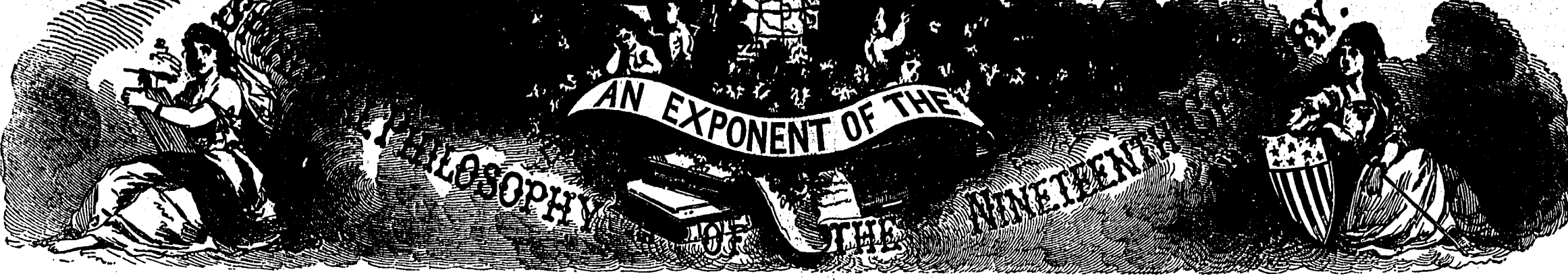


BANNER OF LIGHT.



VOL. LXVII.

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

BOSTON, SATURDAY, JUNE 28, 1890.

(\$8.00 Per Annum,
Postage Free.)

NO. 16.

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The Spiritual Rostrum.

Evolution from Orthodoxy to Spiritualism.

Given before the American Spiritualist Alliance, New York City, by
L. O. ROBERTSON.

(Reported for the Banner of Light.)

I do not feel that I am sufficiently developed in the knowledge of Spiritualism to say much of interest to those of you who have been long in the study of our beautiful philosophy, of that grand existence built upon and above this earthly life. But there may be those here who have recently begun to learn its truths, and perhaps others who have not yet been convinced by its phenomenal evidence, which to my mind is the distinctive mark of Spiritualism, and by its phenomena I mean every manifestation of spirits which is in any manner appreciable to our ordinary senses.

I often think in my own life I have been more helped by a few simple words of personal experience, coming fresh and warm from an honest heart, than by the most subtle argument and logical presentation of a matter. In the line of this thought I will relate briefly some of my own struggles and wanderings, and gropings in darkness, and searchings for light. How empty, dark and dismal are the life and thoughts of one who believes that existence ends at the death of the body: I know something of this, and can say that the sensitive man has not sufficient strength of mind and body to stand up under the burdens of this life that come to most of us, and this additional load of darkness and horror.

I was reared in the New England school of Orthodoxy, by religious parents, who in fear and trembling taught me the tenets of their faith, and trained me in high moral views of life. I imbibed fully the old theology, and in early manhood sat under the preaching of a good man, who thought he was giving the truth, and who in the sincerity of his earnest heart was convinced that he must hurl at his hearers the damnation awaiting those who did not accept Christ as Saviour, and his blood as full atonement for all sins—of which the greatest was unbelief. I was put in fear of the wrath to come, was converted, and became a member of the Congregational church. I believed fully, and worked earnestly for a time.

During my first year in college I found my mind questioning very seriously the truths of my religion. I prayed earnestly to be saved from unbelief, but found that except I held my religious mind in an enthusiastic condition, I could not keep my faith and my belief. I became acquainted with liberal minds, and among them one who called himself a deist. I got from them new ideas. I began investigation, reading Darwin, Huxley, Spencer, Draper, Haeckel, Büchner, and other progressive and other materialistic writers, and finally became a believer in evolution, and a Materialist, in which belief I remained until recently.

I reasoned that things were as they seemed to our senses. The body at death returned to its original elements, and likewise the life, which I considered the result only of the chemical combinations and actions within the body. I had a part of the truth, but did not go far enough. Under materialistic views I reached some degree of stolidity; not peace and contentment, yet as much perhaps as under the "endless torment" religion of my earlier life. To have any comfort, however, I could not think of the end of my life. When I permitted myself to dwell upon the thought that within a few years I should be as though I had never been, that these few years ended all there was of me and of those I loved, a blackness of horror would come upon me and enwrap me within its depths so completely that it would have been relief to believe in continued existence, even in a literal hell of fire and brimstone. I found little rest or comfort, except in the senuous gratifications of this life—and these were worthless. All finer feelings and thoughts seemed dulled; striving for material good, with constant discontent and anxiety, seemed to be about all there was of life.

After a time I discovered that a friend with whom I was closely connected in business, whom I respected and knew to be honest and truthful, was a clairvoyant and clairaudient medium. I had always been fond of investigation, and held that beneath the claims of Spiritualism lay some natural force, thus far

unexplained and not fully developed, which, when comprehended and scientifically explained, would do away with the "absurd claim of spirit-power." I had formerly made some little investigation of the subject through public mediums. I thought that much was pretense and fraud, some sleight-of-hand, but through it all detected something that I could not explain. It now occurred to me that I had an excellent opportunity, with one I could trust, to look further into the subject.

With some hesitation, knowing my views, my friend consented to sit with me. I was nonplussed and bewildered from the first. I sat as often as opportunity offered, having implicit faith in the integrity of my friend, but I required the most complete and convincing tests. I was thrown into confusion; my whole structure of thought and opinions came tumbling about my head. Evidence of an external, keen, subtle intellect, having knowledge of facts beyond any possible information possessed by my friend, was overwhelming. Some remarkable tests were given me from time to time in connection with business and other matters.

My mother and other relatives and acquaintances came and conversed with me through my friend, and proved their individuality and identity beyond question. I required test after test and proof on proof, and got them in every case, and of such a character that no man could reasonably doubt. With kindly patience and courtesy friends, relatives and strangers from the spirit-world met all my requests for evidence, and all my persistent cavillings even after I had been given "line upon line and precept upon precept." Within a few weeks my mind underwent a complete revolution, recoiling upon itself to early dogmatic views, especially to old orthodox views of heaven and hell, a fixed state in one or the other; the immaculate conception and deity of Jesus. I became badly entangled in these dogmas again, though repeatedly when asked the question, my mother, who had lived and died in the old faith, told me that she did not hold such views now. I knew her to be a woman of strong intellect, and unyielding in her opinions in this life, but of charitable, tender, loving heart withal; yet the old hideous theology made me even question whether after all she might not be one of those in darkness, one of "the lost," who had, through the immutable workings of God's plan of salvation, failed to reach heaven. For I read, broad is the way that leads to destruction and narrow the way unto life. Finally I turned to the study of Swedenborg's works, through the influence of a gentleman of acute mind, of education and deep study, who had accepted the writings of the Swedish seer as a second revelation, practically infallible. Under this influence I soon found myself deep in the morasses of dogmatic Swedenborgianism, which were even worse, more entangling and bewildering in some respects, than the orthodox views, because of Swedenborg's tedious and subtle logic, and his dogmatic claims and assertions that he was under the special guidance and protection of the "Lord," in his investigations of the spirit-world, and was by Him given a commission to supplement the revelations of the Bible, certain books of which, he said, were the "Word of God."

My mind was unsatisfied, my sense of right and justice revolted; but still I was for some time in great perplexity. My Swedenborgian teacher went energetically at work to save me from "diabolism," and a somewhat lengthy interchange of views and arguments took place. The arguments were, however, mostly upon his side; for I told him to write me fully from time to time his views, because he had made a study of the matter for years, was a far better man than I, and ought to know what was truth more correctly than I, who had devoted the best part of my life to selfish and material pursuits.

He presented the evil spirit and black magic theory of spirit phenomena with sincerity, earnestness and skill, driving me to a more careful investigation and consideration of the moral character of the spirits communicating with me, a more complete examination of the proofs of their identity, and a closer study of the reasonableness of the claims of Spiritualism. My friend was very dogmatic, and said that God had clearly forbidden seeking communications and consulting with familiar spirits; that He had through appointed revelators revealed himself in the Bible, which, when rightly read in the light of Swedenborg's discovery and revelation of the science of correspondence, was all that man needed to guide him to a right life and to the essential beliefs necessary to salvation; that Swedenborg was appointed of the Lord to reveal hidden things, but in general God designed that the two worlds should be separate; that we had no right to look into or seek to know such hidden things save through these appointed channels; that only evil and disorderly spirits had anything to do with black magic and the tricks of mediums and Spiritualists; that when the spirits communicating appeared to be good they were only pretending or personating, the more surely to lead on to perdition.

In considering his presentation of the matter, and to answer some of his points, I wrote out a few of the considerations leading me to a rational view of the matter, and to a denial of dogmatic claims of revelations, such as he claimed for the Bible and Swedenborg's writings. These considerations I will here present, hoping they may assist some one in similar difficulties to rational conclusions.

