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The Spiritual Rostrum.

DESTINY.

An Address Delivered by WILLARD J. HULL, At Cassadaga (N. Y.) Camp, Sunday, June 8th, 1890.

[Reported for the Banner of Light.]

Ladies and Gentlemen: The subject of my address is "Destiny," and as an underlying text I have chosen these words: "Canst thou by searching find out God?' " To matter or to form

The all is not confined! Beside the law of things Is set the law of mind. One speaks in rock and star, And one within the man: In unison at times, And then apart again;

But both in one have brought us hither, That we may know from whence and whither The sequency of law

We learn through mind alone; We see but outward forms, The soul the one thing known If soul doth speak we feel The voices must be true That give these visible things, These laws, their honor due; And tell of love which brought us hither, Which holds the key of whence and whither.

This love this science plans That no known laws foretell. The wandering stars, and fixed, The so-called death of all, The life renewed above. Are both within the sphere Of this all circling love; The seeming chance that cast us hither Accomplishes love's whence and whither."

The experiences of the ages handed down by history, tradition and contemporaneous events reveal the fact that there has ever been a desire, intense and all-absorbing, to know and to place upon a rational analysis the origin and day that record bears witness to achievements. destiny of life. "From whence do we come, to power, to science and art unmatched and whither are we bound?" is the cry enigmatical and persistent that has followed man | ual light. Man delves into the bosom of earth. through all time. To the great mass of humanity this inquiry is as futile, the answer to it as unsatisfactory, to day as it ever was; though there are scores of religious systems scattered about on the planet which claim, each for itself, the only true solution, while each differs from the other in many essential

But we will say that persistence of the aspiration to solve the mystery carries with it | do know, we shall require eternity to explore the means of solution. The babe of tender years stretches forth the tendrils of an inborn | which compel him to relinquish the ties of love curiosity, and perpetually seeks to fathom the problem of its child-life. Every shrub and zone to satisfy those aspirations and benefit tree that grows, every bird and animal that moves and breathes, every cloud that hides the eternity before him to explore the infinite sunlight, every wind that blows and flower that blooms, possesses the wonderful charm of mystery to the inquiring mind of the child. But | and of nature's God! Oh! my friends what a with the growth of years dawns the unfold- stupendous field of view, what a panorama of ment of intellect, of love, of wisdom, and the | infinitude is spread before the mental vision mind grasps and gradually comprehends more when thoughts deep and profound stir the soul and more the wonders of life and motion, and to action! What a picture of surpassing grandin the plenitude of nature finds those mani- eur greets the spirit-eye when uplifted into fold forms of motion and organic development which to the true student ever present untold | sojourn here is but a parenthesis, with eternity variety of effect, which finally leads to approximate knowledge of the laws of forces underlying the manifestations. I say approximate knowledge, because that term implies the nearest star, Alpha! The motion of light is ultima thule of thought and analysis upon the Infinite cause of things. We study the forces of nature, the myriads of varieties of life, the | to reach us from this star. There are stars composition and laws governing the heavenly | nine hundred times more remote from us, and bodies. We look into the unfathomable depths of the stellar universe, gather into an intel- for more than two thousand seven hundred lectual granary the harvest of a whole life-time | years. Think of the great clusters of stars so of ceaseless research, and may be honored with distant that the most powerful telescope ever all the category of learned degrees, and yet we made shows them only as patches of star-dust! arrive at an approximation only of the whither | masses of light so faint that separate stars canand whence—the origin and perpetuation of not be distinguished! the distance that sepa-

ends with infinity. Trace it back from effect of estimation. Is there anything to prevent to cause, and we land in infinity. Matter our supposing them to be centres of groups of from the atomic particles which produce planets as extensive as our own, and each nebulæ, still acted upon by the energizing and planet to be as full of inhabitants as this one? potent forces of life and intelligence, produces | Yet were we transported to one of these disteeming worlds. The great Lick telescope is tant planets, instead of finding the neighborrevealing to the wondering eyes of astrono- | ing suns in close proximity to us, we should mers the marvelous process of world-building | only see a firmament of stars around us, such

we seem to see world-formation actually in process, and the operations of that intelligent Force which governs and controls the universe. Yet all is mystery. Force-what is it? Electricity is by inductive science regarded as a mode of force. But who can tell what electricity is? Attraction and gravitation are known laws, which in a great measure govern the universal mechanism. Yet who is there who knows the secret of these forces? The law through and by which the blade of grass is made to grow, or by which the beautiful petals and fragrance of the rose are unfolded, as well as the law which unfolds and perfects the planet, conveys to the mind naught but mystery as unfathomable as the starry depths of space. Sages and thinkers of all time, men gifted with wisdom born of the highest inspiration, have delved and toiled to bring before the understanding of man the secret power and forces of Nature, but they have all failed. The relations of spirit and matter, although many crude theories have been overthrown, are still questions with science and with theology. The problem is not solved, and it will remain an unsolved mystery until reason ceases to move backward from effects to causes, from matter to its own final analysis. The centerstantial, unitary and deductive method of reason, from cause to effect, from progressive intelligencespirit to matter-must ultimately take the place of the present Baconian method of inductive reasoning.

When that era shall have dawned the significance of law, and its effect in every development of nature, will be perceived and understood, and the race placed upon a plane of philosophy which shall draw every conscious soul to an absolute instead of relative position with regard to the purposes, trials and discomfitures of life. But looking at the momentous subject from the standpoint of a rudimentary knowledge, we hold that the problem as presented is a source of rejoicing. Our position is upon the confines of an unlimited field of exploration. Ptolemy supposed and taught that the earth was the centre of the universe, with every other orb that meets the eye rolling around it, and yet he said that in relation to the whole it was a mere point. Bear this thought in mind, and consider that man has lived and wrought from the remotest antiquity.

You might as well try to conceive the eternity before you as to conceive the time when man existed not. Through all these mighty epochs intellect has grown and unfolded-civilizations have been born, nursed, and lived their allotted time-died, and not a vestige remains of their power. Other races, other civilizations have followed them, and left their marks upon the eternal rocks. In the dim vistas of centuries gone by history was born, and has recorded man and his works until tounapproached. We live in a maze of intellectscales its crags and snow-topped mountains. breasts the storms of land and sea, draws from the secret depositories of nature her treasures and her lore, but with all this how little he knows of this earth. What vast plains and seas and mountains, what laws and forces. spiritual and physical, are yet hidden from the eve of the explorer. Is it not fair to presume that, counting the time of life and the little we the regions of space? If man has aspirations and home to buffet the horrors of the Arctic the world, how much more does he need the worlds of the spiritual and material universe and learn of the glory and magnitude of nature stellar space! 'T is then we realize that our tiny

Calculate the length of time it requires for a single ray of light to travel to us from the one hundred and eighty thousand miles per second. It takes light at this rate three years there are stars whose light does not reach us rates us from them being beyond not only all The lesson begins with the protoplasm and our means of measurement, but all our powers

behind and before us.

tions drawn from the observations that the eight millions. Our sun is one of these stars. plan of this great nebula is a series of ovals or The earth is one three-hundred and fifty-five ellipses with well-defined stars inside the inner | millionth part of the mass of the sun; and ring, the fixed or outermost ring of which is here on this tiny atom, which floats and glisformed of faint stars; then come outer and tens like a little gem in a cluster of diamonds, inner bounding ovals of the nebula, then a man lives, labors and aspires. Here he robes ring of stars around the edges of its interior his form in silks, and struts a brief moment ellipsis, and finally a number of stars fixed on | and vanishes. Here on this speck of clay and various parts of the nebulous light and the rock, like the little ant, he builds his habitaouter oval. Here, then, in the cosmic workshop | tions, takes upon himself the ownership of the soil, and conceives naught beyond. Here, too, he has presumed to grasp infinite purpose, and has brought the cosmology of the universe down to his august dictation. Here saviours have come, and while they breathed lilies of immortal promise upon the hearts of men, by men have they been stoned and crucified.

Here man stands and looks out upon the light of stars that had, not left them when the earth, which he conceives to be the sum of God's purposes, was a chaos of forces, piling ring on ring, layer on layer, the almighty courses of masonry that form the foundation of his feet. Oh! the infinite littleness of man! We do not see the light of Alpha as it is now, but as it was three years ago. Ninety-two millions of miles separate us from the sun. Light traverses the distance in nearly eight minutes. Conceive, if you can, the almighty void that separates us from a star whose light requires three years to reach our eyes, and then let your imagination draw to your spirits the eternity it takes for light to travel from the remotest star-depths to our earth. Suns and systems of worlds may have lived and died out wons before the birth of our world whose last flickering rays have not reached us, and we still behold the orbs in all their glory. And consider that in all this inconceivable universe of suns and worlds nothing is ever lost, but that change and reproduction are written all over it. Force is the lever that moves planets in their courses, as it moves the physical and spiritual qualities in all organic life. Call it then, are ye, oh Brahman, Buddhist, Jew and Christian, that ye should think the ultimation of Infinite purpose centered in you? Why should ye look for favor while ye ignorantly disregard the voices of other worlds? What are ye, inhabitants of this terrestrial ball, in all your pride and glory, when placed in the balance with the claims of the teeming worlds and systems innumerable about you? As grains of sand that simoons blow over the arid wastes of the desert! As dust-particles that float and glisten in the sunlight. And ye say that the man of earth was primordially thrust

in all things. He made the cancer with an organization as complete as the heart of man. Do you look for design? Behold its long and graceful tissues and tendrils, as they fasten upon the vitals, its glowing color vieing with any flower that ever bloomed. But what is its mission? To bring agony and death to man. The sum of Infinite purpose incorporated in man? Behold the har- fore the cause, carried to its final extremity. monious provision of means to ends in all the Let me declare to the questioner, if man recogdepartments of organic life! See the adaptability in the construction of the various species of carnivorous animals to pursue and retain their prey. Note the fact that in all life the weak succumb to the strong. Is man an exception? Is it not a universal truth that the class or species possessing qualities or characteristics inferior in degree are the food for those species or classes having the necessary nower wherewith to destroy? Look about you in mercantile life and tell me how far man

is exempt from this law. All this is to bring home to you the truth that man advances and rises only as he aspires and blind to the providence of God. His own and grows. He may be an angel or a fiend. sin is so prodigious that nothing short of in-Nature gives to effort, and that alone. Place the world's inhabitants in a garden of Eden. and ultimately they would all starve mentally and physically if they did not exert themselves. Clearly, then, man has no absolute right to any thing on earth save the right to selfhood and the products of his exertion. With what other power is he by nature clothed save the power of exerting his own faculties, the power of will? If the motor nerves become paralyzed, this acme of Nature's divine revelations has no more external influence than a log. Nature then acknowledges no control in man | and human life; in the repetitions of history, above the sphere or plane of his own effort. public crises, and the periods of individual hap-She makes no distinctions, discriminates piness and unhappiness, pleasure and pain. against no creature, and is absolutely impar- The same correspondence exists in the human tial. There is not a rule of human conduct, soul, and its relations with the universal spirethical or religious, that finds any partial sanc- itual energy of love and wisdom. The soul is tion in Nature. The rain falls alike upon the the man. It is the eternal energy that drives just and the unjust. All men to her stand | the entire material and spiritual fabric. Spirit equal. She recognizes effort with no regard to exists in the corporeal body just as deity exists the claimant. If a fiend slay his mother, the throughout the universe; everywhere for the ambient air is just as plentiful for his lungs enlightened thinker, nowhere for the merely as for the sycophant who kneels in humility at | physical perception. It ramifies the body from the altar. A murderous pirate may spread his the brain to the toes, and permeates every orsails, and the same wind that moves a peace. gan, while every organ serves the spirit each ful merchantman or a missionary ship will according to its capacity. But its constitution blow the pirate and his myrmidons down upon is not a gross material substance, therefore it them, and sing through the rigging as long as a spar remains above the waves.

stand and be shot without respect to Sunday laws, truant boys, landlords or thieves. The laws of Nature are the decrees of the Infinite. There is written in them no recognition of any of all men to the use of their own powers and

becomes patent to him, and he perceives the fact that every function in his physical and mental organization is given to him for use, is adapted for a purpose, performs a legitimate office, and when wisely and properly used results in his advancement, or, as he terms it, his good. The experiences of the mind, memory, thought, ideas and aspirations, all are unfolded for his gratification, his guide and monitor through life, and he bases his rules of conduct, ethics, philosophy and religion, upon these experiences. The brain being the pivot upon which the whole structure acts, governs the whole with wisdom or perfidy, dependent upon the balance maintained by the different functions constituting it. Thus aspiration for the good, the desire for personal spiritual advancement, every thought that has the welfare of humanity for its burden, shall be fulfilled. This is a perfectly logical conclusion. We do not create aspiration nor experience; they are results attending the fact of existence. They exist without volition on our part, and the law of correspondence being absolute, and compensation or justice and equity the fulfillment of that law, we may know that in human aspiration there is no void. But in this train of thought we must not overlook the fact of duality in the nature of man. If we do, the very laws of Nature, blind and impartial, to which I have adverted, will destroy our foundation and leave us without a glimmer of hope.

The most advanced students in material and inductive science of our day take the ground that matter is the Alpha and Omega of nature.

Their theory of evolution places man at the apex of nature, and his powers the ultimate of all-life and motion, a miniature compendium or cosmos of the universe. In his physical constitution we have a condensation of gases, oxygen, hydrogen, carbon, nitrogen, each of which is floating in the atmosphere, chemicals such as phosphorous, calcium, sodium, chlorine, God if you will. Names signify nothing. What, sulphur, potassium and iron, every one of which exists in the plants and animals which he eats, or the rocks and earth beneath his feet; and the contemplation of man upon this basis has brought these men to the conclusion that all there is to man can be revealed by the scalpel or probed with the lancet. They declare with lofty assurance that thought is the product of the brain, and cannot exist without a physical brain-ideas, the fruit of material mechanismand all die when the body dies. Immortality, the memory of virtue in the minds of those remaining, that memory and those minds in turn answering the call of death, are delivered up, into being by an Infinite fiat and breathed and in time our whole life-experiences swalupon by that Infinite God, and became a liv- lowed up and forgotten. Here we have the wages of labor can be paid. Don't you know that about everything you meet with is running back end to? Is not the doctrine of contradiction the pet of civilization? I hear some one ask: If Nature's laws are blind while being the decrees of God, and evil triumphs while justice fails, how can an intelligent and just Deity exist and permit it to be done? Here is the mistake of putting the effect benized and practiced the attributes he ascribes to Deity, there would be no pirates, no murderers, no thieves, truant boys, poverty nor disease.

> Selfishness, which is the master motive of numan action, would be banished, because there would be no motive for it, where all had an equal right and opportunity to share in the spiritual and material bounties of nature.

> The crimes of man against himself have always been charged upon Deity, and when disease, famine, war and poverty decimate his numbers he stands appalled at the spectacle finity can express it, and so he either thinks that Deity permits it to be done, or that there is no God, else these horrors would not be allowed.

These people forget to reason; they lose sight of causes in the complexity and seeming contradiction of effects. They fail to perceive that the fundamental laws of nature in every department of organization are in perfect and complete correspondence. And yet upon this law all primates meet and embrace. The truth is manifest in every circle of vegetable, animal is independent of them all, and its existence is not necessarily confined to material substances. Grain will grow, fish will bite, and birds will | Spiritual substances are none the less real because they are inappreciable by the physical senses, or because their realm is beyond the reach of chemistry and edged tools. Matter in its lowest and grossest form only is subject to right save that of exertion, and the equal right such treatment, and thus comprehensible by the senses. Flint and granite are no more truly the enjoyment of Nature consequent upon material than heat and electricity, yet we can forever. The first and natural thing to do. obedience to law. As man recognizes this neither out nor weigh heat and electricity.

stellation Lyra. It is obvious from the deduc- | the number of stars at one hundred and forty- | out all life, either vegetable, animal or human, | in motion. Invisibility, therefore, is no proof of non-existence, and to disbelieve the existence of a thing because we cannot see it is rank folly. It follows, then, that two classes of substances exist everywhere about us, and each class is real to the world it belongs to; and each kind has to be judged of according to its place of abode. Science has demonstrated by numerous experiments, with many of which doubtless you are familiar, that matter can be dissolved and attenuated beyond the influence of attraction. All material objects are resolvable into certain forms known as solid, liquid and gaseous. But to effect these changes a repulsive force is necessary.

I want to impress the fact upon your minds, that under all circumstances matter is subject to force, through the operation of heat is dissolved, and evaporates in steam and vapor. In electro-metallurgy, electricity as a force dissolves metal, and we can suppose that all matter can be so far attenuated as to form universal ether. When will you stop? Indeed, these same scientists who ridicule spirit as the potential force of cosmogony, and declare thought to be dependent upon molecular action, tell us that the earth was at one time in such an etherealized condition that no sense possessed by man could have revealed to him its elements. Where, then, I ask, can the line be drawn between energy and visible matter? What becomes of the doctrine that matter is the prime ultimate of the universe? Here we stand at the limit of inductive reason, and the Baconian scientist is dumb.

The problem which now confronts us can be answered only by starting from spirit and reasoning forward to matter. Resolve, if you will, every known force in Nature-light, heat. attraction, gravitation, electricity, magnetism -down to one little word, and call it energy; and although you cannot tell what energy consists of apart from these forces, you have grasped the force, the instrumentality of expression and form of things. The intelligence behind all energy is infinite, and here the mind stops. Matter should not be applied to the original state or condition of things, or to primordial elements. It relates to and should be applied only to the phenomena of body or of form; and body is only produced by the process of cooling and condensation. Matter, then, is the outward or physical expression of the spiritual form of all things; and thus we have the spiritual world as the positive and the material world as the negative principles of infinite dynamics. Look where you will, and it is intelligence back of visibility which is the potent factor of life and motion. We see it as we watch the unfoldment of the flower, or the mind of a child, or with the microscope gaze ing soul and a proclamation to all creation- cardinal principle of materialism, which is as upon the infinitesimal particles of organic life, that his handiwork was here consummated, and susceptible of proof, and no more so, as the and when with uplifted eye we dwell upon the a creature partaking of its Maker's qualities doctrine that capital must exist before the unspeakable grandeur displayed in the heavens, then we see Deity forging in outward material form the principia of being.

