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The Spiritual Rostrum.

[Reported for the Banner of Light.]

Theology and Science in their Relation to Spiritualism.

A Lecture Delivered before the First Society, Buffalo, N. Y., by WILLARD J. HULL.

Y subject-matter is "Theology ualism per se is in any manner displetest sense Spiritualism comprehends all sci-

ence, because it deals more fully and intelligibly than any other department of human inquiry with the subtle, imponderable forces of the universe and the unseen, all-powerful qualities of man's being, of those forces which constitute the ego, that which takes cognizance of all phenomena, all laws, all effects, so far as law and effect can be grasped, analyzed and distributed. For to man belongs the achievement of all effort; to himself the debt is owed. But what is man? Material science declares him to be composed of certain condensed forms of matter and gases, every one of which exists about him in the imponderable elements of the universe, oxygen, hydrogen, nitrogen, carbon, smiles of derision from the one and scowls of phosphorus, calcium, potassium, etc., his powers of mind and body being at the apex of nature and evolution. Intelligence and thought, science and theology, the sum of Nature's dithe products of molecular changes in the brain, have no existence apart from cranial organization. Consequently death, which destroys the in that same ratio he learns of the magnitude one, blots out the other. Now you perceive and the wondrous diversity of law and the efthat material science, in reaching the limit of fects thereof everywhere about him. And its analysis, dogmatizes upon the ultimate destiny of the human race with the same persistency as theology, and for no better reason.

The science of Spiritualism declares and

teaches that all life is immutable and eternal, and proves the declaration by philosophy and phenomena which appeal to the physical senses. We know some things certainly, but there is a good deal we do not know, and the science which declares that the absolute has been attained, and from its dictum no alternative exists, is doomed to the fossilism that awaits the theology which declares the same thing. Mankind has no use for any science or religion that limits the field of inquiry. It has been said, "the undevout astronomer is mad," and astronomy is classed among the exact sciences. So it is, relatively speaking. With what consummate skill the laws governing the motions of the heavenly bodies are computed and their results given to mankind. Yet Galileo suffered untold torture at the hands of the church for declaring the fundamental truth of astronomy as known by every school-boy to-day; and material science declares in effect that the minds which conceived the splendors of the true astronomy, Galileo, Hyparchus, Copernicus, Tycho Brahe, Kepler and Newton are to-day naught but memories in the minds of their posterity. Astronomy, we say, is an exact science, but no astronomer knows how the light and heat of the sun are kept up, or even the exact form of the moon, and no finite brain can conceive the size and shape of the universe. Speculation enters largely into the sublimity of astronomy. But man aspires; the astronomer gazes into the unfathomable depths of infinitude, his trained eye catching glimpses of wondrous beauty, and amid the wheeling, circling planets of the solar system he perceives the matchless wisdom of almighty power; and he aspires to a knowledge of the myriads of problems upon which in his earth-bound condition he can only speculate, while modern science, which proves the law of correspondence, denies the completeness of that law by rejecting immortality. Hence the man or woman | Man is in no wise exempt from the law, and he who loves to think that sometime in the course which is now but dimly perceived, is or should by his own efforts. There are no drones in the be of all beings the most miserable, because no hive of human development. The wayside of forty years, yet no heed is given. The facts of hope is held out that that aspiration may ever life is strewn with the wreckage of those who find fulfillment. This is the exact position of have attempted to clog the wheels of the car material science to-day regarding the subject of Progress.

There is, however, thank heaven, something in man which transcends the creeds of science, mocks at the barriers of dogmatic theology,

and cannot analyze. History is full of illustrations of this character, and no man or woman whose spiritual faculties are attuned to the beautiful and harmonious in the universe of mind and matter need fear to walk therein, or doubt the grand procession that keeps them company. The plaudits of friends and the sneers of foes are alike the winds that merely ruffle the surface of the deep.

Science demonstrates all truths whose analysis does not carry investigation beyond certain prescribed boundaries; but when it enters the realm of causation, it does not demonstrate, it only speculates and dogmatizes. The greatest advance in the various sciences of our genera tion is the clearer and more general recognition that the power of analysis is extremely limited and the field of investigation infinite In other words, the aim of the enlightened scientist should be investigation rather than distribution. The present status of science is in a great measure the result of the study of specialties. I maintain that it is a most egregious mistake for any man or set of men to assume knowledge of a thing in its entirety by simply studying and perfecting themselves in certain of its parts. It is as unreasonable as the assumption that a man is a shoemaker because he operates a machine which pegs on the soles of a boot and does nothing else.

And yet many of the standards set up by modern science have no better foundation than assumption, and the evil is found in the elaborations of specialties in lieu of generalities. The true scientist is he who takes the universe for a field. Such a one is in no danger of becoming a dogmatist. Not but that many fields of special inquiry are blessings, and productive of much good; but the mischief lies in the fact that men whose every effort is bent on perfection of special theories and Science in their Relation to derive authority and are quoted, extolled and Spiritualism." Not that Spirit- patronized by lesser lights whose theories have no special weight without these authorities to tinctive as regards its relation to bolster them up, and in time they too gain Science. In its broadest and com- a prestige hard to overcome. Many of the greatest evils Spiritualism has to combat were clearly foreshadowed when the New Dispensation first essayed the task of regeneration: The Church on one hand, full of superstition, hide-bound and utterly impervious to the higher thought of the day; a pseudo-science on the other hand, whose tendency was toward annihilation, brought about through and by a reaction set in against theology. Into this breach Modern Spiritualism made its way to bring into harmony and adjustment these two great wings of modern thought, and seal for all future time the bond of universal, immortal brotherhood. Science and Theology alike halted, and with

It was the simple declaration that the end of vine plan, is in the unfoldment and perfection of man. For as man unfolds his own powers, while he is accumulating this knowledge, he unlearns some things which have seemed to him in his mental childhood the embodiment of truth. For truth is always gauged by the mentality of man to receive it. And the chief thing that he unlearned was the supposition that all truth was incorporated in church doctrine. But he made the mistake right here of thinking that because he had found that the church did not contain all the truth, therefore it contained no truth, and he must swing to the other extreme of the pendulum of thought, and in Materialism find the consolation which he had previously conceived reposed only in creedalism. And even here he is unsatisfied. The pinions of the human spirit carry it far above and beyond the wall of Materialism. No intellect is so dark but that its light, however dimly it may shine, pierces the blackness of the tomb. The grave cannot, never did, hold the intellect of man. So we say that from the mists and dreams of theology and from the blatant boasts of Materialism the thinker at last finds that golden mean which always rests 'twixt each extreme.

Gradually the truth dawns upon him that the basis of progress and growth is effort. There is no such thing as expiation in nature, and no creature anywhere from the protoplast to the archangel receives anything it does not earn. There is no life without labor, and no royal road to intellectual eminence. Look about you and see the condition of the slothful. Carry your investigation into every form of life, and you find that those forms survive that are fit to survive. It is a natural truth everywhere illustrated. Mighty epochs of time plapse in the growth and development of the various forms of life, and through all the periods of birth and decay the law that operates upon the species which survive is that which calls for the greatest effort. Nature bestows no bounty for the burden of existence-not at all. You will find that the struggle for existence begins with the dawn of consciousness, is instinctive, all-absorbing, and never overcome. who fulfills his mission in life, whatever be

The significance of the great law of labor is seen throughout the universe so far as man is able to penetrate.

subsistence, but the result of man's selfishness and the laws he has drafted to bind his fellows. So, wherever you see families and communitles starving for the necessities of life, look about you and see the layish abundance of nuture's supply, and we say that each individual could gain a fair subsistence were the nations of the earth to rise in their might and make that achievement possible and practicable. It is "man's inhumanity to man" that causes countless thousands to mourn.

But some one says. Suppose the individual fails in his efforts and goes through life, it may be, deprived of those means of enjoyment and happiness which he was willing to secure, but could not get the opportunity of securing. Ah! my friend, there is a law of recompense infinite in its provisions, though often disregarded by the unthoughtful, and the life-experiences of man are but a single stroke of its mighty pendulum. The divine fruition of every human life is housed in the beneficence of the law of compensation. And when the shackles of mortality are lifted from the weary spirit and he enters upon the highway of eternal progression, the motives of life revealed in the preconceived notion, of the verity of spiritual light of the absolute constitute the wealth of the spirit, and he finds his compensation for every rude blast and terror of mortal life. ence of life. Material science cannot afford to disregard the voice of the spirit.

Spiritualism teaches that the imponderable, forms. There is more for science to accomplish than the demonstration that bodies fall obey the law of gravitation., It is the province of true science to uncover the secret of this force. There is infinitely more in the law of attraction than the beautiful harmony with which the celestial spheres obey its power. It is for science to reveal the secret of this force. Electricity is a force that in a great measure governs the universe, but no scientist can tell what electricity is; yet in the bigness of his conceit he denies its potency in a field beyond his ken. In the reduction of matter to its primal state through all the changes and the various forms it undergoes, science at last reaches a limit beyond which its analysis cannot go, because it has arrived at the dividing line between matter and spirit. But spiritual mate, and from the point where material scition to the dogma of science, is not matter, but spirit. Thus is revealed the fact that all objective phenomena, as well as the works of man's genius, are the materializations of subjective forms which exist and always have existed in the world of spirit.

The idea of every work of art exists as a spiritual reality, and only finds its material elaboration through the receptive spirit of man. The plan and detail of the grand and beautiful designs in architecture are all laid out and proportioned in the brain of the architect long before their beauty and grace become objective to the eye. The beautiful painting which thrills and enchants the senses is simply a material expression, wrought out, perhaps, through months of energetic labor, of an idea, an interior conception in the mind of the artist. Go into the machine-shop, and note as you pass along the varied and intricate parts of mechanism which to your inexperienced eye have no significance; you see the wheels, shafts, bars and pins undergoing the process of completion. But, as you proceed, by-and-bye you come upon the wonderful locomotive complete in all its parts, a veritable breathing thing of life, awaiting only the touch of the masterbuilder to set it in motion. Yet the locomotive is a creation of the engineer and draughtsman long before there is a stroke of work performed in its production as we see it. And should the locomotive be destroyed the idea lives. If the picture be destroyed the idea is not destroyed, but under suitable conditions may again be materialized upon the canvas. So with the building and plans thereof: if they were to be obliterated, still the brain through which their former expression passed exists. And if not, if the brain of the architect is cold in death, the architect lives, and may, under proper circumstances, portray his thought through the brain of another, and again we see rising from its ashes the reproduction of the noble edifice.

"Stop!" says the physiologist. "Where is your authority for that statement? Where is the evidence that mind can act independent of material organization? How do you assume that intelligence and thought transopnd molec-

ular action?" It would indeed, my friend, be a gigantic assumption if there was nothing more tangible than physiology to sustain it. But, thank God and the angels of light, there has been vouchsafed to man a science that establishes the truth that the mind can and does exist and act without the elements of the physical brain. of eternity he or she may know absolutely that his social, moral or religious status, must do it The facts of Spiritualism have been knocking at the doors of material science for more than psychography are to-day proving to mankind the existence of an occult intelligence transcending the realm of physiology and demonstrating the immortality of the soul. And this is but one of the lines that have reached down through the fogs of earth-life to lift hu-

tuitively grasps that which reason does not | into all problems of political economy. The | for forty years joined forces against that which | demands a fair and impartial inquiry into any distress of humanity is the result, not of na- in their blindness has appeared a common enture's dereliction in her provisions for man's emy, and sought by every means to crush out the grandest truth ever youchsafed to benighted man.

> Science declares the phenomena of Spiritualism are delusions, but in that declaration it belies its own function while it repudiates the testimony and insults the intelligence of millions of people: We say that the law governing the production of independent slate-writing is a legitimate field for scientific investigation. and of vastly greater importance to humanity than any other problem. It is of more importance to know that if a man die he shall live again, than to theorize upon the physical consitution of a comet whose orbit brings it no nearer to earth than a thousand millions of miles. Yet science will devote months of research and thousands of dollars to this purpose, while newspapers will herald its discoveries and theories far and wide, and at the same time fail to print a well-authenticated instance of spirit-return without garbling it to a degree that renders it worthless.

Thousands upon thousands of intelligent men and women have become convinced, many of them against their will, in the face of every phenomena and the grandeur of spiritual philosophy. What is to be done? Remember, good scientists are like good cooks and good Thus Spiritualism speaks to man the true sci- farmers, persons who have profited by experience and experiments. The cook and the farmer may not understand the chemistry involved in the processes of cooking food or raisthe unseen, is the real, and that every change ing crops, but arrive at correct conclusions in the wondrous kaleidoscope of matter is from a careful comparison of results. No scimerely the visible representation of spirit- entist can do more than this. It is no more proof that a man is a scientist because he clothes his dissertations with the characters of toward the centre of the earth because they a dead language, than that a minister is a saint because he does the same thing. Neither of them succeeds in anything except befogging their auditors.

· Now the facts of psychography prove it to be an exact science because in its practice certain causes always produce the same results-the prime requisites being an unprejudiced mind and a desire to know the truth. The man who looks aloft upon the grandeur of the heavens, or with the microscope gazes upon the atomic particles of organic life, will hardly question this stipulation.

But right here let me say that no science per se is of any avail in determining questions outside of its legitimate field. This ought to be, and is among scientists themselves, a well science carries on the analysis to its final ulti- understood fact. There is science in breaking a horse, or lassooing a bull; there is science in ence says "stop," declares there is no reason pugilism, but the methods employed in these for halting and resolves all matter back into sciences cannot be depended upon to produce its primordial state, which, in contradistinc- satisfactory results in the seance room. I with minds as hard as sledge-hammers, and afterward denounce Spiritualism because they were not taken up bodily into the company of archangels, or because a ladder was not let down for them to climb up on themselves. I tell you, my friends, it is the insufferable egotism of the man, not the problems involved. which debars him from a knowledge of spirit

But to return. In the investigation of the phenomena of independent slate-writing we are brought into contact and relationship with a law occult in its nature, which, if not true, is the first natural law man has learned of that deceives, swindles and lies to him. Now let me give you an instance of my own experience with this force. Briefly the facts are these: I procured two new slates, wrapped them in a of or about me. I had been in his presence the slates I had brought, and which had not at arm's length, the statement being made that cate with me in that manner. I did so, sitting neither handled nor touched the slates, and in five seconds was told the message was completed. Upon opening the slates I found upon the inner surface of one of them a communication covering the entire side thereof; every word was characteristic. The message was signed with my mother's full name, and, as near as I can remember, in her own handwriting. I use this as an illustration of the fact I wish to impress upon you, which is, that if this was not the truth, and I did not receive a message from my angel mother-if the manifestation was not what it purported to be—then I stood face to face with a law of Nature which deceived and lied to me.

I tell you this matter, if not adjusted on the side of Modern Spiritualism and its claims, strikes at the very root of all human love and justice. Was I hoodwinked and cajoled by some expert prestidigitation? Can it be demon-

to-day asking both science and theology to pierces the veil that hides the sunlight and in- human life, into all branches of philosophy, and theology, as with a common impulse, have Science, by conforming to its function, which do! Spirits are not in that kind of business;

and all questions of human welfare, can answer, but in the fear that by substantiating the claims of Spiritualism it will be compelled to repudiate its own theories, it refuses to investigate.

The Spiritualist, therefore, has a right to maintain and declare that the problem of death and the future life has been solved. I make that claim for myself, and I am satisfied that no change through which I may pass will rober me of a single faculty that has taught me the truth of immortality. Therefore I shall live, you shall live; and do you contemplate what that word life and that immortal estate mean to you? To me the consciousness of immortality is a most amazing contemplation. It tells me that the life cast in earthly conditions is the first step in the school of eternal progression; that I must not anticipate any rise in the scale, but work out each problem as it is given me to learn: the knowledge thus attained bringing to me the consciousness that that was the coveted prize which in my ignorance I would fain have grasped without an effort. From the summit of every mental attainment the view becomes broadened and lengthened, the lines of spiritual unfoldment vastly more diffused and bearing to me the tidings of greater fields of exploration, loftier attainment and grander conceptions.

Immortality is infinitely more than a knowledge of the continuity of life, and it does not follow that a person is a Spiritualist in the broad meaning of the term simply because that person knows spirit-communion to be a fact. Neither is he a Spiritualist who, having received the assurance of immortality, fails to make his influence felt in the community. Let it be borne in mind that there are Spiritualists and Spiritualists. The movement is encumbered to-day with a fossilism in its own ranks that has a more retarding influence upon its onward march, stifling its progress and acceptance, than all the prejudice and calumny it encounters with its opponents, either in science or theology; and I hold that the confession of its being unpopular is tantamount to a weak vertebræ in the person who makes it, because the seed of every accomplishment that can bless humanity is buried in the groundwork of its philosophy, and the worker in that vineyard is he who does something toward bringing those seeds to a full fruition.

It lies within the power of Spiritualists themselves to make their Spiritualism popular and speed it to acceptance. No other system the world ever saw has made the same progress during the same time. Then why should it not be respected throughout the civilized world? I answer, because Spiritualists do not command that respect.

There is a time in the affairs of men when throw this out as merely suggestive to those retrospection becomes essential, and a compariwho deem it highly scientific to visit a medium son of results necessary in order to formulate plans for the future, when the mad whirl of strife and excitement must be left behind and the mind retire to the solitudes where con-templation is possible. "When the mariner has been tossed for many days in thick weather upon an unknown sea, he naturally avails himself of the first pause in the storm, the earliest glance of the sun, to take his latitude and ascertain how far the elements have driven him from his true course. Let us imitate this prudence, and before we float further upon the waves of this great subject, refer to the point from which we departed, that we may at least be able to form some conjecture as to where we now are." There is great significance in this thought of Webster when applied to almost any question of public welfare, either in political economy, ethics, philosophy or religion, that paper, and visited a sensitive whose powers I agitates the public mind. How far have we as was well informed of, but who knew nothing a people been driven from the true course by the grasping, selfish proclivities of the human less than five minutes when I was told to take heart? What does this thought mean for us as advocates of Modern Spiritualism? It means left my sight for a moment, and hold them out that we pause and look about us, examine our surroundings and go back to first principles. my mother was there and wished to communi- We have got to take a look at the record and see what has been accomplished. We claim as at least five feet from the medium, who Spiritualists to stand in the vanguard of human emancipation, education and progress. Do we maintain that position? Are we worthy to. hold it, and will posterity eulogize or rebuke us? This is the problem which confronts us as we take our latitude and try to ascertain our true position on the sea of human destiny.

Intelligent Spiritualists during the forty-one years in which Modern Spiritualism has flooded this land with testimony indubitable and irrefutable of immortality and spirit-return, have failed to educate the press even to a point where simple courtesy, to say nothing of justice, may be expected from it. The press reflects public opinion. There are egotistical journalists who will tell you that it molds opinion. That is a false assumption, It is simply a mirror; and when I say that Spiritualists have failed to educate the press, it is tantamount to saying that the masses have not been taught the significance of one of the strated by any deductive science known to the fundamental principles of the Declaration of nineteenth century that the thousands who Independence, to wit-a decent respect for the have tested or who are testing this subject opinions of mankind. Spiritualists as a class are deluded? And if the law does exist, as is have shut themselves up for forty-one years, admitted, but the communications are evil and and to-day the majority of them delight in spurious, as is claimed, then is it not a most folding their arms complacently and waiting heinous and blasphemous crime to thus play supinely for the angels to descend into the upon the holiest impulses of the human heart? streets, masquerade before the ignorant rabble And would a just and beneficent Deity permit and trail their immortal robes in the dust of earth, performing the work that rightfully be-These are the questions Spiritualists are longs to those who invoke their presence. "Oh! yes, the dear spirits will take care of it; answer. Theology, by the very nature of its the cause is in their keeping and they will not existence, hampered by creeds and systems of see it 'fail." Pseudo-Spiritualists have sat faith and laws whose provisions are immutable, around forty-one years, waiting, for this con-Carry the analysis into all the operations of manity into a clearer atmosphere. But science and unalterable, is incapacitated to answer, summation. I tell you, my friends, it will not

fail, because marvel-hunters are never philosthan wonder, and in fifteen minutes the crowd imposture, the police summoned and the angel ons; we have never strangled a human being, then hoot and walk on.

Of course all this is due to the ignorance of the masses, and are Spiritualists on the correct line of education when they tacitly request in denouncing Spiritualism. spirits to distinguish themselves in this man-

On the same grounds and under similar circumstances the Christian Saviour would re- about cleaning the temple he already occupies, ceive the same treatment. The Christian and making it a fit place for the indwelling world has looked and longed for another ad-spirit. vent of Jesus for more than eighteen centuries. Suppose he were to appear on your streets to-day clad in the habiliments of Calvary, reaching out to succor the sick, dropping here and there words of peace, and teaching from the door-way of some poor widow the Fatherhood of God and the brotherhood of man! What would be his reception by the of true unfoldment. The Christian scheme is Erie Co. Board of Medical Censors? What would such a man as your Police Justice think of the pretences of an individual who claimed to be Jesus Christ? This: "You are charged with doctoring without a license. The penalty is \$200 or ninety days. Have you anything to say?" Not having the \$200, the alternative of ninety days would have to be met. The news-papers next day would bristle with accounts of the exposure of another "hair-brained crank and impostor" who had received his just deserts, and would preach short sermons on the moral obloquy of the people, and in a day or two the wonder would die out.

About this time the jail opens and a murderer, who counts his victims by the number of his fingers, walks forth, supported on one side by a priest and on the other by a deputy sheriff, and duly takes his place on the scaffold. This culprit has been a hardened sinner for thirty years. He has kept up his bravado to within three minutes of his execution, but in those three minutes he has been transformed from a fiend to a seraph. Earth now is too mean to be the dwelling-place for such as he, "purified in the blood of the Lamb." So they proceed to kill him. Not for him are the fires of hell where dwell his victims. Oh, no! The ecclesiastical cadi sounds the judgment, and by the time the rope ceases twisting, the sanctified hands his passport to St. Peter, who gives him a harp, and away he goes to shout pasans of joy and glory at the right hand of the Infinite God. And the newspapers next day tell you what a beautiful corpse it was, and how dignified the priest looked, what the culprit ate for breakfast, the fit of his clothes and the color of his cravat; how many times his pulse beat after the "dull thud," and finally that he died a most righteous death, meriting every pain he suffered, for his crimes were heinous and his taking off a blessing to society.