Many of the expressions of nature which were secret and mysterious to the ancients have been more or less completely comprehended by mankind to-day, and we find this leading fact pertaining to all: their manifesta-

tions, laws and principles are uniform and logical with all established facts. Strange and unexplained phenomena which the ancients attributed to God directly, and were in awe and terror therefrom, modern scientists have classified as expressions of nature, and like all other manifestations of a more simple or better understood character, strictly in accord with all the laws of nature, within the province of man's comprehension, and more or less within man's control as useful agencies in his development both materially and spiritually. The wider man's observation of the phenomena of nature becomes, and the more perfect his comprehension of the laws of such phenomena, the more certain is he to dismiss superstition and assign all manifestations he does not understand to natural causes, which he, or those who come after him, will finally comprehend and classify.

Take electricity as an illustration. In ancient times the thunder and the lightning were the voice and the expression of God's power to warn or otherwise impress mankind; and he who questioned this was profane, presumptuous, and in danger of God's avenging wrath. Even among the Bible writers this electrical phenomenon was so spoken of, not in a figurative sense, but literally. To-day man controls this subtle element, and utilizes it for his comfort and advancement. The lightnings of the heavens have no terrors for him if he can apply his knowledge to them.

Science finds no evidence that God ever for one moment interfered with the laws of nature. His laws, which apply to any of the phenomena, are expressions of nature. The scientist finds no restriction placed upon his investigation, and no limit to his ability to gradually understand the laws underlying all manifestations which he observes.

Man in ancient times saw shining forms, forms of fire, and heard mysterious voices, and was "afraid, and did tremble." The voice was the voice of God to him. Upon such manifestations were founded the religions of those early times, and of to-day. The Bible was written by men thus inspired. Men in earlier times saw the heavens open, and walked within, as did St. John, the revelator, and Swedenborg, and supposed they were under the guidance and inspiration of God himself. Neither of them ever saw God, or had other than the words of some spirit to guide or voice the words they claimed were the words of God. Others supposed they saw God, and listened to his own voice and words, but there is no tangible evidence that such was the case.

May not all, both ancient and modern, phenomena of this character occur naturally, and in accordance with law, fixed and unchangeable, possible of comprehension by us, as are the laws governing all other manifestations of nature? May not spirit-return be reasonably classed as one of the expressions of nature not yet fully understood, but strictly within the line of the development and progress of the human race?

God has never interfered with the true or false conceptions of man regarding the laws of the universe, the movements of the heavenly bodies, planets and suns, but has left him to learn by experience, by toil, by investigation. Why should he change his plan, applicable to physical laws, and instruct man specifically and definitely regarding himself? Man learns that if he runs contrary to the physical laws of the universe he suffers, and the suffering is inevitable. Through such suffering he conserves his life. In laws we call moral the same is true; man finds by experience what is best, what is in a moral sense right. Through countless ages he has been learning what is best, and has been led moreover to definitely act from such knowledge. Each step in his progress and advancement incorporates some higher principle into his philosophy, and eliminates some lower principle of action.

Everything in this world shows man to be part and parcel of the grand whole, not a special creation for a special purpose; logically he must be in his relation with the spirit-world. He can elevate or degrade himself. He can cultivate himself physically, morally and spiritually. He can become completely selfish or wholly unselfish. He can do this without any knowledge of God other than his own conception—without the Bible—even denying that there is a God. Such cases are not rare.

Now what shall the searcher after knowledge do? Shall he go according to one code in investigating physical phenomena, and another in spiritual matters? Is he left to his own judgment and resources in the one, and if he thinks and believes what is not true, what is wrong, set himself right when he discovers the fact; and in the other is he under written laws and instructions, not so clearly authenticated that he can recognize their authority? Such a condition seems wholly unreasonable from every standpoint, illogical and inconsistent with everything else in the universe.

I am free at last, thank God! Reason is my guide, and "to do good my religion." "The fatherhood of God and the brotherhood of man" is my star in the east. This new light has brought blessings to me and mine beyond anything ever hoped for. We have had wonderful evidence of the presence of our exalted friends at our own home, and in the seance-room elsewhere. They have been with us in materialized form, and in other ways. The light has been truly a light shining in dark places. Death is no longer horrible; it is no longer death, but life; only a promotion to a higher, purer, more exalted existence. We find peace and rest. Life has zest and object. The pursuit of pleasure and this world's goods has lost its charms. The great, grand, ennobling truth is ever present that eternal exist-

ence is before us, in which we shall grow in knowledge, and ascend to higher levels of thought, in which the most exalted love is the very life of all; where the welfare of the humblest is as dear to each one as his own; where self is forgotten, and universal good is the desire and thought of all. And, my friends, the day will come, not only in the world beyond but upon this earth, when all shall dwell together in harmony and heavenly joy; when the lion shall dwell with the lamb, and there shall be no more strife. Then our friends from the spirit-world shall walk and talk with those of earth at their will and pleasure, and shall be only as those who have gone just across the river to a better home, and who come back to visit earth's people and help them prepare also for that better home, that summer-land where angels dwell. God speed the day!

But that day will not come through bickerings and strife, selfishness, or indulgence in the selfish pursuits and pleasures of life. Every human being can help or hinder, can speed or retard the coming of that time of universal, unselfish, holy love, when the happiness of each will be the happiness of every other soul. The joy of heaven will not be complete until every soul shall have been educated, ennobled and exalted into the divine. I do not mean that we shall reach a state of uniform development and exaltation. It seems to me that life is and ever will be upward and onward, and the rapidity of that advancement depends largely upon ourselves.

We shall never see God—ultimate good; we shall never reach perfection; were it so, then life would have no object, and, having no object, we should cease to be. The reason for living is to develop, to reach out continually to greater, truer life, always approaching but never reaching the limit of our possibilities; and as we grow and expand in knowledge, and reach out Godward, we shall also reach down with joy to grasp the hands of those below us, to draw them upward with tender sympathy; and that joy through all the aeons of eternity shall be the greatest, grandest and the sweetest: the joy of helping others—the joy of doing good!

But some one may say: "What need of this higher living in this world, if Spiritualism be true? Why need I deny myself any pleasure, any indulgence, however gross, if I have countless, endless ages in which to progress, to remove these mortal stains?" Of all men, can a Spiritualist make inquiries like these! There is no need, my friend, if you want to take the consequences of your acts. Spiritualism is, to my mind, far more exacting in its requirements than the old theology, which gives the greatest sinner a free pass to heaven, if he repents even at the eleventh hour. "Though your sins be as scarlet, they shall be as white as snow," is the old text. Spiritualism, as it comes to me, says you cannot escape the consequences of your acts. If they be evil, they will burn into your soul through ages, until you have righted the wrong done. If your life is not pure and unselfish, according to your highest conception of right, you are smearing not only this life, but your spiritual life, with defilement. If you give yourself up to selfish and sensual indulgences, you may be so consuming and withering your spirit-life that you will be as dry bones—little life in you, helpless and miserable. Not because of any punishment of Deity, but because that is the natural result of your acts. Every effect flows legitimately from its cause. Nothing is clearer in physical life than if you put your finger in the fire it will be burned, and you will suffer until the injury is repaired; and even then the scar remains. Thus it is, and logically must be, in spiritual matters—any injury done must bring its suffering until the hurt is cured.

By bad living you can corrupt the body until it is a mass of pestilential disease; by bad moral living you can corrupt the spirit, the soul, until it, too, is pestilential and a mass of corruption, which will cost you ages of toil and care to purify and redeem—and it may be ages before you have the desire and make the effort to redeem yourself; and, my brother, no one can redeem you but yourself.

Then what is more vital from every standpoint than that every one live for the higher life, the beauty and joy of which cannot be told in earth language? Come up higher! come up higher, brother! Is the call of every exalted spirit, of every purified soul. Since I first began to learn of Spiritualism I have never had one word from the other side, from friend, relative or stranger, that did not urge to purer life, to nobler aspirations. Often I have been led by the spirit to look into things I had not before considered wrong or unwise, and upon closer examination have found the spirit speaking was right, the act was founded upon selfishness or some other false principle. I have not been permitted to rest with the feeling that I was all right, that I was a pretty good fellow. On the contrary, I have had to reform my life, uproot long-cherished habits and principles of action. It has been a power reaching down into my inmost being, reforming the life within and without, and the work still goes on—there is still much to do.

Is not this good? You do not gather "grapes of thorns or figs of thistles." The tree must be known by its fruits. This was what Jesus taught, at whose birth the angels sang "Glory to God in the highest; peace on earth and good-will to men." No purer, holier teacher ever lived; man's ignorance, selfishness and duplicity have buried his pure spiritual teachings under the dogmas and rubbish of the church: He taught pure, unadulterated Spiritualism; he taught, none more perfectly, the fatherhood of God and the brotherhood of man; but his message has come down to us through corrupt theology and under false colorings. In its purity it is life and light and joy!

Praise God for all His mercies, and for His loving kindness unto the children of men! Spiritualists can utter such words from the heart; for whatever be the idea of the personality of God, at its base we recognize a loving father and a loving mother; that Life is worth living; that a blessing finally comes to all, no matter how crushing the earthly burdens are!

The Reviewer.

HYPNOTISM—SPIRITUALISM.

Translated for the Banner of Light
BY W. N. EAYRS,
From "Compte Rendu du Congrès Spirituiste International," held at Paris, France, September, 1889.

The theory of magnetism is based upon this great principle: that there exist in nature two classes of substances, essentially distinct in their characteristics and their functions, namely, spirit and matter. These substances operate one upon the other, but each has its own peculiar mode of operation. Many of the laws which control the action of matter have been successfully recognized by observation, determined by calculation, and demonstrated by experiment; such as the laws of motion, attraction, and the transmission of light.