The immortal Addison conceived this thought when he paraphrased the words of the Psalmist: "The heavens declare the glory of God, and the firmament showeth his handiwork.'

"The spacious firmament on high, With all the blue ethereal sky. And spangled heavens a shining frame, Their great original proclaim: The unwearied sun from day to day Does his creator's power display: And publishes to every land The work of an Almighty hand.

Soon as the evening shades prevail, The moon takes up the wondrous tale, And nightly to the listening earth Repeats the story of her birth: Whilst all the stars that round her burn, And all the planets in their turn, Proclaim the tidings as they roll And spread the truth from pole to pole.

What though in solemn silence all Move round this dark terrestrial ball? What though no real voice nor sound Amidst the radiant orbs be found? In reason's ear they all rejoice. And utter forth a glorious voice, Forever singing, as they shine, The hand that made them is divine."

What more do we require than to know that the Infinite, Eternal Intelligence who molds and fashions a world, will provide for the final good of every creature in it?

The round of birth, life and decay is eternal in our midst. But with a precision as unerring as the power that wheels our parent sun and its retinue of worlds around its mother Alcvone in that matchless circle which since history dawned forms an arc that scarcely deviates from a straight line, so man is slowly and surely advancing in the round of eternal progress. Notwithstanding the cataclysms of war. deluge, famine and ignorance, which have decimated his numbers and turned back whole civilizations into the sea of oblivion, progress still moves on, leaps over every mark of former epochs, and man is raised to more elevated planes of material and spiritual unfoldment. Why is it, what the purpose, if it be not to enjoy the fruits of life's lessons, to bask in the light of its happiness, to meditate upon its sorrows, thus intensifying that bond which beautifies and spiritualizes the looms and shuttles of mortal existence and makes us sons and daughters of God-to reap that harvest which constitutes the supreme goal of human experience: Immortality?

We have now reached a point where it becomes necessary to consider as briefly as possible what constitutes man's right of immortal inheritance, and his knowledge apart from philosophy and reason that the soul is immortal and destined to exist a conscious entity in view of its importance and the pretensions now going on in the famous nebula in the con- as is seen from earth. Astronomers compute | truth, the correspondence manifested through | The air can neither be seen nor felt unless put | put forth, is to turn to the great religious oligarchy which for the past eighteen centuries has barricaded every avenue to a rational solution, and call forth the evidence it can produce that man is immortal; and we receive no more evidence of it from that source than we do from Mirabeau, Voltaire, Rousseau, Voluey. D'Holbach, or Ingersoll. Christianity, considered as a theology, is utterly incapable of furnishing a conclusive fact to establish immortality. And no other religious system per se that the world has known has ever presented any proof of man's immortality that has accorded with human experience or withstood the test of reason.

It is manifestly absurd to predicate a theory above or beyond human experience, and in no other branch of man's mental power is this atknown laws and accompany his development. No idea of infinitude is ever higher or broader than the mentality of man. Weighed in the scale against this truth, the foundation of every system based on plenary inspiration and theological dictum vanishes and the structure falls to the ground.

All analytical thinkers have entered a phase of doubt, and it is a fact cogent and overwhelming that man's intellectual faculties are naturally skeptical. The logical conclusions of the faculties are one by one met and overthrown by the skepticism of the intellect. Belief, hope, logic and historical antiquity, which to millions form the warp and woof of this faith in endless life, and which are in themselves strong supports of the doctrine of immortality, are nevertheless beaten and routed when brought to the bar of ultra intellectualism, which treats every proposition that tends to weaken its hobby, whatever it may be, with ridicule and scorn. When wisdom is made subservient to certain faculties they become atrophied or wasted to build up other faculties, and true knowledge can never be The truly balanced intellect, with every faculty in use, is the receptacle of true wisdom.

Of what importance, then, and fraught with sequences so prodigious, must be any measure that can remove doubt, combat and overthrow the skepticism of the intellect, and give mankind the assurance of endless, personal existence? This Spiritualism professes to do; and I point to the millions whom grief had weighed down to despair, to the sages and philosophers, scholars and statesmen of our day, to the father, mother, brethren and lovers before me to whom knowledge of its mighty significance has

If this be rejected then, indeed, destiny is dumb, the secret of the grave cannot be told, and there is nothing in human experience that can demonstrate a future for mankind.

I make this statement without reservation, and with due consideration for all honorable objections that may arise against it on any score whatsoever. I know, too, that ignorance or prejudice lies at the base of every attack upon Spiritualism, and that to thousands it is of no more significance than the laws of planetary motion are to the tadpole that wriggles in a cistern.

A bug creeping and crawling up the side of a building may imagine the little crevices and ridges of the wall to be swamps, jungles and mountains, and marvel why such a useless, illshaped pile of stone and rubbish should be permitted to block up the precincts of bugdom.

But the man who stands off a few rods beholds the noble edifice in all its architectural symmetry, use and beauty.

This is just the difference between a Scotch Presbyterian and a Spiritualist in contemplating the truth and grandeur of Spiritualism.

Now man's right to immortality exists in the duality of his organization, and in the phenomena which, by virtue of that organization. enable him to know that he survives the change called death, and as a sequence that he will survive all other vicissitudes. Man stands him, had never seen or heard of me before, physically at the summit of nature's plan of material unfoldment, and in his formation she has exhausted her efforts and completed her almighty mission. Man's organization is the repository of all forms, substances, forces and principles. No earthly construction can supersede it, and reproduction and propagation are all that can be performed; just as the oak energizes and elaborates its functions in producing branches, twigs and finally the acorn, and when this formation is perfected then the acorn carries on the multiplication indefinitely. All this we recognize and concede to the materialist and to the intellectualist.

Now, in obedience to the law of evolution, in conformity therewith, in all the gradations of force, from motion, life, sensation, intelligence and humanity-of organization from tish to reptile, marsupial and mammalia, the spine works upward until it unfolds the negative side of the human brain, the cerebellum. Here are found the instinct and intelligence of the whole animal and vegetable kingdom, the semi-reasoning faculties, loves, attractions and repulsions.

Let us consider the cerebral formation or nos itive side, the cerebrum. Here are found the intellectual faculties, the reflections, perceptions, analyses, etc. However, the fact of brainformation is not of itself positive proof of immortality, because the same structure is found in many of the domestic and semi-domestic animals, all of whom exhibit more or less intelligence. But in the animal the brain ramifies the whole structure, existing in the nerves and muscles as well as in the head, consequently the animal never reaches a plane higher than sensation. It feels as it thinks and thinks as it feels. Its intelligence is exercised in one direction only, and that for, to and of self. Right here is the gulf between the animal and man. and also between sensuality and spirituality in man himself: between the automaton obeying the instinct of self-preservation, and the unfledged soul that wings its aspirations beyond the stars. Man becomes the God whenever and wherever the animal proclivities are subordinated to the positive powers of the soul, wisdom and love. The office of the brain in man is to preside over and control the bodily functions. Here, then, in this twin formation of the exterior brain are the seats of two sets of controlling faculties, the passions and the intellect; but the individual is still incomplete. At the apex of these two sides of the mental arch, and without which there can be no stability to the organization, is the key-stone of impersonal principles: the region of aspiration, inspiration, intuition, spirituality and love. Here it is that man conceives ideas and looks out from the chambers of his matchless temple upon the infinite dynamics of the spiritual universe. Here the touch of angel-fingers diectrifies the spirit and attunes it to the thoughts and voice of a mother dead but yesterday, or of the Egyptian who carved the eye

mummies reveal to him the pomp and power of forgotten civilizations. He touches a bone, and behold a pliocene mastodon stands before his mental vision.

Bring him a stone from the pyramid of Gizeh and he tells you the character of Pharach who built it.

Bring him a handful of soil from Karnao's ruins, and the careers and ambitions of mouldering dynasties are resurrected and painted in language more vivid than the hieroglyph that tells you of their existence. Here you have that power in man which made the soul of things animate and inanimate. It is this which gives the consciousness of oneness with the Infinite to the individualized soul of man; the tempted except in his religious proclivities. immaculate saviour which maketh him to com-Now we say man's religion should conform to prehend the idea of eternal, personal progress and happiness.

Man lives and dies; so do blades of grass, worlds and suns live and die. But you see the outward effect, you do not see life. Suns and planets materialize just as the human spirit materializes, whether it be through the eternal wons of evolutionary time, the slow process of unfoldment, growth and experience of the human organism, or the flat of Will that produces in an instant a loved form for you to touch while it vanishes in your clasp.

The soul of man, like the Infinite Energy of the universe, is behind all manifestations of spirit or matter. It is the controlling power of body and function, whether that body exists in the full reality of the physical sense, or through chemical analysis and physical decay is transmuted to the realm of spirit, and be comes so attenuated and refined as to be unmaterial to the physical senses.

When I assert that I have seen a table or chair with a person seated thereon lifted three feet from the floor, without human contact, I am met with the declaration that the thing is impossible, because, if no worse reason is given, the law of gravity is violated. But, I ask, is that any more derogatory to the law of gravity than the process through and by which a granite rock is so changed that its specific gravity becomes its specific levity? And this you can see in any chemist's laboratory.

If gravity acts only upon matter, what has be come of the properties of the rock that it should violate gravity and escape in the form of gas Now carry the analysis a little further. Is there anything to prevent our supposing that rock might be by a human intelligence utilized as a force to raise ponderable bodies? If you admit this, then you acknowledge the underlying principle of all physical phenomena connected with Spiritualism.

Our honored parent and brother, Robert G Ingersoll, declares, with an eloquence equalled only by its despair, that all paths, whether strewn with thorns or flowers, end at the tomb, and a world of benighted men and women echo the sentiment, and applaud the speaker.

These are another variety of bugs creeping ipon the walls of the infinite temple of spirit heretofore alluded to. They see nothing but the magnified holes between the atoms that compose it, while the enlightened man and woman, positioned at the proper focal distance, grasp the conception of the glorious temple in its entirety, and do not see the bugs at all.

Upon these beautiful grounds some years ago, while the gentle winds of a glorious summer day were whispering through the leaves of the trees, and birds twittered and flitted about from branch to twig, I carried a slate to one of the gate-keepers of this temple I have just mentioned. I wanted a message, a word, a straight mark, upon those stones under conditions which would eliminate all possibility of fraud or collusion; that I could use as irrefutable contradiction to Ingersollism, and the dogma of science which declares that thought is a product of molecular action of the physical brain, and dies with that brain.

This gate-keeper, or medium, as we term yet he said my mother was to communicate to me on the slates I carried, and told me to hold them out. I did so, no other word being spoken, no mortal hand upon the slates save my own, without even a crumb of pencil between them; and in five seconds I was told to look between them, and there, filling one side of the slate, was a communication from my mother telling me of matters incident to my experience, known only to myself, and signed with her full name. Now what did I have? What stupendous fact was thus brought down to the most simple method of revelation? Is it to be wondered at that people fail to grasp the significance of Spiritualism, when with a suddenness that fairly shocks the motor nerves the mightiest problem that has ever racked and tortured the brain of man bursts and overwhelms us with its solution? The affirmations of hope-that dove of all human attributes-the calm trust of faith, which, though blind, still feels the touch of God's recompense in the grandeur of correspondence, the law of supply to the demands of aspiration, all here find in that experience of mine their complete answer. If I did not receive at that hour a word from my angel mother, if that message was not what it purported to be, then I stood face to face with a law which lied to and deceived me. You cannot find a parallel to it in the whole range of cause and effect.

Nature never leads astray unless in the holi est impulses of the human heart she, our common mother, acts the part of a siren, and lures men to her charms and endearments only to destroy them. Do you believe that? What, then, becomes of the dogma that thought is dependent upon a material brain-formation?

Here was thought, human nature, love, intelligence, all manifested in direct contradic-

tion to every known physiological law. What are the phsyiologist and the materialist going to do with these facts? In the words of our friend and honored fellow-citizen, A. B. Richmond, whose Waterloo in the war of physical forces was reached amid the shades and sunbeams of these trees, I say, "In vain may sage and savant in scientific verbiage attempt to explain away this knowledge. The logic of the experience of every day life confounds their philosophy and its conclusions. Conscious cerebration cannot cause a fragment of stone to perform an intelligent act when it is beyond human contact or the reach of physical force, and unconscious cerebration has no lever or fulcrum known to science by which it can move the most minute atom of matter; and yet, in spirit-phenomena, an unseen force not only does perform this seemingly impossible feat, but it relates to inquiring friends familiar scenes of the past, recognizes those who are present, answers interrogatories mentally propounded, and not unfrequently points to the future with the unerring finger of proph-

The future life to which we are all journey. of a sphinx. Upon this throne man reads ing, and upon which daily, hourly and moment-

ecv."

buried Pompell, and the winding sheets of arily our kindred friends and acquaintances are opening their spiritual sight, is indeed a momentous subject, involving so much that volumes are necessary to explain even a tithe thereof. But the simple knowledge of its reality and proximity-our close relation to it and its denizens, who but a short time since may have been our companions here—is a consummation precious beyond all earthly riches and

> It makes it possible for us to reach the threshold of the vast temple of Infinity, look upon the wonders of its boundless circumference, and listen to the refrains of a congregation composed of the emancipated throngs of all worlds, and hear as it rings and reverberates down through the eternal chancel, sung by spirit voices and kissed by every ray of light divine, that hymn of Destiny, the Fatherhood of God, the Motherhood of nature and the Brotherhood of man.

The barbarous Jehovah, and his institutions of "total depravity," "eternal hell" and a 'ravenous devil," entailed from the misty ignorance of the past, lie dead in the path before us, and millions of ransomed souls to-day join in swelling to the eternal stars his funeral dirge. And upon the dying embers of a worn-out theology we hail and sing with the chanting, happy hosts of spirit-life, the glorious anthem:

"Let us banish sadness, Sing for very gladness, Our loved ones gone before are angels grown. Come, wipe away all tears, And banish all our fears,

For we shall know them all as we are known. In the sweet Summer Land On the bright starry strand, When winter ne'er shall chill the beart again,

Our angels at their home Will greet us when we come To join their happy life and sweet refrain."

"Psychic Studies."

To the Editor of the Banner of Light: I have just finished the perusal of the book entitled "Psychic Studies," by Albert Morton, and I am so well pleased that I cannot resist the temptation of writing a brief review of it, and heartily recommending it to the readers of THE BANKER

I have known Bro. Morton for twenty years to be a consistent, sincere and earnest Spiritualist, and he has done well to give to the world in this book the experiences and conclusions of his long-continued and intelligent investigations. He has been rarely equipped for this work by fine mediumistic gifts in his own person, and also having for a companion one of the best of mediums, as well as the noblest of

Like myself, he has had such positive evidence of the presence of invisible spiritual intelligences as would convince any sane man, occurring in his own home.

Endowed with strong natural common sense, Bro. Morton has not been an easy prey to the far-fetched and inconsistent theories that have been put forward by visionaries and would-be dictators, and high priests of a new dispensa-

His criticisms and strictures on the Theosophists, with their "transmigrations," "primaries" and "astral shells"-claims that have no foundation in human experience—are, in my opinion, just and true. He holds firmly to the original idea that spiritual intercourse is communication between human beings embodied and disembodied, or, as he expresses it, "carnate and decarnate." He believes that the phenomena of Spiritualism can be accounted for on this simple hypothesis, and does not deem it necessary to create mahatmas, or primaries, or any other order of beings, superhuman or subhuman, to explain the facts in the case. In this, again, I agree with him.

We know that there are human beings. We do not know that there are primaries or astral shells, any more than theologians know that there are angels and devils. We know hat the phenomena from an intelligence that is purely human in its characteristics, that claims itself to be nothing but human; and what right has any one to create a purely imaginary set of beings and affirm that they are the producing cause? It is perfectly legitimate for the unbeliever to affirm that these phenomena are the result of the action of some unknown force in nature, or an unconscious exercise of our own powers that belong to mortal life and a mundane world. There is consistency in this. But to create a class of beings utterly unknown to human experience, like the fairies and genii of ignorant and superstitious times and peoples, is to me the height of absurdity, and I do not consider that such teachings are worthy of a moment's attention from people of ordinary common sense and judgment.

I do not wonder that Bro. Morton rejects these claims with scorn, and refers to them with scathing sarcasm. His statement of facts that occur in the last part of his book would seem to be absolute proof of the presence of spiritual beings, providing he relates themas I have no doubt he does-as they actually occurred.

On the whole, I regard this book as a valuable contribution to the literature of Spiritualism, because of the vigorous and clearly stated views of the editor and author, and the selections it contains from the writings of the ablest minds in our ranks.

He does well to introduce at the beginning the able lecture of Prof. A. R. Wallace, given in San Francisco three years ago, on the subject, "If a Man Die, Shall He Live Again?" His occasional selections from that inspired poet, Gerald Massey, are most happily chosen.

Honest, sincere and conscientious Spiritualists and investigators will read this book with much pleasure and profit, and to such I most earnestly recommend it. A. E. CARPENTER. East Gloucester, Mass.