Spiritualism is made the vehicle for morbid curiosity, and for this reason Spiritualists are responsible for the ignorance of society as regards its claims and its truth. And it will continue in disrepute just so long as intelligent Spiritualists hang back in the propagation of its higher branches and philosophical dissemi-

Is it not a cause for astonishment that Spiritualists, who, of all people, are the first to recognize the immutability of law and order, should be the last to apply those principles in the promulgation of their philosophy? Instead of that they are, as a body, the mere flotsam and jetsam on the sea of politics, science and religion. Spiritualism lives and thrives in the souls of millions, but its great mission in the field of sociology and government is thwarted thought, and I will show you the material for a by the indifference and carelessness of its adherents. It is, indeed, high time for enlight ened Spiritualists to show the quality of their fibre and give to the world a practical reason for the hope that is in them. If the facts as collated during the past forty-one years, and distributed through a literature numbering hundreds of volumes, are delusions and feats of legerdemain, we want to know it, and we want the world to know it. To be sure, when I ask my wayfarer to convince me of the error of my position, he only makes a face at me. When I turn to science for an explanation, I am laughed at. When I ask theology to prove that I am wrong, it damns me. Then I say that if Spiritualists who have passed through the furnace of moral and spiritual regeneration would formulate their laws and facts and present them in a scientific manner through the curriculum of universities, colleges and schools, they would in five years hush every foul epithet from priest and layman, drown criticism, and bring the world into line with true philosophy and intelligent thought. If they do not make this move, the experiences of the past will be repeated, and the changes will continue to ring upon the connivance of "fraudulent mediums," and the "duplicity of Spiritualists.

This, my friends, is a practical age, and he who succeeds must be practical. What the world demands and what no system on this planet can supply, except Spiritualism, is a natural philosophy which answers the problem of a future life. Let it be presented naturally and it will not be a great while ere a Spiritualist can walk the streets without being pointed out as a sort of intellectual imbecile, and his religion a farce.

I fully understand that it is a work of selfregeneration. The true Spiritualist studies himself; and he learns that within man is contained the cause of every existing evil of society, and the remedy therefor. While he learns to respect creeds less, he learns to love humanity more.

The enemies of Spiritualism are never weary of asking us what good it does, what it amounts to even if it is true? Where are your temples, your churches, your colleges? Where are your foreign missions in the work of propagating your Spiritualism among the heathen? Where are your eleemosynary institutions for alleviating the burdens of poverty and reclaiming the unfortunate? What have you got to show to the world that your Spiritualism is of any practical value?

These interrogatories are best answered by pointing out some things we do not possess. In the first place, we have not erected any extravagant churches, the value of which is represented either in mortgages or the filched earnings of the poor. We have not reared any monuments to the dead, whose shafts pierce the sky while their bases are covered with lies. We do not send missionaries to convert the heathen of other nations while our own land is recking with heathenism and slavery as ap-

that is not their mission. If it were it would palling as that which curses any other land on earth. Visit any great centre of population opliers, and if an angel appeared on your in this Christian country and that fact is streets to-day robed in all the gorgeous panoply proven. We do not see the efficacy of any of heaven, it would excite no other feeling elecmosynary system based on the customs and theories of a society which compels ton would howl for more angels, more wondrously thousand women in a single city to gain a subattired, and if they were not forthcoming, the sistence directly or indirectly at the price of whole performance would be denounced as an dishoner. We have not built any State-prishustled to the station-house. The mob would and don't own an almshouse in the world. These are all Christian institutions, and the legitimate outgrowth of a system of society which prides itself on its lineage, and delights

The true Spiritualist, however, while he has not built temples of brick and stone, has performed a noble and practical work in setting

"The body is not vile. Men make it so By harboring vices in its tenement."

To redeem the body is the first duty of the spirit. No correct expression of the spirit can be made through a defiled physical organism.

To harmonize the duality of man's nature, the spiritual and the physical, then, is the basis to reconcile Jesus Christ and God the Father, while it denies that reconciliation between God and Man. This is the mistake of the ages. It is this doctrine (and its corollaries) that drives the unthinking into atheism, and so long as it is preached and taught in the churches, just so long will there be atheists and materialists. And it remains for the harmonial thinker to teach the fact that no human ingenuity can prove constrained relations between a finite creature and an infinite God. hence there is nothing to reconcile; that the office of a mediator, if such a thing were possible in nature, should be to reconcile man to himself and to his fellows, not to a power he cannot comprehend any further than the love of his own nature rises superior to his hatred and ignorance: To teach man that his immortality is a divine right coëxistent with his being, the very essence of life, and not an estate thrust upon him by creedists: To tell him to look for nothing in the future life but the harvest of deeds and thoughts of this life. and that his happiness in the after-life is commensurate with the use he has made of his powers in the earthly sphere.

This is the work of the true reformer. This is the doctrine of Spiritualism, in contradistinction to the agnosticism of science, which rejects immortality not because it cannot prove the fact, but because theology fails to demonstrate it. What a relief, then, to turn from discussion and look within and behold the justification of Reason.

Spiritualism, after all, friends, comes to those who are ready for it. You cannot force its growth any more successfully than you can anything else in nature. It is a plant that thrives best in the open air. Its hothouse production is a weak imposition undeserving the name.

I hold it an inestimable privilege to be a Spiritualist, and count no legacy that could possibly befall me to equal in value the priceless gift of an untrammeled mind. I thank heaven and my angel-parents for that legacy. I wish that each one within the sound of my voice could say that. Let those who can say it thank the guardians of light, who have each and every human life in keeping, for the opportunities they have, meagre though they may be, of learning at the shrine of true wis-

Every doubt of the Past was a womb in which was fostered a child of liberty; and Spiritualism above all else owes its existence and power to-day to the doubts and interrogatories of mankind. Show me the man or woman who doubts the popular standards of Spiritualist. Are we, then, in full recognition and realization of the position we occupy in the world of thought, intellect and progress? Do we foster and cultivate the higher qualities of our manhood and womanhood? Are we worthy to be counted among the beacon-lights upon the mount of human destiny? We point with pride and admiration to the heroes of the past and to the sages and thinkers of the present. Do we seek to emulate them? We glory in the knowledge of spirit-communion. Do. we perform our full share in guiding others in the path to that truth?

We sing pæans of joy and gratitude at the downfall of creeds and the death of a barbarous Jehovah. Do we strive as earnestly as we might in heralding to humanity the oncoming light of truth that shall take the place of creeds?

Ah! my friends, there is work to do. Man has yet to learn that his true place is in nature, not artificiality; in simplicity, not in egotism; in contriteness of heart, not in arrogance and outward display. There is in nature the balm for every ill that besets man. Let him turn to her; let him go back and take up the threads of life and begin anew, secure in his foundation, taking his life-lines from rock and tree and stream and plain and mountain, from every cloud that hides the sunlight, from every beam that paints the gorgeous sky at eventide; from old ocean and placid mere, from lake and bay and wooded dell and roaring cataract; from the bird that plumes its flight into the ether atmosphere or the fanged serpent as it strikes its prey-all, all have their part performed for the instruction and gratification of man. Let man but learn this, and his first great step in the unending pathway of eternal unfoldment has been taken. How beautiful to him, then, becomes the thought of the poet:

to of the poet:

"Lo! whatever is at hand
Is full meet for the demand;
Nature ofttimes giveth best
When she seemeth charlest.
She hath shapen shower and sun
To the need of every one;
Summer bland and Winter drear,
Dimpled pool and frozen mere—
All thou fackest she hath still,
Near thy finding and thy fill.
Yield her fullest faith, and she
Will endow thee royally.
Loyaless weed and lily fair.

Will endow thee royally.

Loveless weed and llly fair
She attendeth here and there—
Kindly to the weed as to
The lorn lily teared with dew;
Each to her hath use as dear
As the other; when thou clear
Thy cloyed senses, thou may'st see
Haply all the mystery.
Thou shalt see the lily get
Its divinest blossom; yet
Shall the weed's tip bloom no less
With the song-bird's gleefulness.
Thou art poor, or thou art rich—
Nover lightest matter which;
All the sliver of the moon
She doth lavish on thee, while
Thou withholdest any smile
Of thy gratitude to her,
Baser used than usurer.
Shame be on thee, and thou seek
Not her pardon, with hot cheek
And bowed head and brimming eyes,
At her merciful 'Arise!'"

Bunner Correspondence.

Massachusetts.

BOSTON .- A. S. Hayward writes: "Sunday, Feb. 24th, I was in Needham, Mass., professionally, and conversing with one of the prominent citizens, who is agnostic as to a future life, he related that his father died eight years ago, on the 19th of June. In the morning of the day his children gathered at his bedside, and seeing them and knowing why they were there, he remarked that his time had not come, and that while the bells were ringing at sunset his departure would take place. True to his pro-phetic words, his spirit took its flight at sun-

March 25th a prominent musical teacher by mere accident met a prophetic medium, an en-tire stranger to him, and she said to him many things; but one statement she made amused him more than all else; it was that he would have a fall from a bicycle or something of that nature. The gentleman returned home and related at the table what he had been told related at the table what he had been told before some twelve persons or more, all of whom laughed quite heartily over it, as he had never ridden on a bicycle. Nothing more was said until April 3d, when he came to the table limping and saying that he had just returned from the park, where he and a prominent minister of Boston (naming him) had been indulging in bicycle-riding, and while on the machine for the first time, there was an accident, in which he fell and injured himself badly.

badly.

The man said that as soon as he commenced to fall the prophecy flashed to his mind; but he remembered that he was told he would not be dangerously injured, hence hope came to him.

Last June a Tady from Cambridge attended a séance at the BANNER of LIGHT Free Circle-Room. While there, a medium, a stranger, came to her and said: 'I saw on your lap a casket, covered with white cloth and beautiful flowers (describing them), also that there is to be a fire near where you reside, but it will do you no harm.' This last prophecy had been previously given her by another medium. She went home, and for five days pondered over what was told her about a casket. Finally she informed the lady of the house where she resided of it, and said: 'I do not want such things told to me even if true.' She was in feeble health, and did not know but what it was to represent that she was going to the spirit-world. The and did not know but what it was to represent that she was going to the spirit-world. The medium told her how many days before this scene would take place, and sure enough the last day in the time specified a beautiful young lady connected with the family passed to the spirit-life, and precisely such a casket and flowers were seen at her funeral.

The lady did not dare to mention about the fixe set there was an uncertained house or one

The lady did not dare to mention about the fire, as there was an unoccupied house on one side of their home, and also knew there would be great anxiety by the family if they knew of the prophecy; and in this state of mind she was returning to her home, when a fire was seen by her in the next house on the other side of them, that was occupied. She went into the house where she resided and informed the family that she had been told of the fire and that it would do them no harm, therefore there was no need of removing the furniture, etc. The fire was extinguished, and there was no damage to them or their house."

BOSTON.-Abbot Walker writes as follows, the thoughts he embodies having been suggested to his mind by the essay of Jacob Edson given in our columns August 31st: "'Man is his own saviour, his own redeemer. He is his own judge—in his own scales weighed.' Happiness or heaven is a state, not a place, and is to be found on earth by the harmonization of the internal with the external man. It is purely as ternal with the external man. It is purely an individual work, and can only be accomplished by persistent endeavor to overcome the animal or selfish man. In proportion as this is done will love and wisdom—the divine light or God within—be manifested. Man, therefore, works out his own salvation, in contradistinction to being saved by the life of any man however perfect. As he lives the life does he not become a relative Christ?

a relative Christ?

No man can rightfully judge another. Man is his own judge, and all days are judgment days. The more enlightened now speak of Jesus the Christ, instead of Jesus Christ. Some use the term Christ to embody the principles of love and wisdom, Yet many must have unfolded in love and wisdom, and found a heavenly state in the ages before the Nazarene was born. And were a child to read the best modern inspiration only, and be taught to strive for a pure life, even although (were it strive for a pure life, even although (were it possible) it never understood the word Christ, would it not find the kingdom? Was not Pope's idea of Deity grand and com-prehensive:

All are but parts of one stupenduous whole, Whose body nature is, and God the soul'?

Shall we ever see more of God than as we view him in his works, the highest manifestation being man? Is not the highest internal revealment of God to man within his own soul? and the highest external revealment through his conjugal mate? Does not one form his own God, and will not his God enlarge as his

own God, and will not his God enlarge as his comprehension unfolds and he grows more godlike?

The extract heading these lines is from the "Healing of the Nations.' I value that book, especially the second volume, more than all other books of inspiration, past or present, though not as authority; for there is no authority outside of one's soul."

LAKE PLEASANT. - Lyman C. Howe wrote from this place ere the close of the camp: "Thoughts and feelings kindle on the camp: "Thoughts and feelings kindle on the spiritual altar. Camp-Meetings are vital centres where souls meet to evolve. Agitation educates, under the quickenings of spiritual energy, and the wealth of life warms and expands each willing soul. At Lake Pleasant there are many factors working in the problem of life. Mediumship has many phases and many degrees of excellence. The mental naturally leads as mind rules matter. The platform is the centre of power, without which all urally leads as mind rules matter. The plat-form is the centre of power, without which all such gatherings would necessarily dissolve and the elements scatter. The conferences are lively and often full of interest and instruc-tion. Among those who kindled thoughts at these were Mrs. Clara Banks, Mrs. Twing, Abby Burnham, Mrs. Knight and others whose names I cannot recall, and these distinguished ladies made the displays of masculine genius

lively and often full of interest and instruction. Among those who kindled thoughts at
these were firs. Clara Banks, Mrs. Twing,
Abby Burnham, Mrs. Knight and others whose
names I cannot recall, and these distinguished
ladies made the displays of masculine genius
pale before their vivid revelations of intellect
unl superiority.

Dr. Le Plongeon and his accomplished companion were centres of attraction. They have
spent fourteen years exploring ancient ruins
in Yucatan, and had stereoscopic views of
many of the wonders they have brought to
light. They report sixty cities in Yucatan
alone with unmistakable evidence of an antiquity greater than that of ancient Egypt. Some
of these cities are five to eight miles in diameter. The walls of many of the great stone
palaces are nine feet thick. The arvings that
adorn these huge temples are marvels of design and elaborate workmanship. Dr. Le Plongeon assured me that he deciphered the record
of an awful cataclysm in the Atlantic,
with with an antion of millions of people, giving the
minutest details of the event, the day and
hour in which it occurred, and the locality of
the 'lost Atlantis.' The presentation of these
views, with Madame Le Plongeon's lectures
thereon, gave the visitors at Lake Plongeon's lectures
of babor and all their fortune (fifty thousand dollars), which we could see and study for thirtyfive cents an hour. The able lectures by Judgo
Dalley, Mrs. Spence, Sarah A. Byrnes, A. E. Tisdale covered much ground and inspired much
thought.

The memory of the two weeks I was at Lake
Pleasant holds many bright plotures; and
the social tonics and many and the social tonics and mental quickenings
warm and fructify as they breather through the
tender selocome from the spheres of kindred
souls.

Men of action ofton command attention
when their success depends upon the silend
influence of an inspiring companion whose
name is seldom mentioned. Dr. Beals is a suc
cessful President and influential representative of the vent of the service of the service

The spiritual peacofulness that sheds its light as from an unseen world was tenderly visible in the serene countenance of Mrs. S. B. Alchols, of Brooklyn, whose uprenching spirit seeks companionship with one whose influence is sadly missed at the cottage, and whose cheering voice is heard no more in the merry-making at camp."

ONSET BAY.-Mrs. M. S. Wood writes: At a scance recently with Mrs. Moss of New York, where the cabinet was only a curtain put up across the corner of the room, with solid walls behind and no possible chance for any person to enter it without being distinctly seen by the fourteen sitters, as many as thirty forms appeared, some large and some small, as unlike the medium in their general appearance as human forms are generally unlike. Several mediums were present, and Indians came to them claiming to be their controls. A form called me to the cabinet and said, 'I am Aunt Mary,' and represented her form as she was in her last earthly days. She had an immense tumor in the bowels, and otherwise was much emaciated. I said, 'You have not made yourself up to be quite as tall as you used to be.' York, where the cabinet was only a curtain put emaciated. I said, 'You have not made yourself up to be quite as tail as you used to be.'
Walt a moment, she said; and while I was
looking at her she grew up to her natural
height, then took my hands and put them over
her emaciated face. The medium has a round,
fleshy face. The daughter of Mrs. Wallace of
New.York, who had light blue eyes and very
light hair, came out and called for the full
light of a lamp to be turned upon her, which
was done, and she disappeared before our eyes
in the light, talking until her head was only a
few inches from the floor. Mrs. Moss is a large,
fleshy woman, with dark hair and very dark
hazel eyes. Mr. and Mrs. Greenough of England had friends come to them whom they
knew, and so did many present; but it is not
so much the object to describe the entire
seance as to assure the readers that there was seance as to assure the readers that there was no possible chance for deception on the part of the medium, and that no confederates could have entered the room without coming through solid walls or closed doors and windows, and to give our testimony in favor of the perfect in-tegrity of Mrs. Moss as the medium in this

She invites test conditions, only asking that her sitters maintain a harmonious feeling and conduct themselves with propriety. At one time she stood outside the cabinet and a form arose slowly from the floor at her side, and de-materialized in the same manner. The phe nomenon of materialization is as old as history. and will sometime be numbered among the

The following persons were present at this scance, and gladly gave their names in testimony of its genuineness, namely: Mrs. Jennie F. Rogers, Mr. C. D. Greenough, Mrs. Greenough, Mr. Francis Jenkins, Mrs. Jenkins, Mrs. Peasley, Mrs. Kay, Mrs. Campbell, Mr. Albert Soule, Miss R. Grosier, Mrs. J. C. Grinnell, Mrs. M. E. Newcomb, Mr. C. N. Wood, Mrs. M. S. Wood."

Pennsylvania.

PITTSBURGH. - George W. Kates writes 'My wife and self commenced our new season of labor at this place Sunday, Aug. 25th, when we were greeted by large audiences, composed largely of warm-hearted people who are among largely of warm-hearted people who are among the choicest of our personal friends. The members of the Pittsburgh Society always inspire and encourage us, as no doubt they do all speakers or mediums who appear before them. The social element is strong, and that will cement any society. The influence of this Society as a legal body, under its lately-obtained charter, has already increased good results and public recognition.

This Society has within its ranks those who mean to and have the ability to achieve lasting results for the good of humanity, and to serve the cause of truth to which excarnated spirits

the cause of truth to which excarnated spirits

are devoted.

During the summer months conference meetings have been held each Sunday, under the leadership of Mr. Wm. Fleming, at which Mrs. Ella M. Stevens and Mr. Lindsay have respectively lectured and given tests. They have so effectively served as medlums that resolutions of thanks to each were passed at the last Sunday meeting. On Aug. 29th the Society had a day of recreation in the woods, where merriment ruled supreme. It was an enjoyable occasion. A beautiful gold badge was presented to Mrs. Steveus by the Society, as an evidence of their esteem and gratitude for her medial gifts and devoted labors. It is very graceful gifts and devoted labors. It is very graceful for a local society to thus appreciate home talent and encourage its workers to continued

devotion.

Bro. W. L. Hughes and family have enterhearts, indicating that mediums have friends to whom they can turn for creature comforts that shall allay the smarts of little material troubles and trials. Bro. Hughes has contintroubles and trials. Bro. Hughes has continued the Lyceum meetings all summer; he is a successful conductor thereof, and generally useful as a worker. May the blessings of the spirit ever abide with the generous people of Pittsburgh, and may each visiting medium meet with that sympathy and support which shall enthuse them to willing continuance of service to the world of spirits."

ALLEGHENY. - A correspondent writes. Sept. 1st: "Frank T. Ripley, the platform testmedium, delivered the opening lectures and medium, delivered the opening lectures and gave tests for the First Society of Spiritualists of this city. Large audiences were present, and Mr. Ripley's tests were all recognized. Of this new society Mr. E. W. White is President; J. E. Sieg, Vice-President; Mr. Cregure, Treasurer, and Mr. Kohen, Secretary. Mr. Ripley is engaged for September and October, and he will accept engagements in Pennsylvania or Ohio for November."

Connecticut. NEW HAVEN .- E. P. Goodsell writes:

Among the objections urged against the possibility of spirits to return to earth is that it is impossible. One Abraham is summoned as a witness in the case, and he says there is a great gulf between the earth and the spirit-state of

'balm in Gilead'—attracting and resting all who approach her, and sustaining the Doctor in all his work.

The spiritual peacefulness that sheds its light as from an unseen world was tenderly visible in the screne countenance of Mrs. S. B. Nich-in the screne countenance of Mrs. S. S. Nich-in the screne countenance of Mrs. S. S. Nich-in the screen countenance of Mrs. S. S. Nich-in

New Jersey.

BAYONNE CITY. - E. J. Jones writes: 'There was once a weary, sinful woman who wandered at night by the sea, and the peaceful wandered at night by the sea, and the peaceful waters called to her softly: 'Come to us; come, rest and forget!' And the woman stopped and listened, and raised her eyes toward the sky, and saw the clouds moving on and on, and the stars twinkling, and then faintly and afar off she heard the sounds of the awakening town, and she thought how the stars and the clouds were doing their work, and man preparing for his, and that the busy world had no need of her (for she was an outcast, and no one called her friend), and she looked again at the cool and pleasant waters, and with a great cry sprang out to them, and they reached out and clasped her, and she was seen no more on this earth. But a great and good spirit who had been many times sad-and sorrowful himself, and had also known sin before he left the earth—oh! many years before—was watching her, and when her spirit awoke shudderingly from the change called death, he bore her away to those who loved her still, in spite of all her sin and wretchedness, and they strengthened and encouraged her, and said: 'Begin again; have courage; bear your punishment bravely and with patience, and it will do you good.' As she listened, a great light broke upon her, and she understood the mystery of life. After many years she became an angel of mercy to those who, like herself, were full of sin and sorrow, and every time she helped a poor sinner in distress the light in her soul waters called to her softly: 'Come to us; come, sin and sorrow, and every time she helped a poor sinner in distress the light in her soul became brighter and brighter, and she knew it was the smile of God."