The case is not the same with spirit. Although the existence of the soul is fully demonstrable; even though we know many of its faculties and can conceive of its union with organized matter, we do not yet know even a small part of the laws and conditions under which spirit operates upon spirit. Living bodies, composed of spirit and matter, operate upon living bodies by the combination of the properties of these two substances. The knowledge of the laws under which these elements act constitutes the science of magnetism. It is by observation only, by careful comparison of the different phenomena, that these laws can be traced and investigated.

The student of physical science, the physician, those also who are merely curious, who are devoting themselves to-day to experiments in somnambulism, are penetrating into a world to them entirely new, of the existence of which these wise men have had not the slightest suspicion. The subjects, hypnotism and suggestion, are now making their way into the academies and seats of learning, because so-called science, which before feared to degrade itself by inquiring into the subject of magnetism, now condescends to study the same subject, under a less offensive name. Unconsciously, therefore, science, which needs a safe conduct, when entering a new and unexplored field of inquiry, is also studying "spiritism"; for hypnotism leads to spiritism by the purely experimental method.

This statement may be safely made: "that magnetism is the spiritism of the living, and spiritism is the magnetism of the reputed dead."

Concerning the subject of hypnotism and suggestion, Messrs. Rossi Pagnoni and Doctor Moroni have collected the results of a vast number of experiments, conducted with great scientific rigor, and the information which these learned men give us, throws a flood of light upon the important questions which they discuss with rare ability.

Here follows, in part, their reply to the learned Italian opponent, Lombroso:

"If there exist invisible intelligences, a fact which we cannot doubt, they can easily penetrate and occupy the brain, and all the organism of the hypnotic subject, by reason of the extreme attenuation of the substance by which their force is manifested, and not only modify him as they wish, but cause him to express their sentiments, and even give to his voice such tone as they please.

But can the existence of these invisibles be admitted? What sort of beings is it claimed that spirits are? Certainly they are not such beings as M. Lombroso's imagination invents, when, in addressing the Spiritists, he rebukes them in imperious tones, and exclaims:

"Give me a thousand new ways of conceiving of matter; but, for charity's sake, do not ask me to conceive of spirits as tables and easy chairs, with whom all organic life has ceased, and who have not even such life as vegetables possess. Remember that such conceptions are the road by which we go back to totems and fetiches."

We beg the professor to pardon us; but we ask him in what book he has read that Spiritists believe that tables and easy chairs have a spirit? Are we dreaming when we read such extravagant language? Prof. Lombroso has a large, courageous mind, free from the fetters of the academic world. He professes a sincere desire to find out the truth, and a contempt for vulgar opinions, to such a degree that one feels an admiration for him, in seeing with what independence of the prejudices of "official" science he does justice to the old magnetizers and homeopaths. Why, then, does he so lightly cast aside the Spiritists? Why is he not, at the least, concerned about what they think, whether for good or ill? In all their books, even the poorest, he would have found, had he taken the trouble to read, that Spiritists believe that tables, and all objects, no matter what, are used by the spirits as instruments, and that these are freely put into motion by them, as the pen is by the writer, the brush by the painter, the chisel by the sculptor.

Besides, we do not know what spirit is; we acknowledge our ignorance; but, on the other hand, our learned opponents admit that they know no more about matter. What if, instead of being a thing of a different nature, opposed to that of ordinary matter, as the old metaphysicians taught, spirit, were of the same substance, differing from matter only in the degree of its purity and perfection?

If the chaste ears of our Materialists cannot endure the word "spirit," very well—let us call it matter in a psychic state, or the psychic state of matter. If besides the three well-known states in which matter is found, solid, liquid and æiform, science has recognized a

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

Notices of Spiritualist Meetings, to insure prompt insertion, must reach this office on Monday of each week, as the BANNER goes to press every Tuesday.

Banner of Light.

BOSTON, SATURDAY, JUNE 28, 1890.

(Entered at the Post-Office, Boston, Mass., at Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE,
Bosworth St. (formerly Montgomery Place),
corner Province Street (Lower Floor).

WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY,
89 and 41 Chambers Street, New York.

COLBY & RICH,
PUBLISHERS AND PROPRIETORS.

ISAAC B. RICH, Business Manager.
LUTHER COLBY, Editor.
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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—*Spirit John Pierpont.*

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"Honest Spiritualists and Dishonest Spiritualism."

Under the above caption the Boston Investigator of June 18th publishes an editorial that for unfairness and for lack of knowledge of the subject which it treats, is unworthy the pen of one who claims to be liberal-minded. The article mentioned opens as follows:

"We believe there are honest Spiritualists; people who honestly believe that those who once lived on earth, but who have passed into the shadow and silence of death, are living still, and are able to communicate with the living. We cheerfully acknowledge that some of the best men and women we have ever met have been Spiritualists—men and women, kind, generous, upright and true, and who are worthy of all confidence and all esteem."

We are grateful to our contemporary for believing there are honest Spiritualists, and that not all who accept the teachings and claims of Spiritualism are conscious knaves and tricksters. Personally we feel complimented at his high opinion of our kind. But what shall we say of the following remarks that write Spiritualism itself down as wantonly dishonest and vile?

"We believe also that there is dishonest Spiritualism, and lots of it. In fact, we are not prepared to say that there is much of any other kind. The dishonest brand seems to be about the only one that flourishes. The amount of pretense and fraud that goes under the name of Spiritualism is legion. It is certainly in the interest of truth to destroy it; it is certainly for the interest of upright and honest Spiritualists to detect and expose dishonest Spiritualism. That there is work of this sort that ought to be done, no one can deny; that it is not done as much as it ought to be, is a reproach and a reflection upon a class of men and women who are engaged in supporting so-called mediums."

Strange that the writer does not discriminate between a Movement or a Cause, and those human individuals who advocate its claims. How Spiritualism *per se* can be dishonest it puzzles us to understand. How certain professed Spiritualists who have been obliged to acknowledge the phenomenal facts of spirit-communication, but whose spiritualism has not yet been developed, or who have entered the ranks of Spiritualism to serve selfish purposes, may be tricky and unreliable, we can readily see. Although there may be in the Christian Church men and women whose private lives are corrupt, no sound thinker will accuse Christianity of being dishonest in consequence. And because one who does not believe in any future life proves to be a trickster in daily conduct, none would be so foolish as to pronounce Materialism dishonest thereby. But our contemporary continues:

"No one would reject the philosophy of Spiritualism if it were true; if it rested upon facts. Those who deny or do not accept this philosophy simply deny the alleged basis of fact upon which it is said to rest. A great many Spiritualists are like this; they demand faith without furnishing any evidence; they expect one to believe because another believes, or has had an 'experience' that is 'positive proof' that the dead live. This kind of faith in Spiritualism, we imagine, is the general one—faith in what others say they have heard or seen."

What right has the editor of *The Investigator* to imagine anything concerning the subject? or by what right does he presume to write so extensively upon a matter of which he evidently has no personal knowledge? For if he did know anything of Spiritualism, he would have learned that it does rest upon facts; facts that have occurred again and again in human experience; facts that are demonstrable by physical as well as mental science; facts that

are constantly recurring to intelligent and careful observers, and that can call thousands of reliable witnesses to attest to their verity.

Spiritualists do not as a class depend upon the hearsay of others for their belief in Spiritualism, for there are no more critical people in the world than these same believers, and they are constantly demanding crucial evidence of the truth of spirit manifestation and power, which they want first hand, and not from others' "say-so"; and we have yet to find half a dozen in the ranks of Spiritualism who pin their faith to "what others say they have seen and heard."

The principal charge against Spiritualism in the article quoted from refers to that phase of spirit manifestation known as materialization—a phase which, although important, is but one of many phases that are equally important and reliable. And here again the writer shows his ignorance of the subject, and plainly indicates that all he knows in this line has been gathered from the columns of the secular papers, which in most instances are notorious for their unfairness toward our Cause.

That we may not seem unjust in these asseverations we quote still further from the article in question:

"A great deal has been told about 'materialized forms,' and about what has been witnessed at 'materializing seances.' We have no doubt whatever that men and women have at these places beheld certain forms which were made to believe were not those of the medium, but of acolytes, but we most seriously doubt that any other than earthly forms have ever appeared at a so-called materializing seance."

The recent exposure of a notorious female medium in Brooklyn, by several reporters of the *New York World*, is another blow to Modern Spiritualism, which is calculated to shake the faith of believers, and confirm skeptics in their opinion that the whole thing is a fraud. This Mrs. Cadwell had enjoyed her reputation as a "reliable medium" for over ten years, and had, during this time, reaped a moderate harvest of money from her numerous dupes. She had been furnishing "irrefutable evidence that the spirits live" by furnishing the spirits themselves to those who paid her one dollar for the exhibition."

Why the writer should "most seriously doubt" that any other than earthly forms have ever appeared at a so-called materializing seance, unless he has personally attended every such seance that has been held, and carefully examined the manifestations, is past our comprehension. Evidently he gives no weight to the repeated testimony of Prof. Crookes, Prof. Wallace, and other scientists. But what is worse, he shows no desire to investigate the subject for himself, but is contented to "seriously doubt" the production of anything outside the realm of his own limited understanding.

