg, seventeen persons were drowned by a cloud-burst.

Nat. G. Greene, son of the late Col. Charles G. Greene, died in Brussels, July 4th. He was a wild youth, but a talented, useful man.

A new occupation for women has been developed in Portland, Me., by a young lady-that of a professional reader to old or disabled people. She has among her customers an old gentleman who wants all the stock quotations and market news, another who must have all the base-ball, horse, prize-fights and sporting news generally, a lady who prefers sermons, and another who delights in all kinds of literature, and some who enjoy anything from the newspapers.

Moths of some kinds are said to change color to match the food that they happen to eat. A goat moth. enclosed in a box lined with pluk tissue paper, turned from gray green to pink, and when a white lining was put in the box the moth became white.

Psychometry Endorsed in New Zealand.

To the Editor of the Banner of Light:

I desire to testify to the truthfulness of Mrs. A. B. Severance's psychometric delineations of character. About fourteen months ago one of my brothers, on noticing Mrs. Severance's advertisement in the BANNER OF LIGHT, sent her a lock of his hair, requesting a full delineation of his character. I am pleased to say she gave an accurate description of all his leading traits, a brief statement of his past life, predictions as to his future, the state of his health, etc. I must say I was astonished to learn that a lady, so many thousand miles away, knew more about his character than his own brothers. He was in a very low state of health at the time, but since carrying out the instructions Mrs. Severance gave him with regard to diet, sleep, etc., he has become strong, and is now in the best physical condition.

When I saw that Mrs. Severance was so cor rect in everything she told him, I sent a lock of my own hair, and my mother, sister and another brother sent locks of theirs; I also induced a friend to send a lock of his hair, and I am pleased to say Mrs. Severance has given us every satisfaction. She told us of many things known only to ourselves. Besides telling us what business we were best adapted to pursue, she told us what spiritual gifts we could develop. She told one of my brothers that he would not require to read to get knowledge on spiritual things, as it would all come to him without reading; which is quite correct, as he can, at certain times, sit down and write for hours on any subject which he desires to get information on. The prediction which she gave as to our future has so far been verified.

With reference to my friend (Mr. Henson), his character was delineated in New Zealand about two years ago by a lady, who told him he had very little confidence in the opposite sex, and in consequence his chief trouble would come through the social and affectional. Mrs. Severance told him the same, and in addition, that having little confidence in the opposite sex was traceable to the state of his mother's mind previous to his birth, and that in knowing the cause he would be able to control the effect to a certain extent.

I asked Mr. Henson if that was true. He said yes, every word of it.

'All the other members of our family are sending to Mrs. Severance for delineations of their characters, which, I think, is good proof that she has given us satisfaction in all previous delineations. T. R. CHAMBERLAIN. Fellding, N. Z., 14th June, 1889.

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Spiritualist Camp-Meetings for 1889.

Spiritualist Camp-Meetings for 1889.

The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find sub-joined 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 coöperate 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. advocates.

advocates.

Ongkt Bay, Mass. — The Thirteenth Annual Camp-Meeting at this place commenced its sessions July 14th, to close Aug. 11th. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:35 P. M.; Sundays only at 7:30 A. M., 8:15 A. M. Leave Onset, 8:15 A. M., 8:31 A. M., 11:30 A. M., 3:30 P. M., 5 P. M.; Sundays only at 0:20 P. M., 6:31 P. M.

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

Lookout Mountain, Tenn.—The Sixth Annual Meeting will be held at this place (near Chattanooga) till August 31st.

Meeting will be held at this place (near Chattanooga) till August 31st.

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

QUEEN CITY PARK, VT.—Meeting commences July 26th, and continues to August 16th, inclusive.

HASLETT PARK, MICH.—Meeting commenced July 25th, and closes August 26th.

VERONA PARK, ME.—Meeting opens August 16th, and ends August 26th.

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

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

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

CAPE CON CAMP-MEETING.—Harwich Part Mass

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

CAPE COD CAMP-MEETING.—Harwich Port. Mass., till July 28th.

ETNA, ME.—Twelfth Annual Meeting, Aug. 30th, to hold ten days.

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

NIANTIC, Ct.—Meeting now in progress.

TEMPLE HEIGHTS, ME.— Meeting commences August 18th, and holds to August 20th; inclusive.

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

We shall publish in the next issue of THE BANNER a synopsis of an interesting discourse delivered by Rev. J. A. Brockettbeing the first of a series of six, upon "THE MYTHOLOGY OF THE DEVIL"—at the St. Paul's A. M. E. Church, this city, on Sunday evening, July 21st.

Two large-sized photographs of the California "Summer-Land" territory have been forwarded to this office, which indicate a grand sea view-as well as mountain and valley. Those who desire to see these views can have the opportunity by calling at our counting-

Mrs. Richmond in Boston.

To the Editor of the Banner of Light:

The First Spiritual Temple will reopen Sept. 8th, instead of Oct. 6th as announced. As our regular speaker, Mrs. H. S. Lake, who served us so satisfactorily last year and previously, will be absent during September to fill an engagement at Philadelphia, we have secured the services of Mrs. Cora L. V. Richmond (who could not be with us at any other time, owing to her regular employment in Chicago), and she will occupy our platform Sept. 8th, 11th, 15th, 18th, 22d, 25th and 29th.

The many Eastern friends of Mrs. Richmond will theretore have an opportunity of listening to her guides on these occasions.

Mrs. Lake will return and resume her labors Oct. 6th. · M. D. WELLINGTON, Secretary Spiritual Fraternity.

The Banner of Light, of Boston, Mass., is the oldest spiritual paper in the world, and is conducted by Messrs. Colby, & Rich, Mr. Colby acting as editor, Mr. Rich as the business manager. The paper under such clever supervision, has a world-wide circulation. Mr. Rich is also the proprietor of the Hollis Street Theatre, and various other successful enterprises.—The New York Press.

Movements of Platform Lecturers

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

Mr. J. Frank Baxter is now in Ohio, and will go from thence to Michigan. He will return in time for Lake Pleasant, stopping a week at Cassadaga Camp, N. Y. Owing to unavoidable difficulties Niantic Camp has been obliged to cancel all engagements with speakers, hence Mr. Baxter has Sunday, Aug. 18th, open to any Now England call. Address 181 Walnut street, Chelsea, Mass.

Mrs. J. J. Whitney, the California platform test-medium, will remain East the coming season. Address 9 Bosworth street, Boston, Mass., care J. W. Fletcher, through whom alone engagements can be made.

We are informed that Dr. N. P. Smith, inspirational speaker and psychometrist, has a few open dates for October and November. Address 3 Boylston Place,

Mr. F. A. Wiggin, inspirational speaker and psychometrist, will lecture in Portland, Me., the last two Sundays in Sept.; in Salem, Mass., Oct. 3d; in Lowell, Oct. 10th. Address 9 Bosworth street, Boston, Mass., care J. W. Fletcher.

Mrs. Addle M. Stevens will speak at Blodgett's Landing, Sunapee Lake, N. H., the 28th inst. She would like to make engagements for fall and winter in New England. Address Blodgett's Landing, Newbury, N. H., until September.

Dury, N. H., until september.
Bishop A. Beals can be addressed at North Clarendon, Pa., during August.
Mr. Frank Algerton, the Boy Medium, can be secured for week evenings for the autumn for lectures, followed by tests. His Sandays are all taken until 1890. Address 9 Bosworth street, Boston, Mass., care J. W. Fletcher.

J. W. Fletcher.

Mrs. Ada Foye, lecturer and platform test medium, will be in Denver, Col., during August and September; October in Chicago, Ill.; November in New York City; December in Chicago; January in Philadelphia, Pa. March in Cincinnati, O.; April in Brooklyn, N. Y.; May in New York City. Spiritual societies desiring her services for week evening meetings in the vicinity of the above-named cities will please address her, until Sept. 28th, at 1203 Wazee street, Denver, Colobrado.

W. L. Jack, M. D., is occupying his cottage at Lake Pleasant, Mass., and may be addressed there until Aug. 25th. Early application for private interviews with him is desirable, as but fow dates are remaining for which they can be secured.

Mr. John William Fletcher will speak twice at Parkland, Pa., Aug. 5th. He has no open Sunday dates until 1890. Address 9 Bosworth street, Boston, Mass. Dean Clarke writes us from Los Angeles, Cal., that

he arrived in that place from Topka, via Santa Fé
R. R., July 13th. He had a safe and comfortable journey, in the main. He was to speak in Los Angeles
Sunday, July 21st, and stay, perhaps, till about Aug.
10th, when he goes to San Francisco.

Transition of a Worker. Passed to spirit-life from Lewiston, Me., July 1st,

Madame Goward, wife of W. H. Goward. Mrs. Goward has been well and favorably known throughout the State of Maine as a most remarkable throughout the State of Maine as a most remarkable medium, and a sincere and earnest worker for the cause of Spiritualism. Her transition occurred suddenly and unexpectedly—she being taken violently ill while holding spiritual services at Mechanic Falis. It was with difficulty she was removed to her home in Lowiston, where she remained in an unconscious condition until her departure.

She has left us all a blessed example of unselfish ness and devotion. She did all that her loving heart and willing hands could do for others, and was highly esteemed and loved by all those who knew her.

Many will sorrow at the loss of her material presence, but will "mourn not as those without hope," for the light and beauty of that Spiritualism which was over an anchor to her soul will bring to them peace, comfort, and the knowledge of a blessed immortality.

Augusta, Me.

Augusta, Me. HORSFORD'S ACID PHOSPHATE MAKES DE-LICIOUS LEMONADE.—A teaspoonful added to a glass of hot or cold water, and sweetened to the taste, will be found refreshing and invigorSpiritualistic Meetings in Boston.

Twilight Hall. 750 Washington Street.—Sundays, at 10% A.M., 2% and 7% P.M. Ebgu Cobb, Conductor.

Eagle Hall, 016 Washington Street.—Sundays at 10% A.M., 2% and 7% P.M.; also Wednesdays at 3 P.M. Dr. E. H. Mathews, Conductor.

Eagle Hall, 616 Washington Street.- The morning conference was opened with a song by Mrs. M. F. Lovering: "The Loom of Life," after M. F. Lovering: "The Loom of Life," after which Prof. J. M. Garrt made a short and practical address upon the subject, "Mediumship and Intuition." He was followed by Mr. Riddell, D. H. Dill, Col. LaGros, Dr. Barker, Mr. Fernald, Mrs. Merrifield, Prof. Hudson, Mr. F. W. Mathews and Mrs. Lewis.

In the afternoon remarks and tests were given through the organism of Mrs. Jennie Conant, Mrs. Lewis, Dr. Twitchell, Mrs. Wilkins, Dr. Thomas, Mrs. Rich and Dr. Coombs. The hall was filed with an attentive and appreciative audience.

The evening service was opened with a song by Mrs. Lovering. Mr. F. W. Mathews read a poem entitled: "Walting." Mrs. Downing, Mr. Leslie, Miss Holt, Dr. Coombs and Col. LaGros entertained the people with short speeches and tests which were very satisfactory.