New York.

FARMERSVILLE STATION.-Wm. Henry writes: "I have taken THE BANNER nearly all the time since its first publication. Many able papers have from time to time appeared, but none have excelled yours, and few have been so successful in a wise self-control, a broad and generous charity and a courageous and unwavering defense of the truth. We hope the same wisdom and success will continue, and the lives of all connected with it be pro-longed to see the complete triumph of the glo-rious truths to which it is devoted."

SARATOGA.-W. L. Jack, M. D., writes: 'A few lines from this place and from the home of Father and Mother Lyman, favorably known to the thousands of Spiritualists throughout the land, may be of interest to your many readers. A number of the campers of Lake Pleasant made an excursion to this great resort to-day, Aug. 31st, and called upon Mr. and Mrs. Lyman and found them actively

mr. and Mrs. Lyman and found them actively engaged in the good work to which their lives are devoted.

Spiritualism is not silent here; many are strongly advocating it. Mrs. Sarah A. Byrnes, the lecturer, is inquired for here. She is as popular as ever, and growing more so every day."

California.

SANTA BARBARA.-A correspondent writing under date of August 24th says: "At a library meeting held in Summerland to-day, it was resolved to commence immediately the erection of a \$2,000 library building, the Spiritualists of Santa Barbara alone having subscribed \$950 for this building. We have over \$500 worth of books to put in it now and the promise of many more. We now have forty-one permanent residents in the colony; twenty-two more start from Illinois on September 10th, and true other families later in Sortenber and two other families later in September. Many more write they will be here this fall as soon as they dispose of their crops. We will have a post-office established in a few days."

THE ROBBERS OF TO-DAY.

In the days of long ago
There were robbers high and low,
And dearly they did make their victims pay;
But the thleves were outlaws then,
And were not the "high-toned" men
That prey upon the public of to-day.

Rogues no longer live in caves, Nor do pirates sail the waves, But they dwell in homes surpassing yours and mine. They enjoy the very best To be had in East or West,

They have raised the price of wheat,
And of everything we eat,
As well as what we drink and what we wear;
They have also gathered in
All the copper, lead and tin,
And soon they 'll get a "corner" on the air.
—Frank J. Bonnelle, in New York Star.

New Publication.

THE BIBLE WORK: The Old Testament, Vol. III. Illustrated with Engravings, Maps and Diagrams. Prepared by J. Glentworth Butler, D. D. Royal 8vo, cloth, pp. 635. New York: Funk & Wagnalls.

The work of which this is the third volume exhibits remarkable aptitude for compilation, and skill and industry in its practice; in fact it may be called a marvel of success in its special line of literary labor. The author's aim to furnish an orderly, coherent, proportionate and measurably complete exposition of selected portions of the Bible has been well carried out, and the desired object fully attained. This volume contains one hundred sections, and treats of Israel under Joshua, the Judges, Saul, David and Solomon. Maps, diagrams and engravings illustrate the text, which consists of citations from three hundred authors. Each volume is complete in itself.

Passed to Spirit-Life,

From South Acton, Mass., Aug. 30th, after several years of

Ho was an old resident of the town, and was respected by his neighbors and all with whom he came in contact for his integrity of character and moral worth as a man. Ho was pronounced Spiritualist and constant reader of the Banner OF LIGHT, and greatly enjoyed communing with loved ones gone before.

or Light, and greatly enjoyed communing with loved ones gone before.

A widow, son, daughter, three brothers and a sister survive him. Nearly all of them have embraced the Spiritualistic Philosophy in regard to immortality for the entire human family in the beyond. His widow has been a clairvoyant physician for more than twenty years. She was developed out of the Methodist Church in the unfoldment of her spiritual gifts.

Rev. Mr. Knowtton, Universalist, officiated at the funeral, speaking fitting words, which were in direct harmony with the views of the departed. His material body was interred at Mount Hope Cemetery, West Acton.

A. S. H.

From Fitchburg, Mass., Aug. 31st, of typhoid and lung

fever. Charles Alexander, aged 58 years and 5 months. Mr. Alexandor was a native of Troy, N. H., but for several years had resided in Fitchburg, where he was known as a pronounced Spiritualist, a good citizon, a kind husband and father, and fathful frond. He was possessed of the gift of healing to quite an extent, and always giadly used it for the alleviation of suffering. His son, Earle Alexander, will be remembered as the youngest member of the Fitchburg Band, and whose early transition caused much serrow to his loved ones.

and whose early transition caused much sorrow to an love ones.

Mrs. Alexander and her three remaining sons are comforted by the blessed truth which was so precious to the husband and father. Her aged father, Mr. Applin, of Onset, adds his comforting presence to her bereaved family.)

The funeral took place Tusday, Sept, 3d, from the home on Snow street, the writer officiating. The Spiritualists of the city gave a beautiful anchor, and a pillow from the sons rested at the casket's head bearing the word. "Father." Many other beautiful tributes were arranged about the room and upon the casket. Two ladies rendered some comforting musical selections. The body was conveyed to Gardner for interment.

From the Leland Hotel, Springfield, Ill., Aug. 4th, 1889, after a long and severe affliction of many years, Mr. Horas S. Leland.

S. Leland.

Mr. I. was one of the brothers who acquired a untional fame as hotel men. He embraced Spiritualism in full faith eleven or twelve years ago, and had since been devoted to the Cause, having investigated with all noted mediums of the nation.

Mr. I. was one of the most charitable men in Springfeld, and many poor people will miss his bountiful hand. We hope to hear from him soon through the Public Circle Room at the BANNER OF LIGHT Establishment. J. Q. A. FLOYD.

From the Old Ladies' Home, North Temescal, Alameda Co., Cal., Aug. 14th, after years of patient suffering, Mrs. Ellen B. Macy.

Ellen B. Macy.

She was a reader of the Banner of Light up to the time of her departure, and was very grateful for being able to do so.

MRS. MARY L. POOLE.

Written for the Banner of Light. A BONG OF THE MORNING.

BY JAMES M. ROOFRS. We will not mourn o'er bygone days, Or dream of future bilss, While robins whistle joyous lays, While Earth feels Nature's kiss; Yes! Naturo's sweet, renowing powers Like benedictions rise, And borne along the sunny hours The music of the skies.

The song of ages floating down, The hymns by spirits sung, Each forehead wreathed with laurel crows, Each string divinely strung! I feel their presence like the tide That moves some vessel on-And forms resplendent throng my side From fields of beauty won.

Their inspiration yields a breath Like Orient atmosphere; A thousand voices question Death:
"He has no being here!" No place in all the ranks of time, Where down the centuries gray, Still onward, with a step sublime, Man moves from day to day.

From brutal sense to prophet gaze His soul has struggled through, Until his vision meets the rays Beyond the ambient blue; Beyond the hills of doubt and fear, The dogmas of the past Drop from him in that sunlight clear Like outworn garments cast.

The craving wish, the selfish greed, Give pace to nobler thought To aid his fellows in their need By deeds in kindness wrought. Who lifts his brother rears a dome That shall not fade away; He builds an everlasting home More glorious than the day. Spiritualist Camp, Niantic, Conn.

Cassadaga Lake, N. Y.

Friday, Aug. 23d.—The Lyceum exercises were held in the auditorium this morning as usual. Leader, Mrs. E. W. Tillinghast, an exceptionally intelligent and benevolent lady, who has devoted her time and means largely to the establishing of "Mission Schools," means largely to the establishing of "Mission Schools," and has provided entriely for a number of poor children. She now has six homeless and friendless children—little girls that she has taken under her charge—to teach and provide for. Brother Walter Howell, desiring to coöperate in the good work of charity, has stepped to the front ranks and been instrumental in raising the sum of thirty dollars, to be used as an aid in the education and providing for these children.

At the opening of the meeting this afternoon, Mr. E. W. Bond read the following report:

E. W. Bond read the following report:

CASSADAGA CAMP-GROUNDS, Aug. 17th, 1889.

We, the undersigned, a committee selected to examine the claims of W. S. Rowley, of Cloveland, O., to Independent Telegraphy—i.e., that intelligent messages are received by means of an ordinary telegraphic instrument, using the Morse alphabet with key enclosed in a box, under conditions that preclude the possibility of the circuit being opened and closed by mortal hands—beg leave to report: That we met in a room at "Hotel Grand," of this place, Mr. W. S. Rowley, with his instrument, who subjected it to any and all conditions that were asked or imposed; that intelligent communications were received under test conditions that would utterly preclude the possibility of Mr. Rowley being the transmitter of the same; and that without going into the details of said experiments we have been forced to the conclusion that Independent Telegraphy is fully established, and that intelligent messages are received by and through this instrument in a way and manner wholly unknown to science.

(Signed)

A. B. GASTON,

E. W. BOND.

A. B. GASTON, E. W. BOND, E. E. VAILL, J. W. BABGOCK, J. H. OSMAR, A. B. RICHMOND, H. D. BARRETT, M. E. THOMAS.

If the remainder of the services of the afternoon, by the talented Miss Jonnie B. Hagan, received notice week before last.)

Sunday, August 26th.—Three excursion trains beside the regulars were filled to overflowing with passengers for the camp to-day, and the woods were literally alive with horses and vehicles. It was by far the largest throng that ever congregated on these grounds; but many who were here for the first time said it was the most orderly assemblage of its size they had ever seen.

The auditorium was packed to its utmost capacity, and all available standing-room outside within hearing distance was occupied.

Mrs. Cora L. V. Richmond made her appearance upon the rostrum this morning for the first time this season, and was greeted with marked enthusiasm. Her discourse was upon "The Facts and Philosophy of Spirit-Return," and was a masterpiece in logic and highly cultured sentiment. She showed the utter fallacy of attempting to base a live Spiritualism upon fact and philosophy alone, and emphasized the local Spirit-Return," and was a masterpiece in logic and highly cultured sentiment. She showed the utter fallacy of attempting to base a live Spiritualism upon fact and philosophy alone, and emphasized the idea that no one becomes alive to the faith until the heart is touched, its sympathies aroused, and its emotions kindled to a living fiame by the conscious presence of those whose love had thrilled us as they shared our burdens or added to our joys. Until the heart speaks approvingly and its sympathies and affections gush forth like water from living springs, belief is cold and fruitless. The audience listened with intense interest to her eloquent words; but as her husband is her reporter, and her lectures are given to the public entire, it is not necessary that we attempt a recital of the excellent points given therein. Mrs. Richmond is widely known as one of our most gifted speakers, and we are quite proud to number her among the regular representatives of this camp, which is rapidly becoming far-famed for its high spiritual attainments. In the afternoon fully two thousand people listened to the able address of Hon. A. B. Richmond, which will soon appear in printed form, to accommodate the numbers who could not get within ear-shot of Mr. Richmond. Miss Jennie B. Hagan and Walter Howell went with them to Library Hall and entertained them with excellent speeches.

Monday, Aug. 27th.—The temperance question was taken up and earnestly discussed in conference this afternoon. In the evening the friends of Mrs. Carrie A. Palmer assembled at her lovely cottage on Third Avenue for the purpose of dedicating the same, according to her wish, to the cause of truth and spiritual unfoldment. Speeches were made by Miss Hagan, Mrs. Richmond, Walter Howell, Mrs. Gardner, H. D. Barrett, Mrs. Orvis, and others. The name given was "Red Wood."

Tuesday, Aug. 27th.—Mrs. Richmond gave a discourse upon "Spirit and Matter." It was deep and logical.

Wednesday, Aug. 28th.—W. C. Warner, of Yorkshie N. V. sneke this afternoon upon "Specess a

"Red Wood."

Tuesday, Aug. 27th.—Mrs. Richmond gave a discourse upon "Spirit and Matter." It was deep and logical.

Wednesday, Aug. 28th.—W. C. Warner, of Yorkshire, N. Y., spoke this afternoon upon "Success and Fallure from the Material and Spiritual Standpoint." The discourse was full of practical thoughts from beginning to end, and they were so uniquely clothed and embelished by the cultured phraseology and masterly delivery of the speaker that it was quite refreshing. Mr. Warner is one of Nature's noble men that can well be honored and looked up to, not only for precepts of the highest order but for what is better, a daily practice of the highest and purest principles of uprightness, kindness and justice.

This evening, at 7:30 o'clock, the numerous friends of Mr. and Mrs. T. J. Skidmore convened at their beautiful home on Cottage Avenue to participate in the dedication of the same. The spacious pariors, with their grand pictures and artistic furnishings, were like a perfect bower of that and blossom. The friends had kindly prepared a seat for our host and hostess near the entrance of the broad hall, in order that all might have an opportunity to tender them their personal greetings and kind congratulations. Without any fulsome praises or wordy laudations, it is a simple and honest fact that Mr. and Mrs. Skidmore have been the father and mother of this camp. They have a beautiful home—a home in every sense of the word. Its foundation was laid in the union of two noble and unselfish hearts. They have walked hand in hand and heart in heart through the change-ful viclistitudes of some forty years. They have shared each other's virtues and fallings, and now in the ripeness of their years are just as loving—just as tender and attentive to each other as though just starting out in their youthful courtship. Is it any wonder that they have hosts of admiring friends when they have done a thing so rare and so praiseworthy?

The dedication was conducted by Mrs. K. B. Lillie. Short speeches were unad by Miss Jonnie B.

Thursday, August 20th.—The conference hour this morning was devoted to the discussion of "The Duties Spiritualists owe their children." Walter Howell made the pening speech, and was very curriest in his disapproval of the laxity of many spiritualists in inculcating their religion in the family and home. He believed the home to be the piace where children received the deepest and most lasting impressions, and that if the parents would do their duty as such, children would grow up to be good, honest, intelligent and useful citizens. He did not believe in sending children to Sunday School or allowing them to read the libbo ad libitum, and thus acquire not only erroneous but decidedly pernicious ideas. Mr. Howell was followed by Mrs. Hichmond, who spoke in the children's behalf as social beings. She thought we should provide better places for them to go if we did not wish them to go to the Sunday School, for they would go somewhere. Denominational Lyceums go down because there is no religion in them. Children want spiritual ideas. They want something to feed their imagination; they want something to amuse and entertain them. She thought people were not inclined to place a proper estimate upon the utility of the imagination.

Several other excellent speeches were made, and to cap the climax Miss Jennie B. Hagan came forward, a very roguish expression lighting up her face, and said that she had often notleed that old maids and old bachelors, and people who had no children of their own, were always the ones who beat mades and old bachelors, and people who had no children of their own, were always the ones who beat on the subject, or to feel that they knew just how the thing should or could be done. For her part she considered it a very broad subject. She related some of her personal experiences, amusing and otherwise, and left the impression upon her andience that she had said some every true and very witty things. Mrs. M. A. Congar, of Chicago, read a paper entitled: "At what age?" which gave some very wholesome and

commerce with material for which they never have any practical use.

In the evening Miss Katte Hennessy, a blind vocalist, of Dunkirk, gave an entertainment in the auditorium. She was ably assisted by Miss Neille Nichols, of Meadville, and Miss Lillie Hillier, of Dunkirk, Miss Hennessy has one of those sweet, thrilling voices which has a wide range, and is full of sympathy and sweetness. Miss Nichols's recitation was roundly cheered by her hearers. Her subject was, "A Ride against Time," an extract from Tourgee's "Fool's Errand." She is a fine elocutionist, and must make her mark in the world.

Friday, Aug. 30th.—The Lyceum met in the amphitheatre this morning. Everybody seemed to enter heartly into the spirit of the occasion, and the little folks were especially happy. A few recitations were given by the children, and earnest speeches made by Mrs. Tillinghast, "Oulna," Mrs. Richmond's control, "Sunbeam," through the mediumship of Edgar W Emerson. Mr. W. C. Warner, Walter Howell and others, all of which polited with great fervor to the duty of Spiritualists to poor children.

Probably the next philanthropic enterprise which will be taken up and earnied forward by the Spiritualists represented here, will be the establishment of a school with an "annex" which will furnish a place for pupils to be educated in farming, horticulture and other ranches of industry. Several persons of means are becoming quite in earnest in the matter, and we can safely say that it will be accomplished at no distant day.

Saturday, Aug. 31st.—An intensely interesting and thoroughly live conference was held in the amphitheatre this morning. The subject was "What Shall Our Work Re, as Spiritualists, for the Coming Year?" Speeches were made by Mr. Congar, of Chicago; Mrs. Myra Payne, of Painesville, O.; Mrs. Bacon, of Elyria, Mr. H. D. Gould, of Cleveland; Mrs. Cora L. V. Richmond, W. C. Warner, M. M. Tousey, H. D. Barrett and Walter Howell. The conferences have been places of fraternal communing all along, and this last meeting of the sea

NOTES.

Mrs. Dr. Thomas has been kept busy in her labors for the sick and afflicted who have come to these grounds in quest of healing influences. Her electric batteries, to be worn on the body, have proven a blessing to many suffering ones. Her home address is Cardington, Morrow Co., Ohlo.

Mr. H. Day Gould, Principal and Proprietor of the Business College, 208 Superior street, Cleveland, Ohlo, is with us for a few days. He is a man of high intellectual culture, and an independent and earnest Spiritualist. He is also the honored father of our friend and brother, C. Bird Gould.

Mrs. Mary Moss, of Cleveland, Ohlo, has rooms at the Sage Cottage. She has rare gifts as a business and test medium, and gives universal satisfaction to those who patronize her.

Mrs. Mary Moss, of Cleveland, Ohlo, has rooms at the Sage Cottage. She has rare gifts as a business and test medium, and gives universal satisfaction to those who patronize her.

Mrs. Ulrich, formerly Mrs. Markee, has rooms at the Chase Cottage. She holds materializing scances in the hall over the office. We have witnessed some wonderful manifestations through her mediumship. As many as twenty different spirits have materialized in full form in one evening and come out of the cabinet, greeted their friends and talked freely with them.

The Library is one of the attractive features of the camp. It is filled with the highest order of scientific and progressive literature. Mrs. Skidmore contributed almost her entire library, beside placing many rare and beautiful ornaments upon its walls. Mr. Baldwin has given a number of volumes of A. J. Davis's works; Mr. Goodrich has given thirty or forty volumes; Rev. Mr. Watson twelve valuable books; A. B. French fifty scientific works; Mrs. De Young, of Buffalo, twenty volumes, and about one hundred and fitty have been bought with funds raised from the rostrum. Among the books which are for sale are Hon. A. B. Richmond's works, Lawrence Oliphant's "Scientific Religion," Dr. J. C. Street's "Hidden Way Across the Threshold," and most of the spiritual and scientific magazines and other periodicals. Mrs. Anna Orvis, of Chicago, has been with us almost the entire season. She assisted Dr. J. C. Street as instructor in methods for the unfoldment of spiritual gifts, and has continued the class since the Doctor left. She has superior gifts as a teacher, a psychometrist and healer, and has added greatly to the attractions of the rostrum and elsewhere by her fine inspirational speeches and by discoursing sweet music on every needed occasion.

Sunday, Sept. 1st.—To-day closes one of the most memorable seasons that Cassadaga Camp has ever recorded. No brief report could give an adequate description of this live, growing camp. Its green meadows, its shady retreats, its sparkling lakes and

ORPHA E. TOUSEY.

Spiritualist Convention

At Unity Church, Stowe, Vt., Friday, Saturday and Sunday, Sept. 77th, 28th and 29th, 1889.

Sept. 27th, 28th and 29th, 1839.

Speakers engaged: J. Clegg Wright, of New Jersey; Dr., Storor, of Boston; J. D. Stiles, of Mass.; Mrs. Emma Paul, of Morrisville, and Mrs. Abbie W. Crossett, of Duxbury;
J. D. Stiles, one of our greatest test mediums, has been secured for the entire meeting.

Music: A double quartette, under the direction of Prof. E. R. Ober.

The Convention will consist of three sessions each day, forencon, afternoon and evening. The first session will be Friday, at 10:30 A. M., and will consist of music by the double quartette, poem by J. D. Stiles, speeches by Dr. Storor and J. Clegg Wright, and conference. During the Convention J. D. Stiles will hold two or more test scances, interspersed with fine music, at which a small admission foe will be taken to defray the expenses of the Convention. All the sessions except the scances will be open and free to all.

all.

The managers will take all the pains possible to make the meetings instructive and deeply interesting and pleasant for all.

Dr. G. S. Brunson, of St. Albans, and Dr. Locke, of Newport Center, Vt., will be present and have rooms at the Mt.

Mansfield House. L.O. Leonard, after physical and musical medium, will be present and hold scances in his room at the Mt. Mansfield House.

The Central Vermont Railroad will furnish special round-trip tickets for yABONE WAY, from Burlington to Windsor and Barre inclusive. All must be sure and ask the station agent for the special round-trip tickets to attend Hortiumilist Convention at Howe, Vt., as no return checks will be supplied. All coming over the Vermont Central Railroad will buy tickets to Waterbury, Vt., at which place they will connect with the stage line which will take them in a fine conch to Howe, Vt., ten miles from Waterbury. This is a delightful trip, and smuch enjoyed by all tourists.

Round-trip tickets from Waterbury to Stowe to those attending Convention, \$1.00, and from Morrisville, 75 cents. The stage will make an extra trip from Waterbury to Stowe, and return on Bunday. Those coming over the Boston and Maho Railroad will buy tickets to Morrisville, and take the stage from there to Slowe, a sistance of eight miles.

Enterialmment at Mt. Mansfield House, one of the finest and largest hotels in Vermont, \$1.00 per day. Single meal, 50 cents.

All are cordially invited.

cents.
All are cordially invited.
Any inquiries in regard to the Convention will be cheer
fully answered by addressing MRS. J.A. BTAFFORD, Stower
Vt.
Per Order of Committee.

The Indiana Association

The Indiana Association
Of Spiritualists will meet in Westerfield's Hall, Anderson, Ind., at 10 o'clock a.M., on Thursday, Sept. 26th, and continue four days.

There will be a number of good speakers and test mediums in attendance, among whom are Mr. and Mrs. G. W. Kates and Mrs. Colby-Luther, well known to Spiritualist, who will contribute largely to the work and entertainment, and a grand time is expected.