In regard to the medium whom he mentions, Mrs. Cadwell, we not only have the testimony of hundreds of intelligent witnesses regarding her genuine mediumship, but have had personal experiences in her presence that assure us positively of the same. Of the seance with that lady, an account of which—with the alleged exposure of its tricks—the *New York World* publishes, we know nothing; but we do know that the journal mentioned is a sensational sheet, and that it usually gives the strongest coloring to reports of this kind. However, if we grant that the seance in question was proved to be unmistakably fraudulent, it does not militate against the truth of those genuine spiritual manifestations that have occurred in Mrs. Cadwell's presence, nor invalidate the testimony of those who know they have received personal evidence of her mediumship.

The article under review concludes as follows:

"The 'spirit' business has evidently been a lucrative one, and that certain individuals have profited by the credulity of those who trusted in the supermundane 'communications,' there can be no doubt. We see no way to stop the traffic in 'spiritual' things except by a complete exposure of the methods by which the business is carried on. A person who goes to a seance should go to investigate. An honest 'spirit' need not fear an honest investigator. An atmosphere of deception surrounds every cabinet in the very nature of the things. The question arises, Why should a 'love darkness rather than light'? Probably the medium can tell. The first thing for honest Spiritualists to do is to expose and condemn dishonest Spiritualism. Only by doing this will they be regarded as sincere."

"An honest spirit" does not fear an "honest investigator," provided that sincere individual does not come with a brutal nature, whose reckless conduct might lead him to care not what injury he inflicted upon a medium provided he served his own ends, which are generally to prove trickery at any cost rather than to show the reliability of a medium.

How dishonest Spiritualism can be exposed, we leave our esteemed contemporary to determine. That dishonest mediums and dishonest Spiritualists may be checked in their career by being exposed, we earnestly hope, and where falsehood and imposture are really proven, all honest Spiritualists will approve. But where ignorance and intolerance are the exposing qualities, there is great danger of injustice and wrong being wrought upon innocent heads, and therefore we ask for a suspension of judgment upon this subject from all who have no knowledge of the facts until they have carefully investigated for themselves.

What Spiritualism is Doing.

A lecture abounding with prolific suggestions on the ever-living theme of Spiritualism was the one delivered by Mr. J. B. Tellow to the Macclesfield (Eng.) Spiritualists on the forty-second anniversary in March. He refused to reckon up the success of this modern movement by the amount of bricks and mortar gathered together and named "Spiritual Temples." In any such estimate as that it might with truth be said that Spiritualism would prove to have made very little impression on the world. The true way to look at it is to see if it has changed and altered men's ideas and thoughts. Ideas are what revolutionize the world. They live, whether we utter them or not. They are in the air. The sanest man is he who receives them the quickest. Thoughts are contagious, and prove all men kin. It is no assumption to assert that Spiritualism wins. Look backward forty years and note what the ideas were that were then propagated by the Church, and then listen to its utterances today.

It has always been preached that the spirit of man is immortal; but if in the past you asked them where it existed beyond the grave, the grave itself was not more silent than they. If the preachers were asked where hell was, they would answer that it was somewhere below, and heaven was somewhere above. The employment of souls was in singing praises to God forever. When the Rochester rappings newly-awakened the world, the spirits everywhere answered these questions respecting the future state and its employments. They have told men and women that heaven is not far away, and that wherever the human spirit is happy, with heart and intellect employed in blessing and aiding others, there is heaven; that hell is the devouring fire of a condemning conscience and remorseful memory, ever urging on the soul to make personal atonement for wrong done. Comparing the teachings of forty years ago with those of to-day will show

how much the spirits have influenced men's thoughts and deeds.

Many preachers freely admit the nearness of the dead to us, and that they are watching over us. But when asked if it is possible for them to communicate with us, they stop short and say—No. This is because it is for the preacher's interest to deny it. Spiritualism has changed the tone of current literature. This is especially to be seen in works of fiction.

The straws of literature show how the winds of human opinion blow. From Tennyson to the penny-fiction writers the influence of Spiritualism is active. The journals of the day are agents for propagating the very ideas which many of their editors try to smother. The stage is still another mighty preacher, a critic and a purger of manners and thought. Comedies and tragedies acknowledge the prevailing influence. The very conjurers have owned the force of Spiritualism by their hollow imitations. In the scientific world it is likewise felt. The transference of thought is a familiar topic. On earth we have all shades and conditions of life tinged with the influence of spirit. Theology is fading, and religious systems are changing. A new dawn is upon us, and all things are to become new.

The Death Penalty.

The Boston Herald has been at the pains to obtain and publish a body of interesting information, through its correspondents at the several State capitals of New England, in relation to the effect which the infliction of the death penalty has upon the criminal classes in the different States of this section. It sheds a clear light upon the whole matter. We have always maintained that the State has no right to take human life as the penalty even for the highest crime. Nor have we ever been persuaded into the belief that the fear of capital punishment has been a sufficiently powerful motive to deter criminals from committing murder. On the contrary, our conviction has steadily grown stronger that the execution of murderers has incited to still more murders, thus making our last social state worse than the first.

It is ludicrous to us to read the papers just now in regard to mesmerism—as though it were some new thing because it is being discussed at this late day under the name of "Hypnotism." The *Fortnightly Review* is even talking about "The Higher Hypnotism!"—whatever that may mean. The papers are treating this important subject in an extremely superficial manner, last Saturday evening's *Record* publishing nearly three columns upon this theme, contributed by Dr. Morton Prince.

We have mesmerized our late medium—Mrs. J. H. Conant—hundreds of times, and when she came into the condition that Dr. P. designated simply "double consciousness," we have *willed her spirit* to visit California and other distant points to ascertain facts of a nature that no double consciousness except from the spiritual standpoint had anything to do with. These instances were in fact clear evidence of *independent spirit control*, we having the physical body of the medium under our own exclusive will-power, while her spirit—the intelligent part—Independently passed out into space, saw material things, conversed with excommunicated intelligences, and reported to us what she had seen and heard—which reports were afterwards corroborated by material evidence.

We shall refer to this current "Hypnotic" crusade more fully in our next issue.

Why is it that church organizations are so often quarrelling over their internal affairs, especially when from their pulpits they inculcate all the cardinal virtues of life? when they profess to be governed by the teachings of the humble Nazarene? The different denominations at times seem to delight in finding fault with their peers. It is said that Zion's Herald (Methodist) is about to publish a series of articles on "Ecclesiastical Politics," by means of which "it hopes to arouse such a sentiment of opposition to these unallowed and un-Christian practices that the denomination shall not be scandalized thereby in the future as it has been in these later years." The Buffalo Christian Advocate (Methodist) also has this to say regarding one thing which it looks upon as a characteristic feature of the Methodist church, namely, "That the ecclesiastical polity of every church has its weak points, and that the Methodist Episcopal has here, all will concede." No doubt of it.

Some minds seem to be too often imbued with the fallacious idea that a newspaper, whether secular or religious, is necessarily a common avenue through which bilious people have a right to retail their personal feuds. This is too often the case with certain sensational dailies, which are a drag upon the civilization of the Nineteenth Century. But we are thankful to know there are many respectable papers, both daily and weekly, which eschew this sort of celebrity, and are therefore always welcome visitors in the family circle. It has been and still is the intention of THE BANNER to continue on this platform, inculcating *spirituality* always, and above all, harmony in our ranks, to the end that the promulgation of the teachings of our grand religion—a perfect knowledge of the immortality of the soul—shall not be retarded.

The Boston West End Railroad *Legislative* dinner cost nineteen hundred and twenty dollars. The Louisiana lottery folks have been bribing the people of that State to give them a charter to "work" the credulous people of the United States for the next twenty-five years! The Doctors' Plots only cost the private circulars they sent all over the various States and a lawyer or two to lobby their contemplated sumptuary statutes through the Legislatures, whereby it is sought to make it a penal offense for competent healers to cure the ills of diseased humanity. Surely "inflorence" and "the power of place" are being utilized to the fullest extent in these latter days.

As THE BANNER is always ready and willing to report all the Spiritualist Camp-Meeting proceedings free of cost, we hope those interested in these pleasant gatherings will bear in mind the importance of freely circulating this paper among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer.

Our friend and correspondent, Mr. Henry Lacroix, called at this office on the 18th inst., en route for Onset Bay, where he will remain till August, when he again visits Europe. He will devote the winter to Paris and Rome, and purposes giving our readers the benefit of his observations while he is abroad.

Close of Our Seance-Room for the Season.

The regular Public Free Meetings at this office, for the answering of questions by the Spirit President, and the giving of individual spirit messages, will be closed during the heated term, after the present week—to be resumed for the season, as in the past, next September. Due notice of the date of resumption of these circles will be given in our columns.

A new method of CONQUERING a country

like the United States has been adopted by the English. It is to buy up all the great industries here, and then if the Yankees ultimately kick, the "companies," like the "East India Company," will call on the "British Government" to see that they are indemnified! Just look at the last "bloke" in the grand (?) contemplated edifice for the aggrandizement of John Bull: A late dispatch from over the big pond is, "\$20,000,000 Worth of Good-Will!" The said English syndicate, according to a Louisville, Ky., telegram of June 18th, is negotiating for the purchase of all the tobacco warehouses in that city and Cincinnati! If there are Americans cravens enough to sell out their "birthright" in this way for "forty pieces of silver," they should be ranked as traitors to their country.