The subject for next Sunday morning's conference is: "The Old World and the New." Meetings are held here every Wednesday afternoon at 3 o'clock.
F. W. M.

Vineland, N. J .- Taking advantage of Mr. J. Frank Baxter's nearness, when at Parkland, Pa., last week, the Society of the Friends of Progress and Spiritualism in Vineland called that gentleman again to their town, and on Monday evening, 16th inst., he appeared in Cosmopolitan Hall, being greeted with a good audience both as to numbers and character. Mr. Baxter always has given good satisfaction here in the past, and none were disappointed on this occasion, for seemingly he never sang better, lectured better, and certainly never gave a more interesting and convincing number of platform tests.

On Tuesday evening, 16th inst., he gratuitously rendered a service in recitation and song for the financial benefit of the society. Every one of the audience was surprised at the versatility of the man. It is no easy matter for one, devoid of costume or accompanist, to entertain successfully for two or more hours; yet this Mr. Baxter did, and never was an audience better pleased, entertained and benefited.

Mr. Baxter was entertained by Mr. and Mrs. John Gage, who showed him kind attention.

Mr. Baxter was preceded on Sunday by Mr. John Basford. He is announced to be aucceeded the following Sunday by J. Clegg Wright.

Reporter. ast week, the Society of the Friends of Progress and

To Correspondents.

No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

MRS. J. P. C., HAVERHILL, MASS.-We cannot advance the message of which you speak, since there are many others—spirits and mortals—who would wish their messages advanced in the same way, and this could not be allowed. Only such messages are advanced as the spirit requests to have done at the time of communicating.

Spiritualistic Meetings in New York and Brooklyn.

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

A General Conference will be held Wednesday even-ing of each week at 230 West 36th street, 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.

To Inquirers.

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

Special Notice to Subscribers.

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

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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.

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CONTENTS. Frontispiece—Engraving—Portrait of Mrs. Buchana; Preface; PART L.—INTRODUCTORY AND Historical and accidental manifestation; Plant Reactives—their location, and accidental manifestation; PART II.—PRACTICAL UTILITIES: Psychometry is Belf Culture, Conjugal Relations and Business; Psychometry in Medical Science and Ohoice of Physicians; Psychometry in Politics; Psychometry in Literature; Prophete Intuition; PART III.—THE NEW PHILLOSOPHY AND RELIGION: Psychometry and Anthropology; Future Life and Leaders in Religion; APPENDIX: Prophecy of Cazette—Frequency of Prevision—Destiny of the Young. The author, in his preface and introduction, says: "This volume has been prepared to fulfill the promise recently made to the public of a MANUAL OF PSYCHOMETRY—a work to introduce the subject to the general reader—not an elaborate memoir for scientists, which need not be offered until it is called for. As a science and philosophy, Psychometry shows the nature, the scope and the modus operandi of those divine powers in man, and the anatomical mechanism through which they are manifested, while as an art it shows the method of utilizing these psychic faculties in the investigation of character, disease, physiology, biography, history, paleontology, philosophy, anthropology, medicine, geology, astronomy, theology and supernal life and destiny." Price \$2.00, postage 16 cents. For sale by COLBY & RICH.

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published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthy lives—whether for good or ovil; that those who pass from the thundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We sak the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they preceive—no more.

The is our carriest desire that those who recognize the mosanges of their spirit-friends will verify them by informing us of the fact for publication.

The Letters of inquiry in regard to this Department must be addressed to Colny & Rich, propietors of the BANNEH 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 23d, 1889.

Questions and Answers. QUES.—[By Mrs. E. D.] A lady medium who is much opposed to Jesuitical power frequently sees. Jesuit spirits in her home; they do not attempt to harm her, but appear to converse together in quiet. Can you tell us why these spirits should be attracted to her when she is opposed to them?

be attracted to her when she is opposed to them?

Ans.—Sometimes the very opposition which is aroused in the mind of an individual against certain spirits, or classes of spirits, forms a connecting link between that individual and the spirits thus opposed. If the lady was in, mind tranquil and undisturbed concerning this class of spirits, probably she would not have been molested by them. But your correspondent says the Jesuits who come to her do not molest her; they seem to be friendly, and engaged in quietly pursuing work of their own, therefore it is strange they should be attracted toward her atmosphere. It may be that there is something in her life or in her atmosphere which throws out a magnetic light to those which throws out a magnetic light to those spirits who approach, and perhaps if they are spirits who approach, and perhaps if they are bigoted, if they hold to the opinions which controlled them and regulated their conduct and life when on earth, they may be gaining some experience, some form of instruction, or some information concerning the progress of humanity, or especially of religious life on earth, through the very agency of her spiritual atmosphere, and so this lady may be serving as an instrumentality of helpfulness to those spirits whom she desires to dismiss from her home.

We must remember that not all of those spirits who once held to any particular form of religious observance, who were narrow-minded and perhaps bigoted in their opinions and assumptions when on earth, still continue in that line of thought on the other side; many are so constituted, perhaps that they cannot readily throw off their old opinions, but still are weighted by them; many perhaps are still anxious to promulgate the opinions, ideas and theories which governed them while in the body, to still uphold the supremacy of that particular religion which they professed, holding sway over the minds of the people; but there are many others who once held similar opinions, who observed certain ceremonials, who followed special lines of religious thought, who speedily outgrow their condition; on entering the spiritworld they become aware of the fact that what they held was arroneous, that they were pursuits. We must remember that not all of those world they become aware of the fact that what they held was erroneous, that they were pursu-ing the wrong path, and they are anxious to reach the light, and to grow; therefore ask for and desire instruction and assistance on the other side of life, which instruction and which assistance are gladly afforded them by wise and exalted intelligences.

other side of life, which instruction and which assistance are gladly afforded them by wise and calted intelligences.

There are many spirits in the other world who were once Jesultical in their opinions and in their mode of life; they were honest and sincere workers for the Catholic church and for the promulgation of their own special ideas; they were secret in their observances, in many of their forms and movements, but they were secret in their observances, in many of their forms and movements, but they were screet in their observances, in many of their forms and movements, but they were screet and felt that really the light of observation should not perhaps be let in upon those, to them, sacred things. On the other hand, they believed that the end justified the means, that it was perfectly right for them to pursue certain movements and lines of conduct, because of the great and good end which they thought would ensue from that same pursuance. Undoubtedly they were increased and the signs of climatic disturbances was advised to build a certain vessel that the was advised to build a certain vessel that was advised to build a certain vessel that the was advised to build a certain vessel that the was advised to build a certain vessel that was advised to build a certain vessel that was wad desired to such the waters—one large enough to the waters—one large enough to the waters—one was advised to build a certain vessel that was with Noah; and we believe there came to him man their same to him the waters—one the waters—one that the waters—one that the waters—one that the waters—one the waters—one that the waters—one the waters—one the waters—one the waters—one the waters—one that the waters—one t

cramped by dogma and creed, who are self-sufficient, satisfied with that which they have formed for their own line of conduct, and anxious to maintain the hold which superstition has given them over the minds and the hearts

has given them over the minds and the hearts of the unenlightened, who are ready to do anything to increase the power of those temporal forces on earth in which they take an interest.

There are two classes of spirits in this connection, those who are gaining in wisdom and enlightenment and those who cling fast to the old, refusing to be taken up and strengthened by the new, but undoubtedly the former class, those who are reaching out seeking to learn the truth, will by-and-bye overcome with their influence the latter class, which is bigoted and fluence the latter class, which is bigoted and superstitious, and by the potent force of its illuminated light and knowledge give to that class the instruction and assistance which it needs to break its bonds.

Q.—[From the audience.] Have the spirits of Washington and of the early fathers who framed the Constitution of the United States passed on, or are they still cognizant of the affairs of this nation to-day?

A.—The spirits of Washington and of the early founders of this nation, the spostles of freedom, who fought for liberty and light and justice, that here might be planted and maintained the standard of freedom, are still interested in the affairs of this nation, and are constantly exercising their influence from the spirit-world to assist those on earth who are seeking to make of this land that which is beautiful and fair to behold. Washington and his colleagues do not consider this country to have gained the height of its unfoldment and grandeur; they behold much that may be remedied and improved even in the very stronghold of the nation, and they are seeking ways and means to bring forward this improvement and this remedy. It can only be done by influencing minds on earth that are in a position to give forth a useful and uplifting magnetism. Washington, Jefferson, Clay and other spirits, whom we might mention are at work, not each one separately, but as a whole. We find the bright and beautiful spirit of Charles Sumner sending out an influence constantly toward those high in office, in the governmental affairs of this nation, seeking to inspire them to new thought and new effort in directions that will result for good to the community at large, and to humanity as a whole, in this fair land. All ins coincagues do not consider this country to have gained the height of its unfoldement and grandeur; they behold much that may be remided and improved even in the very stronghold of the nation, and they are selding ways and they are selding ways and they are selding ways and the stronghold of the nation, and they are selding ways and they are selding ways and they are selding ways and the stronghold of the nation, and they are selding ways and the predictions that will be selder ones; in a little case, the land where the will not be one link in the chain of love missing the little will not be selder ones; in a little case, the land will the water. Now, and they are selding ways and the will not be one seld in the case of the will the will not be one seld will not be one seld in the chain of love was all the will not want to find the chain of the will not be an one of the land will the will not want to seld with contument to the will not be an one of the land will not be an one of the love was all the will not be an one of the land ways and the will not be an one of the land will not be an on

worlds beyond, from which they will not enro

worlds beyond, from which they will not care to return, or from which they may not be able to realize the movements and conditions of this land, because they feel that their interests are here, their work is here, and that their influence should be exercised in this direction.

We find the country moving steadily on; the nation is constantly bringing new elements forth which are beneficial to its people, and yet there is much of persecution and oppression, much of slavery, much that is detrimental to the highest progress of the race. Right here in your very midst there is much of bribery and corruption in the offices of state, where there should be only integrity and honor and a desire to serve the best interests of the people; but on the whole we find this country, like the world in general, marching on, gaining knowledge by experience, ripening its interior forces and bringing them to light, and thus becoming more receptive to those higher influences and grander intelligences that are working diligently for the best good of the people, and will not rest from their labors until they behold this land really what it claims to be, a home of the brave and a land of the free; until they realize that there is not one slave of any sort within its dominions, but that man and woman are accounted equal and free, and in a condition to drink in all those fair and beautiful elements of life and happiness which shall make of them progressive and exalted human beings.

all those fair and beautiful elements of life and happiness which shall make of them progressive and exalted human beings.

Not only are those high spirits who once sought to administer the affairs of state and country to the best of their ability, who have now passed on to other scenes of observation and of labor, interested in what is taking place here in your midst, but there are hosts of other ascended souls, whose names are unknown to fame, whose spirits are earnest, whose hearts are strong to labor in love for humanity, exercising their influence and sending out their magnetic forces to the people of this land and also to those of other lands, to assist the conscientious and strongple of this land and also to those of other lands, to assist the conscientious and strong-hearted people everywhere to speed onward with their messages of cheer, or with their movements and measures for the improvement of their kind, until victory shall perch upon the banner of progress and of freedom.