A most coordial invitation is extended to every one to come and participate in this reunion; and an earnest appeal is directed to all speakers, mediums and Spiritualists here to aid in giving an impetus to the spiritual work in Indiana.

Board and lodging at the Petret House for 76 cents to \$1.00 per day.

CAROLINE HILLIGOSS, Sec y.

Mass Convention.

There will be a mass Convention.

There will be a mass Convention of Spiritualists at Tyson, Vt., Sept. 13th, 14th, 16th, 1889, commencing at 2 P. M. Friday, in Liberty Hall; meetings will be held in Stickney's Grove on Sunday, if the weather is fair. Speakers: Mr. J. Clegg Wright (of N. J.), Mrs. Fannie Davis Smith, Mrs. S. A. Wiley. Expected: Mrs. A. W. Crossett, Mr. Austen E. Simmons, Lucius Colburn and others. Jos. D. Stiles will be with us. Prof. A. J. Maxham, of Brattleboro', Vt., will furnish music. Ish music.

Board at "Echo Lake Hotel," \$1.00 per day; teams, fifty sents. Round trip tickets over Rut. Div., Cen. Vt., to Ludow for half fare. Five miles to Tyson by stage.

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This volume contains several letters written by spirits who, while in mortal, were officers of Harvard College, and now freely write out confessions that they were wrong in making that far-famed attack upon Modern Spiritualism in 1857 miscalled The Harvard Investigation. These letters are to be so valuable as history in future times that they merit a place in every family library, deserve to be carefully read now, preserved and handed down to posterity. They came forth in response to letters written by a graduate from that college, who was the personal friend of those officers, and yet their contestant at the time of the sham Investigation. He supplements the correspondence with his views of the timeliness, alms and operations, present and prospective, of Modern Spiritualism Itself. It is a unique and instructive work, by one thirty-four years a Spiritualist and eighty-four a mortal.

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Introduction; Planetary Influences; Openers of the Gates; God; Managers of Spiritualism; Methods, Motives and Alms; For Whose Gond? First Needs; Sad Conditions; Various Locations; Mediumship; How Commune; Business; Healing; Consolation; Religious Aspects; Personal Experiences; Appendix. Paper, price 35 cents. Cloth, 50 cents. For sale by COLBY & RICH.

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first one of Volume 66. That, it will be at once admitted, is a rive age for a paper to attain -which was inaugurated by spirit-world workers in conjunction with mortals who had become fully conscious of direct spirit-returnwhen it is considered how great was the opposition it met with at the hands of theological bigots of all shades of opinion. It covers an entire human generation's existence. It will have to be conceded that such a fact, placed to the credit of a modern publication, is one of peculiar significance. It is at least a satisfying proof that it represents and responds to a stage of human thought that is surely in process of becoming supreme.

This is the one lesson which is distinctly punctuated by the arrival of this paper at its thirty-third year.

Not only has the heavenly light that fortyone years ago broke on the human mind with its emancipating power expanded into the blaze of midday, but it has silently, and for the most part unconsciously, worked its way into the strongholds of creed and custom until they are become so largely illuminated with its influence as to have been forced into an insensible change of character.

Since Modern Spiritualism dawned on the world to open to the human spirit a wider knowledge and consequently a larger belief, the hard shell of ecclesiastical tyranny has been very perceptibly softened everywhere, and the hard clamps of orthodoxy have been greatly relaxed. The governing principle of toleration has gone higher into the ascendant. Respect for the views and opinions of others has visibly begun to supersede the ignorant assumptions of dogmatism and bigotry. The sentiment of human fraternity has gained a footing from which it can never be displaced.

This, in fact, has only been the tendency of all progress for the past three or four centuries. It has of course had its epochs of movement and its eras of retardation. The pendulum has in that long term of time swung backward as well as forward. The tide has receded even while it advanced. But the events which rise like mountain peaks along the plain of human progress, and constitute the only real facts and features of human history, have kept on their resistless march through the long spaces of time; and the world's record consists only of those eventful achievements which mark the development of the human faculties and the expansion of human character under varying circumstances and changing conditions. The outcome of all is the elevation of man, the emancipation and enlargement of the human spirit. For this alone are empires established and overthrown, and thrones set up only to totter and decay. For this a wider and deeper knowledge of nature is attainable, and science becomes the

handmaid and servant of the spirit. The one supreme condition of human adonce becomes the death of tyranny in all its well-meaning and needs to be guided without degrees and forms. With that spirit ruling in | being discouraged or suppressed. New ideas,

so much of their energy has been directed, thus last. When it shall be the one beneficent condition of man's existence in communities and states, a millennial era will have opened to the human race, for which all history has been but a preparation; hesitating, faltering, broken, disconnected, perhaps, to the superficial view, but moving on down the lengthening vistas of time with an irresistible tread, flinging its prophecies to the right and the left on the way, and keeping silence like that of fate with the inevitable sequel ahead.

For, except from this millennial period of universal toleration no such result could flow to humanity as an expanding knowledge resting on reason as its foundation, and raising a fabric of belief as its crowning superstructure. This is the real and unquestioned spirituality toward which we all tend. It obviously can never be reachéd while one class is shutting up the minds of the rest in the dungeons of authority and tradition, or while the latter are chained down by the fetters of fear and superstition. It is the utter and entire release of reason that will alone break these fetters and throw open these prison doors, and it is only unqualified toleration that will give to reason the full enjoyment of its liberty. Then succeeds untrammeled inquiry; to this succeeds knowledge; and to knowledge belief. The sequence is in a divinely instituted order, and therefore cannot be disturbed. That larger and higher and truer knowledge which Spiritualism thus introduces to humanity is but the prophecy and precursor of a larger and better belief.

If this paper which the reader is holding in his hand shall have been called to perform any part of the service, however humble, in hastening this long-desired introduction of a larger knowledge on which to build an expanded belief, it will be satisfied if it has committed a minimum of mistakes while striving for a maximum of good. To err is human; to pass by errors that are sure to be sooner or later absorbed and forgotten in the triumph of development and growth, is a symptom of that divine spirit of toleration whose possession should be strenuously coveted by the human race. But where that spirit has once penetrated it is sure to beget a cordial desire to extend cooperation. The work done by THE BANNER in its allotted sphere and place would have been far less than it is, both in amount and quality, if this cooperative spirit had not manifested itself on every side as it has, to the furtherance and completion of a common end. It sincerely solicits now a continuance of that spirit until a knowledge of unending life illuminates all human souls within its reach.

The Question of Reform.

"We, the people of the United States," begins the preamble to our immortal Declara-"Women are 'people' surely," said Isabella Beecher Hooker, at last year's international council of women in Washington, "and desire, as much as men, to say the least, to establish justice and to insure domestic tranquility"; and she assured her hearers that they will never insure domestic tranquility in the days to come unless women were allowed to vote, who pay taxes and share the burdens of society. The four Articles of the Constitution, where the word "people" used, can be shown to have intentionally included women in its provisions. The claim is put forward that the Constitution originally gave no right to vote to any man or woman, but it simply secured to every man and woman his or her original, natural right to govern himself or herself, except so far as he or she delegates this to others for purposes of social And the following spirit of the Constitution, declare that all persons are citizens, and recognize the citizens' right to vote.

Mrs. Hooker based her claim of woman's right to the ballot on these two grounds: first, that questions of legislation to-day are largely questions of morals, and men alone are incompetent to deal with the morals of a community, however wise and just they may be, and however honest in their desire to promote the general welfare; second, that there can be no true manhood nor true womanhood when men rule and women merely obey. Therefore, it is the plain duty of every woman to desire to vote, and of every man to remove the obstacles in her way. The philosophical historian says: "The turn of thought of women, their habits of mind, their conversation, insensibly extending over the whole surface of society, and frequently penetrating its intimate structure have, more than all other things put together, tended to raise us from the dust in which we are too prone to grovel."

Herein is stated the plain terms of one of the needed and the inevitable reforms of our time. Mr. John Hooker, the husband of the foregoing speaker, and a well-known lawyer of Hartford, in an address made by him on the same occasion and subject, argued with united force and precision that the work of upbuilding is a work of reform, the true builder being a reformer. He would overthrow only what is a usurpation, and reëstablish a dethroned right, or a right resting on clear but disregarded principles of right. The true reformer make-shifts. He goes to work to remove the cause of wrong and evil. He considers not merely conditions but theories. He seeks to apply fundamental principles. A compromise with vice merely postpones an inevitable struggle with it.

The true reformer builds upon the basis of old ideas, but the superstructure is of new ideas, or ideas that have been overlooked or lost, and are practically new to the age. And upon our discoveries and inventions a later age will build a like superstructure of its own. This is true evolution. The spirit is ever new and progressive, and leaves the letter far behind. Paul told us to "serve in the newness of the spirit, and not in the oldness of the letter." The world of religious thought moves, though it still revolves and ever will revolve around the great central source of all light.

There is a great duty incumbent on sober and intelligent men, said Mr. Hooker, to fraternize with and guide, instead of standing aloof from, that less intelligent and often too impatient, and therefore too hasty and impetuous, spirit of reform which almost always shows itself in connection with true reforms. vancement is universal toleration. That at It is extravagant and often fanatical, but it is the affairs of men, all those obstacles to pro- especially on moral and religious subjects, find

gress and expansion are removed against which at the outset their most determined antagonists in the church and among really good men. delaying the march of humanity enward to its | That is mainly because the church rests on old destiny. To achieve this result, may, only to ideas. Its people have been brought up on come in sight of the firmly-grounded hope of them. They consider them to be everlasting universal telegation, has occupied the life of truths, and that they embrace all truth. New humanity many centuries. But it is within truths come with a great discredit. They en-the boundaries of the expanding horizon at counter a strong, and sometimes a bitter, prejudice; but God makes his truths to stand upon their own foundation, not on the patronage of the church or society. There is a great final good to which the world is tending, and its progress we can aid by our endeavors.

Christian Materialism.

The comments made on the late Horace Seaver, the editor of The Investigator for over fifty years, are suggestive of many reflections. Since it is visibly becoming the habit of that section of the public press which plumes itself on being Christian in its character to treat socalled Infidels with increasing respect, in place of indulging in the taunts and animadversions of a time not so very far back as to be forgotten, the query arises in many minds whether the professed Christianity of the day, taken in the largest and loosest sense of the word, is not far more inclined to accommodate itself to infidelity and materialism than to unite its belief with spirituality and accept in all sincerity the established knowledge of a continuous state of existence. It looks very much like it, at any rate. No other theory will explain the present attitude of so many of the accepted and reliable agents of recognized orthodoxy. And this theory certainly does.

As the Haverhill Gazette penetratingly ob

"The opinion of Mr. Seaver was that the present is the whole of life; that beyond the present there is no conscious existence. It was that opinion which gave him his distinction as the representative of a theory which he had embraced after careful thought and investigation. It was his boldness in thought and expression that gave him distinction. In his boldness there was really a certain kinship in these views with a very large number of nominal Christian believers, whose common expression is: 'Well, we all wish to live as long as we can; this life is the only one we know anything about, and we all desire to stay here as long as possible.' Really, such a view of life and destiny is very faintly Christian, and is also a faint example of infidelity, upon which it manifestly borders."

This is none too emphatic statement of the situation. It plainly indicates the drift and tendency of unassisted and unilluminated Christian orthodoxy. Its trend is inevitably and undeniably toward that phase and measure of materialism which regards only the present life and professes not to be too much concerned about the next one. The natural inquiry would be, why do the voluminously reiterated teachings of Christianity, as it is professed, tend to such an unexpected termination? Why, indeed, comes the ready answer, but for the fact that they are based on a faith that presumes to transcend knowledge, that is extolled by its zealots as spurning all the aids and verifications of sight, and that consequently degenerates, through the blind trust that is its twin, into enslaving and destroying superstition?

What is needed, then? What is the deficiency to be supplied? What alone is capable of deflecting this unmistakable tendency of modern Christianity toward Materialism in the direction of a spirituality that is able to appeal for a confirmation of its living power, continuous after death, to an increasing host of living witnesses?

And where is such confirmation to be sought for but in the rapidly mulitiplying proofs of a continuous hereafter which are furnished by Spiritualism? It is a question that plainly points to its only satisfying answer. In the providence of an all-wise and benevolent Creator, humanity is supplied with the gratification of its deepest, its insatiate needs, just when it betrays a desire to have it provided. Not until the right time comes does the infinite wisdom of the All-Father bring to the opening spiritual sight of his children those revelations for which they eagerly wait, and which they can consistently bear.

Spiritualism in India.

In the early part of last July a lecture was delivered by Baboo K. Chakravarti before the Calcutta Psycho-Religious Society, of which he is Secretary, in which he traced the various phases of Spiritualism, or rather of spirit-worship, in India from the earliest Vedic age to the age of the Tantras, or the age in which Spiritualism, almost as understood at present. was sedulously cultivated-an age in which the lamp of Hindu intellect burned with supernat ural lustre. The task, though self-imposed, was by no means a light one, especially as no competent writer had taken it up before him. and as the materials to be worked upon were so widely scattered, the idea of raising a superstructure out of them was to him fraught with misgivings.

The earliest religious books of the Hindus are the four Vedas. They are considered by them to be the words uttered by the Creator himself, and are in their estimation as sacred and infallible as the Koran or the Bible is in the estimation of the Mohammedans or the Christians. The Vedas enjoined the worship of a Supreme Being and the presiding deities or spirits of the five elements. "Thus it is seen," says the lecturer, "that the idea of the existence of separate spirits, besides the Highest and the Purest, was not only entertained. is never satisfied with mere expedients and but worshiped; and that the existence of spirits, whether of men or of orders, at present only known to us by names, was seriously believed by the scientific men of the time. It was believed also that under peculiar circumstances the character and the general mode of life of an individual could be materially altered for good or evil by a spirit."

He gives a list of seven forms of disease held to be caused and cured by the two classes of spirits mentioned, the various kinds of yogas employed to obtain the aid of spirits, and describes the age of Durshana, the six schools of its philosophers, and their doctrines. From that he passes to the age of Purans, which was the dawn of the religious history and polite literature of the Hindus. He finally reaches the age of Tantras. "This," he says, "was the age of Spiritualism—a word to be understood almost in the sense in which it is known at present in the West; for all the elements comprising Modern Spiritualism were not only understood and investigated, but were carried to a high degree of success. We find in the Tantras directions for forming circles, for invoking high and low spirits, for autograph writings, and showing spirit-forms, etc., in a mirror, and also directions for fascinating and hypnotizing individuals. These all used to be done in a manner peculiar to India."

After remarking at considerable length upon

the various methods employed for communing with spirits, he says:

"There is not a subject now known in Europe and America in connection with Spiritualism which was not known before in India. She gave to Egypt, Greece, Arabia and China, all the spiritual wealth they wanted. She had men of gigantic intellect, who drew their impressions and inspirations direct from Nature, from courses of events which probably have now ceased to operate like many phases of disease, which have at present completely died out, and new ones have sprung up in their places, and it would be very weak logic to hold that they all wallowed in darkness, and at the same time built a system of intelligent many a social and political revolution."

The lecture, which was a highly scholarly production, was, we are informed, listened to throughout with the closest attention, closed as follows:

"Most of you, gentlemen, have no doubt read and heard much of Modern Spiritualism, and of the phenomena constituting it. It is a growth of the nineteenth century—a century of enlightenment and civilization—yet it is the most derided of all subjects, being another name for villany. But amidst public denouncings and private upbraidings; amidst the general contempt of the press and the scientists, the magic car moves on. Men in the first ranks of literature, science and philosophy mightily stood against it, yet men of denounced it as humbug and satanism, and yet the Churchmen admired the new-born infant, and engaged themselves in right earnest to foster its growth. The medical men, who more than all others hurled their dire anathemas at its devoted head, were the foremost to elucidate many points of interest unknown to the public. Thus amidst severe opposition and some approbation, amidst contumely and regard, amidst fury and forgiveness, the magic car moves on. The Spiritualists see the merciful hands of Providence in the movement, which has gained followers not by hundreds or thousands, but by millions; and the day is not distant when a spiritual Columbus will explore the hitherto unexplored land, and amidst tears and Te Deums of joy, land his trusty, weak and weatherbeaten comrades to proclaim the glories of the far-off region, now dimly seen by few, and hoped for and trusted by many."

Baboo Chakravarti's lecture was published in full in the Calcutta Statesman, and in The Indian Mirror, last July, to which papers we are indebted for the information and extracts given above.

The Two Doctors-Talmage and Tucker.

For more than a score of years Dr. H. A Tucker, one of the trustees of Dr. Talmage's church in Brooklyn, has had his summer residence at Cottage City, formerly known as 'Oak Bluffs," and originally the popular campmeeting ground of the Methodists. He has during all this time been known as a Spiritualist, and it has been equally well known that he was what is commonly termed a healing medium.

Eleanor Kirk, the vivacious correspondent of the Cape Ann Advertiser, places the "sensational" preacher and the Spiritualist henchman of his Brooklyn tabernacle in rather close juxtaposition, and in a light that, while not harming the physician, is far from being creditable to the minister, who has in his library a sermon against Spiritualism which he seems to hold in reserve for use when nothing else offers by which he can produce a sensation-a contingency that has already been twice met by it and is likely to be again. Says the corre spondent referred to:

"Dr. Tucker has the honor to be a physician who prescribes for his patients-and according to testimony, with much success-under an influence which to say the least, does not seem in harmony with avowed principle, or rather the cast-iron regulation of the Presbyterian church. What Dr. Tucker calls himself. I do not know, but he goes into sleeps or trances, and in this state diagnoses diseases. Dr. Talmage, who has gone for all the Spiritualists and all the mediums with all the power of his unparalleled rhetorical eloquence, and all the force of his very assailable logic, has been obliged to endorse Dr Tucker by admitting his perfect honesty in this matter of occult influence, and by this admission, to put it mildly, has laid serious inconsistency; for logically, if there is one man who receives directions for the treatment of dis eases out of the body, it is quite possible there may be others equally favored. I'll wager my best bonnet that when this good-natured, popular and jolly min ister finished the delivery of the sermon that consigned all the believers in and all the practicers of the occult to everlasting perdition, and looked down and saw the placid countenance of his head trustee, he felt a little shabby and a good deal sorry; but nobody will ever make me believe that the trustee was at all disturbed.

Dr. Tucker pursues the even tenor of his way, regardless of what false charges may be made against what he knows, by a long series of observations and personal experience, to be a truth. He has ever been faithful to his convictions. Whether his pastor has been, is certainly questionable in view of his intimate relationship to Dr. Tucker, and knowing, as he must know, of the good he has accomplished as an avowed Spiritualist.

Harvest Moon Festival at Onset.

The approaching Harvest Moon Festival at Onset, Saturday, Sept. 28th, promises to be an occasion of much interest, and the prospect is that it will be more largely attended than any previous one. The exercises of the day will be similar to those that have attended it in the past, and in the evening there will be a social dance. Sunday, forenoon and afternoon, a spiritual and intellectual feast will be supplied by inspirational speakers and various gifted mediums, chiefly under the influence of their Indian spirit guides and attendants, all of whom look forward to the annual recurrence of the day as one of great rejoicing over the work they have been privileged to accomplish for the benefit of the pale-faces, thereby obeying the command to return good for evil.

Hon. Sidney Dean at the last year's festival spoke in the highest terms of the lessons to be learned at and the good influence diffused from it, not only in its immediate locality, but in far-away communities, and has expressed his intention of always being present when engagements in other places did not prevent him from doing so. Col. Wm. D. Crockett, President of Onset Bay Association, enthusiastically does what he can to make the occasion a successful one, harmonious in all its appointments, and productive of good results to those who attend.

Arrangements have been made whereby rail road tickets to and from Onset may be obtained at the following rates: Boston. \$1.50: Brockton, \$1.00; Middleboro', 60 cts.; Bowenville, \$1.00; Fall River, \$1.00; Taunton, 85 cts. Fairhaven, 70 cts.; Providence, \$1.50. These may be obtained Saturday, Sept. 28th. Parties purchasing them can return the same day or the next Monday. No trains go to Onset or return on Sunday.

We are to have thirty-one new steel war vessels when the whole armament is completed, and some of them are already afloat.

What is Coming.

At our Public Free Circle at this office, June ith (which was reported on our sixth page Sept. 7th), the Controlling Spirit, in reply to a question concerning Clairvoyance, by Mrs. M. E. Morrell of New York, made the following significant remarks through the mediumship of Mrs. Longley:

"We believe an instrument will be constructed in years to come, so wonderful that by gazing into its polished dopths you will be able to see the reflection of scenes that have taken place thousands of miles away. Does this seem absurd to you, friends? Well. worship to cheat themselves—a system that outlived the very thought that by placing a little instrument at your ear in the privacy of your own apartment, you may clearly hear the conversation of a friend twentyfive, fifty or a hundred miles distant, a quarter of a century ago would have seemed just as absurd as does the statement we make to you to day."

In the Boston Journal of Saturday, Aug. 31st, is printed an editorial entitled, "Mr. Edison and His Inventions," the concluding paragraph of which reads as follows:

"Mr. Edison confirmed the report that he has nearly perfected an invention which will allow a man in Wall street, for instance, to telephone to a friend in Central Park and to see the friend at the same time. He has already succeeded in reproducing images at a distance of a thousand feet. It would he thought be ridicuequal position and calibre saw glimpses of truth that lous to dream of seeing any one between New York led them to push their inquiries on. The Churchmen and Paris. 'The round form of the earth, if there and Paris. 'The round form of the earth, if there were no other difficulty in the way, would make the thing impossible.' Mr. Edison says he has given a great deal of thought to the problem of aerial navigation, and he adds that the chief development of electricity will come only when we have found a more economical manner of producing it."

The interview with Mr. Edison, referred to by The Journal, in which the above statement was given, was held with certain reporters in Paris very recently. Here we may see the beginning of that invention for the extension of our sight, which the spirit in our Circle-Room, in June last, expressed himself upon; and as Mr. Edison is a medium of the most marked ability, we have no doubt that the spiritual scientists who are interested in this line of work will be able to accomplish their plans through his agency.