A highly appreciative article in regard to the neat volume, "Psychic Studies," which has recently been brought out by Albert Morton, Esq., of San Francisco, Cal., reaches us from Prof. A. E. Carpenter, of East Gloucester, Mass. We shall give it publication next week.

We have received from the Paris (France) publishers a sterling pamphlet titled "Compte Rendu du Congrès Spirite et Spiritiste International Tenu à Paris, September, 1889"—a reprint from the contents of which appears on our first page.

First Spiritual Temple: The closing service of the season will take place next Sunday afternoon, June 29th, at 2:45. Subject of lecture, by Mrs. H. S. Lake, "Sowing and Reaping." Special music. Seats free.

Demise of Dr. H. T. Child.

Dr. Henry T. Child, of Philadelphia, well known in the early years of Modern Spiritualism as being actively engaged in a promulgation of its truths, passed to spirit life from his home in that city, Sunday night, June 17th, at the age of seventy-four years; the immediate cause of his decease being assigned by his physician to heart failure.

Dr. Child was of Quaker parentage, but soon after the advent of the spirit phenomena at Rochester he studied their nature, and becoming convinced of their verity and interested in the teachings they brought, allied himself with the friends and advocates of the New Dispensation. He associated himself with others in the formation of local organizations of Spiritualists, and as a correspondent of various papers and magazines, among them THE BANNER OF LIGHT, and in other ways labored assiduously in its behalf.

Dr. Child was, in the opening period of Mr. Mumler's work as a spirit-photographer, very much interested in the subject. In order to test the verity of this phenomenon he came to Boston from his home in Philadelphia, bringing with him collodionized plates which he had previously marked with a diamond, for their future identification. He had a sitting with Mr. Mumler, and was much gratified with the result. We now have in an album at our office a copy of the picture he obtained, which to our view—as in the Doctor's established fact and verity of the manifestation in Mr. M.'s presence beyond the shadow of doubt. Any person so desirous can see this picture—taken as it was under such satisfactory conditions in those early days—by calling at our office.

Dr. Child did great service for the wounded at the battle of Gettysburg, and aided in the formation of the Universal Peace Union, of which he was for many years secretary.

Retirement of H. J. Newton, Esq.

As noted elsewhere, the veteran President of the First Society of Spiritualists of New York City, has retired from the post which he has so long and so honorably occupied.

In withdrawing from this position he stated that, after seventeen years of uninterrupted service to the Society as President, he felt that he was entitled to a rest: This evening [he said] closes my official relations with you as far as the presidency is concerned. Going back seventeen years and looking over the field as it existed at that time, I find that great changes have taken place. It was no trifling matter in those days to be publicly known as a Spiritualist, and especially as President of a Spiritualist Society, in a city like New York. We have not allowed to be promulgated from our platform either Catholicism or Calvinism—no item of sect or party has defiled its boards—and the prominence which this Society enjoys, and the usefulness of its efforts, prove the wisdom of the course adopted by the Trustees. Though I cease to act as your President, I shall always take the kindest delight and satisfaction in working with you to further the interests of this Society and promulgating Spiritualism.

We wish to say something about the good deeds that frequently come to our knowledge in regard to the little Indiana messenger spirit known as "Lotela," who frequently controls Mrs. Longley in our Public Circle-Room, and delivers messages for anxious spirits who wish to communicate with their earthly friends, but have not the power to become sufficiently *en rapport* with the medium to do so. She is quite a philanthropist in her way, feeling it to be her duty to aid the suffering ones on earth she often sees who need assistance; and so she impresses the good "pale-faces," she says, "whose thinkers are not all shut up," to assist her in carrying out her wishes in this respect. She has been silently doing this benevolent work for several years. Last Sunday, while at the medium's residence, we got the impression that Lotela wanted us to give her medium a dollar for the benefit of some poor person—which we did, although nothing was said to us in regard to it. On going to our office on Monday morning we were somewhat surprised to find a note from Mrs. Longley, in which she stated that Lotela had been on a collecting tour in order to raise funds enough to purchase half a barrel of flour and sundry groceries for a poor family of five little children, the father of whom lately fell from a building where he was employed, and was badly injured. We also learn that Lotela has given, or is to give, five dollars to a poor woman at Onset, to in part help her in erecting a tent in which to reside—Mrs. Lita Barney Sayles having provided the land for it.

PLYMOUTH.—As will be seen by an announcement in another column, a basket picnic is to take place at Plymouth, Mass., on June 28th, where Leyden Hall—near the landing—has been engaged, with tables, for the accommodation of the company.

No place on the Atlantic Coast, of so great an interest to Americans as this one where the Pilgrim Fathers landed, and where still remain many interesting curiosities and points of interest. In addition to the numerous natural attractions passed on the sail to Plymouth, a social and intellectual feast will be afforded, as many mediums, speakers and musical people have, we are informed, been invited.

A. S. Hayward, magnetic physician, of Boston, will, on July 13th, be at the Washburn House, on Spring Bay. He claims to have had signal success with his spiritual magnetic gift of healing to eradicate the effects of "La Grippe," and other diseases. Letters for magnetic paper will be forwarded to him, directed as per advertisement on page seven of the present issue.

A Doctors' "Combine."—The doctors of Ocala Fla., recently gave notice in *The Ocala Banner* "To the Medical Profession and the Public generally," that "any or all persons engaged in the practice of medicine and surgery in the Fifth Judicial District of Florida who have not received a certificate from the State Board of Medical Examiners, and had the same duly recorded, as required by law, will, without further notice, be prosecuted to the full extent of the law."

It is not a question of capability with these Ocala physicians, but one of dollars and cents; one may possess more ability in his line than they all, but if from any cause whatever he has not passed the Board, and is able to show his certificate, he is to be at once proceeded against, and either fined or imprisoned, or both fined and imprisoned, if he cures the sick or bandages a broken limb.

Under these meddles, protected by law, the sick poor find but little of the good Samaritan way of dealing. They say: "Men who fail to pay a just bill due any physician in good standing will not receive professional attention unless cash be paid in advance for such services."

The "good standing" is, presumably, the having of a certificate. Those who have not are privileged to give their services for nothing if they choose, and be jailed for doing so. The liberal disposition of these physicians among themselves is shown in this, the closing paragraph: "Whenever a physician is discharged from a case full payment must be made before employing another physician. No physician shall take charge of a case until full payment is made as above. Any physician violating these rules will not be consulted with by the profession."

This is the logical outcome of legislative enactments in the interest of the diploma doctors.

Another Attempted Wrong.

As THE BANNER has persistently declared for years, there seems to exist in the minds of certain parties on the frontier and nearer Washington, an idea that the Indian is fair game for whatever of armed outrage or of hostile Congressional legislation can be brought to pass to his hurt and duress. The latest instance of the exhibition of this detestable animus is presented—as reported by the daily press—in the case of a bill just and justly vetoed by the President. The account states that the discovery was made on the very last day on which that measure could be vetoed, that "the bill to readjust the boundaries of the Uncompaghe reservation contained one of the biggest steals and most unjust robberies of the Indians ever perpetrated by any bill passed through Congress. The bill was introduced by Senator Teller, amended by the committee, and finally introduced by Senator Dawes, who had been assured that the bill was all right."

The true character of the bill was, in this instance, fortunately discovered in time, and the red man's rights preserved by the strong arm of the Presidential veto; but it is not clearly the duty of Senator Dawes and others, who like him pose before the public as the friends *par excellence* of the Indian, to be more careful as to how they lend their influence, although innocently, to such "cunningly-managed" bills in future?

THE WISCONSIN STATE ASSOCIATION OF SPIRITUALISTS will hold its regular convention at Omro, Wis., Friday, Saturday and Sunday, June 27th, 28th and 29th, 1890, at Spiritualist Hall, Water street. Prof. W. M. Lockwood, President; Ripon; Mrs. S. M. Phillips, Secretary, Omro. Mrs. Mattie A. Freeman, Chicago, Ill., and Mr. Will C. Hodge, of Beloit, Wis., are the speakers.

Anna M. Bugbee, Milwaukee, Wis., writes that she has just been converted to a belief in Spiritualism, and wishes us to recommend some faithful medium to her address. To such she would extend a welcome, and try to assist in establishing him or her in that city, which she regards as a good field for mediumistic labor.

Mrs. John M. Wilson passed to the summer-land from her home in Philadelphia, Pa., on Jan. 16th. She was, it is stated, one of the first and most ardent of the spiritualistic fraternity in that city, and a good private medium.

Parties wishing to consult Mrs. A. E. Cunningham will do so before July 12th, as her address after that date will be Lake Pleasant, Mass., until September.

TOPEKA, KANSAS.—An interesting letter from G. W. Kates is unavoidably deferred until next week.

Movements of Platform Lecturers.

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

Mrs. J. E. Davis will speak and give tests in Westboro, Mass., June 29th. She is arranging her engagements for the fall and winter season of 1890-91. Societies desiring her services can address her 70 Windor street, Cambridge, Mass.

Henry H. Warner, inspirational lecturer, is engaged at Andover, Aug. 2nd and 3rd; Brockton, Mass., Oct. 28th, Dec. 14th; Fitchburg, Mass., Nov. 9th and 30th. Address for engagements, 441 Shawmut Avenue, Boston, Mass.