Q.—[By W.S. Page, Decatur, Neb.] Is the description of Noah and the ark, as found in the Bible, correct?

A.—In one sonse, yes; in another, no. In the irst place, the idea that a general deluge came to the earth, swamping every portion of its surface, so that no land could be seen for a number of days, is an erroneous one, a false presentation of that which actually occurred. But we must remember that the historian of ancient we must remember that the historian of ancient times knew very little about the surface of the earth; he did not realize the extent of this globe and its various climatic conditions, and therefore those who have handed down legends and traditions, or fragmentary accounts of what occurred, really believed that the world only consisted of that portion of it with which they were familiar, or of which they had heard. We have no doubt—for there are historical records in the other life to that effect—that not only once, but many times, different portions records in the other life to that effect—that not only once, but many times, different portions of this earth have been flooded, and all vestiges of land in the localities where these floods occurred have for a time disappeared. We have no doubt—for history records the fact—that a certain portion of the earth once received a deluge; its land was swept over by the waters of the mighty deep; so that every dwelling and every living thing that came in contact with these waters vanished and were known no more.

these waters vanished and were known no more.

We believe that a certain individual—what matter whether his name was Noah or not—existed in those times, who was highly mediumistic, who had that peculiar gift which the Scotch call second-sight; he could predict certain events which were to take place in his own life, in the life of his people or in the history of his country; these were borne in upon him, and he had to speak of them, so that he heame known as a prophet by those around

give me any explanation about them?

A.—The individual is undoubtedly clairvoyant. He perceives these bright lights floating around him in his darkened room because his spirit vision is somewhat aroused. These lights are probably produced by some spirit attendant, who desires not only that he may know of its presence, but perhaps wishes to develop his medial powers. The faculty of clairvoyance existing within his organism needs only to be developed to enable him to perceive something more than the lights flashing around him. If it is properly unfolded he may behold the spiritforms of human beings who approach, and performs of human beings who approach, and performs of human beings who approach, and perhaps it will bring to him scenes and visions of the other life, of the homes of his spirit-friends, and those objects which surround them in their exalted existence.

The friend is undoubtedly a medium, and if he should form a circle and sit with condenial

The friend is undoubtedly a medium, and if he should form a circle and sit with congenial friends, who have the requisite elements to make up a battery of power for the use of his spirit-guides, he would undoubtedly find his mediumship developing and his clairvoyance becoming increased, so as to enable him, as we have said, to see spirits, to behold scenes in the other world, and perhaps to give such descriptions of his visions as will bring evidences of immortal life to those with whom he comes in contact. We should certainly advise him to pursue his investigations and seek the development of the mediumship which is his.

Q.—[By S. F. W.] Why is it that in our sittings with the mediums we can get communications from only one spirit, who has come at all times and places, for the last three years, to our family? This spirit brings only confusion and distress whenever he comes.

A.-There must be a cause for this, some bond of attraction between the spirit and some member of the family to which he comes, or with some association affecting the family. The spirit, your correspondent says, brings confusion, and really is unwelcome to those whom it approaches. Now perhaps if they would receive that spirit in a kindly manner, would receive that spirit in a kindly manner, reason with it as they would with one on earth who tried to annoy and to molest them, he might be brought to a better condition; he might perceive that it was wisest and best for him to remain away; but if, on the other hand, he is received with contumely, or it is made known to him that his presence is distasteful, he may be so positive in his will-power he determined to annoy these individuals just because of their manifested dislike to him. It is always best to receive a spirit in a friendly manner, to speak lovingly and kindly to it; even if you cannot assimilate with that spirit, it will do you no harm to try to educate him, to make him see the error of his ways, and learn that it is best for him to pursue other methods in his work for his own and for the happiness of oth-

loved ones in their home.

Q.—[From the audience.] We read of the lost continent, Atlantis. Can you tell us where it was located, and what was the condition of the civilization existing at that time?

located, and what was the condition of the civilization existing at that time?

A.—So far as we understand anything of the lost continent, Atlantis, it was located not far from that portion of the world called Central America, a continent not vast in its domain nor very extensive in area, yet one which afforded such means of habitation as to provide the elements of life and of comfort to quite an extended race of people. This continent, as we are taught, was inhabited by a race peculiarly organized, cultivated, and highly intelligent, who were versed in some of the arts and sciences which even to-day are considered among the highest and most advanced. These people derived their sustenance largely from fruits and grains; they did not partake of animal food. They had their colleges, their institutions of learning such as graduated young mental skill, and these pursued their employments of a peaceable nature, reaped their experiences upon the earth, and passed on to other scenes in the spiritual world.

It has been our good fortune to meet with more than one spirit who claims to have once lived on the lost continent, Atlantis, therefore we speak to you as having some little knowledge of this subject. These spirits are, in the other life, somewhat exalted; by nature they are progressive; they eagerly seek to understand the laws and secrets of the universe; they are not interested in political affairs to any extent, nor in scenes of discord and strife such as do interest some spirits who are in contact with various portions of this earth and have their political machinery at work. Those intelli-

do interest some spirits who are in contact with various portions of this earth and have their political machinery at work. Those intelligences who once dwelt on the lost continent are of a peaceable nature, students, seeking to understand the electrical laws of the universe, so as, through the knowledge they derive, to devise ways and means of inventing mechanical appliances that will enhance the comfort, convenience and interests of those who dwell here and elsewhere. Sometime, we believe, numbers of those spirits will be able to communicate with earth relative to their lost continent, and concerning the life and habits of its people, and the progressive instihabits of its people, and the progressive insti-tutions which were once maintained upon it, through such agencies as they are seeking to develop, among your own kind, for their service.

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

Report of Public Séance held April 26th, 1889. Elijah Blake.

Friends—for such I find each one before me to-day—it is with the greatest pleasure that we to-day—it is with the greatest pleasure that we announce ourselves from this platform. How many times do we take our stand here, thinking perhaps we may speak, but turn away with a disappointed feeling. There are various reasons why we cannot speak to our loved ones when we see them present. It is not because we lose any of the affection that we hold to the dear ones left in the mortal; it seems to me that affection is much stronger than it could be while we dwell on earth.

I have often stepped into the hall in Springfield, but have failed to make myself known. I feel they will understand, when the message shall reach them, that I have tried various times before to give out something to prove to them that heaven is not so far off as many have

that heaven is not so far off as many have thought. A thin veil is all that separates us from you, dear friends. I shall be remembered in Springfield, where my home was, as Elijah Blake. Also would I send greatings to New London and to Cummington, Conn., where I have friends. If you mortals could but know the anxiety that springs from our spirits as we step upon the platform, and speak to you, although there are no kindred present! We feel are going the platform to the present of the platform. feel as we come before you that we are friendly with the whole world, which should be the feeling of mortals toward all returning spirits. I am greatly obliged to you, Mr. Chairman, for placing upon paper the few words that have been spoken to-day, feeling not only that I will gain a benefit from it, but that some loved one will be glad to hear from me.

Horace D. Kent.

I came upon this platform and gave a few words some years ago through another medium, and I have been more anxious since that period, if possible, than I was before to reach friends and kindred, all of whom come up before me, seemingly, as if I was at home. I feel grateful that all are privileged to speak here although we must wait at home. I loss grateful that an are privileged to speak here, although we must wait our turn. How grand it is to know the re-union is to come, as one and another drops out, only to join us where there is no more separation. Oh! how beautiful the thought with you and the knowledge with us! Often we hear mortals speak thus: "I hope I shall find them all." If it were not for hope we

should be indeed miserable. It is some four or five years, as near as I can reckon mortal time, since I gave out a few loving words to my dear wife Martha, and I know it was a comfort to her and the children to feel that I had gained power enough to

I know it was a comfort to her and the children to feel that I had gained power enough to speak here.

I am waiting patiently for others to learn something this side. It is not kindred alone that draws us here; the attraction is strong toward some others. A little while since I saw some changes, for as we visit earth we know of what transpires; and how blest we are to feel that we can assist you mortals here. You may ask: In what way can we assist you? Through the influence that we may bring and leave with you, and you mortals have need of our assistance from the spirit-side; yet while you dwell in the physical never will you really understand of what benefit we are to you. As I look back I understand now, in many instances, where I have been aided by the spirit-band that came around me, by loving ones that had crossed the boundary termed death, but I did not realize it here.

I wish to say to the loved ones in the home in Kentville, Ind., I am often with them. It seems to me not a day passes but I come; also we never fall to be with you when there is a little trouble or when trials come; the attraction is much stronger at those times. Horace is with me to-day; he has grown and is growing in the spirit-life. We shall all come together again. How grand it is to feel there will not be one link in the chain of love missing. Be patient, dear ones; in a little time will the veil be drawn aside, and we shall clasp

we have spoken, trying to reason with it and bring it into another frame of mind and conduct, or else to refrain for a time from visiting mediums or from holding stituings of their own, to cutoff, so to speak, all communication with the city of the friends on them and take its departure. Perhaps if the first course is followed the spirit will remodel its conduct, will become better disposed not only to keep from molesting these parties on earth but also to assist their own spirit-friends and loved ones by its positive, electrical power, to come into communication with them.

On the other hand, if he is not so disposed, it will be well for the friends on earth to refrain from sitting for communication until he does take his departure, when perhaps at a later period, if they wish, they may receive personal messages of comfort and visits from their own loved ones in their home.

many errors mixed with croads. I find also distinct one species. I find also distinct one with them mortal build our spheres for mo. I want them to know, beside, when that our lives in the mortal build our spheres for mo. I want them to know, beside, when that our lives in the mortal build our spheres for mo. I want them to know, beside, when the them, our homes; there one, then then, our homes; there one, in the flush country to will during the good enough that our lives in the mortal build our spheres for mo. I want them to know, beside, when the to know, beside, when the country to would I urge it upon you, ench one, to mo. I want them to know, blest for mo. I want them to know, blest or mo. I want them

but it was only the outline of what I have been permitted to see since leaving that old form of clay. We do not ask to return to stay, but would love to come into communication with the dear ones. My sainted mother waited and watched for my coming, and oh! how beautiful it was to look upon that face again which had been secluded from me for many years! I beheld her again in perfect form, fashioned in the likeness that she wore

form, fashioned in the likeness that she wore here.

Bro. Williams is here to-day, and coincides with me in what I say. He asks also to be remembered to the people in our place, knowing this message will reach some of them. It will be said: "I cannot believe Bro. Swain would come into one of those meetings." You mortals make mistakes, not knowing of the spiritlaw that has brought us here to-day. I feel grateful in my soul that there are channels where we are permitted to speak with you. It has been said many times by mortals: "How strange it seems they do not come right to me, instead of going to a strange place!"