It is currently reported that M. Courton, a chemist, produced recently, at the sitting of the French Academy of Sciences, a sealed envelope containing a description of an apparatus by means of which objects may be seen at vast distances, the vibrations of light being transmitted through a wire.

God in All.

One of the striking statements in a recent discourse of Bishop Newman is, "that the time must come when science shall advance, and the people will be educated to know that what we call force will be recognized as the law of the divine ruler; and when that better state of humanity shall come, you and I will not be afraid to state that gravitation is God." That is to say, an attribute, a quality, a power of God, but not the whole of Him. The Bishop laid down the proposition that the world is governed either by chance, or fate, or law. By chance men mean either ignorance of the aws which underlie the phenomena, or that things happen without a cause. Some men profess to think that the supreme will has given forth its expression by fate. But the Bishop confessed to a preference to chance rather than fate. He preferred to bow before an imaginary fact rather than before one who exerts so tyrannic a power over him.

After chance and fate as suppositions, then comes law, which is the expression of the legislative will. To suppose that God instituted nature, and that he cannot act beyond that now is to suppose that he acted once, and once for all, and that he has retired from nature now. It is a great truth, said the preacher, that the Almighty deals in extremities. The story of the world proves that history is made up of progressions and retrogressions, like the advance of the tide. Revolution is a divine ordination. It always occurs within the law of limitations. Society is ordained to outstrip its existing resources, and then to go through a period of reconstruction.

He is a stupid student of history, said Bishop Newman, who cannot read in the present signs of the times that a crisis is coming on this republic for the preservation of the future integrity of American citizenship. Old men may not live to see it, but young men should remember when that crisis comes that "at evening time it shall be light. God deals in minorities just as he deals in extremities. It is a sad fact that when parties in politics come to have a majority they become corrupted. When the final hour has come to those who have always feared death, there have been a great many who said that all was light."

Missionarying in China.

According to the report brought home by Lieut. Wood, of the United States Navy, now connected with the Coast and Geodetic Survey, who made a trip to China and Corea in 1884 on board the Trenton, the missionaries sent out to those populous countries are making ridiculously small progress in the work of converting the multitudinous heathen of those parts. He states that their efforts have been absolutely without any result except to hold them up to the ridicule of the natives. He openly expresses his belief that there is not to be found a Chinese convert to Christianity of sound mind to-day within the entire extent of China.

The converts about whom so much talk is made in this country, and especially about the missionary headquarters, he says, are merely the menials employed by the missionaries, and who are perfectly willing to become professed converts for the extravagant wages of four dollars a month. But as soon as they are discharged they leave their professions with their service. As for the missionaries themselves, they have little or nothing to do with the natives. Many of their meetings are in English, the missionaries themselves being the only eyidence of them. Such a thing was never heard of as a nobleman of Corea or a mandarin of China acknowledging the Christian faith.

The missionaries, says Lieut. Wood, are looked upon very much as the Salvation Army is with us, only with a much greater intensity. The bible is translated for the natives in a lingo that stands in the same relation to the mandarin tongue, or classical language of the country, which is the official language, that an obscure negro dialect of Louisiana stands in to classical English. It is only in this classical language that the precepts of Confucius are given to the people. When the missionaries located in Foo Chow, they learned the language of that locality, and of course could use no other, either in speech or in making a translation. A distance of fifty miles in China makes all the difference in the lingo, but the tongue of the mandarin is that which is alone used and reverenced by the educated.

The Public Circle Meetings

Held on Tuesday and Friday afternoons of each week at the BANNER OF LIGHT BUILDing, will be resumed on the 17th and 20th of the present month by Mrs. M. T. Longley and ings, it should be remembered, are free to all.

Society for Psychic Culture.

We are in receipt of a letter from Dunedin, New Zealand, dated Aug. 8th, 1889, which explains itself. The writer says:

It may be of some interest to the readers of your paper, Mr. Editor, to know that an association styled "The Society for Psychic Culture" commenced its operations in Dunedin on 3d of July, 1889. At the present we have fifty members upon the roll, and there is every probability of that number being considerably augmented in the course of the next year. Among the members we have an excellent trance medium Mr. Wm. Rough, whose tests have been noticed in the Australian Harbinger; and besides this gentleman we have five other developed mediums, while there are some others in a partially developed state. The Society is in possession of a good-sized séance room, which has been tastefully decorated with appropriate pictures, etc. In connection with the Society there are four "developing" circles, meeting one evening a week; and on every Sunday evening each member is allowed to bring one friend with him to witness the proceedings. An inner circle is then formed for the protection of the sensitives. It has been resolved to nurse the Society carefully for a few years to come, and when strong enough in members and in power, the public will be admitted to the Sunday meetings. There are a great many Spiritualists in Dunedin, and of late much interest is taken in the movement. The Cause is gaining ground here, and the Society is in excellent hands-brothers and sisters, who are working hard for its welfare in every way.

I am, dear sir, yours fraternally,

GEORGE WATT. The methods of research employed by the above Society are in marked contrast with those of the English and American organizations ostensibly engaged in the same work. The latter have been in existence a greater number of years than the former has months, yet the New Zealand Society has accomplished far more in the ascertainment and development of psychic knowledge in that brief time than those of England and America in their extended period. This has been because proper conditions, such as are in accordance with the wishes of the invisible workers, and imperatively required for success, have been willingly supplied. They have set about their task with honesty of purpose, and have cooperated with the spirits in their efforts, instead of hampering them at every step, seeking to thwart them in their plans and experiments, and strangling them with red tape. Not until our Societies pattern after the New Zealand Researchers will they meet with anything else than it was reported at the last meeting of the Boston Society to have met with-"Poor Luck."

A Farewell Note.

BROOKLYN, N. Y., Aug. 26th, 1889.

Dear Brother Colby—Just à line to thank you for parcel of THE BANNER (current) containing lecture, and for all your many previous kind, attentions and favors; also to bid you good-by and Godspeed. May your great work for our Cause endear you to the hearts of our people, and bring to you a justly merited recognition among our best and stanchest upholders and defenders, is my sincere prayer.

With a thousand thanks and good wishes, in which the good wife and daughter join me, believe me as ever, sincerely and fraternally thine, J. J. MORSE. P. S. - Good-by to all THE BANNER'S hosts of readers, and God bless them all. J. J. M.

Bro. Morse has been a very efficient worker in the Cause of Modern Spiritualism in this country. Twice has he visited these shores in that capacity. He returns to his native country with the well-wishes of all American Spiritualists, and many good people who are not acknowledged believers. Mr. Morse has wrought an immense amount of good here, as he has sown broadcast the divine seed of truth gathered from the spirit-world workers. We do hope our English friends will keep him fully engaged in the good work, and we have faith to believe they will. All honest mediums are martyrs at best, and should be cared for in the tenderest manner possible.

Bro. Morse is our special agent in London, and we hope he will be in a position to secure many new subscribers to THE BANNER, where it is already well appreciated, and also extend his influence to the liberals of the European Continent in the same direction.

Slate-Writing in New South Wales.

Latest advices from the antipodés report Fred. Evans at Sydney, where he had held many séances and astonished their attendants with remarkable instances of writing between closed slates, and confounded skeptics with phenomena that completely demolished all their pet theories of fraud and collusion.

A correspondent of The Cooma Express, after relating his own very satisfactory experience with Mr. Evans, says:

"My wife also had a sitting with Mr. Evans on Tuesday morning, June 18th, at eleven o'clock. She took with her a book slate (pocket size) containing six slate partitions. Prior to her leaving home the slate was cleaned by me, and a crumb of pencil placed between each partition, after which it was secured with cord. Each of these partitions contains a message in different handwriting (one in colors). On two single slates she also obtained writing, and recognizes that of her deceased sister, that of the sister's husband, also that of her father. In addition to this, Mr. Evans clairvoyantly described with remarkable and surprising accuracy several of her deceased rela-

Lookout Mountain, Tenn.

Bro. George A. Fuller writes from the above location, Aug. 31st:

"On behalf of the Camp-Meeting Association I wish to thank you for the many courtesies extended by you to us during our season. My wish is that THE BANNER may meet with even a wider circulation in the South than it now

This is just what we very much desire; and our friends, we hope, will aid in carrying out Bro. Fuller's suggestion.

The Boston Spiritual Temple Society Will, on Sunday, Oct. 6th, commence its eighth

lecture season, in Berkeley Hall, corner of Tremont and Berkeley streets. Speaker for October, Mrs. Nellie J. T. Brigham, to be followed by Mrs. R. S. Lillie for the month of November.

No. 8 of the series of articles from the pen of Dr. F. L. H. WILLIS-entitled "Greece and Rome"-has been received, and will appear in The Banner as soon as our space per-

Dr. J. C. Street, of No. 53 Boylston street, Boston, has returned home, after fulfilling a very successful engagement at Cassadaga Lake, N. Y.

Phenomenal Photography.

Prof. Willoughby, who has resided on the Alaskan coast for many years, a short time ago visited "Muir's Glacier" and took a shot at it with his camera. He was startled by a most remarkable result. It was the phantom of a Mrs. B. F. Smith respectively. These meet- great city, with rows of high warehouses, factories with high chimneys, stately residences and elegant church spires. Various were the conjectures as to the locality from which the shadow was evolved. Victoria, Scittle, Portland and San Francisco were all suggested, but none met the requirements.

At last a French-Canadian recognized the Windsor Hotel, the dome of the new Catholic Cathedral near the hotel, and Notre Dame, with Mount Royal in the distance. The mysterious city was the phantom of Montreal, nearly four thousand miles away.

It is stated that the professor has had a large number of his pictures made, and they are the wonder of the day in that section.

A. B. Richmond and the Seybert Commission.

In a favorable notice of the Hon. A. B. Richmond's lately appearing "Addendum," the Harbinger of Light (Melbourne, Australia) of August 1st says:

"It is in the main an arraignment of the Seybert Commission, whose examination of Spiritualism was a farce carried through to secure the magnificent donation of the late Henry Seybert, who, in leaving sixty thousand dollars for the establishment of a Chair of Moral and Intellectual Philosophy, specially stipulated that they should carefully examine the Phenomena of Spiritualism. If the Commissioners were at all sensitive, Mr. Richmond's criticisms would shame them into a reasonable fulfillment of their duties! but it was pretty evident from the tone of their report, and the analysis of it which was published by the American Spiritual Alliance, that the majority of them had made up their minds beforehand, and did not intend a philosophical examination of the subject; so having complied with the form and got the money, it is not likely they will trouble themselves about the matter.'

The Progressive Lyceum in Australia.

The Melbourne Spiritualistic Lyceum held a social gathering on the evening of July 10th. The proceedings were opened by Mrs. Rice, the Conductor. The first speaker was Mr. W. H. Terry, editor and publisher of The Harbinger. He gave some sound and wholesome advice which it would be well for Spiritualists the world over to wisely heed, when he said that "it is incumbent on those who have proved the basic fact of spirit-intercourse to endeavor to live up to the standard of spiritual ethics, else were their knowledge useless or worse, for 'those who know the law and break it shall be beaten with many stripes,' or, in other words, those who know what it is right and proper to do, yet fail to do it, will sooner or later have cause to regret their shortcoming."

Songs and recitations by members and friends of the Lyceum were interspersed among the general exercises.

Woman Suffrage.

Each of the constitutions of the five new States in one form or another recognizes the right of women to the suffrage. North Dakota, South Dakota, Idaho and Washington have each granted school suffrage to adults of that sex; Montana gives them the right to vote on local questions provided they are taxpayers, while Washington and South Dakota will submit the question of unrestricted woman suffrage to the voters.

Whether a coincidence or something more, the sudden stopping of a clock from no apparent cause, at the moment of the decease of a person related or known to the owner of it, has many times occurred and been commented upon. A telegram special from Laporte, Ind., of August 19th, announced that during the previous week a Mrs. Simon had been entertaining a young lady friend from Indianapolis. At sharp three o'clock the three They all had been wound up the previous day, and were in excellent running order. Mrs. Simon, noticing the strange coincidence, was seized with a belief that she would soon hear bad news. About a half hour later a telegram from Indianapolis announced the sudden death of the visiting young lady's father at Indianapolis at precisely the same hour and minute the hands on the clocks recorded.

BOR A reunion of abolitionists under the auspices of the Wendell Phillips Hall Association, the Colored National League and the Wendell Phillips Club, will be held in Tremont Temple, Boston, Sept. 22d, to celebrate the anniversary of the issuing of the Emancipation Proclamation. Two years ago last July there met in this city, at the residence of Nathaniel E. Chase, Mr. Chase, S. C. Fay, Dr. Salome Merritt, Miss H. R. Shattuck, E. M. White and Warner Johnson, the purpose being to erect a Hall as a monument to the memory of WENDELL PHILLIPS, the Hall to be conducted so as to be self-supporting, and ever to be used for the furtherance of free sneech amona men. We now learn that such a Hall will be built, and that a call for funds has been already made with a good prospect of success.

Eleanor Kirk, writing of Onset and of the many who are investigating Spiritualism with an honest desire to learn its truths, notwithstanding what Mrs. Grundy or any other captious meddler with their opinions may say, remarks: "When I asked a Baptist clergyman how he could afford to set himself to such a task, his answer was: 'How can a clergyman of any denomination afford not to investigate these claims?' The gentleman added that his people were generally with him in the work, and that the greatest inducement for perseverance in the matter was to be found in the fact that not a few of the most intelligent members of his church were inoculated with the spiritualistic belief."

Mr. J. M. Young (clork of the Lake Pleasant Association) has a remonstrance petition, obtained at headquarters at Lake Pleasant, of more than twelve feet in length, against the proposed action for a restrictive law by the Massachusetts Medical Society. The good work goes on among not only the Spiritualists, but other liberal-minded citizens of this State. Remember, friends, that "eternal vigilance is the price of liberty."

We had the pleasure of witnessing the other evening the occultation of Jupiter by the moon. The total eclipse occurred at ten o'clock, Jupiter reappearing at 11:30.

An essay by Mr. Hudson Tuttle, of Berlin Heights, Ohio, entitled "WHO ARE THE QUACKS?" will appear in the next issue of THE BANNER.

Mrs. Richmond in Boston.

According to the previous announcement in THE BANNEH, Mrs. Richmond, the well-known trance-speaking medium, of Chicago, Ill., lectured on Sunday afternoon last in the First Spiritual Temple, this city, corner Exeter and Newbury streets, to a very large and appreciative audience, the subject discussed being "Spirits in Prison," provious to which questions by the audience were answered very satisfactorily by the guide of the medium. We shall print the lecture in full in the next issue of THE Banner.

Read carefully the grand lecture of Willard J. Hull, Esq., which we publish the present week on our first page, titled "Theology and Science in their Relations to Spiritualism." His pointed advice to a certain class of Spiritualists will be a matter of comment, pro and con., doubtless, for some time to come.

The First Society of Spiritualists of New York City reöpen Adelphi Hall, Seventh Avenue and Fifty-second street, for Sunday services, on the 15th inst. The regular speakers engaged are Mrs. Nellie J. T. Brigham and Miss Jennie B. Hagan, alternately each month.

By reference to his card in another column, it will be seen that Mr. J. Wm. Fletcher, trance and medical medium, will be in Boston, at 16 Somerset street, Fridays and Saturdays. The Independent Lecture Bureau is at the same address.

A New Work by Mr. Colville.

Mr. W. J. Colville will shortly place in our hands for publication, the MS. of his new work, "THEOSOPHY, A STUDY OF MAN AND THE UNIVERSE." It will extend to about 450 pages, and in style of binding, etc., will closely resemble his translation of Kardec's "Genesis." The retail price will be \$1.50. Subscribers who send us \$1.10 immediately will have this valuable work mailed to their address as soon as it leaves the

Due notice will be given in the columns of THE BANNER from time to time as to how the work progresses, and when it will be issued.

The following is a synopsis of its contents: Theosophy, or the Wisdom-Religion, what is it and how did it originate?

A critical study of all the great religions of the world, their points of unity and difference. Spiritual Anthropology, a study of man here and Spiritualism in all countries and ages; the identity

of Spiritualism with the truth in all religions. Practical Theosophy, or spiritual knowledge ap plied to government, industry, health and social life.

Reviews of all important works treating on Theoso phy, Spiritual Science, etc., etc. Practical directions and advice for the cultivation of the intuitive instinct, and the prevention and cure

of moral, mental and physical discord. This work is specially intended for busy people and investigators, and will be a fearless, non-partisan review of this great subject, entirely unbiased by the peculiar notions of any particular school.

"Heaven Revealed."

There has recently been published, under the above name, a collection of spirit messages, received for the most part by independent slate-writing, in Washington, D. C., which, though addressed to one individual are adapted to the spiritual aspirations of multitudes who have been bereaved by the departure within the veil of their nearest and dearest friends. The introduction states that the slate messages were obtained in broad daylight, Mr. P. L. O. A. Keeler being the medium. The account given of the conditions under which they were produced, which is very clear and ex plicit, disarms criticism of any disposition to prove them otherwise than genuine. Their personal nature, being from a wife in spirit-life to her husband on earth, caused the latter to question the propriety of publishing them; but he became reconciled, he says to doing so, "by the reflection that if the writings of Abelard, Petrarch and Jean Jacques Rousseau have found favor with the world, these purer messages from the higher life should be more welcome, for they bring with them a loftler teaching for humanity."

Magnetic Treatment is rapidly coming to be regarded as the highest method of treating diseases, the old-fashioned chemical system having long since been proved to be worse than mere experiment, and n general contrary to the wiser economy of the forces clocks in the house stopped simultaneously. of nature. Here, there, and everywhere, we hear and read of cases of cure by vital magnetism, which are accounted marvelous, and oftentimes miraculous, by those who are ignorant of the laws of life as discoered through the agencies of the spirit. Magnetic healers are now to be found on every hand. We have recently read of the remarkable success of one in San Antonio, Texas-Dr. Fanning-the testimonials of whose efficiency are strong enough and direct enough to convince the most obtuse unbeliever of the truth that in magnetic power, as stored up in the human system, lies the great secret called by the regular doctors vis medicatrix natures.

The Poughkeensie Eagle of the 4th instant, in speaking of the new road from Hopewell to Poughkeepsie, says a meeting was held by prominent men naming them, at "the office of the Massachusetts Rail-The report of the meeting above alluded to is as follows:

An Executive Committee was appointed with full power and authority to contract for building the road from Hopewell Junction to Poughkeepsie. Edward L. Dwyer, of New York, was elected President, and Geo. B. Bowen manager of the company. Mr. Bowen has an indomitable will, and the perseverance to push business to a successful issue. He is considered one of the most progressive men of this age. Success to

THE THEOSOPHIST, for August, contains twelve pages "About the Kabbalah," by Dr. Henry Pratt. An article upon "Self-Knowledge and Self-Culture," and 'A Study of Symbolism," follow. A paper upon "Some Dark Corners of Modern Science" is a timely presentation of a cruelty practiced by the medical fraternityas useless as it is cruel, and "not only the most revolt ing, but also the most insidiously dangerous to public morality-'Vivisection.'" In "Psychle Notes" and in the "Supplement," it is shown that a belief in witchcraft still prevails in India, largely so in obscure parts. Madras: The Proprietors. Boston: For sale by Colby

BUCHANAN'S JOURNAL OF MAN.-The leading artiele in this month's issue gives the Editor's views of What the Enlightened Demand of the Medical Profession." This is followed by the New York Sun's favorable remarks upon Alfred R. Wallace's new work on Evolution, a book which we have already fully noticed, and which we again commend to our readers. The remaining contents of the Journal, chiefly selec tions, include articles upon "The Cooperation of the Invisible World," "The Power of Hypnotism," "Concerning Women," and "Home Influence on Heredity. For sale at this office.

Mrs. Effle Moss, the well known medlum for naterializations, has (after spending the summer at Onset, where she made many friends) returned to her home in New York, where she will hold seances on Sunday and Thursday evenings and Friday afternoons. She proposes forming two private scances, and those desiring to become members should make their appli-

To Correspondents.

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

We carnestly request our correspondents not to send u their matter in pencil. We have already used up too much of our valuable time correcting such MSS., and make this statement for the purpose of inducing the friends to write with pen and ink, instead of pencil.

Movements of Platform Lecturers.

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

Mr. Geo. W. Walrond, trance-speaker from Great Britain, is now located in the Montreal District (Can-ada). He will be propared to give trance-lectures on the Splitual Philosophy during the fall and winter. He lectured under spirit-control at the Religio-Philo-sophical Temple to a very attentive audience on Sun-day evening the 1st of September. Address box 1864, Montreal.

Mrs. E. Cutler, test medium and psychometric reader, can be engaged for societies on reasonable terms; and for those who are unable to pay speakers or mediums will go for simply expenses. Address 1025 Spring Garden street, Philadelphia, Pa.

A. E. Tisdale desires engagement for second Sunday in December, 1889; also for the third Sunday in January, 1890, and for the second, third, fourth and fifth Sundays in March; also for the months of April, May and June. He may be addressed at Merrick, Mass.

A. W. S. Bothermel, M. D., having left camp at Lily Dale, after a successful season, is now on his way to St. Paul and Minneapolis. Those who wish him to stop on his return from the West, by way of Lake Shore R. R., may address him for the present, care of Mr. Palmer, proprietor of Columbia Hotel, Chicago, 111.

G. W. Kates and wife lectured in New Philadelphia, O., Sept. 8th. Are engaged to hold meetings in Ashland, O., Sept. 10th to 16th; at Bucyrus, O., Sept. 17th and 18th; at Greenville, O., Sept. 16th to 25th; at the Indiana Convention, Anderson, Ind., Sept. 26th to 30th. Address them as per route.

Mrs. Florence K. Rich is engaged at Lynn for Sept. 22d and 29th; Portland, Oct. 5th and 13th; Haverhill, Oct. 27th and Dec. 8th; Lowell, Oct. 20th and Nov. 17th. Address all communications to Evans House, 175 Tremont street, Boston.

Moses and Mattie E. Hull will hold public meetings in the Investigator Hall, Appleton street, Boston, next Sunday, at 2:30 and 7:30 P. M.; subjects, "The Demands of the Age" and "The Conditions of Biblical and Modern Mediumship."