W. J. Colville visited Philadelphia June 24th and gave two lectures. He speaks in Brooklyn next Saturday, Tuesday, Thursday and following Saturday at 3 and 8 p. m. in Kingston Hall, Kingston and Atlantic Avenues.

Mrs. H. S. Lake has no open dates for the season of '90-91, except a few Sunday evenings, which may be secured by societies near Boston. Her engagements are in Boston, Washington, Wilmington and Newburyport. She will speak at Harwich Cape (Cape Cod) the last week of July, and in Parkland, Penn., the Sundays of August. Address 8 Worcester Square, Boston.

Mrs. Ida P. A. Whitlock speaks at Plymouth, Mass., June 28th; the last two Sundays of July at Saratoga, N. Y. Societies desiring her services for the season of 1890-91 would do well to correspond with her as soon as possible, as much of her time is already engaged. Her address is Madison Park Hotel, Suite 5, Sterling street, Boston, Mass.

F. A. Wiggins, test-medium and inspirational speaker, closes this season's engagements at the Conservatory Hall, Brooklyn, June 28th. He is now open for camp meeting engagements, also for societies desiring his services next season. October 28th and 29th, Jan. 4th and 11th, and March 15th and 22nd, are now engaged. Address all letters during July to Mirror Lake, N. H.

Bishop A. Beals has closed his work at Sheboygan Falls, Wis. He returns to St. Paul. He can be addressed at White Bear Lake, Minn.

All mail may be addressed to A. W. S. Rothermel, 8 Columbia street, Rochester, N. Y., until July 10th. A correspondent writes that the Doctor has been holding successful seances of late in Albany, Watertown and Rochester.

Prof. J. M. Allen and wife are busily at work in the South, being at present under engagement in Atlanta, Ga. Address till July, No. 193 Whitehall street, that city. [Let us hear from you, friends.—Ed.] Societies wishing the services of A. E. Tisdale for the first, second and last Sundays in July—or for the fall and winter months—may address him at Merrick, Mass.

A Lesson in Morals.

A Trustee of the Metropolitan Museum—"What are you doing here upon the Sabbath?"

Laboring Man—"I would like to see the interior of the museum."

Trustee (with much severity)—"What! Upon the Sabbath? Come some week-day, blasphemous wretch!"

Laboring Man—"But I am hard at work other days to support my family, and unless I see it Sundays I shall never see it at all."

Trustee—"Then never see it at all. Better stay away than jeopardize your soul."

Laboring Man (surprised)—"Jeopardize my soul? Why, I had heard these museums had an elevating influence."

Trustee—Yes, but not on Sundays.

Laboring Man—"That's very curious! Why do you think so?"

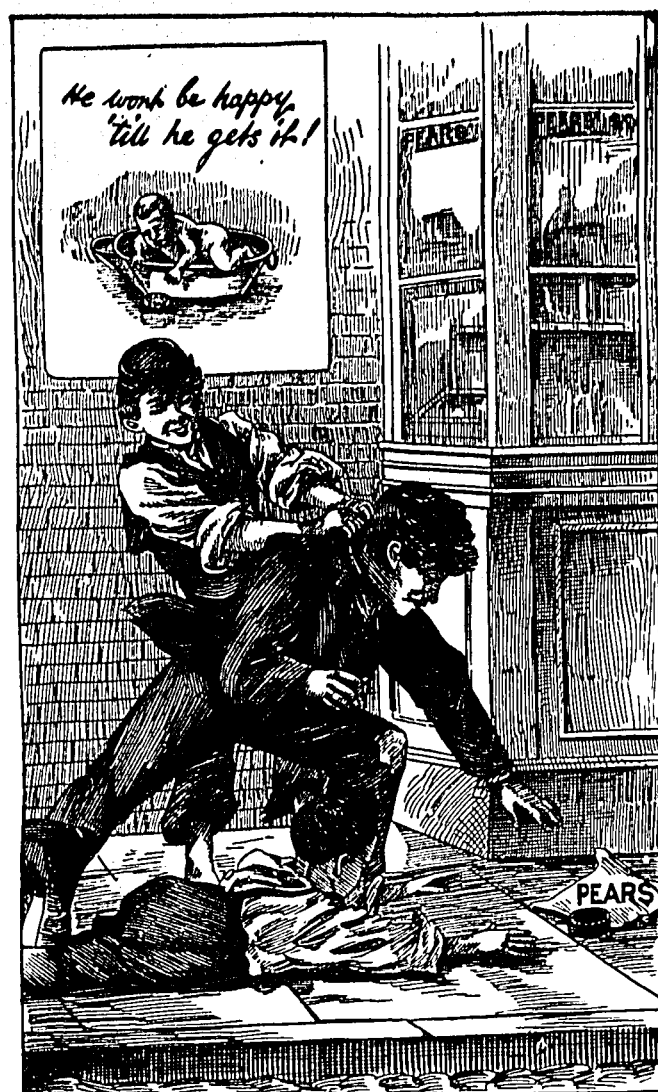
Trustee—"Because it is wicked."

Laboring Man—"Wicked! I can't believe it."

Chorus of About Fifty Million Americans—"Nor we, either."

Trustee—"What, defiance?" Away, impious brutes! Away, blasphemers!

The reference to his own house, which is filled with beautiful works of art, and the tries to realize the enormity of their sin.—*Life.*



FIGHTING FOR IT.

Here is a good-natured scramble for a cake of Pears' Soap, which only illustrates how necessary it becomes to all persons who have once tried it and discovered its merits. Some who ask for it have to fight for it in a more serious way, and that, too, in drug stores where all sorts of vile and inferior soaps, represented as "just as good," are urged upon them as substitutes. But there is nothing "just as good," and they can always get Pears' Soap, if they will be as persistent as are these urchins.

"Spiritualism—First, Last, and Always."

Extract from the Address of Spirit John Pierpont Through the Organism of Mrs. M. T. Longley at Onset Bay, Mass., Sunday Afternoon, June 15th, 1890.

(Reported for the Banner of Light.)

Fair Onset! Gem of the sea! Shining like a radiant jewel on Nature's breast! How sweet thy woodlands, and how pure thy streams! The soil of thy borders is permeated with the magnetic forces of those brave, good souls of the dusky race who in by-gone centuries have trod thy forest paths, and glided in their barques across thy silvery waves. Here the spirit of freedom lives in the atmosphere, and the soul of man finds happiness and peace.

Oh! friends, do you realize the privilege which is yours in coming to this spot in search of recreation and rest? Do you understand that this place was selected by the angel-world as a camping-ground where pure souls from above might mingle with harmonious friends on earth, and gather here such instructive and uplifting forces as could benefit and bless the world? Oh! may all sense and feeling of discord be unknown on Onset's beautiful shores; may any tendency toward that which is out of harmony with the lovely picture which Nature presents us here be suppressed; may any movement toward that state of affairs upon this soil which would be contrary to the prevailing desire of the angels—to make the place ever a home for earth's weary pilgrims who seek for spiritual enlightenment, and a stronghold for our blessed Cause—be forever unaroused in any breast.

Through the lips of a gifted speaker this morning—Henry H. Warner—the controlling spirit (whose clear elucidation of his subject, and whose logical and scientific pursuance of his train of thought was worthy the brain of a DeWitt) said: "There is no manifestation, mental or phenomenal, in Spiritualism, but springs from human intelligence." How true this is. From the beginning of its history to the present day, Spiritualism has brought to your inspection no mystic signs and mysterious utterings outside the realm of human origin or interpretation. Whatever the revelations of the intercourse between the world of spirit and that of matter may make; however allegorical or symbolical its teachings may be, Spiritualism is always capable of explaining them to our understanding, and of proving the source of these revelations to have been human mentality.

Gnomes, elves, sprites and fairies have no existence outside the realm of human folk-lore. In ages past, man, growing sensitive and receptive to the approach of invisible but potent human intelligences—sensing the nearness of exalted friends, but not understanding their identity with his kind—felt the presence of unseen beings, especially when the beauty of woodland or the music of forest stream appealed to his finer sensibilities; and so, out of the ignorance and superstition of his untutored mind, he called those unseen but potent entities, gnomes, elves and elementaries, believing that they were pigmy beings that peopled wood, and stream, and rocky cave; less than human, yet more than beast. But Spiritualism affirms there is in human intelligence, and in the power of manifestation by spirit in material life, all that will account for every seeming expression or indication of elementary, or gnome, or fairy existence. That in Spiritualism itself we may find the solution of that which has seemed mysterious and weird, and incomprehensible in human life: That in the action of unseen but intelligent presences upon our individual lives, or in the operation of our own spirits seeking to express their powers more forcibly, may be found an explanation and interpretation of all the wonders that have appealed to the inner consciousness of mankind. And no returning spirit, from the most undeveloped soul to the most exalted intelligence, who is in direct communication with you, can truthfully affirm that he knows of any existence, possessing intelligence, less than human, yet not of the animal creation.