STUDIES IN THEOSOPHY, by W. J. Colville.—
The motto of this book is that of the Theosophical Society: "There is no Religion Higher than Truth." The larger portion of the volume was originally given by Mr. Colville "isspirationally," as he calls it, to classes in San Francisco and elsewhere in the form of lectures. There are some good things in the book, especially where the lecturer does not talk about Theosophy. He says: "What is the good of thundering from the Decalogue: 'Thou shalt not steal'—at poor human nature if it is natural to be dishonest? What is the use of the command, if one feels all the time that persons cannot if one feels all the time that persons cannot execute it? Who would be so unreasonable as to expect a person with no voice to sing finely?" And again: "To recognize good in man is the only way to reform, the only way to thoroughly protest scalety."

Free Thought.

THE MONEY QUESTION. BY GEORGE A. BACON.

Realizing that the Money question is the most potential factor in political economy, that its equitable adjustment affects the practical happiness and prosperity of human kind more than any other one question, I regard every intelligent and dispassionate discussion of the subject as an effort toward materially contributing to this desired end.

Upon the character, quality, quantity and wise management of the money of a nation, one can largely determine as to the prosperous condition of the people of that nation.

The effort of the present monetary movement in Congress on the people of the present monetary movement.

The effort of the present monetary movement in Congress on the part of the bi-metalists may be said to be in general, first, to secure the same coinage rights for silver as are now given to gold—wherein they will be likely to fail; second, to secure the coinage of four and one-half millions of silver per month, the certificates of which shall be full legal tender, which they will be likely to obtain be likely to obtain.

The opponents of these measures, who may be termed monometalists—gold men—seek to have what silver is coined, and the less the better, at its bullion value, issuing notes of demonstrative many that we have the many terms. posit thereon at the market price of bullion when it is deposited, the certificates of which not to be full legal tender.

when it is deposited, the control of the single role of the full legal tender.

The leading features submitted by the single gold standard advocates are substantially these: that free silver coinage would drive gold from the country, and the evils of contraction would follow; that the United States would become the dumning ground for the silver of the world; the dumping ground for the silver of the world; that it would destroy all chances of any inter-national agreement; that if the balance of trade should turn against us we would become bank-

rupt.
The bi-metalists declare that history and experience disprove every one of these assertions that when in 1878 a partial remonetization of silver took place, of all the dire predictions then made by the advocates of a gold standard, such as form the basis of their present argument, not one has been fulfilled. Then, as now, all sorts of calamities were predicted as sure to follow the coinage of two millions per month; that gold would leave the country; that silver was a de-South American nations; that it would be impossible to float fifty millions in this country; that if we did, the inevitable result would be disasters of avery kind.

of every kind, etc. Against these asseverations facts show, (1) that instead of gold leaving the country we have in-creased our stock by nearly seven hundred mil-lions; (2) that not only fifty millions of silver, but three hundred and fifty millions, seven times as much, have been actively absorbed by the business of the country, and it is hungry for more; (3) that of the three hundred and seventy millions of silver dollars coined since the passage of the act authorizing the coinage of two millions per month, all but about sixteen millions are now in circulation, either as standard silver dollars or as certificates; (4) that five years after the coining of silver in 1878, the report of the Comptroller of the Cur rency showed that in one year the people of the South and West, appreciating the silver certificates in transacting their business, willingly exchanged their gold coin, dollar for dollar, for these silver certificates, to the extent of seventyone millions.

If such results follow the partial restoration of silver to its vested right as a constitutional coin, which it held equally with gold from 1792 to 1873, when at the dictation of the money power, both foreign and at home, silver was de-monetized, the bi-metalist declares that its full restoration would result even more favorably to the business prosperity of the country. That as India, Mexico, and other countries coin silver free and unlimited, and are not embar-rassed by other nations dumping silver into their mints, so we need not fear from this cause, especially when they would sacrifice three per cent. of difference in our own coinage valuation of silver, added to its transportation costs, etc. The free coinage of silver means simply increasing the present rate from two million dollars per month, to four and one half millions per month, which is practically the product of the United States.

the United States.

As to the balance of trade being against us, as the result of our business with foreign nations, it certainly has been in our favor, save on one or two occasions, for many years, and it is more than likely to increase in the future. This brings gold to our doors, nearly two hundred millions annually, from gold-using countries alone: and silver-using countries take one the and seventy-five millions of our silver to offset their balance. Thus the points adduced by the advocates of gold only, are shown to be indefensible.

DiBi-metalism was the nation's policy from 1792 to 1873, during which time gold fluctuated far more than silver. Why the latter has depreciated relatively to gold since then, is because of its department of the company of the compa its demonetization by Germany and one or two other European governments, followed by that of the United States-all of which was in the

interest of the moneyed power.

As is well known, the finances of the government are conducted in the interest of the national banks, which are inimical to silver, while it is also known that certain government officials have done their utmost to depreciate this metal, since through their influence they secured its disfranchisement. It was not long since, says a republican Senator, that a United States Treasurer attended a bank convention, the principal object of which convention was the depreciation of silver, and his presence, as praviously arranged was telegraphed. previously arranged, was telegraphed to the ends of the earth in order to give effect to their

purpose.

The demonetization of silver and the consequent increased value of gold, was to the bene-

The demonetization of silver and the consequent increased value of gold, was to the benefit of the creditor classes—money-lenders, capitalists, etc. Now the debtors are said to be ten to one to the creditors, and the debts of the former, when silver became merchandise, were made well nigh doubly burdensome.

All equities between debtor and creditor are lost sight of, when one money metal is discriminated against, and another correspondingly favored. Degrading silver to a mere commodity and making gold the only legal-tender, reduces labor and property in the same ratio that it increases the power of gold—"the power of money to oppress." There is no more danger of getting too much silver than there is of getting too much gold, if equal rights and favors are given to each. Should it chance to happen that silver was at a considerable premium over gold, do you think that those who are now exhausting their ingenuity to lessen silver would be so industrious and ambitious to get gold?

The hostility to silver comes from the money power, whose interests alone are enhanced in proportion as it is cheapened, while the inter-

The hostility to silver comes from the money power, whose interests alone are enhanced in proportion as it is cheapened, while the interest of all others, laborers, employés, farmers, producers of all kinds, would be promoted by

producers of all kinds, would be promoted by treating it as gold is treated.

The idea of a seventy-two cent dollar is a fiction. The action of the people repudiates such a notion. Everybody knows that one hundred silver dollars are fully the equal of one hundred gold dollars, and precisely as valuable for all conceivable purchases; and that a certificate representing these silver dollars is to be preferred to the metal money, just as a gold certificate is better than the gold coin. Why falsely call it, then, a seventy-two cent dollar? When through hostile legislation silver was dethroned in 1873, it commanded a premium of more than three per cent, over gold. mium of more than three per cent, over gold. Until the passage of this act, it had always been the equal and oftentimes the superior of

to expect a person with no voice to sing finely?"

And again: "To recognize good in man is the only way to reform, the only way to thoroughly protect society."

When Mr. Colville talks about man he generally talks good sense, but when he talks about God the subject is too big for him. "Studies in Theosophy! shows that the author has studied the works of man pretty thoroughly. Colby & Rich, Boston.—The Investigator, Boston.

FOR A DISORDERED LIVER try BEECHAM'S PILLS.

duty, is what has been done to silver. Gold and silver, as legitimate money metals, have travelled together nearly as long as men and women have existed in pairs, and they cannot be divorced from performing their natural functions in such a country as ours, without irreparable injury, any more than a general divorcement among men and women would prove advantageous to either sex.

Objections to silver are in order but they

advantageous to either sex.

Objections to silver are in order, but they must be valid—they must be of pure metal, and bear the stamp of the mint.

Why Congress should legislate to enhance gold and to depreciate silver has not yet been shown. Why government should repudiate one of the constitutional coins of the country, par excellence the money of the people, to favor a few at the expense of the many, has not yet been made apparent. It is simply a case of might against right.

Washington, D. C., June 23d, 1890.

Topeka, Kan. To the Editor of the Banner of Light !

We have found here a little city that is full of just pride for its beauty, business and public enterprise. The climate seems to be generally pleasant, although the peculiar warmth is of a character to affect a stranger. The summer sun is warm, but a cool breeze is constructed to the stranger of the summer such that an according to the summer sun is warm, but a cool breeze is continuously being wafted generously into the highways, and every nook and corner. There is no sultry weather. The winters are not severe. The old inhabitants say that blizzards and grasshoppers are events too rare for them to seriously consider. New sections of the inhabitable country, like new religious movements, always suffer from prejudice and exaggerated reports.

aggerated reports.
There is no doubt but that this growing West is destined to be the great and prosperous part of our nation in the near future—indeed is now a garden-spot filled with the plucky and intelligent from Yankeedom.

The much-needed room to build cities is

The much-needed room to build cities is here; and they are being constructed for comfort and beauty. This city is a park, its streets being wide, with trees and grassy lawns between the foot-walks and carriage-ways. The air is crisp and clear. Twilight loves to linger. Long after darkness falls upon the East, the people here sit under radiant skies and commune with the gods of light. A paradise of bloom stretches far away over the rolling prairies. The industrious farmers are subduing crude fields and awakening the greatest fertility. The soil grows richer under cultivation without being artificially fertilized.

crude fields and awakening the greatest fertility. The soil grows richer under cultivation without being artificially fertilized.

Religious and secular education have each found prominence; churches, schools and colleges are numerously represented, and more are being erected. Prohibitory liquor laws have made this city, at least, a locality free from drunkenness. We have not seen one intoxicated person since arriving here nearly three weeks ago. But the "original package" is now on sale, and we will observe results.

Spiritualism has been variously represented

Spiritualism has been variously represented here. The disagreeing factions have caused separate efforts, out of which has finally been

separate efforts, out of which has many been organized a spiritual church society.

The First Society continues to meet in a little church edifice it has leased. But the promising society is the one noticed at some length in the Daily Capital of this date, extracts from which are given below. Promising, because this Society has accumulated strength by combination of earnest people for the presentation of Spiritualism in its best attitude as a philoso-

phy, religion and science. Fraternally, Topcka, June 17th, 1890. G. W. KATES.

From The Capital, Topeka, Kan

[From The Capital, Topeka, Kan.]

That the old established churches look upon Spirlinalism as a marvelous something, is very evident; for, in their different convocations, its growth is frequently discussed, and efforts proposed to check it. But the ranks continue to increase in numbers, largely drawing from the older churches.

The Spirlinal church, lately organized here, is calling to its support many of our better citizens who were not previously allied publicly with the cause of Spirlinalism. The meetings at Music Hall are fairly well attended. The present officiating mediums and speakers are G. W. Kates and wife, of Philadelphia, Pa., who have done very successful missionary work in the South and East. They conduct their services much after the usual church fashion, except that they read poems frequently, and the Bible seldom. Sunday morning last Mr. Kates read from the "Sermon on the Mount," and discussed at length in an effort to spiritually interpret the same. He said that they looked upon Jesus as a medium, and his works, parables, sermons, etc., as having been rendered by spirits the same as is done at present through the modern mediums. It was not an Orthodox sermon, but was interesting and novel to the heavers.

same as is done at present through the modern mediums. It was not an Orthodox sermon, but was interesting and novel to the hearers.

At the night service Mrs. Kates spoke with closed eyes, claiming to be entranced by a spirit. Subjects for the discourse were sent to the desk from the audience. Mrs. Kates selected "The Sunrise of Religion." An eloquent discourse followed, which seemed to be satisfactory—and indeed was an eloquent effort. Mr. Kates briefly replied to the remaining questions, and then Mrs. Kates gave tests, told of several spirits present, and gave incidents in the life and personal characteristics of several persons. acteristics of several persons.

To the Spiritualists of the World: It is believed that this is an epoch in human

evolution when "all things are to be made new"; that it is a climacteric period in his-tory when institutions should be rebuilt in harmony with the new thought which is now being evolved from the progressed mind of humanity; that it is wise to rear a social structure, establish a social order in accord with the de-ductions of the highest reason and the most unfolded ethical principles. It is the unwavering conviction that Modern Spiritualism, in its facts and principles, and the personnel of its following, embraces all the forces and conditions of the second conditions of th tions necessary for the accomplishment of such

Not withstanding the claim that there are over twelve million Spiritualists in the United States, they do not possess a single institution of learning for the teaching of spiritual principles, or their scientific investigation, or where our children can be educated beyond the influ-

ence or teachings of the Orthodox church.

Summerland was founded as a result of an inspiration to establish a place on one of the most desirable spots on the Pacific coast, for the aggregation of programme in the aggregation. the aggregation of progressive minds consti-tuting a mental and spiritual centre of light and power for the perfecting of the evolution-

and power for the perfecting of the evolutionary work of Spiritualism.

In aid of this movement, and to promote the elevation of all to a higher plane of spiritual growth, it has been thought best to found and publish a spiritual paper at Summerland, to be called *The Reconstructor*. Prof. J. S. Loveland, President of the Mississippi Valley Spiritualist Association, is the editor-in-chief, assisted by some of the ablest writers in the spiritual field. The Reconstructor will be no indiscriminate The Reconstructor will be no indiscriminate

Association, is the editor-in-chief, assisted by some of the ablest writers in the spiritual field. The Reconstructor will be no indiscriminate iconoclast, bent only on destruction, but as far as possible "a wise master-builder." Neither is it gotten up or published to "boom" Summerland. Experience has proven that those who are wanted will come, and those not wanted will not come. Notwithstanding the depressed financial condition throughout the entire country, Summerland has grown steadily until now it has thirty-six houses, one hundred and fifty inhabitants, with new arrivals weekly, with word from all parts of the Union and from abroad of Spiritualists preparing to come. Summerland is taken care of on the "other side."

The object of this letter is to state briefly the end proposed by this Colony, and our belief as to the present condition of the world as it comes to us, and to ask every Spiritualist and intelligent thinker to aid in the circulation of The Reconstructor. Who is there who is not willing to pay one dollar a year to be regularly informed of the progress of the educative work which the spirit-world is inaugurating at this chosen spot on the Pacific coast? Of one thing you may be assured, The Reconstructor will be consecrated to Spiritualism in its purity and entirety. Its interpretation of Spiritualism will be that it is all-inclusive—that it embraces all the good of all the past, and is the interpreter of all past religions and philosophies. It will be unique in its discussions of its themes, and will fill a place and meet a want not supplied by our present periodicals. Hence it comes not as a rival or competitor for patronage, but as a helper by cultivating some portions of the great field left, or passed by, by the preceding work. Men. We ask, therefore, the friends of a scientific and exhaustive exposition of our Spiritualism to send their subscription at once to The Reconstructor Printing and Publishing Company, Summerland, California.

Fraternally, H. L. Williams.

For the Banner of Light. THE LAND OF SPIRITS.

BY WM. WELSH REED. There is a land beyond the scenes of earth-A fand all beautiful and fair to sight-

Where life and being know a purer birth, And spirits blend in infinite delight. There is a world our eyes have never seen, Where streams of love and bliss forever flow; That world is hid-a curtain hangs between

To veil its beauty from our eyes below.

We cannot see those hills of fadeless green, Or smell the fragrance of celestial flowers: 'T is far beyond the stream of life serene We catch the outline of those heavenly bowers

Imprisoned here within this form of clay, A something longs to know and understand: It looks beyond this span of earthly day, And seems to see a glorious Summer-Land! Newburyport, Mass., 1890.

Banner Correspondence.

Massachusetts.

WORCESTER. - Fred L. Hildreth writes June 23d: "The last two Sundays of our course Mrs. R. S. Lillie ministered to us, and the filled hall attested to the regard in which she is held by our people. A true, noble worker, she is loved and honored wherever she goes. Visiting our Lyceum during her stay, your correspondent invited her to address the children, and in addition she improvised a fine poem on

What Can Children Do for the Lyceum?' Sunday, June 22d, a conference was held, the Stella Perry; reading of a poem by President T. R. Johnson; remarks by Sisters E. M. Shirley, Hattie W. Hildreth and Julia Spaulding; C. K. Hardy and Dr. A. W. R. Pihlgren asked questions concerning our future state, and the status of still-born infants in spirit life. Requestions concerning our future state, and the status of still-born infants in spirit life. Responded to by President Johnson, Mrs. Spaulding and Bro. Eaton, followed by a poem from Sister Shirley, and a song by Sister Perry. It being 'Rose Sunday' with our Lyceum, each child wore a cluster of roses, the targets were decked, the speakers' stand, and, in fact, there were roses everywhere. Helen and Laura Perry sang, 'Kiss Me, Dear Sister'; Zitta Parker recited 'Four Little Chicks'; David Smith, 'The Good I Can Do'; Mrs. S. Perry sang, 'Waiting for the Tide'; reading by Harry Hammond; 'Spring Camping Time,' by Mrs. Celia Prentiss, piano solo, 'The Shepherd Boy,' by Hattle Smith; reading, 'Every Little Helps,' by Eddie Hammond; recitation, 'A Hundred Years to Come,' by Bertie Ray; reading, 'What Is It?' by E. H. Hammond.

We had delegations present from Clinton each Sunday while Mrs. Lillie was here; they visited our Lyceum, and made very instructive remarks, for which they will please accept our thanks."

BOSTON. - A correspondent writes: lady of unimpeachable character and reliability visited me professionally, May 31st, and in conversation related a marked case of mateconversation related a marked case of materialization of a spirit-form, as it appeared to her. She was residing in a prominent city in the State of Maine, at a hotel, some eight years ago, and one morning, as she was about going from her room to breakfast, a noted man appeared at her door, as clear as in earth-life, then suddenly vanished. The man was a boarder at the same hotel, and she thought it very strange that he should thus annear to her.

the same hotel, and she thought it very strange that he should thus appear to her.