Dr. E. B. Russell will lecture and assist the friends of Spiritualism wherever needed, within fifty miles of Haverhill, if only expenses are guaranteed. Funerals attended. Address 36 Winter street, Haverhill, Mass. attended. Address 36 Winter street, Haverhill, Mass.

Mrs. Jullette Yeaw will speak in Clinton, Mass.,
Sept. 15th; in Westboro', Sept. 25th; Sterling, Oct.
18th; Lowell, Oct. 27th, Dec. 1st, Feb. 23d and April
20th; Worcester, Nov. 3d and 10th; Fitchburg, Dec.
15th and April 6th; Springheid during January. All
other dates, except May 11th and 18th, June 1st and
22d, at Greenwich, Mass., until July, 1890.

Frank T. Ripley has organized a Spiritualist Society
in Allegheny, Pa., and is engaged to occupy its plafform during September and October. Meetings are
to be held in Washington Hall, corner of Beaver and
Washington Avenues, every Sunday at 10:30 A. M. and
7:30 P. M.

Mrs. Clara A. Field-Conant will remain at Lake Pleasant, Mass., until Sept. 15th, where all letters should be addressed until that date; after that, care of BANNER OF LIGHT.

FOR SEASICKNESS, USE HORSFORD'S ACID PHOSPHATE. Dr. W. W. BLACKMAN, Brooklyn, N. Y., says: "I am very much pleased with it in seasickness. Several cases have been brought to my attention where it afforded prompt and entire relief."

Spiritualist Camp-Meetings for 1889. ONSET BAY, MASS.—Meetings will be continued at this place on Sundays during September. Trains leave Boston, 8:15 A. M., 9 A. M., 1 P. M., 3:30 P. M., 4:05 P. M. Leave Onset, 8:15 A. M., 8:31 A. M., 11:30 A. M., 2:30 P. M. 5 P. M. 5 P. M.

NIANTIC, Ct.-Meeting now in progress.

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 be lieve 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 COLRY & RICH. Publishers. work.

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THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents. HALL'S JOURNAL OF HEALTH. A Progressive Family Health Magazine. Published monthly in New York. Single copy, 16 cents.

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

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To Spiritualists and others interested, gives greeting; and desires to say that she will receive a class in Spiritual Science Tuesday and Friday afternoons; for five weeks, beginning Sept. 24th. Hours, 2 to 4. Terms for the series of ten discourses, five dollars. Single tickets, seventy-five cents. Place of neeting, and sale of tickets now ready, at Hoom 7, No. 3 Park street, Boston, 1924*

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Message Department.

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

The Letters of inquiry in regard to this Department must be addressed to Colny & Rich, proprietors of the Banner Of Light, and not, in any case, to the mediums.

The Free-Circle Meetings

Held at this office will be resumed as follows: Mrs. Longley will begin her scances on Tuesday, Sept. 17th, and Mrs. Smith on Friday,

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held June 18th, 1889. Spirit Invocation.

Spirit Invocation.

For all the beautiful gits and for every blessing that life affords, we thank thee, oh! our Father God: for the sunshine and the flowers, for the breezes that blow across our brow, for our outlook into nature's works, where we can scan the wonders of the heavens with uplifted eye, or gaze downward upon the marvelous organism of a growing blade of grass. We are grateful for the endearments of home, for the associations of kindly hearts. For the memories of loving sympathy, of frieudship, we thank thee, oh! our God; and oh! as we ponder upon the things of time, upon the lessons which the universe unfolds before us, and as we realize that man has a mind intelligent, keen, and aspirational, that intellect may broaden out within his being until it becomes so fully unfolded that it may grasp the wonders of the stars and read the scorets of the great expanse, we marvel more and more, and bless thee, our Father, for this life and its developments.

Oh! may we now and at all times realize what it is to live, to breathe in the atmosphere that will stimulate our minds and strengthen our intellects. May we understand what it is to be immortal souls, pressing forward day by day to cultivate some new attribute or expression, or to gain some fresh gleam of knowledge and of wisdom from thy great storehouses of eternal truth.

We know that there are storms and tempests in

and of wisdom from thy great storehouses of eternal truth.

We know that there are storms and tempests in human life as well as sunbeams, but we also should understand that these adversities are sent not to try the soul with unmeaning affliction, but to test its powers, to draw them out, to make them strong to cope with every ill, and to 'overcome every difficulty along the way of life.

We can bless thee for experience, we can be grateful for discipline, whether hard and severe or pleasing and sunny to our souls, for we acknowledge thee as a wise and tender and loving parent of good who will not do his children harm.

We ask thy blessing to rest upon all at this time, upon the lowly and sad as well as the high and exalted and happy. May all desire to do thy will and to acknowledge thee as our Father and our Friend.

Questions and Answers.

CONTROLLING SPIRIT.-Your questions are now in order, Mr. Chairman.

Ques.—[By Charles Greenfield, Newport, Oregon.] Can a person help his guardian spirits to progress by practicing charity and by living a purer life than his wont? or does he benefit himself only by so doing?

Ans.—Usually the guardian spirit, or attendant of an individual, is at least a little more advanced in progressive thought and in spiritadvanced in progressive thought and in spiritual character than is the charge over whom he exercises his protection, and yet did the subject under protection seek to live a purely good life, and to do the best he knew how in every direction, he would certainly, by his influence and example, stimulate his guardian spirit to make even greater efforts for progress and spiritual unfoldment; and the magnetism coming from the life of such a mortal to the attendant friend in the spirit-world would be of an uplifting character, and would thus be helpful in every sense of the term.

But let us consider a moment that while there are guides and guards attendant upon every in-

But let us consider a moment that while there are guides and guards attendant upon every individual upon earth, yet these may not come into such close rapport with those individuals as they desire, because such spirits may find barriers erected between themselves and those subjects whom they wish to assist—barriers erected by mortals, which they cannot fully overcome. Such guardians or guides will be obliged to exercise their influence upon the mortal charge from a distance, so to speak and mortal charge from a distance, so to speak, and the magnetic influence will have to be conveyed the magnetic influence will have to be conveyed through an intermediary intelligence, so that it may not result in such powerful helpfulness to the charge as might occur under different conditions. But if the subject seeks to live a pure and good life, he will be aspirational by nature, desiring to attract to himself only the pure and good from the world beyond, and this very aspiration constitutes an invigorating power which assists the good spirits to approach and help the individual.

Now, we will suppose that here is a person on

Now, we will suppose that here is a person on earth whose tendencies and whose desires, habits and appetites are of the earth, earthy, are of a carnal nature, and this individual lives largely in the enjoyment of the physical lives largely in the enjoyment of the physical sensations; he does not care for spiritual unfoldment or even for intellectual progress. We will say such an individual is vicious by nature, that he does wrong, and delights to do it continually. Well, even such may have guards and guides from the other life who have an interest in his well-being, who are at least a little more advanced than himself in understanding and in development. These guards and guides and in development. These guards and guides may be some of his own family, perhaps his parents, who are grieved to see his evil course, or others who desire to uplift him, but owing to the external atmosphere which surrounds him, owing to the physical emanations that are of so gross a character they cannot penetrate the clouds about him and come closely to his side, they only exercise their power, as it were, from a distance. But such a life will attract to itself those spirits who are not developed, and we have many of them coming to the other world continuously from the slums of this world where are those who are not developed, and have no desire to unfold in the higher graces.

It is true, we have a system of restraint in the spirit-world that provides for such as these, the spirit-world that provides for such as these, but there are times when the physical conditions of a spirit are so strongly weighted upon him that he does not rise into the spiritual atmosphere, even though he has been obliged to part with his corporeal frame; therefore he will remain in the environments of earth, be attracted to one who is of a like character, who is vicious, deprayed in thought and tendency. Well, friends, if such an individual should feel a desire to lead a better life, should try to put forth aspirations and impulses to try to put forth aspirations and impulses to grow out of the lowly and depraved condition, he will find a moral stimulus coming to him, not from those undeveloped spirits who have been attracted to him because of his depraved been attracted to him because of his deprayed appetites, but from those higher souls who desire to uplift and to bless; thus will he be unconsciously assisted to do right, to rise above that which has been to that which may be pure and good, and he will not only benefit himself by fostering these aspirations, by seeking to do good, but also will he benefit those undeveloped spirits who have perhaps been attracted to his side; for there will come to them something of the new moral atmosphere which he shall generate in his efforts to live a pure he shall generate in his efforts to live a pure life, and they must be benefited in conse-

nal agent or medium adapted to their use, so as to give to you the verbal communication, the palpable message or sound which may convince the physical sense, but if they are in strict accord with you, if sympathy exists between your souls and theirs, they will sometimes find moments in your life when they can impinge upon your atmosphere and impress your minds with thoughts of them, with memorles of their love, and also bring to you so that you shall take it into your very life such powerful influence as they have to convey.

On the other hand, you are spirits now, even though encased in mortal flesh, and there are moments when the external life shake into insignificance, when the forces of the physical body are held in abeyance, and are not actively engaged in any work; at such times if—you are in harmony of mind while the physical senses are in repose, it is possible for your spirit to become detached in a measure from the body, to withdraw itself from this external existence and to enter the spiritual world. Under such an experience you will be attracted to the friends whom you love and who love you, and possibly you may be so thoroughly with them at the time as to enter into conversation with them, and to gain information concerning spiritual things as well as things of the past.

Do these spirit-friends behold you? Certainly; they see your spirit just as they behold each other, just as perhaps you will remember, in your waking moments, of having beheld them; you are not obscured from the sight, and they understand just how it is that you have approached them from the material life.

 $Q.-Does\ a\ spirit\ have\ any\ difficulty\ in\ looking\ into\ the\ material\ world\ i$

A.—There are classes of spirits who have difficulty in taking cognizance of what is going on in this material life of yours, unless they are provided with a mediumistic agency for so deliver. doing. They are like the astronomer who stands here upon your plane. He cannot gaze into the far-distant star without the aid of his into the far-distant star without the aid of his telescope. Remove that from him, and he may perhaps dimly perceive the existence of a star in the heavens, but is unable to gain any information concerning it or to read any lessons from his inspection. Provide your astronomical student with the proper apparatus, and when he has adjusted it to his sight he will be able to bring that star into nearness to his thought, and to learn something from its inspection. So there are spirits who can dimly see the things of this world, and perhaps come in a measure into contact with those whom they have known; but such is their sphere of observation or their want of observation that they have known; but such is their sphere of observation or their want of observation that they are unable clearly to comprehend what is taking place in your midst, unless provided with mediumistic agencies that will be to them what the telescope is to the astronomical student, the means of bringing into nearness to their minds and understanding the objects which they wish to seen

their minds and understanding the objects which they wish to scan.

There are many other spirits who have no difficulty in seeing the material world, its objects and its movements—we mean these physical objects that surround you—they have no difficulty in keeping track of the events of time in a given locality, and are not especially dependent upon mediumistic agencies for gaining their information, although if such can find mediumistic instruments thoroughly adapted to their use, no doubt they would be able to understand even more fully what is taking place.

adapted to their use, no doubt they would be able to understand even more fully what is taking place.

There are spirits who, while they do not behold the physical object, will, however, by coming in contact with the earth, perceive the spiritual counterpart of that object, whatever it may be. Wherever there is form and the manifestation of life—and that is everywhere where activity maintains, in the heart of an atom as well as in the bosom of a world—there is a spiritual emanation of magnetic substance, and this the spirit may behold, and judge from its appearance what is the character of the material object which it vitalizes; and so one can learn very much of life on this planet by such observation. Such spirits may come to you, and while they do not see your organic forms and behold your physical bodies, they will clearly perceive your spirits, and can judge from their appearance what your real natures are and what your pursuits are likely to be. Therefore, returning spirits, whether or not they can fully behold the material objects of this planet, are not so limited in observation and in the faculty of obtaining knowledge, through their coming to earth as one might suppose who had been told by a spirit that he could not see the face or form of his friend, as he once did when with that friend in mortal life.

material body of yours is vitalized in every part and portion, every atom and fibre and tissue, by the spirit itself, but that this spirit has not assumed the shape, the form of a distinct body that shall be utilized by and bye, when the spirit takes its place in the other world. This vitalization of the organic form by the soul or spiritual principle is that which gives to you the power to move, to think and act, and to control your various organs of express. and to control your various organs of expres-sion. You are constantly throwing off, partly and to conting your various against You are constantly throwing off, partly by the exercise of your physical functions and partly by the exertion of your mental qualities, an aura or force which is of a magnetic nature. This aura or force is, to the spirit, substance, and appears to clairvoyant sight as if it were a vanor arising from an object. if it were a vapor arising from an object. This magnetic substance goes to help form your spirit bodies, and by-and-bye, when the hour comes for you to lay aside the outer form, all the magnetic qualities, which are held in abeyance by the physical body and its indwelling spirit, will be yielded up, and these will assume the shape and guise of the spiritual body which you are to inhabit at the proper time.

But your questioner may say: "Our spirit-But your questioner may say: "Our spirit-bodies are sometimes described by clairvoy-ants, and a spirit-friend, on returning, will say: 'I can see your spirit, although I may not behold your physical form.'" This is true, in a sense, because every individual presents a dual appearance; it is like a reflection cast upon the clear lake, and the spirit of the clairroyant beholds this reflection, which is really the representation of the individual, really the representation of the spirit as it shall appear when clothed in the body it is to hold after passing from the mortal form; but as a distinct embodiment the spirit does not stand outside the mortal form; rather does its life-principle and intelligent power radiate through every part and portion of these bodies of ours.

Q.—Can we hold a spirit near us by thought, will or prayer? And do spirits know when we send forth our love to them? Do certain conditions of our mind shut them out from us?

tions of our mind shut them out from us?

A.—You can hold a spirit to your side by the exercise of thought toward him; by prayer you can send out your mind toward some spirit-friend, and think lovingly toward him, and if your mind is thoroughly fixed upon that friend he will feel its magnetic power and will respond to you in a certain degree. You may not be able to hold every friend whom you possess in the spirit to you in that way, because some of them may be so superior in will-force and magnetic power to yourself as to be able to overcome these conditions of thought and attraction that you send out; therefore if he does not desire to respond he will not; nevertheless, even if he does not respond he will know and Q.—[By A. D. Wheeler, Westboro.] When we dream of those in spirit-life, and seem to hold converse with them, are we seen by the spirits with whom we seem to speak?

A.—When your spirits can become sufficiently detached from the external life and from this corporeal frame to withdraw in a measure and come into cognizance of the spiritual atmosphere and its conditions, you will be very likely to be attracted to those spiritual atmosphere and associations which are in harmony with your own characteristics and tendencies. You have dear friends who have passed from this world, and they are pleasantly situated in the life beyond, having their homes and associations, their companionships and their compositions, return to earth and at times communicate with you. They may not find any exter-

Suppose your friend who has passed to the spiritual kingdom enters upon the enjoyment and instruction of its larger life, it does not follow that he has in any sense or essential quality become estranged from yourself; his love is just as strong, his sympathy as deep, his interest in your welfare as great, and probably more so, than when he was with you in physical form; you can send out your love to him and he will know it, but do not let it be so absorbing, so selfish in its demands as to draw him from that larger life, binding him down to the restrictions of this existence.

Yes; your friends do know that you love them, do know when you think of them; all who are in deep sympathy with you, and with whom you are in harmony, will understand your thoughts, will read your kindly sympathies, and will at times be able to send an influence of peace and helpfulness, as an expression of their own abiding affection to your lives.

Q .- Are the spirits affected by the weather?

A.—Some spirits are affected by the changes of your atmosphere in coming in contact with it; others are not. Some spirits are affected by the conditions of the medium: if the instrument they employ is excessively warm, or is suffering from a degree of extreme coldness, the spirit may be affected by these conditions, not having sufficient will-force to overcome them. But there are other spirits that will come in contact with the medium who may be suffering heat or cold, or great physical pain, who will be not at all affected by these material conditions, but on the contrary are so superior to them that they may not only ignore them, but be able by their magnetic influence upon the instrument to suppress them in the medium's body. A .- Some spirits are affected by the changes

medium's body.

Spirits are not affected by the weather, by the organic changes of the universe, who have advanced in knowledge and understanding and know how to utilize the will-forces of the company and know how to utilize the will-forces of their own natures. Sometimes a spirit in com-ing earthward may meet with various contend-ing currents in the atmosphere—currents of electrical force that baffle him for a time, and that may perhaps send that spirit here and there at their mercy; but as he develops in knowledge and understands how to apply his own superior will-force to counteract the effects of these electrical currents havill he nis own superior will-force to counteract the effects of these electrical currents, he will be able to make his way, to progress from point to point as he desires, without being painfully affected by their operation.

Q.—[By "A.", New York City.] What is the difference between so-called "mind-reading" and clairvouance?

A.—There may not be such a vast difference between so-called mind-reading and clairvoy-ance, because clairvoyance is merely the exerance, because charroyance is merely the exercise of spiritual perception, and mind-reading is also the exercise of that spiritual perception which enables its possessor to come into close contact with some other mind, and to absorb a knowledge of what is passing in that other mind. But spiritual perception is not confined alone to the exercise of clairvoyance or of mind-reading, it is very in its range of power for it. alone to the exercise of clairvoyance or of mind-reading; it is vast in its range of power, for it includes all the senses; it is not merely sight, as clairvoyance may be, nor is it altogether hearing, as clairaudience is, nor is it altogether the exercise of that faculty which enables one to tell what is passing in the mind of another, but it is all these combined; it is the exercise of every sense which belongs to a mortal man. And so, one whose spiritual perception is un-folded will be able to see and to describe to you an individual or a group who may be standing an individual or a group who may be standing in the rear that has not been seen by the mortal or spirit eye of the one who describes. This clairvoyant will say: "I do not understand why it is, but I can see a spirit who stands stand why it is, but I can see a spirit who stands behind me just as well as if he were standing in front of me;" or, "I can see passing scenes that are taking place a hundred miles away just as easily as I can behold one that is before my vision." That is because the spiritual perception is awakened; it is not limited by time or space, or by any of those restrictions which circumvent the full exercise of the physical senses.

enses. Mind-reading is purely a faculty of the spirit and one whose spiritual powers are so awakened that he can exercise this faculty will have no difficulty in reading the mind of an individual who is far away as well as that of one who is in close contact with him. But that which is attributed to the powers of the individual mind of the operator does not always belong to these, edge, through their coming to earth as one might suppose who had been told by a spirit that he could not see the face or form of his friend, as he once did when with that friend in mortal life.

Q.—Does the spirit body exist now, or only after the dissolution of the physical body?

A.—We do not claim that the spirit-body, per se, exists during the experience of a spirit with a physical form; we do claim that this material body of yours is vitalized in every part and portion, every atom and fibre and tissue, by the spirit itself, but that this spirit has not assumed the shape, the form of a distinct body that shall be utilized by-and-bye, when the spirit takes its place in the other world. This vitalization of the organic form by the soul or spiritual principle is that which gives to you the power to move, to think and act, and to control volve are of the individuals and accomplish other occult work, or whether he is really a medium, and to control volve are of the order of the powers of the individual and to the powers of the individual mind of the constant appears of the individual mind of the constant appears of the individual mind of the constant appears of the individual and to have nothing whatever to do with Spiritualism or medium-ship, is a very finely attuned instrument for the service of the spirit-world, and that which comes to him in the exercise of his powers, and which he may conscientiously believe to be only the exercise of his own mental qualities, is really the impression and the information brought to his mind by those attendant spirits who are with him for the pursuance of his work. And therefore, friends, one needs to understand the subject thoroughly before he decides whether he is an independent mind-reader of the spirit appears of the subject thoroughly before he decides whether he is an independent mind-reader of the powers of the subject thoroughly before he decides whether he is an independent mind reader of the spirit wall with the subject thoroughly before he decides whether he is an occult work, or whether he is really a medium, impinged upon or influenced and impressed by attendant spirits, who desire to make use of his organism for some special work.

Q .- [By "Investigator."] Did Christ rise from the grave in, or as, a physical or a spiritual body ? A.—We have replied to a question similar to this not long since; but as your investigator may not have known of that, we will give the subject a brief mention. So far as our records go in the spiritual world, we learn that Jesus go in the spiritual world, we learn that Jesus the Nazarene did not rise in the physical body. We are informed that his physical body was removed by night by the members of a humanitarian brotherhood to which the Nazarene belonged while in the form; and in accordance with a vow made by this brotherhood to attend to the burial of the remains of whichever member should pass away, this body of the Nazarene was taken quietly and buried under the secret and especial ceremonies of the Nazarene was taken quietly and buried under the secret and especial ceremonies of the brotherhood, to which none were invited but those who belonged to the sect; therefore, it follows that the resurrection of Jesus as an intelligent being was of a spiritual character; that in his appearance to his former friends and disciples he came as a spirit, sufficiently clothed upon with material elements gathered from the atmosphere to make himself visible and even tangible to those who approached and who handled him, but he did not come in the form which he had laid aside; that had become useless to him through the martyrdom that it encountered at the hands of his persecutors. In the arisen beauty of his spiritual outors. In the arisen beauty of his spiritual nature he appeared to his friends, proving the importality of the soul and the continuity of

Q.—[By F. T., Leyden, W. T.] Being an honest investigator, I wish to inquire whether it is necessary for a person to be a believer in Spiritualism in order to develop mediumistic gifts, should he possess any?

Spiritualism in order to develop mediumistic gifts, should he possess any?

A.—It is not at all necessary for one to be a believer in spiritual communion or in mediumship to develop medial powers. Thousands who are now serving as either public or private mediums for the spirit-world, have been developed under strange circumstances. They did not believe in Spiritualism or in mediumship, nor did they seek for the unfoldment of that power which has come to them.

It is true that many mediums have been developed amid such circumstances as are brought to them in the spiritual circle. Some of those have been believers; some have been skeptics concerning the truth, the reality of spirit-communion; but there are others to whom the power of communion with the unseen world has come in the privacy of their own homes and lives, when they did not seek for mediumship nor think of it, and therefore you will readily see that it is not necessary for one to be a believer. It is necessary for one to be a believer. It is necessary for one to be a believer, if he would attract to himself wise and good spirits. Those who are earnest and sincere, who invoke the presence of the high and good, that they may be uplifted in spirit by the association which comes from the unseen world, will certainly draw to from the unseen world, will certainly draw to

themselves intelligences of a noble character; and if it be so that the medial qualities of the sceker can be operated upon by these wise intelligences, it will only be a question of time when they will be brought forth into active operation.