There is much ignorance, if I may use the term, with you in the mortal. I would ask you to let the light shine; open your spirit doors wide, and allow us to come in and commune with you. You will be happier, you will feel the burden of life lifted, as you come into communication with sainted mother, darling child, or wife, or husband. A filmy mist is all thatseparates us from you. I would say again, learn, learn while you dwell here. Leonard Swain.

Willie Ireland.

Willie Ireland.

The Spirit Chairman said I might come as quick as the last gentleman was through speaking. I just want to tell you I came into this meeting the last day, and that little lady never said a word of it. I came close, and I touched her, but she did n't look at me. I expect she could n't see me. She's a nica lady; but she did n't see me. The Chairman siys I must excuse her, and I will.

[To the Chairman:] Do you want me to tell you where I lived? I lived in Cincinnati when I went away. That seems only a little way now. I do want them to know I come into the Lyceum, I come into the halls so many times where they do n't have a Lyceum too. I went into a Lyceum meeting in Philadelphia, but nobody said anything to me. I suppose they could n't see me. could n't see me.
I want them to know that Bernie Shaw

I want them to know that Bernie Snaw helped me to come here to-day and to get so I could talk a little. I never talked this way before, but I have in little meetings. I am not going to-stay very long, because there are people waiting right up beside me. You can't see them, can you, because you aint like me? I want you to write my name as Willie Ireland.

Susan Scarles.

Many years did I dwell in the mortal. When I passed out I was what you term old. I feel young again now, and I know my spirit was young, but the body had reached the age of eighty-two years. A long time to dwell in the flesh. I was glad when Samuel beckoned me on, on, up higher, but Sarah and Jane held me a little to earth. Dear sisters, how little you knew you were holding me here, when others were calling me from the spirit-home, and all were anxious to take my hand again. Jane, you know you are an instrument for the spiritall were anxious to take my hand again. Jane, you know you are an instrument for the spiritworld—that the Great Father has seen fit to give you these talents. Although it is but a little while since I threw oil the old mantle of clay, you have felt me with you a great many times. I cannot just tell you, Mr. Chairman, how long it is, but I should hardly think it is one twelvemonth since I passed over.

How glad I was when I know they were beckoning me up higher! I have been much with them at the Good Samaritan, and I have heard my name spoken there. Sometimes they have wondered if I found it as beautiful as I thought I should. Oh! much more beautiful!

thought I should. Oh! much more beautiful as I thought I should. Oh! much more beautiful! It is not possible for spirits to picture to you the beauties of spirit-life; they may draw the outlines, but they will fall in the attempt to give you a full likeness of it. I am happy in my give you a full likeness of it. I am happy in my spirit home, dear sisters, and you think, sometimes, perhaps Samuel is with me all the time. No; we go and come as the spirit leads us; wherever there is an attraction do we go in earth-life, and it is the same in spirit-life, where the loved ones gather around us, and are glad to welcome us. There are some I have not met with yet, but shall in time. It is this way, they tell us: if they were not present when we passed out, they know not of our coming until they meet us on the other side. When we are in earth-life we know all about you, but the Great Father in his wisdom has so ordered the Great Father in his wisdom has so ordered it that we cannot take earthly affairs away with us; if we did where would be our heaven? My home was in Cleveland, O. Susan Searles.

William Kemble.

I hardly know, Mr. Chairman, whether Yean give a message or not, but I am going to make the attempt. What difference does it make where you went out from? What difference the attempt. What difference does it make where you went out from? What difference does it make how long you have been gone—whether it is one year or sixty? I guess I'll get started all right, by-and-bye. I am going to say just one thing, and that's a fact: When I went out of this life, I didn't go. I suppose you'll make out of it that I wasn't dead. I guess I wasn't dead. I found it out, too. They slid my body off into the water, but I wasn't dead, sir. no more than you are this minute. guess I wasn't dead. I found it out, too. They slid my body off into the water, but I wasn't dead, sir, no more than you are this minute. However, I did n't come here to find fault with anybody. I guess that old body has made food for the fishes afore now. I'm all right now, and I'd like to get hold of the hand of Commodore Rogers pretty well. I just want to let them know of all that came up in the last few hours afore they said a few words over me, when the brave sailors stood round, when the tears dropped for me; it wasn't all, moonshine, by any means I know they'll say they couldn't keep me longer. I am all right, I've got into a better country, and I've got aboard a better ship, though I'm not going to find any fault with the President. That was the name of the vessel. I just want them to know—it's pretty hard work for me to say it—they had a suspicion, a fear that I had not got quite out of that shell, because I spoke to 'em two or three times after they said I was dead. I suppose I was in what you call to-day a trance state. I want them to know, also, away off at the Western Islands, where our ship was, I was consolous of what was passing, but I lost the power of saying anything to them. You think that's a pretty hard case, don't you, to go out afore you get out of the body? But now it aint. I was very glad they did n't bury the body in the ground, because it sent me out a little easier, slipping me from the plank into the water. Never, did you see any more sober countronness than were there—those old sailors' faces, that had braved the storm—when the few words were spoken over William Kemble.

Over sixty years have passed, some of the old tars and old Cap's have said, but I doubt very

Belle Hempstead.

Belle Hempstead.

As I saw the gentleman stepping upon the platform I hardly thought he would be able to control the medium, but a great deal of will-power was expressed by this person. As he says, it is a long time since he passed away. He has been wandering from place to place, hoping he might control some medium; so you will readily understand, dear friends, we are not attracted into one place only; we are attracted to many.

I have often wished I might touch one that was speaking, just enough to have it announced that I was present, but I have failed in so doing and find it is much better to speak for myself. How sweet it is to look upon these little faces, for you must readily understand there are many spirit-children here in your audience to-day, all eager to give out something, to let the dear, loving mother or father know they are present. I have heard the words spoken: "Why does not my son come?" Why do not my little children come?" Dear mortals, how eager they are to prove to you they live and are headen you hat you hairs hammered with enger they are to prove to you they live and are beside you! but you, being hampered with earthly affairs, know very little of their coming. Do try to come into communication with

them.

I have often wished I might make my presence felt at home. You dwelling here wonder many times: "Where are the loved ones tonight? Is it possible that they do visit us, as has been said, through what are termed mediums?" It is true, dear friends; we draw near you, oh! so many times when you know not of it; and then disappointment comes to our own spirits as we realize this. It is many years since I passed out of mortal life, but oh! think of the visits I have made you. I have come so often. often.

often.
Once in a meeting I felt assured they sensed my presence. I have loved ones in the city. I have some in East Boston, and I think they would be glad to hear from me. I was in a meeting but a little while since—as near as I can count the time I should say perhaps two or three weeks—and I felt then I should give my name; but I failed. It was in the presence of a lady medium. I thought perhaps if I could get up close, as many spirits do, I should be able to leave the impression upon her spirit that I was there, but I turned away disappointed. I have not a lengthy message to give. I only wish to prove to them that I do come often, for I hear my name spoken at times, and often, for I hear my name spoken at times, and I wish them to feel that I keep my promise that was made years ago. Belle Hempstead.

Rhoda Chandler.

As I came near the medium to-day I felt As I came near the medium to-day I felt perhaps I might crowd some others, but a kindly voice said to me: "Speak for your-self; you may be able to give out a word to some one who is waiting to hear from you." We are all attracted to fur own first, but when we find that others whom we know not need our influence or assistance, we come to them.

Clearge I know you have often thought.

that others whom we know not need our influence or assistance, we come to them.

George, I know you have often thought:
"Where is mother? I hear from father, but not mother. I do n't understand why," and you have wondered whether we are together all the time, or how it is.

No, dear child, not all the time, any more than we would be in mortal life. Oh! how gladly would I reachout to the others, for there was a large family of us. Hiram has said:
"Mother, we have learned patience, and in time they will learn a little something," but it seems strange that there is only one out of a large family I can reach or come into communication with. I think they will understand, when they see the message, how anxious mother is to reach the other children.

Jane also closes the doors, but sometime she will learn a little something this side. What you do not learn here you must learn in that beautiful home yonder, through what is termed progression. How many times, as we look around, we see some loving one coming, anxious to send greetings to the dear ones at home. Newton is here. William says he will speak in time, when he gains power enough, but not to-day. All wigh to be remembered to each

Joseph Pond.

While the lady was communicating I came up so close I thought perhaps I should be able to speak for myself, but when I saw the children coming I hesitated a little, thinking perhaps I had better wait, but the chairman said to me: "Now is the time: go and speak, if you wish to." How kind it is in him to assist us in coming into these channels to reach our friends.

I feel a little weak and tired just now from coming in contact with mortals and with earth, but no suffering; the sensation merely runs over us, the same as when we passed away. I am so happy that I can come and speak here; although when in the mortal I should

away. I am so happy that I can come and speak here; although when in the mortal I should have hesitated a great deal in regard to so doing, yet when we find it is a channel provided for us to reach our loved ones, we take advantage of it gladly.

I have felt many times, mother, how I wished you knew I was there. Yet I know it is impossible for you always to know. I have seen the changes that have come to you, especially of late. I know you do not make your home permanently in New York, for I could see some changes that were there with you also. I am grateful for the few. words I have spoken through a channel once before, not here, but through a channel once before, not here, but in private, and I knew it would reach my own dear mother in time. Mr. Hollis wishes to be remembered to the family, as he stands a little way from me wishing to speak. But he says: Not yet; in due time will he give out a mes-sage for those in the homes who will feel betsage for those in the homes who will feel better for his speaking. I am very grateful for the privilege of speaking here to-day. Luella sends greetings. They keep coming up around me wishing to send a word to friends. That is similar to mortal life; when we find we can send a line by some neighbor, we are glad to do so. Joseph Pond. Thope this may reach my friends in Naw York; also my friends in my friends in New York; also my friends in Allston, this State.

Alden Loomis.

I have been here, Mr. Chairman, five differ-

I promise them we shall be able to make some manifestations at home, to prove to them that Alden Loomis is there, and his brother Jacob. I am very glad that I found it more of a truth than what I thought. I always hoped I should gain heaven, but as for coming back and speaking as spirits are permitted to, it seemed to me that was an impossibility, but I find now we are anxious to make ourselves known.

Charles Hunt.

Charles Hunt.

I am very glad that this gentleman spoke, for I have found him here several times, earnestly desiring to give out a few words. To-day he has succeeded by the help that is given him on each side, and the same aid is extended to me. Some need a great deal more than others, and how happy we are when we feel that other spirits can assist us. Here are the old chiefs, on the spirit-side, to assist us when we falter in giving our messages as we wish. It is quite a while since I felt I would speak, but falled to take control. Then the chairman said to me: "Because you failed to speak once, do not lose your courage; you may make the attempt again;" therefore as soon as the gentleman ceased to speak, I came into the same channel. I am very glad, sir, this channel is open and that it is free for all to come in and make themselves known. Many years ago, I should judge it to be nearly eight, a kind-spirit spoke for me here at that time. I said: "Mother, I am not far from you. I am with you very much now. As one and another have dropped out of the home, how eager we have been to clasp the hands it spirit-life."