When she reached the dining room she was pale, and her friends asked her if she was feeling well. She did not admit that she was frightened, but said: 'About as usual.' Soon one of the waiters alluded to the man she saw, and said: 'How sad it is!' Then for the first time she learned that this man who amerced

and said: 'How sad it is!' Then for the first time she learned that this man who appeared at her door was found 'dead' in one of the prominent hotels of Boston. To this day the fact that she saw this man as above described remains indelibly impressed upon her mind. This lady is highly mediumistic and intelligent. She has been a member of a Baptist church, and though she has not attended Spiritualist meetings, or been publicly known as interested in occult matters, she enjoys comterested in occult matters, she enjoys com-munion with her spirit-friends, and knows the value of magnetic treatment in her case, as bevalue of magnetic treatment in her case, as weighting superior to that of medicine. In answer to my inquiry she made no objection to my making this statement, but objected to the use of names in connection with it."

Connecticut.

NEW HAVEN. - E. P. Goodsell writes: hamper individual human rights and liberties -prerogatives with which American citizens are born. At one fell swoop an effort is made to restrict the exercise of mind and body; in other words, men shall be put under the guardother words, men shall be put under the guardianship of those who claim to belong to a body of holy men, God-appointed to guard the sacredness of a so-called holy day, or time. As they do not prove any of their dogmas they cannot be expected to prove their Sabbath to be unlike any other day; and yet Senator Blair has framed and introduced to the Congress of the United States what he terms The Sabbath Union Bill

Union Bill.

It should have been styled, A Bill to Crush
Out Human Rights and Liberties, and Drive
Men into the Churches, where are taught all
shades of myth and superstition. The subshades of myth and superstition. The substance of the law is, first: 'No person shall perform any secular work.' This would raise up an army of Christian spies in time of peace and tranquility, and create a war upon the rights guaranteed by the Constitution, in which a man's worship is performed by himself-not by Mr. Blair or by the clergy. 'Nor shall any person engage in any play, game, or amusement, or recreation.' In other words, you shall enter into 'our church' on Sunday and listen to the denunciations from Sunday and listen to the denunciations from

our pulpit.

Whatever the clergy may command man to do, or prohibit being done, they will never destroy human liberty in the United States

of America.

From the despotism of fanatics let the reason and common sense of man protect the race."

New Hampshire.

WASHINGTON .- "Vindex" writes: "Frank T. Ripley is filling a month's engagement here with lectures and evidences of spirit presence that are very satisfactory to Spiritualists, and attracting the deep attention of many who are not. He is engaged to speak and give tests at the Harwich Camp-Meeting, and is at liberty to arrange dates with all other camps that may desire his services. The BANNER OF LIGHT is very much liked in this locality; its treatment very much liked in this locality; its treatment of mediums is highly commended, and cannot be too much so. The people here, including clergymen, have been intensely interested in Mrs. Longley's story, 'Nameless,' and one who read it said to me: 'It matters not what you call it, a spirit story or otherwise, it is destined to do great good.' Societies wishing Mr. Ripley's services can address him care of BANNER of LIGHT."

Michigan.

GALIEN.-Maria A. Hagley writes, June 13th: "The people of Galien have been highly entertained the past week by Mrs. Carrie Firth, of Coldwater, Mich. She has given a course of five lectures, which were very interesting and instructive. She also gave several public tests, which were appreciated by her audience."

Rhode Island.

PROVIDENCE.-Wm. G. Wood writes: "I recently attended scances held by Mrs. W. H. Allen and Gertrude Berry-Johnson, and there witnessed materializations of a remarkable character, including the mysterious appearing forget to take along Johnson's Anodyne Linifolders in the hand of a spirit. I have also

received verifications of the genutineness of the phenomena through Mrs. I. L. Parker, of this city; and F. Morton, late of London, Eng., has given me many proofs of the presence of spirit-friends."

Missouri.

SPENCER. - W. N. Westerfield writes Christianity is a refined system of idolatry. Idolatry is the worship of any being or thing; it makes no difference whether it is located in the material or spiritual sphere. At the time of its inception Christianity was a great and much needed reform, but as a matter of necessity the doctrines taught had to be somewhat the articles of that day." in conformity with the religions of that day.'

Spiritual Phenomena.

A Remarkable Phenomenon-Matter through Matter.

Having been much mortified on various occasions by skeptical sitters, after witnessing good phenomena, saying "it might be done some other way," I arranged, writes W. H. Read, of Birmingham, in the London Medium and Day-

break of June 13th, the following experiment: We often have my wife's ring taken from her finger by "spirit hands," passed brough the table-cover, and some time after and placed upon another person's finger. It ring can be felt through the table-cover, but that and the fingers come through the material, which seems to fall away when the ring is placed upon the finger. On Sunday night my wife, one daughter, and a gentleman visitor, sat on one side of a cabinet, and on the other side sat two of my daughters and myself. In order to prove that the ring actually passes through the material, my wife took the ring from her finger, placed it between the two thicknesses of the cover, and sewed a circle of strong stitching, about six inches in diameter, round the ring. This was inspected by six other witnesses, who then left the room. Materialized hands were formed immediately, and played with my wife's hair, while others under the table took her hand. Then one under the table took the gentleman's hand with the table cover, he saying they were pushing his two rings higher up his finger. The cover then dropped away, and my wife being impressed that the experiment was performed, said so, when our friend felt his finger, and found, to his great astonishment, three rings instead of two. There was my wife's ring on his finger, and the table cover with the circle of sewing all intact with the ring gone, all in ten minutes.

July Magazines.

THE ATLANTIC MONTHLY presents a firm front to the blazing sun of July. "Felicia," by Fanny N. D. Murfree, is begun-and interestingly, too; Frank Gayord Cook writes of Richard Henry Lee; Wendell Phillips, the lion-hearted, finds strong portrakture in the vivid stanzas of Wendell P. Stafford; Prof. N. S. Shaler (Harvard's geologist) applies his hammer this month to the face of the African problem, "Sidney" is profitably continued by Margaret Deland; lovers of classic lore will be charmed with "Odysseus and Nausleaa," by William Cranston Lawton; Sarah Orne Jewett writes with characteristic pathos and energy in "The Town Poor"; Oliver Wendell Holmes treats his readers in "Over the Teacups" to another of those mental landscapes steeped in the restful twilight of age, which have been presented regularly since this ripe and touching series was commenced; H. C. Merwin discourses exhaustively on "Fire Horses," their intelligence, their needs and their appreciable importance; other papers, sketches, etc., with the usual departments, make up a fine number. Boston: Houghton, Mifflin & Co., publishers.

WIDE AWAKE,-Fourth o' July celebrations, patriotic reminiscences and summer recreations are the attractions of this number. One of the Indian graduates of Hampton, Thomas L. Sloan, contributes an interesting description of "Indian Base-Ball Players," illustrated with photographs of "The Hampton Indian Nine," and a club of younger players known as "Ten Little Indians." Both clubs are said to display much skill in their playing, the last named having won every game it has played, beating several "The present trend of affairs shows with what | clubs of white boys and one of colored. A small lad craftiness leaders of political parties seek to who in '76 wandered from his home in Sharon, Mass., and was found in Washington's camp, has his adven tures told in "The Little Fifer," a story by Helen M. Winslow-the frontispiece being an illustration. Of the remaining contents are "Grandfather's Musket," 'The Freedman's Fourth at the Capital," "An Old Flag," "Craps," a spirited New Orleans story, "How Rebecca Went to School," "The Two Wills," by Mrs. Fremont, and "Home-Made Games." The several serials are continued, and "Men and Things" are as usual many and good. Boston: D. Lothrop Co.

St. Nicholas.-Reminders of Revolutionary days abound. In "The Baby a Prisoner of War" lated the capture and return of a grandniece of Washington; Julia C. R. Dorr versifies "The Armorer's Errand," preliminary to the storming of Ticonderoga. Walter Camp gives his third paper on "Bat, Ball and Diamond"; "How to Sail a Boat" is told by F. W. Panghorn, "Cycling" interestingly described by Elizabeth R. Pennell, with illustrations of its practice on English roads, and complete working drawings of a boy's sallboat are furnished by Ed. Burgess, the designer of the famous prize winners, the Paritan, Mayflower and Volunteer. "How Hugh went to a Party is an amusing story by H. H. Ewing. In addition to the above are several fine poems, continued stories, "Jack in the Pulpit," "The Riddle Box," etc. New York: The Century Co. Boston: For sale by Damrell

MAGAZINE OF ART .- W. M. Rossetti's contribution of "Portraits of Robert Browning" reaches its third number, giving eight, the last of which represents the poet and his son lounging against the marble pillars of the Palazzo Rezzonico, by the side of a canal in Venice, taken by Miss Barclay in November, 1889. Mr. Spielmann's paper on "Current Art," is illustrated by two full-page engravings: "Sir Moses Monteflore," a portrait, and "On the Temple Steps," from the painting by E. J. Poynter. Two other full-page pictures are "Darby and Joan," by Sadler, and "The Dutch School," after Jas Steen. "Easter in Florence" is a finely illustrated poem. There are also given illustrated papers on "The Work of Morel Ladeuil" and "The National Gallery of Ireland." New York: Cassell Pub. Co., Fourth Avenue.

LADIES' HOME JOURNAL .- Ida Lewis, whose home is a light-house near Newport, R. 1., and whose fame for humanitarian effort is world-wide, is the subject of the opening paper, an interesting sketch by Ellen Le Garde, with portrait and Illustrations. Other articles of equal interest-scores of them-fill the remaining pages, including "Helps to Literary Success," "Hints on Home Dresmaking," "Artistic Needle Work,"
"The Practical Housekeeper," and "All About the Flowers." Philadelphia: Curtis Pub. Co.

CASSELL'S FAMILY MAGAZINE .- "Womanlike" is the name of a new serial story, of which the first three chapters are given. It is by the author of "A Man by the Name of John," and promises to be of like interest. "Mr. Smith and His Friends," is a story lovers of animals will like; Mr. Smith being a spaniel, and one of his friends a horse. A paper on "Aerial Photography" will interest every one, and two complete stories are "A Broken Engagement" and "Ninette's Ideas." The remaining contents are entertaining and instructive, nearly every page being illustrated. New York: Cassell & Co.

Parkland, Pa. To the Editor of the Banner of Light:

Our opening day at Parkland was on the 30th of May, when the Woman's Progressive Union, the First Association, and the Children's Progressive Lycoum. Association, and the Children's Progressive Lyceum, of Philadelphin, I'a., made an excursion thither. Thirteen hundred people were on the grounds, including a fine band of music and Prof. Debarth's fine orchestra for dancing. Games of all kinds and boating were enjoyed by young and old. We have one of the finest and largest camp grounds, an area of one hundred and cighty acres. The pavillon is eighty by one hundred feet. Parkland is but twenty two miles from Philadelphia, on the Bound Brook Raitroad. Trains from New York stop at our station. Meetings are held on Sundays and circles through the week. The first lecture, June 20th, was by Hon. Sidney Dean. Mrs. R. S. Lillie, Mr. Willard J. Hull, Mrs. H. S. Lake, Prof. W. F. Peck and others are to follow. Mediums for various phenomena are on the grounds, and there are a hundred private cottages, besides Association tents.

Association tents.

A few weeks ago a surprise was given Mr. Jesse Webster on his eighty fourth birth day, his friends presenting him with a gold-mounted cane with an inscription. The afternoon was spent in Association Hall by a friendly neeting for congratulations. At its close all adjourned to the dining hall, where a grand banquet was served to all by Mrs. Joyce, who knows how to please the people in that direction. At the banquet our dear brother, Mr. B. P. Benner, present ed the cane, accompanying the gift with suitable remarks. Another surprise was the presentation of a watch to a young lady by her mother, it being her birth day; there is another birth day surprise to take place soon. These little remembrances of our friends do much good in bringing about harmonious feelings; they bring us more closely together as brothers and sisters, and the spirit world nearer to us.

Mrs. E. Cutler.

NEW MUSIC.-We have received the following from the White-Smith Music Publishing Company, 32 West street, Boston: Instrumental-"The Hunter," Bohm; 'Fantasie Impromptu in C-sharp minor,' Chopin; "Charm of Spring," Georg Reynald; "Jean et Jean-nette," gavotte, Gustav Lange; "Angel of Love," Waldteufel; "Polka," Spindler. | Vocal="God Bless a table, six feet by four feet, draped to the ground by a cover of double thickness to form a cabinet, and on the other side sat two of my "Children's Sunday," service of song for Sunday. schools, C. C. Stearns.

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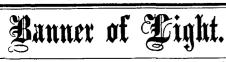
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pencil or ink line around the post-office address of The Banner is to be changed, our patrons should give us two weeks' previous notice, and not omit to state in full their present as well as future address.

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Good Things for Our Readers.

Among the many fine articles, essays, etc., place to as fast as space will permit, may be named the following:

"RELATION OF SPIRITUALISM TO CHRIS-TIANITY," an Anniversary Address delivered by Dr. J. M. Peebles, June 29th, at Sturgis, Mich. [This discourse-specially reported for our columns-will appear next week.]

No. XII. of THE SPIRITUAL FACTS OF THE AGES," by Dr. F. L. H. Willis: The present number concluding his highly interesting treatment of "The Ancient Jews."

Another paper in Mrs. Love M. Willis's (Observer's) valuable series, "THINGS WORTH RE-CORDING "-the theme of the present installment being the life-work of that eminent healer, the late Dr. J. R. Newton.

Another installment of "Echoes from Eng-LAND," by J. J. Morse, our European agent and correspondent.

"FACTS FROM MY DIARY OF SEANCES," an interesting narrative of the experiences of F. P. Ainsworth, of North Amherst, Mass., with the medium Henry Slade.

More About Hypnotism.

The subject of Hypnotism continues to agitate the public mind. Medical practitioners, scientific investigators and the secular press are bringing it into prominence. What for many years has been known as Mesmerism now gains a fresh popularity under the new name of Hypnotism. The mesmeric trance, in which the sensitive subject is made to repeat the will of the operator, now appears as the "Hypnotic trance"; and the work of the able psychologist -such as Prof. Cadwell, for instance, who has for many years shown wonderful instances of the power of one human mind to control and direct other minds—is now brought forward as a new and wonderful discovery of Hypnotism.

The Boston Daily Record of June 21st publishes the first of a series of articles upon Hypnotism, in which it proposes to lay before its readers the opinions of medical authorities upon the subject; these medical authorities, by the way, have calmly ignored the whole thing from the day of Mesmer to the present time, until now, being brought face to face with it through the experiments and reports of such minds as Prof. Pierre Janet of France, and Edmund Gurney of England, they are fain to confess there is something in the science, which refusing to endorse under the name of Mesmerism or Psychology they must receive as Hypnotism.

In reference to the subject The Record says: "There are not a few doctors in Boston who are using it to a considerable extent. At their medical meetings it is discussed freely. Perhaps in opening this subject the best way to put facts and figures before all is to eite some of the incidents and the discussions which were brought out but a very little while ago before a medical society by Dr. Morton Prince. They are in print now. The statements are all attested. Over them there can be no discussion. The debate is over their significance.

The three topics that are most suggestive both to medical man and average reader in considering hypnotism are post-hypnotic suggestion, automatic writing and double personality. Dr. Prince discussed them clearly in the stedical and Surpical Journal. He says that they are phenomena which those who are not in the habit of reading psychological literature are less likely to hear about.

The hypnotic trance may be of all grades, from a slight drowsiness from which the subject easily awakens, to a state of somnambulism, when he is a decile automaton in the hands of the operator. In the lighter stages hallucinations cannot be evolved, in the deeper they can easily. In the lighter stages after waking, the subject recollects everything that has happened. In the deeper, there is an absolute loss of memory of everything done or said during the trance.

More interesting are the phenomena or post hypnotic suggestion. With some subjects, while in the hypnotic trance, it is possible by means of suggestion to induce in them hallucinations, illusions, etc., which shall occur to them after they are awake. After being awakened they have no recollection of the suggestion, but at the appointed time carry out the command. In this way they can be induced to perform quite complicated acts without any consciounness of the origin of the impulse." of the impulse.

As is well known, those popular psychologists this phenomenal action in the minds of their subjects, chosen from strangers in the audience, which is herein mentioned.

Natures that are extremely negative may be will of the operator in mental and physical action. The susceptible subject becomes an tion of his own, but responding only to the command of the psychologist.

When brought under the will of the operator, the sensitive is thrown into a somnambulic slumber, during which he acts without external consciousness, and sees without physical sight; for at such times the inner consciousness or spirit gains the ascendency and exercises its perceptions in defiance of the body. But the writer in The Record states:

in The Record states:

"Post-hypnotic suggestion is capable of being used as a therapeutic agent. I have a patient now under my care suffering from long-standing inflammation of the nerves of the arm. After trying the usual remedies with only moderate success, I determined to try hypnotism. To my surprise inprovement immediately began. Almost any movement of the arm had caused such intense pain that the arm was useless. It was impossible for her to exercise it. After hypnotizing the patient, I told her that at stated times each day she would exercise the arm in a definite way, and that she would have no pain at the time or after. At these times the patient would find herself exercising her arm without pain, and all unconscious of the suggestion that prompted her."

All of which has been abundantly proven in

All of which has been abundantly proven in the history of Mesmerism time and again, and which only goes to show that in human magnetism, working in harmony with the human will, may be found a curative agency that is destined to overthrow the old system of medical practice, and to redeem mankind from physical pain and distress. The writer in The Record asks: 'Have we a second personality?" and then goes on to say:

on to say:

"There is another possibility which may obtain in some of these cases. Are all the ideas of the hypnotic consciousness so bound together as to form a second and distinct personality, with its own chain of memories, sensations and peculiarities? and can this second personality keep on existing in a suppressed state during the normal waking life of the individual, and, if so, is it this second personality which executes the post-hypnotic acts, suddenly springing up at the word of command from the lower regions of consciousness, where it has been kept imprisoned, to retire again to its subterranean chamber when its errand is finished? Going one step further, have we all within us such a second personality, such a second train of conscious memories, which observes, remembers and governs our actions more than we dream of?"