If one can learn concerning spirit communication and active themselves a second of the second

to one can learn concerning spirit communion, and gain knowledge how to proceed in the development of mediumship, then, of course, one is assisted to a certain degree, because every atom of information that we gain, and every source of knowledge that comes to us, only enlarges our mind and expands our comprehension, so that we can see further and do not the process of the second to world! better in our efforts to do good and to unfold.

prehension, so that we can see further and do better in our efforts to do good and to unfold.

Q.—(By the same.) What would be my best method of arriving at the—to me—most satisfactory result of obtaining a message from some one of my departed friends?

A.—It is difficult to advise one in this situation, because there is an infinity of ways how to proceed in seeking communion with the unseen world. A medium who would, perhaps, be thoroughly adapted to convey any message to one individual, might not be so at all for another, and one phase of mediumship which might prove of the greatest satisfaction in its evidence of spirit-communion to one investigator, might be able to bring no satisfaction whatever to another, and therefore one must experiment in order to gain the best results.

Now, if our friend desires to develop personal mediumship, it may be well for him to sit at regular intervals—we will say two or three times a week, at a stated hour, perhaps eight o'clock in the evening—in a well-ventilated apartment, where all is quiet, and if possible refined. He must come to his séance with an undisturbed mind, laying aside the perplexities of the day, if possible, cultivating a frame of thought which is tranquil and uplifting in character; he may mentally invoke the presence of good spirits to help him, and in time he may begin to receive impressions or sensations which he will understand are not of this earth, and are brought to him by attendant spirits. If so, it would be wise for him to follow his impressions; that is, if he is moved upon to take a pencil and to allow his hand to act of itself, he should do so; if certain special thoughts which he has not been cultivating are brought to his mind, he should speak or write down his impressions; and if the latter, keep them for future reference.

But it may be that the friend will not get any satisfactory result by pursuing this course alone. It may be necessary for him to have

any satisfactory result by pursuing this course alone. It may be necessary for him to have the companionship in his sittings of two or three congenial, sympathetic persons who are honest and sincere, like himself, in seeking communion with the unseen world; and if so, he had better introduce such to his apartment and await results

and await results.

Perhaps the friend does not wish to develop personal mediumship, and has no opportunity of seeking the presence of any medium who can bring to him messages from the unseen world. "How, then," he asks, "shall I profeed to get the much-coveted communication from a departed friend?" It is at times possible for a spirit to send a message through a medium at a distance, thus reaching the friend whom it desires to meet: and there are mediand await results. whom it desires to meet; and there are mediums who profess to do this work. Possibly, if the correspondent were to write to some such medium, and request him or her to sit at a cer-tain hour for the presence of some spirit-friend of his, satisfactory results might ensue. This will only be a matter of experiment; we cannot say whether it will be satisfactory or not.

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

Report of Public Séance held June 7th, 1889. [Continued from last issue.]

Elzina Davis.

I hardly can tell you the exact time that has elapsed since I left the old form. Seventy-five years is a long period to dwell in the flesh. Oh! how glad I was to meet the dear friends as they how glad I was to meet the dear friends as they came with outstretched hands beckoning me on. My dear husband Levi greeted me, saying, "Come; all things are ready; we are awaiting your coming to dwell in the beautiful home that is prepared for us;" and my dear mother welcomed her child. How sweet it was to look upon her face which I had missed so long. It is impossible for you to know the feelings that come over the spirit as we behold dear ones waiting so eagerly to grasp our hands. It does come over the spirit as we behold dear ones waiting so eagerly to grasp our hands. It does n't seem to me that I am old, as I make the attempt to speak to-day. I feel young, although I know that the body was well into years. How pleasant it is to feel young again. Everything was done for me that kind hands could do before I left the earthly life. Dear friends from the other side came around me before my spirit took its flight, and I felt it would be well with me. I did not understand what is termed Spiritualism, yet I had thought a great many times me. I did not understand what is termed Spiritualism, yet I had thought a great many times
that the spirits of our loved ones hovered
around us. Oh! it is sweet to us to be remembered, and it is also sweet for you to know that
we do not forget you. There is much more I
would like to say, and perhaps I may make the
attempt at some other period. There are some
dear ones in Washington, N. H., who will be
glad to hear one word from me. Elzina Davis.

Edward D. Stone.

I have spoken once before, Mr. Chairman, and I know there are some dear ones who will be very glad to hear that I have made some progress. Twenty-five years were allotted to me in this life, and it is something like six years or a little more since I left the body.

Oh! how hard it was for dear mother when she knew her boy must go. For two years and over I endured, oh! terrible suffering, but I know the dear angels and the loving friends came to help me bear it. Oh! no, dear friends, I would not return to that old tenement again, but I do ask that they will give me an opportunity of speaking with them privately, if possible, in Cape Porpoise, Me. I am satisfied with the home that has been given me, but I trust I sible, in Cape Porpoise, Me. I am satisfied with the home that has been given me, but I trust I shall be able to make it more beautiful. As your lives here build your spheres yonder, it remains with you, dear friends, to provide for yourselves well. As I make the attempt to speak here I feel no unpleasantness coming over me, on account of the way I passed out. I was tired and weakened by disease, and as I said, poor mother felt she could not give me up; but she would not hold me here longer to suffer in the old form. As I entered spirit-life everything seemed so beautiful, and I caught the strains of music before the spirit parted from the form. It is grand to feel the freedom of this beautiful world. We are not material, therefore we can go wherever we will, and in a therefore we can go wherever we will, and in a very short space of time. Edward D. Stone.

Matilda Pease.

Rest, sweet rest! after months of suffering and pain. It is many years since they said I was dead. Oh! how harsh such words sound to spirit-ears! Dead! when our pulses only bound with quickened life. My dear aunts and uncles and all my kindred gathered around me as I stepped upon the spirit-shore. Aunt Elsie came close and took my hand. I knew her voice so well as she drew near and welcomed me to the spirit-homes—for there are more than one. We must have places of abode, and these seem like houses, having their apartments which we love to care for and adorn as

more than one. We must have piaces of abode, and these seem like houses, having their apartments which we love to care for and adorn as much as you would in the body. All is provided for us, and we have no worrying care as to what we shall eat, drink or wear.

In Burlington, Vt., I know I am not forgotten, and I would say to them there, if they will sit together in the home they may have manifestations, for some of them are strong in mediumistic power; you will never know to what extent until you try to make use of them. Do not ask us so many times why we do not make ourselves known, if you do not meet us half-way. Sit down by yourselves and see what we may be able to give out to you; this is the one request I make to-day.

All send greetings to the dear ones yet left here, for many have crossed over. I am very thankful to be able to speak through the medium to-day. Matilda Pease, daughter of Calvin Pease.

John Sanborn.

of our side of life. You may have been told of it time after time, yet you are but little wiser for the telling. I was here a short time ago, but I broke down in trying to control the medium, and as my dear daughter Addie stood close by me she took up the thread in a moment and gave the message. She spoke of me, but my friends did not understand that I had tried to speak. I have learned much by listening to others, both here and in other places where meetings are held. I hope this message will, reach my dear wife, Julia, in Milwaukee, and as some of my friends know of your paper I think they will learn of my coming. I am yory happy in my spirit home, and the dear child is so companionable with me it makes my own thome more beautiful. We all seek companionship on either side of life, and we do not lack it over here. We form acquaintances here as you do in earth-life. It is pleasant indeed to meet old friends that we have not seen for years, as we do from time to time; it is sweet to see the old familiar faces. John Sanborn.

Carrie Thompson.

I suffered much and long before passing away. I am anxious to make myself known as alive to all intents and purposes. When I passed over I had doubts of what I would find, not really believing there was anything after this life. Sometimes during my trials I would think if there was a loving Father, why did he not make my life more pleasant and easier? My pathway was hard, I must say it. How glad I was when the Angel of Life came and beckoned me up higher; when I found I had done with all that was mortal, and that I had escaped further suffering! When we look back with amazement at the circumstances in which we have been placed, and ask the question, why? we can gain no answer. I have a good, a beautiful home; and my dear mother, who left me a little child, came and took me by the hand—recognized me so readily. How sweet were the words she spoke: "My darling Carrie, come to your own dear mother," for I had never known a mother in mortal life, as many had; and when I have seen others with a mother heside them my feelings have gone out I suffered much and long before passing

rie, come to your own dear mother," for I had never known a mother in mortal life, as many had; and when I have seen others with a mother beside them, my feelings have gone out almost with hardness, and I have said: "Why did they take my mother, and leave me in this cold world?" Now it seems to me it must have been all right, but while in the flesh it is hard to feel satisfied that there is a great Father who doeth all things well.

Oh! how it touched my heart when the dear spirits came around me with kind words. At first I hardly realized that I had changed worlds; but when I comprehended that I had put off the old form, and had a bright and beautiful one given me, and that I really was an immortal being, you must know it was a great change for me after all the suffering I had borne here. I am happy in my spirit home with my dear mother so near me, and feeling that I can go or come, for sometimes I did not dare to leave my mother's presence, for fear I would lose her again, not understanding spiritual conditions. It is many years, as you reckon mortal time, since they called me home. I have been here in your meetings; I have been in meetings in Cincinnati, in Philadelphia and New York, hoping I might be able to reach the handful that are left—not close relatives, for I was the only child that my mother left in mortal life. Dear Aunt Lucy was kind to me, but my mother I longed for continually while dwelling in the form. the form.

I have been a visitor to earth for a long time,

not particularly in this room, but I have been attracted back, hoping I might do good to some one. I passed away in New York. Carrie Thompson.

John H. Brigham.

While the lady stood so close to the medium I felt as if I must speak a few words for her, the feeling came over her so strongly of the suffering she endured in mortal life. Dear friends, give freely of your sympathy while you dwell here, for many times it is worth more than gold, and there are many who need it. Give all that you can afford, and in spirit-life you will be glad that you did speak a few kind words; whether to a stranger or not, it makes no difference; you cannot give too many kind words, and they cost you nothing.

How sweet it is to feel that all are welcome on the spirit side, and that not one out of the family will be missing. Then again no inharmony reaches us there. Oh! how much I have enjoyed the society of my dear mother in spirit-life!

Many times, as I have stood near a medium—not this one in particular, but others—I have felt really pressed to speak a few words, but have given way to others to whom I thought it might bring more happiness than to myself, but not meaning to give up the purpose of speaking eventually. How pleasant it is to feel that we may send a message to those who are yet waiting on the shores of time.

In the good city of Boston I am not forgotten, although it is many years since I left the body. I well remember when, years ago, down on old Hanover street, there were only what you would call ten-footers—low buildings. How

on old Hanover street, there were only what you would call ten-footers—low buildings. How great the change, not only in that street, but in many others! I see men at work, day by day, building up these structures here so high that it seems to me sometimes they try to outdo each other. I seem to hear them say: "We own it clear up." I suppose you do; but look out you do n't build too high. In spirit-life we do n't try to outdo each other in our homes or our buildings. Forty years ago I am referring to, down on old Hanover street—about the low buildings, of which you do n't find many to-day. I will acknowledge you have made improvements, but somebody has to pay for it, you find out when certain people come around wanting to know about how much money you've got. I do n't forget it, although there was n't so much of that at the time I refer to. I think I shall be remembered, and Peter, too. John H. Brigham.

SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

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

Verification of a Spirit Message. JERRY MANN. We desire to verify the message of JERRY MANN,

published in THE BANNER for Aug. 17th, and given through Mrs. B. F. Smith, and to say, no better proof of life after death could be given than that contained an ans message. "Uncle Jerry," as w6 familiarly called him, was one of the unfortunates of this life, his appetite for strong drink having overcome him, and he seemed to be without a home in the world. Sixteen years ago he accidentally dritted into our family, where he spent the last eight years of his more tailife. in this message. "Uncle Jerry," as we familiarly

family, where he spent the last eight years of his mortal life.

This message of his was given May 17th, and was announced immediately after. A few days after its announcement, at a little private scance in our own house, whereat we are accustomed to obtain independent slate-writing, we got the following: "I am anxious for you to see my message," and signed "Uncle Jerry." Upon asking him if the message announced in The Hanner was really from him, the answer was: "Yes; your name is in it, and you will know it when you see it."

'At another scance held also at our house recently, he again wrote, independently, "I am impatient for you to see my message." And now comes the message, in every particular characteristic of "Uncle Jerry" and, excluding the compliment, it is true to the letter and to the man. Yes, "Uncle Jerry" still lives and still remembers his old friends, and if he does, so do others. And we still cherish his memory, for he was a kind and good old gentleman, and we appreciate this message from him more than words can express. an express.
Farmington, Me. DR. P. DYER AND WIFE.

To the Liberal-Minded. "BANNER OF LIGHT Establishment" As the

As the "BANNER OF LIGHT Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

"I give, devise and bequeath unto Luther Colby and Isaac B. Rich, of Boston, Massachusetts, Publishers, [here insert the description of the property to be willed] strictly upon trust, that they shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the dootrine of the immortality of the soul and its eternal progression." How little do you understand, dear friends, eternal progression.

September Magazines.

ST. NicitoLAs.-The deaf, dumb and blind girl of Alabama, whose instruction under the tuition of Miss. Sullivan of the Perkins Institution of this city has been remarkably successful, is the subject of an interesting narrative by Florence H. Hail. The illustrations include a portrait of her teacher, a picture of Helen and her dog, and one of blind children at play in the parlor of the Kindergarten. A humorous sketch of boys' life is given by Fannie W. Marshall descriptive of "A Day Among the Blackberries." Mr. Janvier contributes an amusing story of "W. Jenks's Express." An adventurous tour among the Adirondacks is related by T. Walden. "The Story of Turk" is one of a noble St. Bernard dog. A story of life in India by David Ker, and one of a Dragon, "guaranteed strictly untrue," are among the remaining contents, all of which are first-class. New York: The Century Co. Boston: Damrell & Upham, 283 Washington street.

WIDE AWAKE .- None of the many readers of this bright and sprightly monthly will fall to be interested in the narrative given by Frances M. Abbott of "Maria Mitchell at Vassar," of whom it is said her position there gave astronomy a prominence in that institution it has never had in any other college for women, and in but few for men. A. F. Sandham describes "A Voyage on a Raft." Susan Coolidge gives the opening chapter of a story entitled "A Little Knight of Labor." Miss Seward tells of "A Visit to Kensington Palace," and an illustrated poem by John Brownjohn recounts what befell "The People Who Were Dissatisfied with their Noses." J. L. Gregg gives a jubilee song of a Boston horse upon the advent of the electric car, with a picture of the horse duly armed and equipped for a pleasure trip. Boston: D. Lothrop Co.

THE NEW IDEAL.-Nationalism, that took its rise in "Looking Backward," has awakened considerable thought and set many to looking forward, encouraged by new hopes of what may be. W. J. Potter, in a long letter, considers "What the Free Religious Association Might Do," and O. B. Frothingham writes of its relation to Social Reform. Ed. Montgomery gives the first part of an ably-written essay, to be completed in the October number, entitled, "Nationalism or Individualism," adopting the words of Aristotle: "Man is born a Nationalistic animal." Elizabeth B. Chace contributes her views of "Woman and Current Reforms." Of the remaining contents, "Freedom or Liberty," by L. Gronlund, "How to Lessen Poverty," by F. M. Holland, and several editorials are the outgrowth of thoughts suggested by Mr. Bellamy's book. Boston: James H. West. .

THE QUIVER.-This month's contents open with an interesting paper by Mary I. Bryson, " About Chinese Girls," illustrated. In "A Glimpse of Some Sightless Folk," occupations engaged in by the blind are described, engravings showing them at work accompanying it. Two serial stories are continued; the first part of "The Vanishing Opal," a story in three parts, and several short stories given. One of the attractive suburbs of London is the subject of a descriptive sketch under the title "Mortlake and Its Memorles." New York: Cassell & Co.

THE BIZARRE. NOTES AND QUERIES.-The leading article is one by T. S. Barrett, of London, on Magic Squares, treating upon the remarkable properties of numbers, and certain combinations of them which the ancient Egyptians and Pythagorians held in veneration and employed as talismans. Among its interesting miscellany it is mentioned that the oldest book extant is in the National Library at Paris. Its title is, "Book of the Precepts of Prince Ptabhotep," B. C. 3750; a treatise on morality in the style and tone of the writings of Confucius. Manchester, N. H.: S. C. & L. M. Gould. For sale by Colby & Rich, Boston.

THE NATIONALIST .- Col. T. W. Higginson contrib utes an article in which he claims that the natural growth of every great movement is "Step by Step." Abby Morton Diaz gives some pungent truths in No. 2 of "Catching the Train." In "More or Less Inhumanity" Mr. Sprague indicates some of the causes that are leading to a nationalization of industries. Mr. Grönlund replies to Dr. Heber Newton's criticisms of Nationalism, and Mrs. Mary H. Ford relates "An Artful Incident." Several poems and additional articles in prose, Editorial Miscellany and News of the Movement complete the contents. Boston: 9 Hamil-

OUR LITTLE ONES.-Reminiscences of vacation frolics are interspersed among the contents, all of which are bright and attractive-led by "The Fireman's Horses," the subject of a spirited frontisplece and the opening verses. Boston: Russell Pub. Co.

TRUTHS OF NATURE.-Marion H. Bates pleads The editor writes of "Relief and Faith," and Dr. Sherman of the truism, "The Pure in Heart Shall See God." Boston: J. M. Wade.

HERALD OF HEALTH .- Dr. Holbrook continues his 'Notes on Health;" and a review is given of a proposition recently made by Dr. Segnitz to the New York Board of Health that a law be enacted prohibiting the marriage of consumptives. New York: P. O.

Temple Fraternity School.

This school entered upon its third year the second Sunday in September. Since its establishment its members have exchanged thoughts, held seances and endeavored to give the children to understand that spiritual gifts may be theirs; that time and the development of their medial powers are only necessary to enable them to become available instruments for our ascended ones to use for the transmission of grand truths to mortals.

In contemplating the work of giving our children lessons on the subject of Spiritualism, we often feel our inability, and realize that we are only human beings ourselves, pupils in the great school of life. The feelings and thoughts we have open the door to many lessons in life, also the door to the spiritual

The feelings and thoughts we have open the door to many lessons in life, also the door to the spiritual world.

We would demonstrate to the children that the thoughts and feelings of our dual existence mingle; that it is through love and sympathy our invisible companions draw near to impress us with their lessons of truth. We seek to teach them of the great need of their being in harmony with each other and of bringing to the highest perfection whatever gifts they possess. We would teach the children that there are such attributes as life, love and wisdom, and that every demonstration they make should be toward a finer conception of the infinite Soul.

The good work to be done is in the individual lives of the children, and we welcome all, of whatever name or nature, to our grand Temple, that they may have a place in which to worship, not a Being of whom they know nothing and whose purposes are past finding out, but a supreme overruling Spirit that is all love and tenderness, and at the shrine of which Temple they may pay their devotions or yield the aspirations of their lives in a desire to live nobly, do grandly, learn wisely and become good men and good women.

Bands of advanced spirits come as teachers and guides; they instruct as to our duties to each other and the best manner of preparing for that continued life. Informing us of the conditions and surroundings of spirits, they also contribute revelations of life and its conditions in the spirit-world. Such are the teachings we wish to implant in the minds of our children. It is our carnest wish that our school may become a useful one, and that Spiritualists will see the importance of sending their children. to "The Spiritual Temple."

Alonzo Danforth.

No. 1 Fountain Square.

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

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

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Banner of Bight.

BOSTON, SATURDAY, SEPTEMBER 14, 1880.

NEWSY NOTES AND PITHY POINTS.

T Patrons of The Banner, and readers whom it hopes will speedily become subscribers, this paper congratulates you on the excellence of the first number of its new vol-

. A writer in The Forum estimates the total wealth of this country at about \$60,000,000,000, and more than one-half of this amount is said to be in the hands of less than 25,000 persons.

Thought in the mind hath made us. What we are By thought was wrought and built. If a man's mind Hath evil thoughts, pain comes on him as comes The wheel the ox behind.

As rain breaks through an ill-thatched roof, so break Passions through minds that holy thought despise; As rain runs from a perfect thatch, so run Passions from off the wise.

-Edwin Arnold.

King Dinah, the dusky potentate of West Africa, has been making a stir at the Paris Exposition with his gorgeous uniform, and his suite of twenty-five gayly dressed blacks. Many a so-called African King has not as much influence as the Supervisor of a Western township, but Dinah is not one of that sort. At least a score of well-to-do chiefs recognize him as their ruler, and except Cetywayo he is the biggest African potentate who has yet been taken to Europe.

Complaints have been louder this summer than ever before, on account of the absence, during August, of Protestant clergymen from their parishes. It is said. as an illustrative incident, that in Waterbury, Conn., a city of thirty thousand inhabitants, a Protestant clergyman could not be found to perform a marriage ceremony.

The American system in railroads is to be adopted at once in China, it is reported, and the iron industries of that country are to be developed and encour

Public sympathy will naturally lean to the side of the ten thousand railroad brakemen who have petitioned the interstate commerce commissioners to require the adoption of automatic couplers and brakes on freight cars throughout the country.

Prof. Huxley may not have a personal animus toward the oyster trade of New England, but we fear that the dealers will begin to think so if he goes on repeating his recent statement, as follows:

"I suppose that when this slippery morsel glides along the palate tew people imagine that they are swallowing a piece of machinery far more complicated than a watch."

The political situation in Great Britain has taken sudden turn, and is each day becoming more complicated. What a day will bring forth no man can tell. But several interesting features of the matter are already plainly outlined to every discerning eye.