In all the changes that come to you I am interested, and eight or nine years bring many changes into the homes we leave. How hard it was for you to part with Charlie then; but when you come to find us all in spirit-life, how grand will be the retinion. Mountain Cove, West Virginia, was my home while dwelling in the mortal, and it is where I am attracted much of my time, hoping to be of assistance to some who are groping in the dark. How strange it seems when one had another, wishing to know whether their loved ones live, still close their doors more closely every day, while at the same time they are surrounded with privileges. Now I say, open your doors and allow the dear ones to come a little closer to you. I am happy in my spirit-home, but there are attractions that draw me to earth much of my time. Think not, mortals, we are confined in any one location; we go as we will, wherever the laws of attrac

Freeman Hatch.

I have watched others, and have felt that I might draw magnetism from each one present. My own darling wife, do not think me weak, but it brings back the feeling of the mortal as I make the attempt to speak here. I could not do it, only as the guides assist me. The red men come beside me, helping me to-day, but in time, dear, loving wife, will I give out more. Not a day, not an hour in the day has passed, but I have come into our home, and not a day shall pass but I will come. Be patient; in the angels own good time will they open the door wider, the veil will be drawn aside, and you shall behold your own Freeman again. We will come together, and I will be with you day and night. We have no nights with us. When the Angel of Life came and beckoned me on, up higher, you little thought I was to leave you so soon. No; let me take that word back again, not to leave you. I am happy, and I promise you I will await your coming. I could not have said what I have, only for the assistance of others. Dry your tears; no tears in heaven. Freeman Hatch, of Hyde Park. I have watched others, and have felt that

Controlling Spirit.

That gentleman worked hard to speak. The guides came so close; the dear Indian chiefs Tecumseh and Osceola came, one on each side of him, and assisted him to speak. Then, as he looked into the audience and saw the loved one here, it gave him more strength to come. Is has been in your meetings nearly every time since the form was changed to the immortal, trying to make them know he lived, and was willing whenever there was power enough granted him to speak here.

We thank you, dear friends, for your kind attention; also for giving your sympathy and your magnetism to us, for these have helped each spirit as they came before you.

SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 3.—Joy H. Brown; Sarah C. Charlton; Mrs. Dr. Lucina
Pitts; Brad. Williams; Josiah Lame; Fannie Glies; Zacharlah
Ashworth; Willie Camp; Ollver Le Forrest Goss.

The Gist of Man-Made Theology.

We beg pardon of Margaret Eytinge for turning her sonnet, "A Home-Made Scare," in St. Nicholas for April, into a channel utterly foreign to her purpose; but as a clear digest of what human creed-building accomplished in 'the childhood of the world," and still continues to do by entailment in modern days, the illustration is too good to be lost; so here

Carl was a jolly little fellow, With eyes of blue and curls of yellow, And rosy cheeks, and just the chin To hold a pretty dimple in. He found himself alone one day, And wondered what 't was best to play While his mamma remained away. Pencil and paper soon he saw, And seized them both. Said he: An ogre like the one so grum Poor Jack heard growling "Fee-fo-fum." First, here's his forehead full of bumps, And then his nose with three big humps, And then two ears of 'normous size, And then two dreadful, staring eyes, And then a mouth from ear to ear. With long, sharp, teeth-like tusks.' But here The artist, with eyes opened wide In fright, gazed on his work and cried: Mamma, mamma-come, come, please do, I'm very lonely without you; And oh! mamma, I'm so pfraid Of this old ogre that I 've made.'"

July Magazines.

THE VACCINATION INQUIRER remarks that the in terest in the Royal Commission to consider the value of vaccination and the advisability of modifying the laws in relation to it dominates all others. It seems to have been formed in the same manner that the Seybert Commission to examine and report upon Spiritualism was. In both cases it was and is easy to determine the result. In the present case the auti-compulsory advocates, together with the anti-vaccinationists, are questioning whether it is advisable to appear before such a Commission. The Inquirer says: "We know perfectly well what the report of the majority will be and must be, and could have printed it, had we been so minded, in this number." The fact that it will collect a large amount of evidence is looked forward to. as the only good that will come from it. London: E. W. Allen, 4 Aye Maria-Lane.

THE PHRENOLOGICAL JOURNAL - The "Notable People" of this month are John Stephenson, the Car-Builder, and Bernard Hammer, President of Switzer-land, of whom portraits and short biographies are given; Laura Bridgman receives similar treatment. "Delsartism," "Faith and Providence," and "Two Evolutions," are dealt with in articles that follow. New York: Fowler & Wells Co.

THE INDEPENDENT PULPIT for July contains its usual variety of articles in advocacy of a more rational religious belief than characterizes the popular religion of the times. "Junius" contributes an excellent one upon "The Johnstown Horror," reflecting upon those who in such emergencies listlessly trust all to a "divine power," rather than exercising their own physical strength and energy. Waco, Texas: J. D. Shaw.

Port Huron has a man whose forehead is so low that when he weeps the tears run down his back.—Globe.

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work, having given over a third of a century to its study and investigation.

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The Cump-Meetings.

Onset Bay.

[From Our Regular Correspondent, Bara Williamson, who keeps for sale the BANKER OF LIGHT, and Books published by Colby & Rich.]

Tuesday afternoon, July 16th, Mrs. Celia M. Nickerson lectured upon questions given by the audience;

Tuckday afternoon, July 16th, Mrs. Cella M. Nickerson lectured upon questions given by the audience; the following were presented, and discussed in a very able and pleasing manner: "The Real Object and Mission of Life," "What Comprises the Different Spheres of Spirit-Life?" "Where are the Homes of Spirits who have Ceased to be Attracted Toward Earth?"

After an invocation, Miss Alice Sinclair, of Attlebere', sang a pleasing sole: "The Summer Shower." Mr. Edgar W. Emerson gave a number of tests from the platform of a very interesting character, which were highly satisfactory to those who received them. Quite a number of campers have arrived this week. A thunder shower, accompanied by hail, caused the Fact Meeting to be held in the Temple instead of the Auditorium. The meeting—a number of mediums being controlled. Dr. Stansbury, Mrs. Carrie E. S. Twing, G. W. Kates, Mr. P. C. Thompson of Philadelphia, Miss Maggie Gaule of Baltimore, Md., Mrs. J. J. Whitney and Mrs. Zaida B. Kates took part in the exercises, and a number of fine tests were given.

Mr. and Mrs. G. W. Kates of Georgia are at Mrs. M. D. Cofran's cottage on Park Avenue.

A number of California people are now at Onset, and seem to enjoy their visit.

Miss Maggie Gaule of Baltimore, Md., is at Union Villa. She is said to be a very fine test medium.

Agoodly number of materializing mediums are here, and more coming. Quite a number of trahee and test mediums are also on the grounds, so that persons from a distance can investigate every class of phenomena at their pleasure.

Mrs. L. S. Cadwell of Brooklyn is now giving her

menums are also on the grounds, so that persons from a distance can investigate every class of phenomens at their pleasure.

Mrs. L. S. Cadwell of Brooklyn is now giving her regular séances, which are of a highly interesting character, and well attended.

The Eddy family have arrived—Mrs. Mary E. Huntoon, Mrs. William Eddy and William and Horatio Eddy, with a son of Mrs. Huntoon—at a cottage on Ninth street.

Myra Adams, Gertrude Berry, Mrs. Hattie C. Stafford and others are all doing a good work.

The Test Meetings and Conterences during the week have been well attended.

On Saturday aftermoon the regular meeting was held in the Pavilion, on account of the storm that raged all day. A large number were present to listen to Mrs. Cella M. Nickerson, who spoke, followed by Edgar W. Emerson, who described a number of spirits, who were recognized by their friends.

The second grand "hop" in the series of Association dances took place on Baturday night in the Temple. The floor was under the management of Mrs. Eva Cassell and her corps of lady assistants, and the affair was a decided success.

The members of the Ladies' Union met last week at

dances took place on Saturday hight in the Temple. The floor was under the management of Mrs. Eva Cassell and her corps of lady assistants, and the affair was a decided success.

The members of the Ladies' Union met last week at the residence of Mrs. Butterfield, South Boulevard. The resignation of Mrs. Gustle Tripp was read and accepted with regret. Mrs. Eva Cassell was elected to fill the position of Secretary, left vacant by the withdrawal of Mrs. Tripp.

Sunday morning was bright and beautiful—a decided contrast to the day before. After a fine rendition of several musical selections by the Middleboro' Band, the exercises were opened as usual by the Rev. Mr. Fairchild with a few remarks. Slinging by the audience, led by the organist, Mr. Frank Crane, and Miss Alice Sinciair, soprano; after which a sole was sung by Miss Sinciair. Mrs. Sarah A. Byrnes spoke upon the subject of "Preaching and Practice." The lecture was eloquently delivered, and filled with telling points. After the lecture a contribution to defray the expenses was taken, and Mr. Edgar W. Emerson described the spirit friends of those present. Among these we obtained the following: Old Uncle Samuel Holbrook, of Welifleet, an old postmaster; Willie Jones and Georgie, to parents; Dr. Grinnell gave a message to his wife; another spirit named Wilson Hamden, of Pocasset, had quite a struggle before he was able to give his name distinctly, but finally did so; Capt. Leonard W. Hill, of Brockton, and Ella Mayo (all were recognized); Lucius Aldrich, of Fitchburg, Mass. (who came with Ira Holt, of the same place); Abbie, Susie Nickerson White, and "Little Mischief," to I. W.; Wm. Chamberlin, of Westfield (a name that was recognized by Mrs. Carrie E. S. Twing, who sat upon the platform).

In the afternoon the lecture was upon Spiritualism; it was equally as effective as the one preceding it, and evoked considerable applause from the hearers. A large audience was present, whose members were much gratified.

Mr. Edgar W. Emerson followed with tests, among whi

Names registered:
Lewis F. Clarke, printer, Falmouth, Mass.; Mr. Eben Cobb and Mrs. Cobb, Boston; Mr. and Mrs. Wood, of Chelsea, at Bunker House; Mrs. S. E. Churchill, Miss Cora Churchill, of Brockton, Mass.; Mrs. M. D. Cofran, at Park street; Mrs. E. J. F. Bennett, Sth Avenue, at Mrs. Flynn's Cottage; E. J. Richardson, of Salem; Mrs. L. A. Sargent, at the home of Mrs. Cox. West Central Avenue; Mrs. Dr. W. M. Magoon, son and daughter, Mrs. Mary H. Kaymond, Mrs. W. F. Kinfeld, Mr. Chas. Whittemore and family, Boston; Miss F. E. Kinfeld. Leominstor, Mass.; Mrs. Caroline E. Holmes, Mrs. Jennie Packard, Mrs. Janes P. Beal, Brockton, Mass.; Mrs. M. J. Stephens, San Francisco, Cal.; Joe Stephens, S. F., at Union Villa; Lydia S. Dewing, Mrs. R. J. May, Nattck, Mass.; Mrs. S. E. Lord, Pleasanton, Cal.; Mrs. H. M. Lyons, Randolph, Mass.; Mrs. Osbora Pratt, Holbrook, Mass.; Mrs. M. V. R. Shoultes, San Francisco; Mrs. Abbie E. Olivor, Arthur G. Olivor, Nellie Oliver, Beading, Mass.; Mary W. Brinthrall, Charlestown, Mass.; Mrs. Seth Burrill, Cholsea, Mass.; Mrs. Luke A. Wood, Thos. J. Wood, Woonsocket, R. 1.