Further on the writer adds:

Further on the writer adds:

"The first germs of a double consciousness may be said to be shown by the phenomena of automatic writing. This may be obtained in the following way: The subject is hypnotized, and told that when awakened he is to do some simple arithmetical sum, such as adding or multiplying numbers together, or to write some sentence, or something of the sort. He is then suddenly awakened, and tested to see if he has any memory of what has been told him; if not, a pen cil is then placed in his hand, and he is told to read aloud, count backward, or do some similar task. If the experiment is successful while he is doing this, his hand, all unconsciously to himself, will write the answer to the sum or whatever has been ordered."

If man is a dual being, spirit and mortal, as Further on the writer adds:

If man is a dual being, spirit and mortal, as Spiritualists have always claimed, then indeed have we a second or inner personality or consciousness, and the students of Hypnotism are which THE BANNER has on hand and will give coming very near to the realm of spirit in their investigations. But if spirit in the body can, under certain conditions, be aroused sufficiently to express itself in this way, why cannot spirit out of the body so manifest itself intelligently, by coming in contact with an incarnated mind, just as the hypnotizer comes

> en rapport with his subject? The article before us continues as follows: The article before us continues as follows:
>
> "Another subject, Mrs. R., was hypnotized, and told on waking to write," It is snowing very hard out doors, and I am very wet." She was then awakened, and a pencil put in her hand. Presently the muscles about the right upper arm and shoulder began to be spasmodically jerked, and she playfully asked me if I had not attached my battery to her arm. During this experiment, the first made with her, I could not prevent her looking at her hand, as she found difficulty in writing, presumably on account of the loss of muscular sense, but it was manifest from all the circumstances that she had no idea of what her arm would write, or sense, but it was manifest from all the circumstances that she had no idea of what her arm would write, or of any word until it was written. It was droll to watch her own amusement over the performance, and she insisted that she felt as it some one had grasped her arm, and controlled it. I have many times repeated these experiments under conditions which excluded decenties.

The late Mr. Edmund Gurney, in England, was among the first to study the phenomena of automatic writing, and some of his experiments are very interest

ing.

The subject, Wells, was told, in the hypnotic trance, that he was to multiply 12s. 3\(^3\)_d. by 8. He was then suddenly awakened, his hand placed on the planchette, and he was made to repeat, 'God Save the Queen,' with every other word left out. Under these conditions, the hand wrote the answer correctly, Wells remaining entirely ignorant of it all.

If the subject be re-hypnotized, he remembers perfectly what was written by his hand; showing that the automatic writing is represented by a chain of conscious memories bound together as a whole."

In the experiences of Prof. Cadwell he has

In the experiences of Prof. Cadwell he has found that some of his subjects are so extremely sensitive to unseen influences as to after a while slip from under his control and pass under the government of excarnated but conscious intelligences. Having mesmerized these subjects so as to bring their own wills into abeyance, the gentleman has known them to be taken from his own control, and to manifest another intelligence, one foreign to their own personalities, and quite apart from the individuality of the mundane operator, but one claiming to be and identifying itself as a human spirit that once dwelt on earth; so that the following state of affairs (depicted by the article under consideration)-clouded though its description be with the peculiar language affected by scientists whenever they draw near this and cognate themes-does not appear at all singular to the experienced psychologist or the trained Spiritualist:

the trained Spiritualist:

"In the cases of automatic writing it would seem as if there were two states of consclousness—two personalities, if you prefer the expression—at work at once. While Mr. Gurnoy's subject and mine were reading aloud, their minds completely absorbed, there was another part of them doing arithmetical sums, writing rhymes, answering questions, doing, in fact, problems which would quite tax their habitual consciousness under the same conditions, and all unbeknown to their primary selves.

Though we have thus far found evidences of the division of consciousness into two parts, the second consciousness may be said to have only existed in embryo and to have hardly emerged for more than a moment from his subterranean retreat. We have learned, however, principally through the acute observations of M. Pierre Janet, that this second personality may be come highly developed so as to possess a life as extensive and varied as the first; that consciousness, in fact, may be split into halves and even into thirds, that each of these portions may go on living a separate existence, each accumulating experiences and

momories more or less distinct from the other, and the life of each forming a complete personality almost as distinct as if it were in a separate body. Almost, I say, because the second personality has some knowledge of the first, though the converse is not true. One of our subjects presents the phenomena of double personalities in no small degree."

All of our mediums-Spiritualism teachespresent the phenomenon of double personality in no small degree, and the careful student of mediumship will find much to interest and educate him in the realm of spirit-consciousness and intelligence. Every spirit medium does not require to be mesmerized [or hypnotized] by a mortal expert in order to enter the lucid state, although a few have at first been so treated: Although no doubt each medium is more or less psychologized by excarnated intelligences when in the trance condition.

As an instance of "double consciousness," ndependent of the personality of the subject, we may mention that of our medium, Mrs. -Professors Cadwell and Carpenter-have for Shelhamer-Longley, who for eleven years has many years publicly and in private produced served in our establishment: At our regular weekly business meetings this lady enters the trance state; and, under the control of what purports to be an excarnated but active and conscious intelligence-Spirit John Pierpontoperated upon by the will-force of a positive advises with us upon matters wholly unknown mind to that extent as to reflect minutely the to the medium; while at almost every sitting at the same moment when this spirit is conferring with us on our own affairs the hand of automaton for the time, having no will or voli- his medium is engaged in writing an intelligent communication from some other spirit upon matters wholly unlike those under discussion by ourself.

Here is an instance of "double consciousness" and of distinct personal identity, which we call upon Science to explain-if Spiritualism does not already do so. Mrs. Longley is not hypnotized at these meetings by any mortal; nor is her own individuality weakened by her experiences in mediumship. This is not the only case where like phenomenal exhibitions of unseen intelligence arise. Spiritualism is full of such evidences of the power of mind operant outside of the physical life, as well as through our own inherent and personal faculties and forces; and, in view of the proof of such fact, which all may gain who will seek assiduously, we trust that our "hypnotic" advocates and would-be teachers will make the effort to deepen their store of information in this direction, and cease to mistakenly claim. as they do at present, that there is no truth in mediumship or Spiritualism, and that material life and incarnate mind will explain all the phenomena which we behold.

In Re Our Free Circle-Room.

The Free Circles at this establishment were closed for the season by our Spirit Band, through the mediumship of Mrs. B. F. Smith, on Friday, June 27th.

The season of '90 and '91 will open at our office on Tuesday, Sept. 9th, with Mrs. Shelhamer-Longley as medium.

Some three years ago-at the close of the season's work in our public séances-our spiritguides informed us that the health of their medium, Mrs. Longley-then Miss Shelhamer -was not robust enough to warrant them in continuing her services as Message-Medium in the Circle-Room Tuesdays and Fridays, and we were requested to secure some other medium to sit in our Friday Circle-Miss S. to continue to preside each Tuesday-until such time as the Spirit-Band should determine her health sufficiently restored to enable her to resume her previous position. Accordingly we at that time secured the services of Mr. Fletcher for a term of months, at the expiration of which Mrs. Smith was brought to us by the invisibles for our work.

This lady - Mrs. Smith - has accordingly served in the capacity of Message-Medium at our Friday public séances for about two years and a half, to the satisfaction and pleasure of spirits and mortals alike; but at the present time we are informed that, the health of Mrs. ongley having been fully restored, our Spirit-Band proposes to reinstate her in her former position at the opening of another season. The only variation from her former work will be that, whereas, in those years when the lady occupied the platform at both our weekly séances the Guides answered questions previous to the delivery of personal spirit messages at each séance, in future the Tuesday Circles will be devoted to the consideration of questions only, and the Friday Circles to the delivery of messages, in order that the Spirit Intelligences may have ample time and opportunity for each branch of their work.

Mrs. Smith, understanding and concurring in the terms of the agreement above mentioned, retires from our platform in full harmony with our spirit-guides, our medium, and ourselves. She is a lady whom to know is to esteem, whose labor for the Angel-World bears a blessing

Mrs. Smith will continue, as usual, to devote her mediumship to private sittings and Sunday platform-work. We can cheerfully recommend her to all who wish to engage the services of a good trance medium. Her address is Vernon Cottage, Crescent Beach, Revere Mass., where she gives private sittings each day, except Saturdays and Sundays, between the hours of 9 A. M. and 6 P. M.

Our Camp-Meeting List,

As published in these pages for some years, will be found in another column, and shows that the interest in these services has in no wise abated during the twelvemonth that has

As this paper is always ready and willing to report all the Spiritualist Camp-Meeting proceedings free of cost to those interested in these pleasant gatherings, we hope they will bear in mind the importance of freely circulating it among the visitors as fully as possible, and that the platform speakers will not fail to call attention to it as occasion may offer-thus cooperating in efforts to increase the circulation of the BANNER OF LIGHT, and thereby strengthening the hands of its publishers for the arduous work which the Cause demands of all its public

We understand that Mr. Joseph P. Hazard, a wealthy Spiritualist, of Peacedale. R. I.. has contracted for the erection of a huge tower eleven stories high at Tower Hill, near Narragansett Pier, commemorative of the advent of Modern Spiritualism. The estimated cost will be \$30,000. Mr. Hazard is upward of eighty years old, and is the brother of the late Hon. Thomas R. Hazard, our old-time friend and correspondent, whose steadfast defense of the mediums of the new dispensation has renfoothold---and where has it not?

Interesting Fragment of History.

The following letter, elipped from the Boston Journal of June 28th, gives to the rising generation of the present day a fragment of the history of those stirring times "before the war," when for one to be known as an"Abolitionist' was to court contumely and persecution. In those days such men as Wm. Lloyd Garrison were hooted at and mobbed in Boston for daring to raise their voices in protest against the evils of human slavery; and even the stranger from abroad-who in the person of the Hon. Geo. Thompson, the "English Emancipationist," came to our shores in behalf of libertycould not publicly appear in this city lest he should be treated with indignity by those selfstyled "conservatives" who sought to govern human opinion by their own mad violence:

To the Editor of the Journal:

In reading the obituary of Mr. Willard Sears in your evening edition it brought vividly to mind reminiscences of the past in the anti-slavery movement. The time referred to, in 1834, when Hon. George Thompson, the English Emancipationist, visited us and did not stop in Boston. or have it made known publicly, he was decoyed through the city and made his first appearance in Groton, Mass. There was an anti-slavery meeting advertised and waiting for him, and when he appeared they gave him a hearty welcome, with cheers by the old Garrison lovers of freedom for the slave. Here he made his first speech; here he had his first cordial greetings in New England; here he could speak in no fear of a mob; here he could find more than a welcome with the late Dr. A. Farnsworth.

Subsequently we had a convention at Concord, Mass., where all had the pleasure of hearing and being cheered by that liberty-loving soul, Hon. George Thompson, and by his coöperation and speeches. The demise of Bro. Sears, one of the old veterans, brought out these thoughts of the past, as I was among these pleaders for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the fight of the past, as I was among these pleaders for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right of the past, as I was a mong these pleaders for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right of freedom for one's self and the same for the right

L. BOUTELLE.

175 Walnut street, Chelsea, Mass. None who knew George Thompson failed to love and respect him as a man as well as a reformer. It was his aim first and last to spend his life-forces in behalf of the oppressed, and revered by the beautiful memories of his noble work which cluster about it.

Since the demise of this good man he has manifested to us in spirit at our office, also through the mediumship of Mrs. Cora L. V. Richmond, W. J. Colville and others; and at by any other than his full proper name. one time Mr. Thompson gave us a personal message for his daughter in England, which we forwarded to her, receiving in due time a letter of thankful acknowledgment for the same.

Thus do the revelations of Spiritualism prove to the world that man is immortal, and that the reformer lives to view the gratifying results of his earthly career after the physical body has returned to dust.

"The Arena."

The frontispiece of the issue for July is a portrait of Solomon Schindler, which will meet with gratifying acceptance at the hands of all who have become familiar with the liberal, progressive views of that distinguished Rabbi as given in this and other publica-

Mr. Schindler contributes an able paper upon "Bismarck and His Time." In it he presents the differing states of feeling in Germany regarding the resigna tion of the late Chancellor, and remarks that much that has been said on all sides is pure sentimentalism; that "there is no man so great that he could not be replaced, and better men than they (Prince Bismarck and his son Herbert) have died or been turned out of office without harm to the country." The article is marked with the strength, force and perspicacity that invariably characterize Mr. Schindler's presenta-

tion of any subject. "Churchianity vs. Christianity," is a paper contributed by Rev. Carlos Martyn, D. D., an Orthodox clergyman, which exhibits in a remarkable degree the dissatisfaction that exists in theological ranks with the present status of the popular church. Quoting Defoe:

Wherever God erects a house of prayer, The devil always builds a chapel there,

He says: "Churchianity is this devil's chapel. . . . The American pulpit is dependent on the pews. Therefore its inevitable temptation is to preach within the limits of parochial desire and projudice. If the congregation were predominantly spiritual, this would give ample liberty. Unfortunately, however, the average congregation represents the world, the flesh and the devil; so that the minister in addressing the trinity above keeps an eye and ear prudently open toward the trinity below." Mentioning several of the leading reforms and steps of advancement among mankind he shows that Churchianity has bitterly opposed and still continues to antagonize them all,

and flippantly responds to their calls for assistance:

"The slave cried: 'Church of the living God, help me to liberty!' And Churchlanity repiled: 'Be quiet. You are black. Stay where you are, for we are trying to send the free colored people back to Africa.' Temperance cries: 'Christians! Aid us to medicate this cancer of drunkenness which is eating out the vitals of civilization.' And Churchlanity responds: 'Did not Paul advise Timothy to take a little wine for his stomach's sake?' Woman cries: 'I am trembling between starvation and the brothel. Open to me broader avenues of occupation.' And Churchlanity answers: 'Fie! For shame! Do you want to unsex yourself? Go home and darn stockings and rock a cradle.' Labor cries: 'Give me a chance. I want shorter hours, better wages, more bread on the table, and part ownership in what I make!' And Churchlanity whispers: 'Si! Capital rents the pews, pays for the music, and partonizes the parson. We'll open a soup-house. We'll build a mission chapel on a sidestreet and name it St. Lazarus.'"

Of the present upheaval for the betterment of earthly and flippantly responds to their calls for assistance:

Of the present upheaval for the betterment of earthly conditions, the Labor Movement, Dr. Martyn says: Churchianity takes no interest in it, never discusses it, knows nothing about it. The preachers are too busy bombarding the Pharlsees of old to train their guns on the Pharisees of the nineteenth century. They only say: 'Bless us! what a noise those fellows in their shirt-sleeves are making out there. Let us sing the doxology."

Dr. Martyn is wisely of the opinion that the church will not rehabilitate itself in popular influence by meretricious expedients, such as broom-drills, dairy-maid fairs and catch-penny festivals. "It will not fill the pews by lazily opening its doors once a week, clanging the bell in a ding-dong fashion, and saying: 'You people out there come in here and be sayed.'"

'You people out there come in here and be saved.'"

"No, [he says] the church must interest itself in practical affairs. It must be a leader in good words and works. It must vludicate its right to be by divine helpfulness. Christ never lacked hearers. 'The common people heard him gladly.' The apostles never complained of poor congregations. They went where the crowd was. They gave out instead of absorbing. Many of our preachers are like the Bourbons—they learn nothing, and forget nothing. They are too stubborn to change. Their type is Saul's chief herdsman, Dogg, 'having charge of the mules.'"

The article, which in its entirety will be read with

The article, which in its entirety will be read with interest and appreciated for its truthfulness to the existing state of the church, closes with this sentence: "The writer is in full accord with Orthodox theology; he only laments that Orthodox practice is so heterodox. And he freely confesses that he infinitely prefers the gospel of the carpenter to the gospel of the counting-room; the episties of the tent-maker to the episties of the mill-owner—Christianity to Churchianity."

Wade Hampton discusses "The Race Problem," O. B. Frothingham gives his reasons for opposing Woman Suffrage, J. H. Brown treats of "Physical and Moral Diseases," E. S. Huntington of "Thought as Force," Hamlin Garland contributes a modern play in six acts entitled. "Under the Wheel," which deals with the expanding individuality of woman, the disaffection of workmen, and tragical lives of incessant yet fruitless toil. Under the caption, "Liberty of Citizenship Imperilled," J. R. Buchanan, Minot J. Sayage, A. B Richmond, H. O. Pentecost, Hudson Tuttle and L. V. Moulton give their views respecting the recent trial, conviction and sentence of Walter E. Reld at Grand Rapids, Mich. Boston: The Arena Publishing Com-

Mr. Henry Lacrolx, inspirational medium, during his stay of a few weeks in Boston dered the name of "Hazard" a household word | before going to Europe, would be pleased to in all countries where Spiritualism has found a meet with friends of the Cause at his residence. 65 Indiana Place. Morning sittings.

pany, Copley Square.

Concinsive Evidence.

The friends of Truth, particularly that representative of it known to the world as Modern Spiritualism. have much to thank Hon. A. B. Richmond for, in that his able advocacy of it in his scathing review of the Seybert Commissioners' Preliminary Report seems to have struck them dumb, and palsied their efforts to place the only positive evidence we have of immortal life before the world in a guise they hoped would cause it to become a laughing-stock among men. It is just six years the third day of this July since those Commissioners were appointed; three years and two months since their Preliminary appeared, and the conditions upon which the University of Pennsylvania was to receive a bequest of sixty thousand dollars are yet practically unfilled, with but little if any prospect of ever being compiled with in accordance with the wish and will of Henry Seybert.