Occultism, Metaphysics, Theosophy, one and all, possess nothing so soul-satisfying, so instructive, and so uplifting for humanity, as does Spiritualism *per se*. What is the astral body with its meaningless existence—what is the "shell" floating in space that for a time occasionally makes its presence known, though devoid of brain action and intelligent force—while Oriental Mysticism presents, compared to that useful and well-proportioned spirit-body which we know our departed friends possess? What are the dreams of Theosophy, or the whisperings of Occultism, by the side of those clear revelations of Spiritualism which tell us of our loved ones who have passed through death, and of their homes and employments and duties in another life? Spiritualism is the regenerating force to redeem mankind from ignorance and superstition and folly. Spiritualism, with its grand array of phenomenal facts, received to-day as in years past, and ever demonstrable as the product of human, though unseen, intelligence: Spiritualism, with its code of moral ethics, that appeals to the heart and

stranger to her home she had entertained an angel unawares. The visitor has in her own Western home an adopted daughter, a young girl who—frankly from the nature of constitutional and other qualities—requires firm, gentle, and yet persistent training and guardianship; and the mother-heart, yearning over the child it has taken to rear, cries out: "I have come hundreds of miles for advice and light. I do not want to know how to get rich, or to find cause of mind or body for myself. I only want the good spirits to tell me how to train my own spirit so that I can be strong and true enough to rear that child for her best good. If the dear angels will tell me how to develop myself, I believe I can help that little one to grow into useful and noble womanhood. There is no personal sacrifice I will not make, if it will assist me to train that child as an immortal soul should be led."

And this is the way, friends, to grow in spiritual power and beauty; to get into harmony with Nature and humanity; to learn how to develop our higher natures, and to govern self so that no sacrifice will be considered too great to make for others' good.

Sweet Onset! The bending heavens brood above thee and bring thee peace; the crystal waters kiss thy feet in loving praise! Shall, then, the heart of man alone beat with inharmonious strife? Ah! no; we must not have it so, but all must seek to live in peace and love, knowing that from the green and bitter state the fruitage grows upon the tree of humanity as upon the tree in Nature's garden; and that as the apple on Nature's tree, under sunshine and dew, slowly ripens from the hard and bitter state to the golden and sweetened condition of perfection, so the human spirit, beneath the smile of love, may slowly grow in strength and beauty, until there breathes an angel where was once a clown. Thus may we live and come together, each doing his best under the conditions that are his.

The Camp Meetings.

Onset Bay "Opening Day."

At the séance held on Saturday evening—during the "Opening Day" services—quite a number of suggestions and tests were given. At the commencement of the séance a spirit—who purported to be Mrs. Dr. Abbie Cutter—personated her demise through the mediumship of Mr. Henry H. Warner; and what was said indicated that it came from the West.

Dr. H. B. Storer suggested that it would be practical to concentrate the minds of those present upon some one spirit, with a desire to give it a reception, and see if that spirit would control some of the mediums present. Referent was then made to call the spirit, and at least as the spirit-intelligence upon whom to concentrate the thoughts. This idea was approved of by Col. Crockett and others. Soon Dr. Greenleaf took full possession of Charles W. Sullivan's organism, and emanating his closely giving his tone of voice, and following his method of reasoning almost as perfectly as while in possession of his own material form. He shook hands with Dr. Storer through Mr. Sullivan, and desired that the shake of the hand might be understood to the entire meeting. This he stated, and he alluded to a personal meeting with Dr. Storer in the early days of Spiritualism when in the material form, which the doctor well remembered. A spoke of Onset with much feeling, and stated that more harmony should prevail at such a beautiful locality. Those Spiritualists who had known the doctor when in the form could not but be satisfied of his manifested presence in spirit on this occasion.

Dr. H. H. Warner, who had called himself and others made on the widow of Prof. Denton, the week previous. Mrs. Denton spoke of her great loss of his material presence, and also of her feeling or sentiment of his being in trouble before she had learned of his sickness and death. This she stated to the carpenters who were at work on the house at the time. She also spoke of the great loss to the world of science sustained in the decease of the Professor, and desired that the name of the deceased (Dr. Warner) be regarded as presenting evidence of the influence and exercised intelligence of the late Professor.

Dr. Warner is a young man just entering the lecture field, and never as Prof. Denton when the form, therefore could not have been self-psychologized with what had never been witnessed personally. At the Sunday evening séance Charles W. Sullivan had his grandmother's name given through the mediumship of Mr. Warner, and Mr. Sullivan declared that he could not conceive of any way that the name could have been received through the stranger except from that spirit himself.

Mid-tonight a spirit test he received on his way from Onset Bay to California two years ago. He said he stopped off at a camp meeting in the West (naming it) from a strong impression to do so, and that he had been the grounds he found at the close of the Temple exercises, publicly thanked them, individually and collectively, for their kindly interest and generosity. Thanks were also expressed to Mrs. Butler and others for choice flowers for the speakers' desk.

Mrs. Sprague, of Boston, has leased the Blue cottage for this season. Hotel Onset and Hotel Brockton are soon to be opened to the public.

Mrs. Dr. Sturdevant, of Bridgewater, is at her summer residence, and greatly improved in health since her arrival.

Mrs. K. is willing to let the Greenleaf cottage, furnished, for the season.

Mrs. J. A. Whittemore and family, of Dorchester, have taken up their residence in their nice cottage at Onset.

"Union Villa" is now opened for business.

Mrs. Bunker and her sister, Mrs. Stevens, have arrived at the Bunker House for the season.

Onset Bay, Mass.

The Fourteenth Annual Meeting at this popular resort will be held from July 13th to August 24th, 1890. Onset Bay Grove is located on the Old Colony Railroad, fifty miles from Boston, at the head of Buzzard's Bay. It is almost surrounded by the waters of Onset Bay, which will afford a sandy beach so gradually that bathing is at all times safe and pleasant. The facilities for boating and fishing are unequalled.

The advantages of the location of Onset Bay Grove, for the purpose of a summer resort, are so self-evident and universally acknowledged that its growth is unparalleled in the history of vacation resorts.

Time Table—Trains leave Boston for Onset at 8:15 A. M., 9:30 A. M., 1:00 P. M., 3:30 P. M., 5:15 P. M. Sundays leave at 7:30 and 8:15 A. M. Provincetown for Onset Bay at 6:45 A. M., and 2:10 P. M. Leave Middleboro for Onset at 8:10 A. M.

List of Speakers—July 13th, Sunday forenoon, Mr. E. B. Fairchild, afternoon, Mrs. M. T. Longley; July 14th, Tuesday afternoon, Mrs. M. T. Longley; July 15th, Saturday afternoon, Mrs. Cella M. Nickerson; July 16th, Sunday forenoon, Mrs. Cella M. Nickerson, afternoon, Mrs. Cella M. Nickerson; July 17th, Tuesday afternoon, Miss Jennie B. Hagan; July 18th, Sunday forenoon, Hon. A. B. Richmond, afternoon, Miss Jennie B. Hagan; July 19th, Tuesday afternoon, Hon. A. B. Richmond; July 20th, Sunday forenoon, Hon. A. B. Richmond, afternoon, Miss Jennie B. Hagan; July 21st, Tuesday afternoon, Mrs. Sarah A. Byrnes; Aug. 5th, Wednesday afternoon, Mrs. Ida P. A. Whitlock; Aug. 6th, Thursday afternoon, Mrs. Ida P. A. Whitlock; Aug. 7th, Friday afternoon, Mrs. Ida P. A. Whitlock; Aug. 8th, Saturday afternoon, Mrs. Ida P. A. Whitlock; Aug. 9th, Sunday forenoon, Mr. Henry H. Warner, afternoon, Mr. Albert E. Tisdale; Aug. 10th, Tuesday afternoon, Mr. Albert E. Tisdale; Aug. 11th, Wednesday afternoon, Mr. Albert E. Tisdale; Aug. 12th, Thursday afternoon, Mr. Albert E. Tisdale; Aug. 13th, Friday afternoon, Mr. Albert E. Tisdale; Aug. 14th, Saturday afternoon, Mr. Albert E. Tisdale; Aug. 15th, Sunday forenoon, Mr. Albert E. Tisdale, afternoon, Mr. Oscar A. Edgerly; Aug. 24th, Sunday forenoon and afternoon, Mr. Oscar A. Edgerly.

Public Test Mediums—Mr. Joseph D. Stiles, Mr. Edgar W. Emerson and Mrs. E. C. Kimball, three of the most prominent and successful in this country, will give public tests from the platform.

Musical—The organ used is furnished by the Smith American Organ and Piano Co., located at 831 Tremont street, Boston.

The services of Mr. Frank E. Crane have been secured for the season.

cured for the meetings as organist; a fine vocalist will lead in congregational singing, and entertain the audience occasionally with solos.

The season will be replete with entertainments of various kinds. Stores in abundance will supply groceries, fruit, and vegetables, fish and oysters, fresh bread and pastry, milk and ice. There are conveniences equal to those of large towns or cities and at correspondingly low prices.

The post-office established is "Onset, Mass." and letters should be thus addressed. Baggage and freight should also be marked "Onset" to insure prompt delivery.

The number of hotels and other facilities for accommodating visitors are ample. Rooms are hired in cottages at all prices, according to location, and there are a number of dining rooms.

Notice—For tents, ground rent, cottages, rooms or other information relating to the grove, make application to E. V. Johnson, Headquarters Building, Onset, Mass., and it will receive prompt attention.

Clinton, Ia.