A WONDERFUL TEST, AND MAGNETIC HEALING TRIUMPH.

To the Editor of the Banner of Light: On Wednesday afternoon, July 17th, Mr. Whitlock held the first Fact Meeting of the season at Onset. There was a good audience, and many well-knownmediums were on the platform—among them Miss Maggle Gaule of Baltimore, who gave a number of tests.
Whilespeaking, she called on Dr. Dumont C. Dake, who
was in the hall, and said: "There is an old lady comes
here, and I see her wringing clothes, and out of the
steam which rises I see the name of 'Coffin.' This
lady says: 'I come with my little granddaughter to
thank you for saving the life of my dear daughter,'
[Mrs. Coffin, the mother of this child.] We thank you
for your kindness to her, and you shall be blessed.
But for your prompt attention, and wonderful skill
and treatment, my child would have passed to spiritlife within the hour. You know she is not able to pay
you, but you do not care for that. We will repay you.'
The Doctor acknowledged the test with eloquence
and power. There was a good audience, and many well-known-

The Doctor acknowledged the test with eloquence and power.

The Facts: In the morning of that day Dr. Dake, who is now stopping at Onset for a few weeks, was called to the bedside of Mrs. L. A. Coffin, the noted psychometrist, who was in a dying condition, the effects of a sunstroke. She was delirious, and in collapse. On his return he told us that without medical skill "she would have been dead within the hour." Miss Gaule had just arrived at Onset, and knew nothing of the case. When the Doctor went to visit her again the nurse said: "All that troubles Mrs. Coffin is to pay the Doctor." He replied: "Your bill is already receipted," told her of her mother's message, and that he was glad to be instrumental in healing her. Dr. Dumont C. Dake is a phenomenal success, and his powers of healing are unequaled.

Yours for truit. Mrs. J. J. WHITNEY. Onset, Mass., July 22tl, 1889.

Lake Pleasant, Mass.

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

One week from to-morrow the Sixteenth Annual Session of the New England Spiritualists' Camp-Meeting Association will commence. J. J. Morse, of England, will give the opening ad-

Most of the cottages are already open, and many niled. The indications are more than favorable for an old-time attendance. Parties are here from all sections of the country, and letters are constantly being received asking for cottages and rooms.

Vocal music will be a specialty this season, a quartette from Worcester having been engaged.

NOTES. NOTES.

Every train brings a pile of trunks.

Mr. John White, and family, of Buffalo, N. Y., are expected next week.

John Adams, Esq., General Superintendent of the Fitchburg Haliroad, was here on Thursday.

The Railroad Restaurant and dining-rooms are in charge of E. D. Kennedy, of Rutland, Vt. They have been opened in very fine style.

Strangers coming to these grounds and wishing for rooms will do well to call at headquarters, where they will be properly directed.

Mrs. Sue B. Fales and family, of Cambridge, are at their cottage on Montague street. Mrs. Fales is an old camper here.

old camper here. The daily press, of Boston, is represented in camp. Mr. Frank L. Fletcher, of Westlord, who has charge

of the street lights and the sanitary arrangements, has arrived and is busy.

Col. David Jones, of Utica, N. Y., is here for the

Col. David Jones, of Utica, N. Y., is here for the summer.

Copt. A. W. Caswell, of Gardner, is at his cottage on Broadway.

Mr. and Mrs. W. H. Bynus, of Brooklyn, are at their cottage on Sixth avenue. Mr. Rynus is one of the directors of the association.

From the register: Mr. and Mrs. James Crozler, Amherst, Mass.; P. H. Babbitt, Barre; Mrs. C. H. Rogers and family, Balem, Mass.; Prof. A. H. Huse and wife, Balem; Mrs. A. O. Wilcox, Chicago; J. W. Vackiner, Brooklyn; George W. Nickerson, Onset. Mrs. John Newman and family, of Brattlebore, Vt., have rented the Denton-street cottage, and are occupying the same.

VL, have rented the Denton-street cottage, and are occupying the same.

Mrs. Sylvester has returned to Pine Tree Home.

Mrs. Shelhamer-Longley and her husband, Prof. C. Payson Longley, the musical composer, will be here for an outing during the season, and will be the guests of M. W. Lyman on the Highlands.

Mrs. Clara Field-Conant is at the take for the sum-

Mrs. Clara Field-Conant is at the lake for the summer.

The Worcester Cadet Band gave its initial concert at the Auditorium to-day. A choice programme was rendered. It will give two concerts daily.

A new steamer and several new row-boats are to be forthcoming.

The post-office is getting to be quite an institution. We now have four mails a day.

Late arrivals: Mrs. S. S. Allen, Fitchburg; Miss Annie M. Webster, Orange; Mrs. Sue B. Fales, Maud M. Fales, Cambridge; Maud W. Caswell, Gardner; Ada W. Burgess, Carrie A. Fellows, Boston; J. Mabel Cheever, Lynn; Mrs. M. J. Whitney and daughter, Lynh; Beth B. Hale, Worcester.

Parties arriving upon the grounds should register at headquarters. headquarters.
Special trains will run to Lake Pleasant on Sun-

days during August.

Lake Pleasant, Mass., July 21st, 1889.

Ocean Grove Camp-Meeting. We are indebted to the reporter of the Harwich Independent for the following report of the Cape Cod

Camp-Meeting:

The Twenty-Third Annual Camp-Meeting of Cape Cod Spiritualists and Liberais opened at their charming grove on the bluffs at Harwich Port, Sunday, July 14th. The day was all that could be desired in point of weather and the attendance larger than on any previous opening day. The interest, too, seemed more manifest than usual. People were seeking accommodations for the session in advance. One of the most interesting, enjoyable and successful seasons was betokened.

tokened.

The sait sea breezes are invigorating, and give a charm to the stranger. The delightful grove, amid which are nestled the cosy cottages, is a practical illustration of a place of comfort and ease from the cares of the outer world to those fortunates who dwell therein.

The boarding-house is already filled, and the circletent will be fully occupied every day and night of the meeting.

iniustration or a piace of comfort and case from the cares of the outer world to those fortunates who dwell therein.

The boarding-house is already filled, and the circletent will be fully occupied overy day and night of the meeting.

Dr. H. B. Storer, a veteran in the cause of Spiritualism, and the President of the meetings is on the ground enjoying the beauties of the surroundings and the sociability of old friends. The Doctor is a soild, genial, warm-hearted gentleman, whom everybody delights to meet.

Miss Jennie B. Hagan, the renowned improvisatrice and regular attendant, is present, and has contributed her genius to the edification of her hearers.

Mrs. Cella M. Nickerson, well known as a prominent worker and speaker in the Cause, will be on the grounds much of the time.

Mr. George B. Chase has charge of the boarding tent this year, and apparently is liberally patronized.

The following cottages are now open and occupied: Main Street—Watson B. Kelly, Cyrus Nickerson, Mrs. Isaac Ree, Isaac Smith, Doane Kelley, T. B. Baker, C. R. Kelley.

Camp Avenue—Mrs. Adeline Burgess.

Central Avenue—Nert Chase, David L. Small, Mrs. Love C. Howes, John E. Hamer. Lodging House, Circle Cottage, Dr. CH. Phillips, F. M. Reed, Stephen E. Nickerson, Henry Smalley.

Ocean Avenue—Goo. D. Smalley, E. H. Taylor, Mrs. Sears, Mrs. H. C. Handren, Ephralm Doane, Mrs. Esther D. Smith.

Pina Avenue—Boarding tent, Samuel Small, Jr. Several cottages are unoccupied at present.

The regular services opened Sunday morning, 14th inst, at the stand, at 9:30 clock, with a business meeting, at which the following officers were elected to serve during the meetings:

President—Dr. H. B. Storer.

Yee-Presidents—Ephralm Doane, Watson B. Kelley, Caleb R. Kelley.

The business meeting was followed by singing by the choir, and an inspiring lecture by Miss Jennife H. Hagan, of South Framingham, on "What are we to Understand by Spirit?" the subject being given to her by some one in the audience. It was one of Miss Hagan of "Security of the audience." P

Parkland, Pa.

To the Editor of the Banner of Light:
The first really pleasant Sunday since Parkland Camp-Meetings began this season was that of July 14th, and that was sandwiched between a Saturday of drenching rains and a deluge of Monday morning, when the Neshaminy River was "wild," overflowing its banks, breaking boats from their moorings and carrying some twenty down the raging stream. But the Sunday was pleasant, and every camper appreciated it and looked forward at morning with glorious expectations.

clated it and looked forward at morning with glorious expectations.

The auditorium was prepared and enlarged, and the rostrum beautifully decorated with flowers and flags. The trains came in with their loads, and at 10:30 the audience assembled while the strains of music from the band rang invitingly through the grove. Excellent singing from quartette and congregation preceded a most enjoyable service.

Mr. J. Frank Baxter was the speaker, and on this occasion gave an eloquent lecture full of good points. Large additions came by the noon and afternoon trains, and Mr. Baxter had a grand audience to address at 3 o'clock. After music by the band, a poem and song by Mr. Baxter, the latter gave a lecture on: "The Value of Phenomena," exceedingly well put, and not only enlisting the closest attention, but arousing the audience to decided manifestations of pleasure and appreciation.

the audience to decided manifestations of pleasure and appreciation.

After the lecture, the quartette sang very effectively, and Mr. Baxter proceeded with a remarkable scance, giving many delineations of character of the spirits he described, and carrying conviction to all, as recognitions came from the audience, and tests of spirit-power were acknowledged on every hand.

There has been excellent speaking at Parkiand every Bunday, and through each week, and it will continue through the summer.

Prof. Peck, who has been our speaker for some time, will remain awhile in this restful spot and recuperate. Miss Jennie B. Hagan followed Mr. Baxter.

[Get THE BANNER from our wholesale agents.]

Queen City Park, Vt.

The series of meetings at this delightful campground commenced on Saturday, July 20th, at 2 o'clock r. M. The opening address was given by Mrs. R. S.
Lillie, of Boston. Her reputation as a speaker had preceded her, and she was listened to with the greatest interest by a good audience for the opening service.

On Sunday the day was unusually fine, and the attendance greatly increased. The Reindeer brought a goodly number on the lake from the city of Burlington in the afternoon. A conference was held at 0:30 A. M. At 10:30 Hon. A. E. Stanley gave an address on "Spiritualism and its Work." It was kindly received as embodying the principles of the faith as generally accepted by the great body of believers.

In the afternoon Mrs. Lillie again addressed a large and appreciative audience, her subject being the "Religion of Spiritualism." It was replete with good things; many passages were remarkably elequent and effective.