The March number of that ably-conducted magazine, The Arena, contains an article entitled, "Is there a To morrow for the Human Race?" in which Mr. Richmond continues his elucidation and defense of the manifest truths of Spiritualism by narrating in the same strong and decisive manner the results of experiences had by him since the date of his previous ones, and which, he says, more than verified the truth of all his former conclusions. On the 28th of August of last year he made his third

visit to Cassadaga. While there he purchased at a store four new slates, taking them from a case of a hundred or more just received. As a precaution against all possibility of duplication, he selected slates that had defects in their frames and grain-marks in the wood, and, to make assurance doubly sure, placed his initials upon them before he called upon the medium to resume his investigations. The room in which he met the medium contained no furniture other than a common table and four chairs, the full light of a clear sun shining through two windows and two open doors. On six slips of paper he wrote the same number of questions to as many persons known by him to have passed to that bourne from which popular theology declares none return. One of these slips was addressed to an intimate friend of Mr. Richmond, a his name goes down to history hallowed and member with himself of the legal profession, and known, socially, by a peculiar and uncommon name, which, for convenience, the writer in his narration calls "Mark," though the slip of paper was addressed to the spirit's full name, and nothing was spoken or written by Mr. Richmond that could suggest the appellation, or that the spirit addressed was ever known

These slips of paper did not pass from Mr. Richmond's sight or possession; they lay, rolled compactly in pellets, on the table close to him. He then placed one slate on the table, and on the slate the medium dropped a crumb of pencil. Mr. R. placed the other slate upon it, then bound the two together with his own handkerchief. What followed we give in Mr. Richmond's own words:

Richmond's own words:

"When my slates were thus prepared, the medium, who was at the opposite side of the table, reached out his hand as if about to take hold of the slates, but before he had touched them he jerked back his arm with a spasmodic action, and exclaimed in an excited tone: 'Mark is here! Mark is here! and is very glad to see you.' Then, pausing a moment in an attitude, as if listening intently to some distant sound, he said: 'Mark wants you to untie the slates, take out the pencil, the them up again, with nothing between them, and he will show you something wonderful—that will astonish you.'

and he will show you something wonderful—that will astonish you.'

I obeyed this direction—untied—opened the slates, removed the pencil, re-tied them, and laid them by my side, out of the reach of the medium, when he continued in the same excited tone:

'Mark wants you to lay the pellet containing the interrogatory to him on the slates.'

I replied that I did not know which one it was. The medium answered:

medium answered:

medium answered:

'He says, pick up any one—you cannot make a mistake—it will be the right one, even if you shut your eyes when you pick it up.'

I remembered that the leaf on which I had written the question to 'Mark' had a corner torn off, as it adhered to the binding. I examined the pellets closely, and seeling one that I thought was thus torn on its edge, I concluded that was the one written to 'Mark,' so I selected another that I was confident was not the one, and placed it on the slates. The reader will bear in mind that at this time the slates were placed out of the reach of the medium; he could not have touched them without passing around to my side of the table, which I knew he did not do.

I next laid my other two slates on the table. The

which I knew he did not do.

I next laid my other two slates on the table. The medium placed a small fragment of pencil between them as before. I laid my hand on one end of the slates, the medium placing his fingers on the other end. We sat for some moments conversing on the ordinary topics of the day; soon I distinctly heard the pencil writing between the slates—as certain am I of this, as I am that I am writing this sentence, and I am equally certain that It was not done by the medium nor by any force known to science.

am equally certain that it was not done by the medium, nor by any force known to science.

While the pencil was writing I quoted a line from one of Tom Moore's poems, making an application to a person of whom we were conversing. In doing so, I misquoted one word in the line, believing at the time that I was repeating it correctly; as the last word of the quotation fell from my lips, the medium excitedly exclaimed:

time that I was repeating it correctly; as the last word of the quotation fell from my lips, the medium excitedly exclaimed:

'There, it is done! Open the slates quick! Be quick! Open them!' I immediately did so, and the inner surface of the lower one was covered with writing in several different hands, and at the bottom of the slate was written the quotation I had just repeated, in which the error I had made was corrected, while a word was changed and underscored with two lines, making the application I intended; and I am also confident that it was written as I repeated it, for there was not time, even for a swift stenographer, to have taken it down after I had finished it before I opened the slates. It was signed by the medium's so-called control.

I then picked up the pellet I had placed on the the other slates, opened it, and it was the one I had directed to my friend. I untied the slates, and there was a complete answer to the interrogatory, the words written alternately, in three colors, red, yellow and blue, as if done with artists' crayons. The answer commenced 'My dear old fellow,' exactly as my very intimate friend 'Mark' usually addressed me, and as no other of my acquaintances ever did. The pencil writing on the slate, which was on the table, contained pertinent and characteristic answers to the interrogatories I had written: one of them referring incidentally to the presence—in spirit-life—of one whose death I was not aware of at the time, and only ascertained the fact on my return home. The medium could not have known this person or of her death. Observe, here was a fact related to me that was unknown to either the medium or myself."

The next day Mr. Richmond purchased two slates as before, took them to another medium, placed a

The next day Mr. Richmond purchased two slates as before took them to another medium, placed a grain of pencil on one, covered it with the other, tied his handkerchief around the two, and suspended them upon a hook at the centre of the ceiling, over a table. While thus suspended, and the medium seated ten feet from them-as she had been all the time they hung there-Mr. Richmond saw the slates move and heard a sound emanate from them, though not like that of writing. Soon it changed to that of writing, and this continued five minutes. Upon its cessation the slates were taken down, opened, and on one of them were drawings and a message in rhyme of two hundred and fifty words.

Now these evidences are of so conclusive a nature that no one with an honest desire to learn the truth. and honesty enough to admit it when he has learned it, can by any possibility evade the conclusion to which they imperatively lead, namely, that spiritcommunion with mortals is a fact, and that one phase of that communion is independent slate-writing.

Mr. Richmond closes his paper as follows:

"Science errs in her conclusions as frequently as do our senses, and when the latter tell us what they see, and hear, and feel, we cannot disbelieve them, because the former doubts. I have a slate covered with the familiar handwriting of my old friend 'Mark.' I recognize his peculiar mode of expression, and his memory of the past, and, moreover, I do most positively know that it was not written by physical human agency. I know that the most eminent divines and scientists believe in a future life for the human soul, and I also know that the combined wisdom of all the saints, sages and scientists that ever lived cannot prove that it is impossible for spirit-life to return to earth. Therefore, the logic of the evidence tells me that 'Mark' yet lives; and until this is rebutted by clear and conclusive evidence that he could not communicate with his friends in this life, I must trust the testimony of my senses and believe that he yet lives in 'the to-morrow for the human race.'" Mr. Richmond closes his paper as follows:

Horace Seaver.

The intimate friends of Mr. Horace Seaver, for many years editor of the Boston Investigator, have purchased, we understand, a nice lot of land in Forest Hills Cemetery, where they will erect a fine granite monument, measuring four feet at the base, and fifteen feet in height, costing eleven hundred dollars. The monument is expected to be finished and dedicated August 21st, 1890, it being the anniversary of Mr. Seaver's exit from the mundane sphere of existence. It is expected that Hon. Robert G. Ingersoll will be present on the occasion.

We are astonished that our old friend. Mr. Mendum of The Investigator, should have admitted into his columns such a sourcilous article as has just appeared, signed F. G. Hateli. of Everett, Mass., entitled "Spirits." The following extract is a specimen:

lowing extract is a specimen:

"Not only are the spirits selfish, they are heartless as well. In the darkness and storm a good ship is heading straight upon the unseen rock, and white thousands of these 'spirits' all over the world are tipping tables, monkeying with banjoes, and filling silly heads with senseless lies, not one of them can 'quit the business' long enough to move with 'unseen hands' the helm of the ship, and so she goes down in storm and darkness, and the prayers and sobs and moans are lost on 'spirit' ears. If I had any spirit-friends of this kind I should despise them beyond the power of words to tell. I prefer to be thoughtless dust, to being a heartless 'ghost.' I do not believe in 'spirits,' they are too much like the 'Gods' and 'angels'—selfish, heartless, brainless."

Such reasoning is unworthy the brain of a

Such reasoning is unworthy the brain of a thinking man; he who knows anything of the work of returning spirits, will not speak of it in this "heartless" way; and he who is ignorant of that work has no right to criticise or revile it.

There are two routes open leading to Onset after passengers leave the Old Colony Railroad. One is by horse-cars from the Wareham station, and the other, further on, from the Onset dépôt, by steam-cars. Those who stop at the latter place, we are informed, aid the Association financially, as the Old Colony officials allow it a discount on each ticket sold, thus assisting the lecture committee in canceling the expenses incurred by the engagement of platform speakers.

We are informed by correspondents that one "Dr. Lester," advertising himself as a "clairvoyant," "seventh son," "born with a veil." etc., is now traveling about giving sittings to the public, under the pretense of being a spirit-medium. Such a person, as far as our knowledge extends, is unknown among the Spiritualists and genuine mediums of this country. It is said this party formerly traveled under the name of James Copeland.

Franklin Smith, of Dedham, Mass., has files of the spiritual papers, including the BAN-NER OF LIGHT, A. J. Davis's Herald of Progress from 1860, the Religio-Philosophical Journal from commencement, and several other Spiritualist journals, both American and English, which he is obliged to dispose of, as he has no place to store them. He will sell at a very modest price. Correspondence solicted.

We are in receipt of a communication from Capt. Volpi, of Vercelli, Italy, which refers to the part he took in a certain matter at the Spiritual Congress held in Paris last year. We must acknowledge that we do not clearly understand the writer's arguments and aim, as expressed by him in a language that does not seem familiar to him.

Attention is called to the contents of the Banner Message Department, on our sixth page, the present week. The answers to questions are of profound interest, and what is urged by the individual spirits speaking, with regard to the necessity of harmony and selfsacrifice in the spiritual ranks, is true to the

The Fall of Babylon.

From eight thousand to ten thousand people witnessed on Monday evening last the first representation in Boston of the Destruction of Babylon-and or all hands nothing but praises could be heard concerning this splendld spectacle which Messrs. Barnum Balley and Kiralfy have established for a summe season at Oakland Garden. No description of this grand scene can be given in the space at our command-but all the Boston dallies have vied with each other in enthusiastic comments upon it, and there is every evidence that it will prove one of the greatest successes pecuniarily-as it is in the way of tableaux and dramatic action-which has ever been achieved in this city. One thousand persons take part in the presentation, on the largest stage now existing on earth-elephants and other living animals finding plenty of room in the great processions, etc. Special rallroad facilities are offered for denizens in other cities to visit Boston and see this wonderful spectacle

At the close of a short summer season in this city, "Babylon" will be shipped to London, where arrangements are perfected for its presentation in that

Fund for the Destitute Poor. DONATION MONKYS RECEIVED.

Contributions from the Free Circle, \$5.00; Sagoyewatha, \$1.00; A. G. F., \$2.00; Mrs. A. E. B., \$1.00; 1.. Jacobs, \$2.00. Thanks, friends.

HALL'S JOURNAL OF HEALTH.-It is with much satisfaction that we notice in the July number that increased circulation and business have forced the publishers to remove to larger quarters at 218 to 222 Fulton street. The magazine is eminently worthy of its success. Its contents this month are of special interest and value. A leading article upon "The Eyes" gives much valuable information regarding their proper use, as well as suggestions that will lead to an avoidance of abuses that are all too common to enable the present generation to guarantee good eyesight for the next. In an article relating to Mollie Fancher, it is stated that her latest venture is a Bazaar, at 160 Gates Avenue, Brooklyn, directed by her by means of a speaking tube, connected with her couch on an upper floor. The invalid directs her two assistants, keeps the books, even to the slightest detail, and watches the progress of her enterprise. For months at a time she does not take food of any kind. and really seems, as she lies wan and wasted upon her accustomed bed, less a mortal than a spirit. The case is a remarkable one, and, so far as we are informed, unprecedented.

Agreeable to a call issued by nearly sixty ladies, representing every section of the Union, a convention of liberal-suffrage and liberal-thought women was held last February in Washington, D. C., for the purpose of organizing a more radical Woman's Society than then existed in this country. The inception of the movement was due to Mrs. Matilda Joslyn Gage. a worker in the woman suffrage ranks since 1852, who had become convinced that the teaching of the Church was the greatest obstacle to woman's freedom. A report of the proceedings of the convention has recently appeared in a pamphlet of nearly one hundred octavo pages, containing the addresses delivered, papers and poems read, resolutions adopted, and letters received from persons in full sympathy with the object of the gathering, but unable to be present. Copies may be obtained at fifty cents each by addressing Mrs. M. J Gage, Fayetteville, N. Y.

THE RECONSTRUCTOR.—No. 1, Vol. I., of a new four-page weekly paper bearing this title is received from the publishers-a company of the same name located at Summerland. Cal. Prof. J. S. Loveland is editor. In a lengthy salutatory he expresses his views of the work before him, and his ideas as to carrying out the motto, "Behold, I make all things new," which is holsted at the mast-head of this new venture on the newspaporial ocean.

THE GLEANER.-The latest number received contains a portrait of Mrs. Dow, of Dover, N. H., a brief sketch of her control of the horse railway in that city, and a miscellany, in which the educational and industrial interests of women are chiefly prominent. San Francisco, Cal.: Julia Schlesinger, editor, 841 Market

Mrs. Jennie K. D. Conant, having improved in health, has resumed her daily sittings, also Friday afternoon circles, at 20 Bennet street, Boston.

NEWSY NOTES AND PITHY POINTS.

Persons leaving the City during the nummer months can have the Banner of Light mailed to any address tree of postage three months by remitting fifty cents to Colby & Rich, O Bosworth street, Boston.

ORIENTAL (?) NOMENCLATURE: Have you heard from old Aroostook? Have you heard from old Aroostook Androscoggin, Sagndahoc, From Kennebee? Placataquis? Heard the shouts of loud rejoicing Echo o'er the placid waters Of Umbagog, Baskahegan, Millenokit, Sebee, Schoodic, Allagush, Walloostook, Cobbscook, Chesuncook, Mooseluemaguntuck, Pamedumcook, Pohenagamook, Passamaquoddy and Bar Harbor?

The official report of the Secretary of State of the Republic of Mexico for the fiscal year just ended, contains some interesting compilations to people of the United States. The total exports from Mexico were valued at over 860 000 000. Of this amount more than \$40,000,000 went to the United States, \$12,000,000 to England, \$8,000,000 to Germany, and \$3,000,000 to France.

Belva Lockwood has a law practice that brings her in more money than a Congressman's salary; has property in Washington worth \$20,000, and a country place worth \$5,000, all acquired in a comparatively short time from her legal business.

A lot of Harvard College students were employed as supes in Barnum's big show at Oakland Garden at the opening on Monday last. Has this anything to do with Prof. James's "hallucination" theory?

The late State House investigation has ended in a grand fizzle. The result can be summed up in a few words: Namely, "Fassett made a slight mistake;" "Sanderson impeached by the Senate investiga tors;" "Williams's action was too hasty;" "No evidence that an honorable member sold his vote," although the West End Surface Railroad Co. was quietly censured for "expending large sums for lobby

Claret-soda has been tabooed by the Police Commis sloners. What next?

Supt. Porter, in conversation with a Post reporter said that from present indications the returns of the census enumerators would show a total population of the United States of 64,500,000, against 50,155,784 in

A Russian ukase has just been issued permitting the employment of women on railroads. On the Trans-Caspian line there are female station masters traffic managers, signal women, and point women.

What is glory? In the socket See how dying tapers fare? What is pride? A whizzing rocket That would emulate a star. —Wordsworth.

A decrease of \$20,000,000 in the public debt since

June 1st is announced.

The Supreme Court of Tennessee has just rendered a decision affirming the action of the lower court in the case of the State vs. R. M. King, a Seventh-day Adventist, who was tried for working on Sunday-to which instance of unjust persecution THE BANNER has referred in the past. Mr. King is a farmer, and the work for which he was indicted was done quietly on his own premises, not in sight of any place of public worship. None of the witnesses testified that any-

It is marvelous how long a rotten post will stand, if it be not shaken.—Thomas Carlyle.

body had been disturbed. The case will now be take

to the Supreme Court of the United States.

One of the results of the recent floods of the Trinity iver is an immense land-slide, which is carrying off the entire face of the bluff which encircles Fort Worth, Tex., overlooking the river. For eight miles up and down stream the bluff is gradually sloughing toward the river.

> "THE SHEEPSKIN." Lo! when we went to school, we strove To learn our A B C, But here at Harvard now we look No farther than A. B. — Class Poem for '90.

Spain fears that the cholera has crossed her fron-

So you want to know where the files come from, do you, Luculius? Well, the cyclone makes the house fly, the blacksmith makes the fire fly, the carpenter makes the saw fly, the driver makes the lorse fly, the grocer makes the sand fly, the boarder makes the butter fly, and if that is not enough for you, you will have to pursue your future studies in entomology alone.—Terre Haule Express.

Severe electrical storms have recently occurred in West Virginia and Ohio, doing much damage

New York State has established a short and simple form of deed, mortgage, and executor's deed, superseding the present mass of senseless verbiage, obso lete expressions, and endless repetitions that serve only to confuse the unlearned and add to the revenues of conveyancers and recorders.

ON THE BORDER.

Said the doctor, as sadly he took his stand
By the editor's dying bed,
"He's nearing the happy, happy land—
One minute, and he'll be dead!
He is going away to that better clime,
Where he'll meet with the rest of his tribe;

th! weep, good friends, for now is the time——"
Gasped the editor—" To subscribe!"
—Atlanta Constitution.

It is said that the common cowcatcher attachmen to locomotives is about the only article of universal use that has never been patented. Its inventor was D. B. Davies, of Columbus, who found his model in the plow. Red lights on the rear of trains, it is further said, were adopted at the suggestion of the late Mrs. Swisshelm after a railway accident in which she had

Discussing hydrophobia at a recent meeting of the Pennsylvania Medical Society at Pittsburgh, Dr. Charles W. Dulles, of Philadelphia, protested against the establishment of Pasteur institutes in this country, declared that most of the so-called cases of hydrophobia were merely meningitis, and said it was the doctors, not the disease, which killed persons bitten by dogs.