The Seventh Annual Grand Camp-Meeting of the Mississippi Valley Spiritualists' Association will be held at Mount Pleasant Park, Clinton, Ia., commencing Sunday, Aug. 3d, and closing Sunday, Aug. 31st, 1890.

Officers: Prof. J. B. Loveland, President, Summerland, Cal.; T. Wilson, Vice-President, Pierre, South Dak.; Mrs. Elizabeth Harding, Treasurer, Clinton, Ia.; Dr. J. H. Randall, Secretary, 229 Honore street, Chicago, Ill.

Board of Directors: H. H. Roberts, President, New Boston, Ill.; Mrs. O. H. Roberts, Vice-President, Davenport, Ia.; Dr. J. H. Randall, Secretary, 229 Honore street, Chicago, Ill.; W. F. McCarroll, Ottumwa, Ia.; B. R. Hart, Clinton, Ia.; L. P. Wheelock, Moline, Ill.; B. A. Cleveland, Ottumwa, Ia.

L. P. Wheelock, Chairman, Committee on Speakers; Mrs. M. E. Dobson, Maquoketa, Ia., Chairman Committee on Bazar and Lodging.

Clinton, Iowa, is a beautiful city of fifteen thousand inhabitants, situated on the banks of the Mississippi river, one hundred and seventy-five miles west of Chicago.

Mount Pleasant Park is a spot combining more natural advantages and attractions for a camp-meeting and educational purposes than any other within a radius of hundreds of miles. It is one of Mother Nature's choicest spots, located in the great valley of the "Father of Waters." Massive oaks provide ample shade and protection, winding paths lead to the river, and the water to drink (coming from deep wells) is pure, cool and refreshing in the hottest weather.

The sanitary condition of the camp is particularly guarded, and ample room has been made for the friends and investigators of Spiritualism to rest and find associations that will instruct and entertain.

The Park will be open to cottagers and tenters from June 15th to Sept. 15th, 1890.

Clinton can be reached by the Northwestern, Milwaukee & St. Paul, Chicago, Burlington & Quincy railroads and their connecting lines, the river boats.

Arrangements have been made with the Western States Traffic and Passenger Association, assuring a rate of one cent for the entire distance.

Street cars make regular trips from the vicinity of the Clinton depots to the Park.

Dr. J. Munson, proprietor of the Decker House, at Mount Pleasant, will furnish their own tents and secure ground for the same. Cots, mattresses, comforters and camp stools can be had of the Association.

Rooms can be rented in cottages by those who prefer. Every Sunday evening, beginning at 8 o'clock A. M., a Preliminary Lecture will be held in the interest of the children, to which all, old and young, are cordially invited to attend.

Speakers: Opening address by President J. S. Loveland, Sunday, Aug. 3d, at 10 A. M.; Mrs. Cora L. Richmond, Monday, Rogers Park, Ill., Aug. 3d to 6th, inclusive; Mrs. A. H. Colby-Luther, of Crown Point, Ind., Aug. 3d to 10th, inclusive; Lyman C. Howe, of Fredonia, N. Y., Aug. 10th to 17th, inclusive; Edgar W. Emerson, of Chicago, Ill., Aug. 17th to 21st, inclusive; Mrs. R. S. Little, of Melrose, Mass., Aug. 20th to 24th, inclusive; Miss Jennie Hagan, of South Framingham, Mass., Aug. 24th to 31st, inclusive; J. H. Randall, of Chicago, will also assist in platform and lecture work.

Musical: Prof. Fred Kreyer's Band, of Maquoketa, Iowa, which has given such general satisfaction the last season, will be engaged for this year.

The speaker used no harsh words, but called attention to recent alleged exposures of fraudulent manifestations, as chronicled by the *New York World* in particular, though a protest was uttered against all rash and unwarranted invasions of circles, and the forcible disturbance of conditions, without which no phenomena can occur. Excitable antagonism on the one hand, and feverish annoyance and fear on the other, said the speaker, cannot be conducive of anything worth demonstrating. The calmest attitude, the exercise of calm experimentation; and let it be remembered that many of the most eminent scientists of recent times have proved as positive facts every kind of phenomena connected with Spiritualism in general and in particular. It is sad to see how many Spiritualists do to all in their power to provide means whereby honest doubters can be satisfied. If they so desire, of the genuineness of the phenomena; and, above all, it is imperatively demanded that the real utility of the investigation be given to the collection of the subject that the most elevating as well as convincing results may be obtained.

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Frankard of Newburgh, and Frank Burgess, of Dexter, each interested and instructed us in excellent remarks. It was a very profitable season, and enjoyed by all who were fortunate enough to be there, though it was only a foretaste of what our regular camp-meeting, which will begin the last Friday in August, and hold ten days, is to be.

M. D. W.

Compounce Lake, and Nantlle, Ct. 1

To the Editor of the Banner of Light:

June 18th we commemorated our twenty-sixth Anniversary by a picnic at the beautiful resort of Compounce Lake, and feeling that many old friends who were not able to attend will be glad to hear that we as a society still live, I send the following report:

At the election of officers for the ensuing year, E. L. Whiting of New Haven, Conn., was chosen President; Mrs. N. H. Fogg, Southington, Conn., Secretary; Geo. Norton, Bristol, Conn., Treasurer.

At 2 P. M. President Whiting called the meeting to order, and Mr. O. D. Brown and daughter of Hartford, opened the exercises with vocal and instrumental music. Then Mrs. Nellie J. T. Brigham, of New York City, spoke eloquently of the value of the annual inspiration: "I will lift up mine eyes to the hills from whence cometh my help."

The day was one of June's perfection. Nature in her manifestations seemed to be tuned to one grand harmony, and with it, for a time, we were transported to the heavenly hills, and heard the tenuous symphony that loved ones sang.

It was voted that we meet again at the same place on the third Wednesday in June, 1891.

Dr. Hopkins of Hartford made some well-received remarks in the morning session.

President Whiting read one of his inspirational poems, and in his closing speech invited all to Camp Nantlle, of which he is also President. The Camp opens the 10th of July.

Mrs. N. H. Fogg.

Verona Park, Me.

Dr. C. F. Ware called at this office on his return from the West to his home in Bucksport, Me. He reports Verona Park in a flourishing condition. Many improvements will be made, and the Park will be open for pleasure-seekers on the first of July. The Association anticipates a very successful season. The regular camp will commence Aug. 17th. J. Frank Baxter will open the meeting, and stop four days; the Hon. Sidney Dean to follow the 22nd; and the 28th the platform will be occupied by Mrs. Kate M. Stevens, Mary Wentworth and others will conduct the weekly meetings.

Parkland, Pa.

At the moment of going to press we are in receipt of a letter from Parkland Camp, which we shall print next week. Sunday, June 29th, the first lecture is to be delivered by Hon. Sidney Dean.

Meetings in New York.

The American Spiritualist Alliance meets at Royal Arcanum Hall, 54 Union Square, between 17th and 18th streets, on 4th Avenue, on the first and third Thursday of each month at 8 P. M. Parties are invited to the regular meetings of Spiritualism which in their opinion should be held, or to attend a marked copy of the paper to be published in the *Banner of Light*.

President, J. East 15th street; Mrs. M. E. Wallace, Recording Secretary, 210 West 42d street; John Franklin Clark, Corresponding Secretary, 310 West 42d street.

Adelphi Hall, corner 52d Street and 7th Avenue.—W. J. Colville lectures every Sunday at 11 A. M. and 8 P. M. Conference at 3 P. M. All welcome.

The People's Spiritualist Meetings every Sunday evening at 8 o'clock at Mrs. Morrell's parlors, 310 West 42d street, just west of 8th Avenue. Mary C. Morrell, Conductor.—Soul Communion Meetings every Friday at 8 o'clock at Mrs. Morrell's parlors, 310 West 42d street.

The Psychological Society meets every Wednesday evening at 8 o'clock, at 510 Fifth Avenue, near 30th street. J. F. Snipes, President, 26 Broadway.

The Eastern Society of Metaphysics meets at Columbia Hall, 876 5th Avenue, every Thursday evening. Mrs. Kate A. Tingley, President.

Adelphi Hall.—On Sunday, June 22d, W. J. Colville commenced a summer series of Sunday meetings in this hall, 7th Avenue and 52d street. The attendance both morning and evening was large and appreciative. The morning lecture was given by Hon. Sidney Dean, presentation of advanced ideas concerning the purpose of man's earthly experiences. The evening lecture, on two kinds of Spiritualism, imparted much valuable information to Spiritualists and investigators.

The speaker used no harsh words, but called attention to recent alleged exposures of fraudulent manifestations, as chronicled by the *New York World* in particular, though a protest was uttered against all rash and unwarranted invasions of circles, and the forcible disturbance of conditions, without which no phenomena can occur. Excitable antagonism on the one hand, and feverish annoyance and fear on the other, said the speaker, cannot be conducive of anything worth demonstrating. The calmest attitude, the exercise of calm experimentation; and let it be remembered that many of the most eminent scientists of recent times have proved as positive facts every kind of phenomena connected with Spiritualism in general and in particular. It is sad to see how many Spiritualists do to all in their power to provide means whereby honest doubters can be satisfied. If they so desire, of the genuineness of the phenomena; and, above all, it is imperatively demanded that the real utility of the investigation be given to the collection of the subject that the most elevating as well as convincing results may be obtained.

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