That Spiritualism is being better understood and generally accepted is plainly apparent. Everything indicates a pleasant and successful season for Queen City Park.

The hotel, under the management of Mr. E. E. Bamforth, is especially inviting to visitors, for an air of neatness and comfort pervades the entire establishment.

Though the meeting opens a month earlier than . M. The opening address was given by Mrs. R. S.

usual, the attendance, it is anticipated, will be good. There are already a number of arrivals from out the Htate. Dr. E. A. Huith arrived with an excursion of two carloads on Friday, the 10th, from Lake Pleasant and Greenfeld, not all, however, conling directly to the Park. The Doctor has succeeded in securing tickets for five dollars from Lake Pleasant to Queen City Park and return, which can be procured at Lake Pleasant. Call for information at headquarters.

Condendate Management and Research agents 1

[Order the BANNER from our wholesale agents.]

Temple Heights, Me.

To the Editor of the Banner of Light:

To the Editor of the Banner of Lights.

The Temple Heights Spiritual Corporation will hold its Seventh Annual Camp-Meeting at Temple Heights. Northport, Me., commencing Sunday, Aug. 18th, and closing Sunday, Aug. 28th.

These grounds are situated in the town of Northport, two and one-half miles below the Methodist camp ground, and a short distance from Saturday Cove, on Penobscot Bay. They consist of one hundred rods.

This property was purchased seven years ago by the Spiritualists for the purpose of a camp ground. Twenty-five cottages have been built upon the grounds, good substantial residences. Several more will be built this year. Everything will be done by the officers of the society to promote the comfort and enjoyment of all visitors.

The boarding house will be in charge of a competent manager, who will furnish board and lodgings at the usual prices. Lodgings will be furnished by many of the cottagers.

Tenting space for the meeting can be hired from the Secretary at a merely nominal price.

The rates over the Maine Central Raliroad, from all points to Belfast, will be one fare for the round trip, from August 16th to 28th, inclusive. At Belfast Mr.

A. J. Harriman will meet all trains, and carry passengers and baggage to the grounds. His charges will be fifty cents for passengers and twenty-five cents for trunks.

The steamer Regkland will leave Bangor daily, Sundays excepted.) at 6 A. M., arriving at Temple

itty cents for passengers and twenty-five cents for trunks.

The steamer Rockland will leave Bangor daily, (Sundays excepted.) at 6 A.M., arriving at Temple Heights at 10:30 A.M. The steamer Lizzle M. Snow will make daily trips between Bangor and Temple Heights. Parties from Portland by taking the 6:50 A.M. train for Rockland, can connect with the steamer Rockland for Temple Heights, arriving at 2 P. M. Parties from Boston and vicinity should take the Boston and Bangor steamers. Ask for return ticket to Northport. At Rockland they can change to the steamer Rockland; leaving there at 12:30 P. M., and arriving at Tomple Heights at 2 P. M.: or they can go direct to Northport and come down to Temple Heights by team. The Boston steamers do not stop at Temple Heights. Tickets good on all boats.

The speakers for the season are Mrs. N. J. Willis, Mrs. Juliette Yeaw, Mrs. Abble Morse, Mrs. J. Wentworth, Mrs. A. P. Brown, Dr. H. B. Storer, Mr. Oscar A. Edgerly.

worth, Mrs. A. P. Brown, Dr. H. B. Storer, Mr. Uscar A. Edgerly.
Bervices will commence at 10:30 A. M. and 2 P. M. Conference meetings held daily, time to be announced.

Conference meetings held daily, time to be announced from the rostrum.

Many mediums, both public and private, will be present, and ample opportunities given for investigation.

A cordial invitation is extended to all speakers, mediums and friends to be present and assist us in spreadiums and friends to be present and assist us in spreadium and friends to Spiritualism.

The officers of the Corporation are as follows: A. Rigby, President; John V. Tucker, Secretary; F. O. Gould, Treasurer; H. Butterdeld, Molbory Kingman, John V. Tucker, F. A. Dickey, A. Rigby, F. O. Gould, Directors; R. W. Woodman, R. B. Cookson, H. C. Berry, Committee on Speakers.

Any further information desired in regard to meetings will be cheerfully given by addressing the Secretary,

J. V. Tucker,

Upper Stillwater, Me.

Lookout Mountain, Tenn.

To the Editor of the Banner of Light: Everything is working harmoniously. Our speakers and mediums work together with pleasing results. There are many persons boarding here who have never

and mediums work together with pleasing results. There are many persons boarding here who have never investigated Spiritualism, but our meetings have proved so interesting they have become frequent attendants. We feel no antagonism ourselves toward those not yet in necord with what we believe to be the one pure religion of to-day, and strive at all times to meet their questions on the plane of that which is best adapted to their capacity.

Our speakers and mediums have won the respect and interest of those who have constituted the audience, or whom they have met in daily social intercourse. Eloquence, convincing proof and satisfactory answers have marked the platform work, while private circles and sittings have given hope, revelation and comfort to the seeking.

Mrs. Richmond, always dignified and pleasing in presence, speaks with an eloquence, force and finish peculiar to her. Her poems are of an order so far out of the average run that I always regret they cannot all be left with us in lasting form for future perusal. Mrs. Richmond is an artist of more than ordinary skill, and last evening we were most agreeably surprised by the presentation from her hands of an exquisite watercolor flower-piecey beautifully framed. It will be a preclous remembrancer of this charming woman and noble medium.

Another lady always responsive in sympathy, and raady to give from her charecter grows

Another lady always responsive in sympathy, and ready to give from her rich store of spiritual treasures, is Mrs. Glading, Our esteem for her character grows deeper as our acquaintance lengthens, and our admiration knows no end when contemplating the spirit of love and honesty animating the mission entrusted to her by the angel-world.

Mrs. Kibby, of Cincinnati, O., came here as a stranger, but by her genial manner and satisfactory mediumship soon drow around herself a large circle of friends. Mrs. Clanney, a lady of advanced years, and a well-known Chattanooga medium, has met her patrons for another season here, where she still makes glad many sad hearts with tidings from those near, though invisible. Mrs. Thomas, of Atlanta, Ga., is a new medium here, but promises to be a valuable addition to our list. tion to our list.

Every Friday evening a hop, given in the Pavilion, is enjoyed in a fashlon quite to the taste of young and

old.
Thursday evening last a "Pow-wow" was held, and largely attended. There was a camp-fire and Indian dance around the same, with characteristic singing. Specches in Indian and broken English were delivered during the festive hours, and all went well, and ended

happily.

Mrs. Lydia F. Dunklee, of Boston, Mass., and her friend, Mrs. Elizabeth Ruma, of Cincinnati, O., are with us. These ladies are a valuable acquisition to with us. I ness indies are a variance acquisition of our camp.

Mrs. A. C. Hawkes, a fine slate-writing medium from Louisville, Ky., is with us for a few weeks. Mrs. Martin and Miss Wenzell, from the same place, are with

her.

The annual business meeting of the Lookout Mountain Camp-Meeting Association of Spiritualists is not yet cancluded, so I cannot yet give details until my

next report.

The BANNER OF LIGHT is for sale here, and sells.

GEORGIA DAVENPORT FULLER. July 19th, 1889.

Blodgett's Landing, Sunapec Lake, N. II. To the Editor of the Banner of Light: The season opens with great promise. While many

people are coming and going, a goodly number are here to stay through the camp-meeting, which opens

here to stay through the camp-meeting, which opens Aug. 4th and closes Sept. 1st. Good speakers are engaged, and a first-class meeting is sure.

The hotel has received a new coat of paint, and everything is as it should be about the house.

George Blodgett, the owner of the grounds, a stanch Spiritualist, an homorable and highly-esteemed man, runs the Forest House, much to the delight of visitors and campers. He has secured the valuable services of Mr. Naam Marshall as head man, the right man in the right place. Mrs. H. Wright is matron, and with her efficient corps of helpers will fill her place well. She is a blessing indispensable, and is highly appreciated by all.

ated by all. This has his store well filled with need.
Mr. Fred Nelson has his store well filled with need. ful articles.

Mr. Frank Nelson has charge of the livery and boarding stable.

The steamers Armenta White and Edmund Burks are doing a good business! Captain Knowiton, of the Burks, is a very genial man, kind and obliging to all. The Edmund Burks has been rebuilt, and is a beauty, safe and complete.

The Sunday trains are well patronized.

The dance Saturday evening was a success. A very enjoyable occasion.
Bradshaw is jolly as ever, and helps to keep things Mrs. Martin, of Claremont, has been in her cottage

seven weeks.

Mrs. Watson, of Hillsboro' Bridge, and Addle M. Stevens are at Union Camp, on Washington street.

Mr. and Mrs. Whitney are at their cottage for the

season.

Mrs. Addie M. Stevens speaks here the 28th inst.

The Ladles' Ald Association holds its Fair the 13th
and 14th of August, and desires the cooperation of all
interested in the camp-meeting.

K.

Ninntic. Conn. To the Editor of the Banner of Light:

Monday, July 15th, was a rainy day, and a great change in the temperature of the weather, it being quite cold, which necessitated most of the people In the afternoon Mrs. Lillie again addressed a large and appreciative audience, her subject being the "ito-signion of Spiritualism." It was replete with good things; many passages were remarkably eloquent and effective.

That Spiritualism is being better understood and generally accepted is plainly apparent. Everything indicates a pleasant and successful season for Queen City Park.

The hotel, under the management of Mr. E. E. Bamforth, is especially inviting to visitors, for an air of neatness and comfort pervades the entire establishment.

Though the meeting opens a month-earlier than approximately expenses and the holding of the stay indoors. Social converse and the holding of stay indoors, Social converse and

Mr. and Mrs. Noziers, and they being liabilst, wanted the liapilst minister, and Brother Rouse wanted a spiritualist. They finally compromised and had both. Mrs. Webster, a medium of New Haven, spoke words of comfort to all, and the clergman followed in larmony; thus we have to record one more of our number passed on. We trust that some who heard on this occasion the sentiments of our beautiful philosophy for the first time will feel encouraged to make an lavestigation for the mesives of its glorious truths. In the evening the whole camp was invited to a circle at our cottage.

the evening the whole camp was invited to a circle at our cottage.

Wednesday, July 17th, was another beautiful day. Charles Helknap, of Bridgeport, arrived with his family, and we were inade inappy in the greetings. In the evening a seance was in order—Mrs. Du Chetts, Dr. Temple, Dr. Brownell, Mr. Barrett, (advertising a lecture the coming Sunday through Mrs. Eager) and Mr. Chendar participating.

Mr. Burnham, of New Britain, has returned; also Mr. Thornton, of the same place, is at Mrs. Dorman's. Mrs. Verner and daughter have come to occupy their new home near E. M. Lyman's cottage.

July 18th a circle was held at Mrs. Eager's in the evening. The 19th was a pleasant day. M. G. Puffer and wife, and Mrs. Scripture and son arrived; also Mrs. Hannah Chark and grandson, of Willimantic. Mrs. Hasdell and son, of Norwich, are at Mrs. Jeanette Clark's tent.