Priest and Levite, as of old,
Pass by on the other side
When the robbed, bereft of gold,
Naught can give to foster pride.
Law and Gospel, Church and State,
One at birth and one in fate!
Hark! Eternal justice slow,
In the Good Samaritan
'Gainst the wounds to lead on Man
'Gainst the walls of Jericho! 'Gainst the walls of Jericho

The descendants of the Pillsbury family have been having a good time in Newburyport. Levi Pillsbury, it seems, was the great-grandson of Caleb, born in 1681. He removed with his family to Amesbury in 1727, and speedily became a leading man in town affairs. The act which made his name famous in the annals of Amesbury was the execution of the scheme to tunnel the pond ridge in order that the waters of Kimball's Pond might flow more directly into Powow river, and also to drain a large meadow to the northward of the pond, that its crop of hay might be more valuable and more easily harvested. This was a great engineering feat for the time, and was planned by Caleb Pillsbury and Orlando Bagley. The actual labor of digging through the ridge was performed by two men named Ring and Nutter. Tradition says they took their pay in a barrel of W. I. rum—"rhum" they spelled it in those days.

Persons who have a superstitious dread of Friday will be pleased to hear that 1889 is a year for Fridays. It came in on Friday, will go out on Friday, and will four months in this year that have five Fridays each, changes of the moon occur five times on Friday, and the longest and shortest day of the year each falls on Friday.

He was the dunce of his class; that was what they said of him. But one day the teacher put this question to him: "How do you pronounce s-t-i-n-g-y?"
"It depends a good deal on whether the word refers to a person or a bee," was the reply.

Seventeen hundred and fifty self-supporting girls and women met at Cooper Union, New York City, recently, to commemorate the fifth anniversary of the Working Girl's Societies. The clubs are well organized by women of intelligence and leisure, and in every club the working girls fill at least half the offices, and each member knows that she has the fullest liberty to express her opinion by voice and vote. Miss Grace H. Dodge started this work in Feb-

[Relief by Elimination.]—First Old Lady—"Conductor, raise this window; I shall smother to death!" Second Ditto—"Conductor, lower this window, or I shall freeze to death!" First O. L. again—"Conductor, will you raise—" Irate Passenger (interrupting)—"Conductor, holst that window and freeze one of those old women to death; then lower it and smother the other one!" [Tableau.]

There is now a Dynamodermic Institute of Paris, where the professors offer to smooth out wrinkles by

Effic-" Mamma, why does the boat make that dreadful noise?" Mamma - "That is because she is just going to start." Effic-" If I was so sorry as that I would n't go."

A new flour law has gone into effect in Illinois, making it a criminal offence to sell less than 196 pounds of flour for a barrel, or less than 49 pounds for a sack. It is \$10 for the first offence, \$50 for the second, and imprisonment for the third.

The Path of Duty-Through the custom house.

In 1868, before the newspaper stamp was abolished in Hungary, there were only 120 newspapers and magazines published in the whole kingdom. After the abolition, the number of papers rose to 201 in 1873, 324 in 1879, 412 in 1882, 516 in 1886, and now there are more than 600, 267 of which are published in the capital,

The total original cost of the British warships of all sorts at the last Spithead review, paraded for the inspection of the Emperor, was £16,853,765. The number of ships present was seventy-three; of torpedo boats, thirty-eight. The weight of metal contained in the heavs guns was 8,609 tons. The tonnage was approximately 360,000 tons. Five hundred and sixtynine heavy guns, irrespective of quick firers and machine guns, composed the armament.

A Philadelphia man committed suicide rather than take some physic ordered by the doctor. It is supposed he was in a hurry and could n't wait.

"As between a dog and a dude for a summer resort pet," said a young lady as a young man left her side, "give me the dog." "Why?" asked her companion. "The dog never says anything." "Neither does the dude, does he?" "No; but he makes me tired talk-

NEW MUSIC.-We have received the following new music from White, Smith & Co., No. 538 Washington street, Boston; Instrumental, "Col. Taylor's March," as played by the Germania Band, composed by Geo. W. Stewart; reed organ gems, "Elia May's Schot-tische," "The Queen's Lace Handkerchief," both by

Il. F. Raymond; "Bhower of Roses Waltz," L. Streatbog; "Good Cheer," marche brilliante for plane-forte, by C. C. Stearns; "Plying Birds," for plane forto, J. Walter. Vocal, "Queenle," waltz-song and refrain, words by Michael Watson, music by J. S. McMurray; "Memories of Galilee," soprano solo and quartette, by C. P. Morrison; "My Childhood at Home," by Carl Pflueger; "It's a Long Lane That Has no Turn," song and chorus, by Dan. Lyons.

Ho is happy who comes with healthy body into the world, much more he who goes with healthy spirit out of it.—Comenius.

A correspondent of the New York Press proposes as a means of securing South American trade to fit up a floating exhibition of American manufactures, and navigate it to the principal cities of South America. The idea is a good one, and if carried into operation doubtless will result beneficially to all concerned.

There is a left in man no charm can tame,
Of loudly publishing our neighbor's shame:
On eagles' wings, immortal, scandals fly,
While virtuous actions are but born to die.
—Stephen Harvey.

Rosa Bonheur is another one of the famous people of the world who celebrate their seventieth birthday this year. She is still painting industriously.

Some say that a man who would "beat an egg' would be so cruel as to "whip cream;" "thrash wheat," or even "lick a postage stamp."

"Can dogs find their way home from a distance?" is a question frequently asked. It's according to the dog. If it's one you want to get rid of, he can find his way back from Africa. If it's a good one, he's apt to get lost if he goes round the corner.

"A good name is rather to be chosen than great riches, and public favor rather than silver and gold."

Few persons, if any, now living, will again date a document without using a "9." It now stands on the extreme right—1889. Next year it will take third place-1890, where it will remain ten years. It will then move into second place-1900, and there will rest

A new method of curing or eradicating warts: Pass a pin through the wart; apply one end of it to the flame of a lamp; hold it there until the wart fries under the action of the heat, when the wart will leave the premises in short order, it is said, and quite likely the person who holds it would be glad to do the

As the time draws near for the congress of the three Americas in Washington, the preparations for that convention are being rapidly completed. The conference will be held on Oct. 2d, but the American delegates will probably meet before then and come to an agreement as to the policy they shall pursue.

The Advent of Modern Spiritualism.

The veil is rent, and our once blind eyes are made to see a vision of angelic brightness, and our ears to thrill with a ravishing voice from the Beyond. Those whom we buried out of our sight, and whom we thought dead, are alive again, in the flush and glory of a life far bright er and more beautiful than this. They have found ways to our consciousness through many channels. They are ours as in the old time, with every precious memory unbroken, with not a fond tie severed. Where was lamentation and sorrow unassuaged, is now joy unutterable. They live-our darlings live, and love us still! "Death is swallowed up in victory!" The night of gloom is past; a new day dawns upon the world!-San Francisco Golden Gate.

Rockland, Me.

Hon. Sidney Dean lectured before the First Spiritual Society in this city on Sunday the 8th for the first time. His lectures were truly a rich intellectual treat. The audiences were large and highly appreci-No wonder Mr. Dean has crowded houses Such eloquence, such power, such an array of thought, so clearly and forcibly expressed, could not fall to interest and instruct any audience of thinking men and women. His whole soul is in his work; his extensive research into history, and his long and varied personal experience, together with his receptivity to new ideas and his wonderful faculty of expressing his thoughts, render him one of the most effective speakers now before the public. He is earnest, sincere and honest in his views, and being full of sympathy and love for his fellowman, is enabled to make himself felt and to stamp his strong points indelibly upon the minds of his hearers. Our people were doubly pleased F. W. SMITH, Sec'y. tation to hear him again.

Spiritualistic Meetings in Boston.

First Spiritual Temple, corner Newbury and Exeter Streets.—The "Spiritual Fraternity" Society will hold public meetings every week as follows: The Temple Fraternity School for Children meets Sundays at 11 A. M. Afternoon services at 2%; and Wednesday ovening meetings at 7%. The public is cortially invited.

nugs at 1/3. The public is cordially invited."
Twilight Hall, 780 Washington Street.—Sundays, at 10% a. M., 2% and 7% r. M. Eben Cobb, Conductor.
Engle Hall, 616 Washington Street.—Sundays at 10% a. M., 2% and 7% r. M.; also Wednesdays at 3 r. M. F. W. Mathews, Conductor.

Odd Fellows Building, Room 2.—Conference Meetings every Sunday evening. L. L. Whitlock, Chairman.

Engle Hall, 616 Washington Street, was thronged at each service last Sunday. The subject discussed at the morning's conference was "Temperance from the Spiritual Standpoint." Mrs. Cutting-Luther opened the exercises with reading a poem. Luther opened the exercises with reading a poem.

After a song by Mrs. M. F. Lovering, Mr. Frank W. Baker, under control, made an able address, closing with a poem. He was followed by W. Arthur Estes, of Lynn, Mr. L. W. Benton, of Chelsea, Mr. Byron J. Haskell, of Everett, Mrs. Abbie N. Burnham, Miss J. M. Grant, Dr. U. K. Mayo, Mr Ridell, Mr. McKenzie, Mrs. Cutting-Luther and Mr. D. D. Merill. Subject for next Sunday's morning conference: "Our Influence at Home and Abroad."

In the afternoon the exercises were opened with a

iluence at Home and Abroad."

In the afternoon the exercises were opened with a song by Mrs. Lovering, Miss Alice Hancock accomplanist. Mrs. Jennie K. D. Conant made the opening address. Tests and delineations were given by David Brown, Mrs. Wilkins, Mr. McKenzle, Dr. Ordway of Quincy, and Arthur McKenna.

The evening exercises opened with a song by the pianist. Invocation by Mrs. Luther. Mrs. Downing, Mrs. Wilkins and Dr. Coombs gave tests and delineations.

Mrs. Cutting-Luther very ably presided during the day, in the absence of the chairman. Mrs. Luther will leave Boston in October on a lecturing tour West. Societies wishing her services will please address her at Banner of Light office. Meetings are held in this hall every Wednesday at 3 o'clock P. M. F. W. M.

The Spiritual Fraternity Society, at First Spiritual Temple, Newbury and Exeter streets, resumed services last Sunday for the coming season,

sumed services last Sunday for the coming season,
Temple Fraternity School for Children met at 11
A.M. The lesson was "Spiritual experiences of the
members during vacation."
At 2:45 P.M. a large audience greeted Mrs. Cora L.
V. Richmond and her guides, for the first time in Boston since the season of 1887. Subject for the discourse was "Spirits in Prison," after answering questions from the audience.
Next Sunday the School will meet at 11 A.M. The
lesson will be "What Good has Spiritualism Done?"
At 2:45 P. M. Mrs. Richmond's guides will speak,
and Wednesday evenings at 7:30.

Willimantic, Ct .- Our Society has engaged the Hon. Sidney Dean to open the fall lecture season, which will commence Sept. 15th, to be followed by J. Frank Baxter Sept. 22d and 29th. Oct. 6th and 13th Mrs. Sarah A. Byrnes will be with us. The last two

Mrs. Sarah A. Byrnes will be with us. The last two Sundays in October are as yet unengaged. Mrs. Ida P. A. Whitlock has the first two Sundays in November, and Mrs. Neille J. T. Brigham the following two; and we need speakers for the first three Sundays in December. Our Lyceum opens at twelve o'clock the 18th of Sept.

We claim one of the oldest Lyceums in the country, it having been kept up since its first organization, about thirty years ago. Our meetings last season were very flattering to the management, and the promise for the present season is still better. There are yet many live Spiritualists in our midst, who not only assist in maintaining our meetings, but who stand out as shining lights, honest in their opinions and not afraid to proclaim the truth, wherever they may be, to the world's people.

Sept.8th.

The Camp-Meetings.

Ouset Bay.

(From Our Regular Correspondent, Sara Williamson, who keeps for sale the HANNER OF LIGHT, and Books published by Colby & Rich.)

On Wednesday afternoon, Sept. 4th, a Memorial service was held in the auditorium, as a tribute to the late Horace Senver of the Boston Investigator, Mr. F. W. Jones, President of the New York Society of Spiritualists, after some preliminary remarks, introduced Dr. H. B. Storer, who delivered an eloquent address, illustrating the manifold excellences of the friend whom he loved and admired. He said: "Horace Seaver was a man who came to the side of the Jordan which we have crossed, without seeing the Promised Land' beyond; one who was content with knowing the springs of individual character, without seeking to inquire into the secret of destiny; one content to do his work on earth without raising his eyes to scan the land beyond. Before his clear gaze superstition sank away, and the darkness of ignorance was penetrated by the light of rational philosophy. Nothing escaped his view that had to do with human progress. With reference to life after death he simply said, 'I do not know.' He was an agnostic; the dogmas of old theology fell away before his piercing intellect; but he had no evidence of the life beyond, and to him this was of little moment compared with the work of the present hour. The incidents of his career are external, but character is immortal; though the hand of fiesh that we have touched may crumble and decay, that which the heart has touched is never lost; and that part of Horace Seaver which touched the hearts of all who knew, the immortal man, is still the same."

Dr. Storer closed with an impassioned eulogium upon his friend, and repeated a conversation he held with him in reference to existence after death, the last time he saw Mr. Seaver in the form. He was followed by F. W. Jones, Mrs. 8. Dick of Boston, and Mrs. K. R. Stiles of Boston, who was strongly influenced, and appeared to feel the presence of the lately arisen spirit whose life and character had called forth this testimonial.

The morning services on Sunday, Sept. 8th, were whom he loved and admired. He said: "Horace Beaver

whose his and character had canted forth this testimonial.

The morning services on Sunday, Sept. 8th, were held in the Temple, under the auspices of the Ladies' Union, Mrs. Eva Cassell presiding. The platform was decorated with flowers from Mrs. Loring, Mrs. Sturdevant, Mrs. Butterfield, Mrs. Smith, and others. The singing was led by Charles W. Sullivan.

Mrs. Kimball, of Lawrence, read a poem, after which she gave a short description of her mediumship, followed by an invocation. Mr. Sullivan sang "I Walt on the Shore of the Beautiful Stream." Mrs. K. was entranced, and gave tests of spirit presence.

The names were accompanied by messages and details, that enabled those to whom they were addressed to recognize the identity of the spirit in almost every case.

entranced, and gave tests of spirit presence.

The names were accompanied by messages and details, that enabled those to whom they were addressed to recognize the identity of the spirit in almost every case.

In the afterneon, after the singing, led by Mr. C. W. Sullivan, Dr. H. B. Storer addressed the audience on "Autocratic and Democratic Spiritualism." "Man," he said, "has two states of consciousness—one which enables him to feel his personal responsibility and relates him to the universe, constituting him a part thereof. As a human being he is self-conscious, and as he develops he becomes more and more conscious of qualities and capacities of greater power. Man must be educated to a knowledge of his environment and the conditions that govern it, and of his own innate power, and this depends upon the evolution of his own spiritual nature. The tendency of Spiritualism has been to individualize. The consciousness has long been growing that man was never a created being, in the old acceptation of the térm, but that all life is one, and that we partake of the life of the planet whereon we live; each and all parts of a great whole, the race bound together by one great chain of law."

The speaker showed the fallacles of a bellet in an autocratic personal deity—the fruits of a dogmatic theology—and reviewed the progress of the world as now manifest in civil and religious liberty. Dr. Storer remarked that he recognized the presence of E. S. Wheeler, and many others of the world's great ways attracted to places where the great questions of the hour were being discussed. The song "Beautiful Hands" was sung by Mr. Sullivan. Mrs. Kimball, of Lawrence, gave a large number of tests.

The marriage of Mrs. Emma Wentworth and Mr. Benjamin Westgate, of this place, was ratified by James H. Young, of Onset, as a regularly ordained minister of Spiritualism, the word "notary" in the previous report being a mistake of the writer.

The ladies of the Unión and their officers tender their sincere thanks to the gentlemen who have kind

Vicksburg Camp-Meeting

Closed Sept. 1st, after a session of over three weeks and four Sundays. It has been a very large and successful meeting in every respect: Spiritual food and words of wisdom and truth dispensed through some of words of wisdom and truth dispensed through some of the grandest instruments of the age. Oh! thou eternal one, thou hast planned the whole universe aright; given unto thy children thy great blessings. Many there are who cannot understand and appreciate spiritual things placed before them in the broad daylight of the blazing sun, with God's love spread o'er all the spirit, so encased with the material that it but faintly catches a glimmer of the beautiful future. Hon. L. V. Moulton and Mrs. A. C. Luther delivered the closing addresses to fine audiences. Although the last week was dry and hot, there was a large attendance. The meeting has been blest with very excellent medlums: Mrs. Wells, Mrs. Reid, of New York City; Mrs. Hinkley, Mrs. Haven, Mrs. Hamilton, Mrs. Barnes, Mr. Geoghagan, of Chicago; Mrs. Bible, Mrs. Lawson, of Grand Rapids; Mrs. Firth, Mrs. McMaster, Coldwater; Mr. Reyley, of Marcellus, Mich., a new materializing medium, beginning to show his powers for the loved ones to come through; some from our own place, Mrs. Rowena Smith, Messrs. Dent and Barney, all doing their work in their way. At the annual meeting the old officers reflected Mrs. Rowena Smith, Vice-President.

There will be another camp-meeting held at Frazer's Grove beneath the leafy boughs and whispering breeze of God's natural temple next season, beginning not earlier than Aug. 8th, nor continuing later than the 20th.

D. M. King's mother passed on before our meeting closed. Her illness and death prevented him from being present as our Chairman, Miss Cora Fuiller occupying the chair during the entire meeting.

Mrs. Emily King, of Butler, Mich., is another medium that is beginning to occupy the rostrum. That her voice may be heard over all the land is the prayer of the writer.

Conferences were held nearly every morning, and many wonderful and beautiful experiences were given in regard to phenomena. Social dances held in the hall occasionally for campers. Sunday evening Miss Fuller held a musical and literary entertainment, which closed the grandest instruments of the age. Oh! thou eter-

Spiritualistic Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughly streets, Brooklyn, every Saturday evening, at 8 o'clock Good speakers and mediums always present. Seats free All cordially invited. Samuel Bogart, President. Conservatory Hall, corner Bedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.M. and S.P.M. W.J. Rand, Secretary.

Brooklyn, N. Y .- The Brooklyn Society commenced its lectures in Conservatory Hall on Sunday evening with J. Wm. Fletcher as the regular speaker There was a large audience present, and the lecturer (always a great favorite here) was received with marked attention. Dr. Richardson, of Boston, Mrs. Warren Sumner Barlow, and many prominent Spiritualists from Now York City were prosent. The "tests" were all of a decided character, and fron the present outlook your correspondent thinks the Society will accomplish a useful work. Mr., Fletcher will fill the platform until December.

Wheeling, W. Va.-This city is not in a highlyprogressive condition, spiritually; yet a few carnest souls are here ready to espouse the cause of truth, no matter what it shall destroy. Mr. C. E. Irwin is makmatter what it shall destroy. Mr. C. E. Irwin is making an occasional effort to have the philosophy of life presented to the people. By his assistance Mr. and Mrs. G. W. Kates were enabled to hold two meetings in G. A. R. Hall, on Sunday, Sept. 1st, and one on the evening of Sept. 4th. The lectures and tests attracted goodly-sized audiences for this place, and were of much interest to the fauditors. The tests were clear and forcible, bringing conviction to their recipients, and awakening much comment. We trust that the friends here may unite in a more general effort to continue the good work. Acknowledgments.

Acknowledgments.

Hinco my last report I have received toward my cottage fund from Mr. Chas, and Mrs. M. B. Wood, of Rioneliam, Mass., \$10, collected and sent from Onset Mass., which makes in all received to date, Rept. \$6, \$473.15, loaving \$67.72 balance of carpenter's bill, which was \$610.87. We have it furnished through a stranger's remittance from London, England, and Ilving in it as comfortable and happy as ever we were in life, and waiting the call to the other life, where we expect to renew our work in the cause of spirit-intercourse and the removal of superstition and faith in fables.

Cobden, Ill., Sept. 31, 1889. WARREN CHASE.

Please allow me, in your liberal columns, to bear my testiment to the useful lite and valuable services of our departed brother, Hohace Seaver, with whom I have been acquainted ever since he was connected with The Investigator, as I took it before that time, it being the first paper for which I ever subscribed, in 1833. I have known him personally and esteemed him highly and loved him as a brother for thirty-five years, and repeatedly induced some of our Spiritual Societies to invite him to lecture for them, which he did in several instances; one of them at the campineting at Silver Lake, where he and I both spoke the same Sunday. The last time I saw him he was too feeble to attend my sevent-fith birthday reception in Paine Hall, which he and I both regretted. I shall not bid him adleu, for I expect to meet him soon in another life, where we can renew our work. W.C.

Anti-Medical Monopolists, Attention.

HEADQUARTERS OF THE NATIONAL CONSTITU-TIONAL LIBERTY LEAGUE, BOSTON, MASS. TIONAL LIBERTY LEAGUE, BOSTON, MASS. Every medium in Massachusetts is earnestly requested to send us his or her accurate address. Those who respond will be rewarded by return mail with Remonstrance Petitions, highly interesting and instructive literature to read and pass around, and a large, long streamer containing two cutting cartoons, righteously ridiculing the "Regulars." All free.

J. WINFIELD SCOTT, Sec'y.

P. S.—Will send the same to such other citizens as will make good use thereof. Let each send several such addresses.

J. W. S.

Attleborough, Minas.—The First Spiritual Society of Attleborough opened its series of lectures Sept. ist, Mrs. Celia M. Nickerson, of New Bedford, occulst, Mrs. Cella M. Niekerson, of New Bedford, occupying the platform. The subject at 1:30, furnished by the audience, was "What is Semi-Entrancement; and How Produced?" Mrs. Niekerson's control handled the subject in a masterly manner, making it clear to all present. At 7:30, evening, the audience furnished as a subject, "What is the Nutriment of Spirits, How Taken and Digested, when their forms as given by the camera are so thin (in some instances) that we see through them?" After the lecture her Indian control gave tests. Mrs. M. T. Longley spoke here last Sunday to general acceptance.

Spiritualistic Meetings in New York. Adelphi Hall, corner of 52d Street and 7th Avenue.—The First Society of Spiritualists holds meeting every Sunday at 11 A. M., 24 and 7½ P. M.

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

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



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sus," "Among the Rosicrucians," "Magic," etc.

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