"A Constant Reader" of the Post asks through its columns the authorship of "Young Lochinvar." Great Scoti If he had looked in "Marmion" he would have found what he was "Lochinvar."—Wash-

That country is the very best and decidedly the great est whose people are the most intelligent, prosperous and happy, without regard to population or wealth.

"So you have eighteen children? And you used to insist that a small family was the proper thing."
"Yes, I did think so till I moved to St. Paul and heard the arrogant boasts of Minneapolis about her population. But say, we're going to down that town yet."—Chicago Post.

Says Life: It may send a thrill of horror down the spine of the Metropolitan Museum trustees to learn that the Museum of the Peabody Academy of Science, at Salem, Mass., is now open to the public on Sunday afternoons. That the Salem trustees are moved to this step by a desire to debauch the public is a theory that will not be universally accepted. The obvi ous difference between these two institutions is that one is controlled by a body of benevolent and liberalminded men in honest sympathy with the working public, while the other is under the unfortunate management of a handful of individuals who are not in step with the spirit of the age.

The world is full of rascals who are yelling "whip hehind."

A Williamsport girl, who in the matter of beauty and affectionate exuberance was not to say "fresh as first love and rosy as the dawn," was asked why she did not get married, and this is what she said in reply: "I have considerable muney of my own, I have a parrot that can swear, and a monkey that chews to-bacco, so that I have no need of a husband,"—Oil City Bitzzard.

Spiritualist Camp-Meetings for 1890. The season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing nigh; and the reader will find subjoined a list (as far as yet announced) of the localities and time of session where such convocations are to be held.

where such convocations are to be field.

Onart Bay, Mass.—The Fourteenth Annual CampMeeting at this place commences its sessions July 13th, to
close Aug. 24th. Trains leave Beston for Onset at 315
a.M., 290 a.M., 100 r.M., 252 v.M., 405 v.M. Sundays
only at 7:30 and 3:16 a.M. Provincetown for Onset Bay at
8:46 a.M., and 2:10 r.M. Leave Middleboro for Onset at
8:10 a.M.

LAKE PLEARANT, MASS.—The Seventeenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Plearant. Montague, Mass. (on the Hoosac Tunnel route), July 71th to August 11st.

ton the Hoosac Tunnel route), July Mith to August 31st.

Lookout Mountain, Term. — The Seventh Annual Meeting will be held at this place (near Chattanooga) July 6th to August 31st.

QUEEN OITY PARK, VT.—Meeting commences August 3d and continues to Sept. 14th, inclusive.

VERONA PARK, MR.—Meeting opens August 17th.
CASSADAGA LARE, N. Y.—The Eleventh Annual Meeting
ommerces July 25th and closes August 31st. MISSISSIPPI VALLEY SPIRITUALIST ASSOCIATION.— The Eighth Annual Camp Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 3d, to close

PARKLAND, PA. - Meetings commenced June 28th, to continue to Sept. 12th. CAPE COD CAMP-MEETING.—Harwich Port, Mass., July 13th to 27th, Inclusive.

HASLETT PARK, MICH.-Meeting commences July 24th and closes Sent. 1st. NIANTIC, CT .- Camp opens the 10th of July.

ETNA, ME.-The Camp-Meeting will commence the last Friday in August, and continue ten days.

To inquirers.

As we are often in receipt of letters of inquiry in regard to whom we think are the best mediums to apply to for spiritual information, we take this method of re plying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular per son, as the medium who may satisfy one investigator may 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.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Amounts received since last acknowledgment: From F. J. Lippitt. \$1.00: H. Anderman. \$1.00 Thos. M. Jenkins, \$2.00; A. B. Gardiner, \$1.00; Susan L. Porter. \$5.00: F. A. Grove, \$1.00.

SPIRITUALISTIC PICNIC EXCURSION.—The steamer Stamford had on its trip to Plymouth, Saturday, June 28th, some two hundred persons, largely representa tive Spiritualists of Boston and vicinity. Music, dancing and speaking formed the order of exercises on the boat. The company had two hours' time to look over Plymouth and its many attractions. The occasion was a very pleasant one, and Mr. I.. L. Whitlock the agent, was complimented, as he deserved to be for the interest he took in making the occasion a har montous one.

Miss Knox goes to Onset the 9th inst. She will occupy the "Hide Cottage" on 9th street, where she will give sittings daily. Will open her office at 208 Tremont street, Boston, Sept. 1st.

Movements of Platform Lecturers.

[Notices under this heading must reach this office b fonday's mail to insure insertion the same week.)

J. Frank Baxter, after a brief vacation, will speak or J. Frank Baxter, after a brief vacation, will speak on Sunday, July 13th, at Wachusett Park, Westninster. On Sunday, July 20th, he will lecture in West Duxbury; from Saturday, July 20th, to Wednesday, July 30th, he is engaged for Sunapee Lake Camp-Meeting, N. H.; Sunday, Aug. 3th, for East Cummington; from Tuesday, Aug. 12th, to Monday, Aug. 18th, for Temple Heights Camp-Meeting, N. Y.; from Tuesday, Aug. 12th, to Monday, Aug. 18th, for Temple Heights Camp-Meeting, Me.; from Tuesday, Aug. 19th, to Monday, Aug. 20th, for Verona Park Camp-Meeting, Me.; from Tuesday, Aug. 20th, to Monday, Sept. 1st, for Lake Pleasant Camp Meeting, Mass.; from Tuesday, Sept. 2d, to Monday, Sept. 8th, for Queen City Park Camp-Meeting, Vt. He has a few scattering dates in the season of 1850-91. Address for them or for week evenings, 18t Walnut street, Chelsea, Mass.

S. W. Edmonds (inspirational) Cleveland, O., writes

ings, 181 Walnut street, Chelsea, Mass.

S. W. Edmonds (Inspirational), Cleveland, O., writes us that he will answer calls to deliver lectures wherever his services are desired. Address general delivery as above.

Dr. J. K. Balley spoke at Joliet, Ill., June 1st; at Chatsworth, Ill., 7th and 8th; visited friends at and near Milan, O., including Hudson and Emma Tuttle, June 14th and 15th; at Friendship, N. Y., 22d; at Boilvar, N. Y., 24th and 25th, arriving home the 28th of June. Address him, Box 123, Scranton, Pa., for engagements, etc.

Mrs. Mary F. Lovering has been visiting in Lowell

Mrs. Mary F. Lovering has been visiting in Lowell, Mass., several weeks, and is now at Pembroke, N. H.

Hanson, Mass.-On Sunday, June 22d, Mr. J. Frank Baxter held his annual meetings in the Town Hall, Hanson. The morning was dublous, and the audience was small: in the afternoon very large, people coming from all around. The lecture of the morning was on "Mediumship," and was a fine sequel to Mr. A. E. Tisdale's at the previous meeting; and as there was no collusion between these speakers one was naturally led to recognize spirit management. Those who heard both thought it very striking; as one man observed, "Tisdale drove the nails, and Baxter did the clinching."

did the clinching."

The afternoon lecture went to show how decided a spirit agency had always prevailed in the reformatory, ecclesiastical and political world, even to the building of nations. It exhibited how often men were moved by higher powers to do, and how they were supported, as in instance a Gladstone, a Stanley, and others. Many, while recognizing invisible help, did not avow spirit-aid, yet another many did, as a Carrison, a Pierpont and a Lincoln. The lecturer declared his belief that spirits had to do with the progress of all affairs, and Spiritualism's past to be palpable in national ethics. The discourse was intensely interesting, and wonderfully provocative of thought and discussion.

Mr. Baxter's seance, which closed the day's work, was replete with details, and scrupulously correct in delineations. Some twenty-five descriptions were given, and often before names were mentioned, from characteristics, personations or readings, the individual spirits were recognized.

Mr. Baxter will visit Hanson again on Sunday, Sept. 14th, and all are anticipating his return with pleasure.

The platform, desk and organ were decorated with beautiful bouquets and baskets of flowers, as is usual in this place, and for which everybody appreciates and organ were were recorded. The afternoon lecture went to show how decided a

in this place, and for which everybody appreciates and praises the donors. For cut flowers and especia care in this direction, Mr. Jerome Perry is particu

larly thanked. larly thanked,
Mrs. Celia M. Nickerson is the next speaker, and
will lecture on Sunday, July 6th. Following and at
intervals speakers, Mrs. N. J. Willis, Mrs. Juliette
Yeaw, Mrs. S. A. Byrnes, Mrs. C. Fannie Allyn, Dr.
H. B. Storer, Mr. J. Frank Baxter and Mr. Eben Cobb
are announced. Hanson is at the front.

OLD COLONY.

To Correspondents.

To No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled communications. J. B. C., NEW YORK CITY .- The article about which you

inquire was no more nor less than a pleasant satire on the pretensions of certain "Psycho-materialistic Research Societies" that have been making such "grand splurges" of

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Dr. F. L. II. Willis may be addressed at Glenora, Yates Co., N. Y. July 5.

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PROCERAM—1890.

July 25th—Jennie B. Hagan, South Framingham, Mass.

26th—Hon. Sidney Dean. Warren, R. I.

27th—Miss Jennie B. Hagan and Hon. Sidney Dean.

28th—Conference.

29th—Lyman C. Howe, Fredonia, N. Y.

30th—Hon. Sidney Dean.

31st—Lyman C. Howe.

August Ist—Willard J. Hull, Buffalo, N. Y.

2d Hon. Sidney Dean.

3d - Lyman C. Howe and Walter Howell, London, Eng.

4th—Conference.

5th—Miss. F. O. Hyzer, Ravenna, O.

y. 6th—J. Frank Bayter, Chelsea, Mass.

7th—Mrs. R. S. Lillie, Melrose, Mass.

8th—J. Frank Bayter, Botton, Boston.

Boston.

10th—Mrs. R. S. Lillie, Melrose, Mass. Monday, Tuesday, Wednesday, Thursday, Friday, A: Saturday, Sunday,

9th Mrs. F. O Hyzer and W. J. Colville,
Boston.
10th Mrs. R. S. Lillie and J. Frank Baxter.
11th Conference.
12th W. J. Colville.
13th Miss Jennie B. Hagan.
14th Walter Howell.
15th Temperance Day.
16th Williard J. Hull and Jennie Leys, West
Medford, Mass.
17th Mrs. Cora L. V. Richmond, Rogers
Fark, III. and W. J. Colville.
18th W. C. Warner, Yorkshire, N. Y.
20th Rev. Henry Frank Jamestown, N. Y.
21st Mrs. Cora L. V. Richmond.
22th W. J. Colville. Monday. Tuesday. Wednesday Thursday

" 31st Mrs. R. S. Lillie and Mrs. E. L. Watson. Sunday. Inquire of Railroad Ticket Agents for Excursion Rates to Lily Date.

Circulars address A. E. GASTON, Meadville, Pa.

ONSET

Camp-Meeting Association.

DASSENGERS buy tickets for ONSET STATION, on the Old Colony, because by so doing they contribute to the Camp Meeting expenses without injury to themselves. The Association has a revenue from this source, and even with this revenue the meetings draw upon the treasury; it has maintained them for twelve years, costing over \$20.000, without asking for denations or collections. Any ilberal Spiritualist should willingly cooperate to the extent of buying tickets for Onset, and thus indicate a desire that the meetings should be continued. Station now open, and passengers, baggage and freight transferred therefrom.

June 7.

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Ocean Grove, Harwich Port, Mass. THIS first and oldest Camp of Spiritualists and Liberals will hold its 24th Annual Meeting from July 13th to 27th, 1890. Beautiful Grove on the ocean shore. Pleasant Cottages. Lots for sale. Accommodations for Boarders. Dr. H. B. Storer presides.

Speakers and Mediums—Dr. H. B. Storer, Jennie B. Hagau, Ebeu Cobb, Esq., Mrs. Cella M. Nickerson, A. E. Tisdale, Miss Jennie Leys, Frank T. Hipley, Joseph D. Stiles, Mrs. H. S. Lake, L. K. Washburn.

Excursion tickets on Old Colony Raliroad from Boston and return. Carriages meet every train. 182w July 5.

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Cloth, 18mo, pp. 221. Price \$1.00. Dictated through the Mediumship of Annie F. S., with an Introduction by E. J. C.

Message Department.

It should be distinctly understood that the Messages published in this Bepartment indicate that spirits carry with them to the life beyond the characteristics of their cartily lives—whether for good or evit; 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 carnest desire that those who recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

Determine the difference of the properties of the Banner of Light, and not, in any case, to the mediums.

The Free-Circle Meetings

Held at this office have been suspended for the summer. They will be resumed, as usual, in

QUESTIONS ANSWERED. THROUGH THE MEDIUMSHIP OF

Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held April 1st, 1890.

Our Father God, our Mother, whose name is Love, thou Spirit of all Holiness and Peace, whose brooding presence is everywhere, whose tender protection is over all, we behold thy majesty and power displayed throughout the universe; and as we seek to count the marching zones of light, and become lost in the enumeration, a sense of thy great and wonderful skill, of thine inmensity, tills our hearts. We may not know thee in the fullness of thy life, but there is that within the human soul which recognizes its relationship to the highest and the most divine power of all life, and so we are buoyed up with a feeble conception of thee and of thy laws, hoping and believing that sometime in the future, when our minds have grown to a larger understanding and to fuller capacity, we shall learn more of thee, and comprehend more of thy works and ways. Yet, our Father and our Mother, thou Infinite Presence, we would receive thy spirit into our lives; we would perome conscious of our nearness to thee in thought and in expression; we would readily that thou art indeed everywhere present—in the tiny germ. Spirit Invocation. we would become conscious of our nearness to thee in thought and in expression; we would realize that thou art indeed everywhere present—in the tiny germ, with its possibilities of life, that lies enfolded within the little seed, present in the grain of sand beneath our feet, that possesses qualities of usefulness, present in the granile bowlder, that rears its sugged strength toward the azure sky, in the occan depths, and caves, and in the wilderness, where the foot of man has never tred. Thou art indeed omnipotent and omnipresent. We realize this, and we uplift our souls to thee. We ask that we may receive instruction of thy life and law and skill, in such ways as we may comprehend. May this instruction be brought to us by kindred souls who have explored something of thy universe, and who can intelligently impart to our finite minds such knowledge as they have received. To this end, oh: Father, we ask that we may be brought into harmony and tender sympathy with the bright and blessed spiritual ministrants who, in their way to earth from worlds beyond, bear their messages of peace and of good cheer, their teachings of wisdom and truth, their influences of harmony and of consolation. We ask the blessing of all such to rest upon us now and henceforth. Amen.

Henry C. Wright.

I give you greeting, Chairman and friends has been my custom for some years to try d speak through mortal lips upon this platform at your circle that came most closely to form at your circle that came most closely to the anniversary of our Spiritualisms and to-day, because I feel that friends are looking for me to rome, and will be disappointed if I do not speak a few words, as has been my practice, through these lips, I am here to give greeting and fond remembrances from the spirit-world. I do not wish to be selfish, and so I shall not take up much of your time, for there are others who have something to say that may instruct. I only wish to repeat to my friends and co-workers that I am still interested in their labors of ers that I am still interested in their labors of love for the human race. I have watched the progress of our Cause during the last year; and although I have not spoken as much as some may have desired, I feel that I have not been missed, for good work has been done, silent and expressed feachings have been given, and the influence of these has been felt in the hearts of hungering humanity. I am encouraged for the future in relation to our beloved Cause, but I warn my friends there is much work to be done. It will not do for them to sit in idleness, with folded hands, satisfied with what they have re-ceived, and conscious of the immortal state which they are to attain by-and-bye. They have a duty to perform, to assist in spreading the light of truth, in tearing the veil of ignorance from the eyes of those who are shrouded in its folds, and also in exemplifying through an active life the beautiful lessons and principles of purity and harmony and right-living which Spiritualism inculcates, and desires conto reiterate to the ears and hearts of

I bring my greeting Chairman, and I wish my friends to know that I still live; that as the years roll by they seem to lift something of weight from my spiritual life, so that, in-stead of becoming burdened and bent down by the pressure of time over my head, I seem to stand more erect and strong and vigorous, conscious of a glorious activity and an ever-recurring, energizing power in my life that makes existence doubly sweet. Henry C. Wright.

Henry F. Gardner.

Good afternoon, Mr. President. You're not as familiar to me as was the old friend who for so many years occupied a seat in this circle-room; but I am glad to meet you, and feel that you are one of the workers in the great field of spiritual reform. I feel that I have a right to be here, too, and to voice my thoughts through this channel, because I am identified with the history and the progress of Spiritualism in this city of Boston; and I do think that at this time, when the great commemoration of the birth of Modern Spiritualism is held by the Spiritualists of the country, I can come and say a few words. - I have been delighted with the interest shown

in our Cause during the last two days in Boston, because, to me, Boston contains much that is beautiful and desirable; because here were centred my interests and much of my work; and so I have a pride in the good old city, and I want to see it standing foremost among all the cities, queen of this hemisphere, if it can be, in all that is progressive and en-

if it can be, in all that is progressive and encouraging and elevating to our kind.

I have heard questions asked concerning my life in the spirit-world, and some have said within a few hours—for I was near enough to hear them—"I wonder what Gardner is doing in the other life." Now, I want to say: Henry F. Gardner is holding meetings—yes, spiritual meetings—in the other life, and that he considers the experiences that he gathered here, in that line, were only preparatory for the labor which he was to follow on the other side.