Hasdell and son, of Norwich, are at Mrs. Jeanette Clark's tent.

The 20th we had another harmonious circle.

Mr. and Mrs. Cheesborough, Mr. and Mrs. Redpath, also Mrs. Johnson, of Waterbury, and Mrs. Scholleid, of Norwich, ste on the grounds.

Sunday, 21st, was a pleasant morning, with clear atmosphere. In the afternoon the campers gathered to hear Mrs. Eager lecture under control, and she spoke well and acceptably to all. Dr. J. Temple gave some fine tests and readings, and the writer read for the first time in her life a rhyme that was given through her hand the past week, entitled: "The Cry of the Spirit."

Mrs. N. H. Fogg.

Gat The Banner from our wholessie agents.) [Get THE BANNER from our wholesale agents.]

Rindge, N. H.

To the Editor of the Banner of Light: Sunday, July 21st, was a great day here; all sunhine and pleasure-mentally and physically. Frank T. Ripley lectured to a good audience at 11 A. M.

A. Ripley lectured to a good audience at 11 A. M. A conference was held at 2 o'clock, r. M.; speakers: Miss Jennie Rhind, E. B. Craddock, Rramk T. Ripley. At 2:30 P. M. Mrs. E. B. Craddock lectured to a good audience; her discourse was full of telling points, and well applauded at the close of the lecture.

Mr. Rrank T. Ripley, of Boston, the well-known platform medium, gave many tests—each being recognized. Mr. Ripley gives, at his platform séances, full names, dates, and such other evidence as cannot fail to convince the most skeptical.

The Banner of Light was circulated here to-day
—E. B. Craddock and Frank T. Ripley speaking good
words for it.

John Kennedy went out upon the lake and discoursed sweet music on his cornet, the echo of which
was very plainly heard.
Only two Sundays more here.
Meetings or picnic days, Tuesdays, Thursdays and
Saturdays.

Meetings or pichic ways, and platform tests. Subscribe for the Banner of Light. Come to this beautiful lake, and worship with us. A meeting may be expected here next Sunday.

Verona Park, Me.

To the Editor of the Banner of Light: Our beautiful little haven of rest is now fully open, and many of the cottages are occupied for the season. All visitors say this is one of the finest spots in New

All visitors say this is one of the finest spots in New England.

Last Thursday Hon. Parker Spofford entertained a large party of Indies and gentlemen at Linwood Cottage, many of them strangers, who were lavish in their praise of Verona Park.

Everything is progressing finely. Our Park House is now done, and furniture moved in. Capt. Ryder and wife are doing everything for the comfort of visitors, and all who come here go away with a smile.

Mr. H. E. True, wife and daughter of Augusta, came up to Bucksport from the Park recently, lost their way in returning, by reason of a thick fog, and after hours of rowing blindly about, were forced to land for the night. Much anxiety was felt at camp, which was dissipated, however, by their safe arrival next morning. morning.

Dr. H. B. Storer will open our meeting Sunday.

O. F. WARE.

Bucksport, Aug. 20th.

Seance with Dr. D. J. Stansbury. To the Editor of the Banher of Light: Dr. Stansbury, late of San Francisco, Cal., is not only one of the finest mediums for slate-writing that I only one of the finest mediums for state-writing that I have ever seen, but is also very successful in receiving messages through the occult telegraph. I went to his cottage on Fleasant Avenue, and was courteously welcomed by the dector, who gave me a chair at the table upon which stands the key and sounder, with the battery used in the production of this manifestation. Although not an operator, I am familiar with telegraphic practice from observation in offices on the P. Rahiroad. I was thus able to ascertain very quickly that there was no possibility of any connection with concealed wires or batteries. In fact, the nature of the communications was such that the doctor could not have prepared them, as I am not only a stranger to him, but also in New England. I wrote several questions on little slips of paper, and folded them and laid them on the table, the doctor being at the other side of the room, with his back toward me.

When I had finished, the doctor took his seat at the table, on possible me, and without looking at or touch.

being at the other side of the room, with his back toward me.

When I had finished, the doctor took his seat at the table, opposite me, and without looking at or touching the slips, placed his finger-tips upon the box which held the key enclosed within. [The box has a wood frame, with slates at top and bottom.] Immediately the ticking began, and the name of "Carrie Miller" was given. This is a spirit that never fails to meet me and greet me wherever I go, through every phase of manifestation. Other messages followed from the spirits whom I had addressed in quick succession. At one he hesitated, saying that the language was unknown to him. On being requested to write in Euglish, the message recommenced, and the name was given of an ancient Greek spirit with whom I had often communicated! I had taken my own slates there. The doctor took them, and placing them on my knee, instantly a message was written between them from my own control, Forrester Gordon, and The Doctor then took there other plates and ofter.

my knee, instantly a message was written between them from my own control, Forrester Gordon, and signed.

The Doctor then took three other slates, and after I had seen that they were perfectly clean, he slipped a rubber band over them to keep them in place, and placed them on my knee as before. We rested our linger tips on them, and instantly the sound of writing commenced, and in a few minutes the taps came, indicating that the work was done.

When we took off the band we found one slate filled with a most elaborate composition in colored and slate crayons (I should have mentioned that the Doctor, when closing the slates, sprinkled a few crumbs of colored crayon between the slates as material for the invisible forces to use). In the upper left hand corner of the slate appears a portrait of the poetess Felicia Hemans, in the centre one of my guide and control, Forrester Gordon, and on the right a spirit called "John." Around and about these heads is traced a delicate vine with pink and blue blossoms; beneath is a large spray of crimson roses, with buds and leaves; below, in the lower left hand corner, is a female head in profile, bending over a scene represented as a sort of ridescent temple like structure from which a nathperow, in the lower left hand corner, is a female head in profile, bending over a scene represented as a sort of iridescent, temple-like structure, from which a pathway descends through a green meadow, while above, in a sky of deep sapphire, a flight of birds is faintly discerned. At the lower right hand corner is a message, as follows, each line being written in a different color:

"The music of the heavenly spheres,
The poetry of a better life,
The fragrance of the flowery realm,
The harmony of the universe,
All find expression
Through the loved ones
That are attracted to you.
May you be faithful to your guides.

Alice Carry."

The third slate is filled with a personal message, signed by four spirits whom I previously addressed. Interspersed among the above-mentioned messages are names of spirits, some of whom were relatives, white others are guides.

Sana Williamson, Onset, Mass., July 5th, 1889.

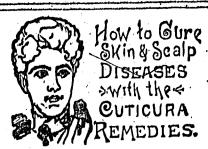
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Letter from W. J. Colville.

To the Editor of the Banner of Light: It seems a very long time since I last sent a few lines from the Pacific coast to your excellent and ever-welcome paper, which I received regularly during my stay in San Francisco, where my season's experiences were, on the whole, extremely pleasant. As usual, I was kept very busy, as I had to serve five centres regularly—San Francisco, Oakland, Alameda, San José and Mountain View, with occasional visits to Santa Cruz and Stockton. The substitute for the usual June Camp-Meeting was only a moderate success, as multitudes who enjoy a Sunday's outing in summer scarcely felt attracted to a tent in the heart of a large, noisy city. Notwithstanding this drawback excellent audiences convened on many occasions, Sundays and weekdays, and while the Association only just cleared expenses, a good work was done, though a far greater work can and doubtless will be accomplished in a suburban retreat next summer. where my season's experiences were, on the

work was done, though a far greater work can and doubtless will be accomplished in a suburban retreat next summer.

I am now in San Diego, enjoying a fourth visit to one of the most delightful seaports I have ever visited. Though the days of inflated booming seem quite over, evidences of solid growth are everywhere apparent. I never saw so many evidences of permanent prospority in comparatively new cities as I have seen in Southern California.

In all progressive and reformatory matters great interest is being manifested; many persons who formerly stood quite aloof are now as earnest as anybody in their inquiries, and as regular in their attendance upon meetings and the perusal of the literature of Spiritualism.

Mrs. Bushyhead is still the strong right arm of the First Spiritual Society, and of which flourishing organization she is still the active President. Meetings are now held on Sundays in Louis Opera House, the largest and most popular hall of resort in the city; on other days gatherings take place in Tremont Hall, connected with the Tremont Hotel, a very pleasant hostelry, ably kept by a lady who has long been an earnest Spiritualist.

I see by London Light that friends across the ocean are making kindly allusions to my possible trip to Europe this coming autumn. I cannot as yet speak with any note of decision as to what my future plans may be. If Igo to France and England I shall certainly hope to pay Boston a visit on the way; but, there is so much work to do on the Paoific slope, and workers are not nearly so numerous as on the Atlantic seaboard, so I may be directed to remain here work to do on the Paoinc slope, and workers are not nearly so numerous as on the Atlantic seaboard, so I may be directed to remain here indefinitely. I sent letters to England making inquiries as to prospects there in the event of my going to the Paris Exposition, and received in return the kindly mention in Light already alluded to. I mention this as letters come pouring in from different parts of Massachusetts.

in return the kindly mention in Light already alluded to. I mention this as letters come pouring in from different parts of Massachusetts asking me when I speak in that State.

After San Diego I think my course will lie northward to Portland, Ore. Seättle, Tacoma and Victoria are excellent fields of effort. Mr. and Mrs. Kates and other workers have written to me from the East, asking about California. I can conscientiously advise wide awake people to work the northern Pacific Territory even more than Southern California, though there is a constant and growing demand in both sections. When two persous travel together and can manage their own business, they will always find great local encouragement, and frequently do better on their own independent basis than as hired servants of societies; though when good openings are made by good societies it is always best to accept them. In many places, however, there is a great public ready to yield hearty support where societies are either very small or non-existent; societies in such places can frequently be built up or started as a result of independent effort.

The much-praised California climate is fully

can frequently be built up or started as a result of independent effort.

The much-praised Callifornia climate is fully sustaining its reputation this summer. I can highly appreciate it, and at the same time think with a sort of tender remembrance of the frost and snow of good old Massachusetts, and even its almost torrid heat of summer. My present address is Box 148, San Diego, Cal.

With best wishes and kindest regards to countless friends who read The Banner, believe me ever your sincere friend.

lieve me ever your sincere friend, W. J. Colville. Westbore', Mass.—Mrs. Abble N. Burnham, of Boston, has been here, and it was desired to hold a public meeting Sunday evoning, July 21st, in the hall regularly occupied by the Spiritualists. Although this was but a single meeting, and in the midst of the heated torm, with the regular services closed for the season, and many people away at comp-meeting, etc., she was greeted by a good audience of attoutive listeners. At the close of the address tests were given. As a speaker who has power to "draw," and a medium who has opened the door to our departed loved ones, she stands high in our estimation here. Our little boy—bright, beautiful, "our heart's celestial dove"—who went out last winter, and seemed to disappear in a storm of death, which bore away his spirit, has, through her mediumship, given proof of his continued presence, and assurance of his everlasting love.

A. D. Wheeler.

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