I am not particularly identified with the medical profession. I feel that I know nothing about that. When I stand in the presence of those wise souls who have been exploring the

those wise souls who have been exploring the realms of medical science and the fields of magnetic force for even centuries of time, it seems to me that what little knowledge I possess in that line is but as a grain of sand upon the shore, and not to be expressed in company with those who know so much; but somehow I do feel at home in conducting spiritual meet

Now you are not to suppose we have no meetings on the other side, that we do not gather together in social converse and companionship, with minds receptive to the truths, the pearls of wisdom that are brought to us by exalted intelligences who are wise and full of knowedge, for we have those meetings, and we receive instruction and spiritual elevation because of them. It may be interesting to some of my friends to learn that I have, at times, gathered together in my meetings in the spirit world many of our old workers and mediums, who have expressed their thought mediums, who have expressed their thought and inspiration for usefulness to those who have gathered to listen to the word of truth, and we have had many a grand reunion with such old and stanch warriors as Denton and such old and stanch warriors as Denton and Wheeler, such beautiful messengers of peace, of love and spirituality as Rosa Amedey and Achsa Sprague, and such fearless minds as Laura Cuppy, who gather together to exchange thought, to recount experiences and give news of what they have seen and heard and learned. You may well believe, friends, that those are beautiful times. And when we gather to listen to what the influences of Dr. Brittan have to tell us, and sit under the shadow of the great spiritual presences that visit those mediumis.

tic souls who had to pass through strange experiences and discipline here, in order to become ripaned for the higher life there, we do indeed have a feast of good things.

Now I am telling you of what I am doing in the spirit-world; that is a part of my work; other duties that come to me you might not understand, because I have nothing in your language with which to compare them; they belong to the spirit-world itself; and so my friends will have to wait until they come over and visit me have to wait until they come over and visit me in my office before they can thoroughly com-

prehend my work.

But I am not altogether away from this mor-tal side, and I do take a strong interest in what is being done here, because to me Spiritualism and mediumship, the one the outgrowth of the other, are of the utmost importance. I don't know of anything that is much more important know of anything that is much more important to mankind than to get a knowledge of mediumship and of spiritual communication, because such knowledge opens out the mind to a perception of so much in life which has been sealed to it before. I am interested in this great work, and try to keep abreast of its doings on your side of life, but I am ashamed of a good many Spiritualists; they have fallen back; they don't come to the front and show their colors; they spiritualists; they have fallen back; they don't come to the front and show their colors; they seem to be settled into apathy—don't care whether any of their friends are convinced of immortal life or not—they have got a good thing, and intend to keep it; but they don't pretend to let their light shine to brighten the darkened pathway of other stumbling souls. Then I am ashamed of a good many other Spiritualists in another way: some of those who do keep before the public, who want to be leaders not so much because they have a truth to utter, or mean, in spite of all kinds of storms, to de fend mediumship and mediums in their blessed work, but because they want to be popular in certain circles.

certain circles.

I don't see any need of so much inharmony, of so much disagreement upon vital questions that belong to Spiritualism. Then again I do see that there has been foisted upon the Cause a certain number of mountebanks and charlatans, who pretend to be mediums and do a great work, which is all pretension; and it seems to me it is the duty of Spiritualists to weed these me it is the duty of Spiritualists to weed these out, not to hurt any medium that brings to mortal life the slightest knowledge of the eternal world, the feeblest message of love from those who have gone before, but to most radically hurt, if necessary, those who are mere pretenders, who are not under the protection as instruments of spiritual attendants, but who are here to prey upon humanity for their own

vile purposes.

Then, again, there are those among us who are persecutors of mediums; and they care not whether they injure the innocent or defame those who are guiltless, if only they can make themselves popular, famous or noticed, by their sweeping accusations. I do n't believe in any such kind of work as that. If one can't have discrimination enough to tell the genuine from the false, then he ought to be set aside as cer-tainly not a skillful detective, or a good officer

for any community.

Well, I have said my little say, Mr. President. I might talk all the afternoon, but that dent. I might talk all the afternoon, but that wouldn't be exactly right, as your Spirit Chair-man has his work to do: so I come with these few scattered remarks to my friends, to tell them I am all right, and I wish every one of them was as well situated as I am. I don't doubt many of them, when they have shaker the dust of this material life from their spirit ual feet, will be much better off than I am; if some of them are not, I will try to give the helping hand, to get up to my plane of life Henry F. Gardner.

Questions and Answers.

CONTROLLING SPIRIT. Now, Mr. Chairman, we will attend to your queries.

Ques.—[From E. H.] Looking toward the obtaining of a condition of physical and mental harmony for man, in contrast to the present one of discord, can we, individually, obtain that condition to the full extent to which we may be permitted, by bringing our lives and thoughts into units of action and assignation with the Inthite mitted, by bringing our lives and thoughts into unity of action and aspiration with the Infinite Principle of Love, from whom, as the one Source, we shall receive a greater influx of conscious health, harmony and success, or, in other words, induce the most favorable conditions possible to this plane of existence? I would ask in connection with the preceding, to what extent, the subject being willing, the spiritual or real ego can govern its material expression or environment, making it reflect and express perfect harmony, intelligence and perceptions?

is, so far as the physical and external natures are concerned, a part of the planet; it gathers its elements and grosser particles of action from this body which you call the earth, and therefore it contains within itself, in spite of its intelligence and its conscious activity, something akin to those grosser conditions which belong to the physical universe. We must, then, look for strife, for inharmony and uneasiness in the human family. But, in looking backward over the progress of the race, we find that mankind has gradually, and slowly but surely, step by step, advanced from a condition of savagery to one of barbarism; later on, to one of semi-civilization, and along the road to what it calls a civilized state. We find that from a condition of warfare, in which man battled with the members of his own family, tribe warred against tribe, he has been slow! coming forward to a higher conception of brotherly love, of human affiliation, of peace itself and so, although we still find instances of war-fare, of nation striving with nation, and even of civil conflict, so-called, in the heart of the countries of this globe, yet these are becoming less and less as the planet draws nearer to a more perfected state, and as its human inhabitants draw nearer to a higher condition of un-

foldment and of spiritual growth.

The question comes to the heart of the thinker: How can we best rise out of this atmosphere of strife and uneasiness to one of harmony and of tranquil peace? By individual-ly looking into our own lives and scanning that which we find. Are we, as individuals, doing our best to exercise a peaceful spirit upon human life? Are we generating an atmosphere that is of itself harmonizing, and that will affect pleasantly those with whom we come in context? If so, then is the work heavy of trans contact? If so, then is the work begun of tran-quilizing human life to such a degree as will assist to slough off the elements of strife and uneasiness, and to cultivate the principles of honor and of purity that lead to a plane of peace

and serenity.

The work lays with each one individually, although it must not stop there. While we, as persons, are attending to the cultivation of our spiritual natures, seeking to elevate our thoughts to high and noble altitudes, reaching outward for spiritual guidance by bright and exalted souls, who are wise and strong and true, aspiring for such knowledge and light and assistance as will help us in our work of unfolding mentally, morally and spiritually, we should also send out to our neighbor, and those with whom the world brings us in contact, an influence, a thought, a magnetic force that is helpful, likewise that desires to be and to do good to be of use: that longs to bring to do good, to be of use; that longs to bring before the mind of some other, some one who perhaps is afflicted mentally by these disturbing conditions, or physically by the warfare and strife around him, a consciousness of his own inherent pover to overcome these things, of his spiritual possibility to outgrow the management of the property o of his spiritual possibility to outgrow the material or purely carnal stages of life, and to arrive at that which is holier and more sweet. If one cultivates a prayerful attitude—we do not mean by this that one is to employ lip service in exhorting or beseeching some personal but unseen power to aid and to uplift, but we mean that if one brings his mind into a devotional atmosphera so as to recognize in life. mean that if one brings his mind into a devo-tional atmosphere, so as to recognize in life, in this physical universe itself, the presence of spiritual power, intelligent and supreme, if he opens his inner nature to a higher light, ask-ing for instruction, seeking guidance from on high, invoking the presence and assistance of the wise and true to bring to him from the su-pernal realms such influences as even the Great Spirit of all has to afford to his children, then will be bring his life into an atmosphere that will be elevating, strengthening and beau-

tifying. Under these conditions will be also be able to generate a magnetic aura, peaceful and encouraging, that will affect those who come in contact with his life, and will be of assistance to them in overcoming restless elements, and rising into a condition of purity and peace. It is the ego, the man within, the immortal principle of life, that has to overcome these restless elements; it is the unsoftials spirit that is to rise above the solfish outward expression, and to manifest its consciousness and activity in useful ways unto others, by and through which it will elevate its own life.

Q.—Do spirits consider drugs necessary in the healing of discase, or can mind and magnetism do it all?

A.—There is a conflict of opinion upon this subject in the spirit world, even as there is on earth. All spirits, even those who are considered very intelligent and advanced in knowledge of the conflict of t edge, do not agree upon this question, for some intelligences hold that, in the magnetic forces of nature, and in those elements and forces of magnetism and electrical life which are contained within the human family itself, as drawn partially from the spiritual atmosphere and partially from the physical universe, may be found all the curative agencies that are necessary to remedy the ills that flesh is heir to

is heir to.

On the other hand, there are intelligent spirits, many of whom are scientific in their method and manner of research and study, many of whom are directly interested in medical jurisprudence, who hold that certain external or objective forms are necessary to administer to ailing humanity, in order that the sufferer may gather from those forms of objective life the elements and atomic principles which they require in building up strength and vigor and health. So you see there is a diversity of opinions.

Personally, we are inclined to the belief that Nature has, stored up within her breast, reservoirs of power; that certain forms of vegetable life gather up these forces, and that, by admin-

life gather up these forces, and that, by administering these special forms of vegetable life, under skillful manipulation, by trained and natural healers, there will be imparted to the suffering patient such elements and curative agencies as the physical body requires; and these, in connection with magnetic and elec-trical life, imparted by the natural healer, must, we think, and will, perform a beneficial

Magnetism, as imparted by the intelligent human mind, and through the physical body, has a curative power such as is not yet understood by mankind. We believe that when skillfully applied this magnetic force will accomplish wonderful results, and when the healer who is adapted to his patient manipulates the subject according to his own knowledge and intuition, he will undoubtedly bring that subject back to a condition of health; yet it may be necessary at times in addition to it may be necessary, at times, in addition to the mental power which is applied, and the magnetic force which is imparted through the physical system, to also administer some simple and natural form of vegetable growth, which contains a degree of that very vitalizing power that the patient requires, and without which the perfect cure could not be wrought.

Q. [By "Searcher," Philadelphia.] What is the difference between Intuition and Inspiration I A. Intuition is a faculty belonging directly to personal life. Each individual possesses the intuitive faculty, that is, what we of the other life call "spiritual perception." It is a part of every nature, and does not belong to any unseen intelligence, independent of the nature in which it is expressed. Thus, one may stand before you whose intuitive faculties are developed, and therefore he may be able to voice to you a knowledge of unseen things, such as some one who is not thus developed interiorly may not understand. One whose intuitions are ex-ercised will know clearly the coming of certain events and experiences, or will be able to sense a knowledge of things, of forces and objects in the universe, not manifested in outward ways unity of action and aspiration with the Infinite Principle of Lore, from chom, as the one Source, we shall receive a greater influx of conscious health, harmony and success, or, in other words, induce the most favorable conditions possible to this plane of existence? I would ask in connection with the preceding, to what extent, the subject being willing, the spiritual or real ego can yovern its material expression or environment, making it reflect and express perfect harmony, intelligence and perceptions?

Ans. There is, unfortunately, much of discord in human life at the present time. This is undoubtedly due, at least to an extent, to the changing conditions, the inharmony and strife that belongs to this planet, which of necesses of planetary development. Humanity is, so far as the physical and external natures

will see that intuition belongs essentially to each individual, and is a part of his inherent nature, although it is not developed in all.

Now, inspiration is not especially a part of the individual. Inspiration is a force or power exerted upon the individual mind, from or by an intelligent mind or some created object in life. Thus, you belold a beautiful landscape, the production of the artist's skill. He has transferred this picture to the capage in such the production of the artists skill. He has transferred this picture to the canvas in such faithful lines as to have it appeal to your imagination and even to your spiritual nature. This object, not of itself a personified intelligence, but the work of such an entity, inspires you with sweet thoughts and beautiful conceptions of natural life; you are elevated in sentiment and your taste is cultivated by in sentiment, and your taste is cultivated by its inspection. Before us, we behold a beauti-ful statue in human form, carved from marble, perfect in every feature and lineament and fold. This is the work of a great mind, you say, and as you gaze upon it you feel your sense and love of the beautiful quickened within you, you are inspired by that which you gaze upon, and perhaps express something beautiful from your own lives, and are en-riched in consequence. You listen to a won-drous poem, breathed through the soul of some bard who feels himself uplifted to a diviner atmosphere than this of earth, and as you listen to the wordrous lines, and repeat to yourself the words of imagery which they contain, there starts out before your mental vision a beautiful picture of what life may be, in the fullness ful picture of what life may be, in the fullness of its unfolded power; you are inspired by the poet's dream, and uplifted immeasurably, also, because you are given hope and faith in humanity and in life; you are elevated to a condition of aspiration by that which you have heard. And so, in listening to the composition of the musical genius, in receiving the sweet strains of harmony from his soul into your own, you are also inspired to attempt something higher, better and loftier for yourselves. Thus is the power brought.

thing higher, better and lotter for yourselves. Thus is the power brought.

Then, again, inspiration is afforded human life, here and in all worlds, by the contact of intelligence, of mind coming into association with mind through those whom you call mediums. For instance: the one whom we employ to-day, inspired by excarnated intelligences as a medium, sits before you, ready to offer the questions which you have to offer receive the questions which you have to offer. She of herself knows nothing of what you are to give, or of the responses she is to make: but to give, or of the responses one is to make; out there comes into her atmosphere an intelli-gence that is as vitalized in potential energy of mind and expression as are any of the intel-ligences of earth; and that intelligence, touch-ing the brain of the medium, bringing her consciousness under his own will force, imparts his thought in a measure to her mind, while at the same time quickening the mental facul-ties of her being, so that they shall respond to the vibrations of the mental life of the intellithe viorations of the mental life of the intelli-gence who communicates, and you have the result in this outward expression. This is in-spiration, brought to the human by a human, brought to and through the mentality of a mortal by the mentality of an immortal soul; therefore you will see, while intuition belongs directly and essentially to the individual, in spiration comes through contact with every spiration comes through contact with external intelligences, with other forms of life, or with some outward experience which quickens that which is within, and draws forth something higher and better than has before been expressed.

The friends of the late Edward 8. Wheeler-and they are numerous all over the country—should circulate freely the Sketch of his Life, that has been carefully prepared by Mr. George A. Bacon, and put in convenient pamphlet form by Colby & Rich, Booksellers, No. 9 Bosworth street, Boston. Price 10 cents.

SPIRIT MESSAGES, THROUGH THE THANCE MEDIUMBRIP OF Mrs. B. P. Smith.

Report of Public Scance held March 28th, 1800. Dr. Joel Stone.

This is my first attempt to speak from this platform, Mr. Chairman. Some loving friends are anxiously waiting for a few crumbs of spiritual food, for some kind advice from the unseen shore. How strange it seemed to me on entering the spirit-world to find that we were still live, active people, and took such an interest in those yet left here, for we are attracted into the surroundings of our own dear friends. Kindred come a little nearer, but we are eager to benefit all whom we may.

It is not a great many years since I passed to the spirit-life. There is one point I would like to speak on to-day. Do not think for one moment I mean to be personal with any one, for I know there are many plysicians dwelling in the flesh who are honest; therefore, I do not speak of them as a class. The time is fast approaching when there will be far less drugs taken, and more magnetism given, and it will prove of greater benefit to mortals than all the drugs that can be used. You must bear with me for speaking plainly, for since leaving the mortal form I have learned this to be a f. et, and God's truth. Often while dwelling in the form I was much puzzled because medicine did not have the desired effect. Then I would form I was much puzzled because medicine did not have the desired effect. Then I would change it, and without any better result. We do experiment, and I will be honest and acknowledge to day many times we are forced to experiment; at other times it is for our benefit.

Magnetism is a God-given gift to mortals, some not possessing enough, while others have it to bestow upon their suffering sisters and brothers. I am very well pleased with the surroundings

I now have in the spirit-land, but I cannot be satisfied until I speak more upon this subject. In Charlot, Vt., where I am attracted much of my time into the old home surroundings, there are friends who will speak in this way:
"I think the old Doctor finds it very different from the way he saw things here."
Most assuredly; and all we can do is to acknowledge that we were groping in the dark. If knowledge has come to us now, it is right we should give others the benefit of it. Dr. Joel Stone.

Martin V. Lincoln.

Martin V. Lincoln.

Dust to dust! It is not all dust. The body crumbles back to Mother Earth, but life is eternal, as we find on entering the spiritworld; and it is a life of activity. All are anx ious to do their part and to speak to the loved ones, that they may influence them to learn more of communion between the two worlds. I was termed a Spiritualist, but I find that to be a Spiritualist means something more than to bear the name: there should be works. Then, dear friends, let us work together, spirits and mortals, in harmony, and we shall accomplish much toward bringing about the accomplish much toward bringing about the good time that we in the spirit-world are watching and waiting for, the time that the dear gentleman has just spoken of.

I am anxious to reach my own dear family

first; then I bring loving greeting to all my friends, for I find that in spirit-life we lose none of the affection that bound us, not only to kindred, but to old friends. How many times have I taken them by the hand at Lake Pleasant, that place so familiar to me, over the grounds of which I have walked so often. I look back with pleasure when I speak of the old camp ground. I hear them say the time is drawing near when they will gather again; and more invisibles will be there than those dwalling in the dash, all carries to next head. dwelling in the flesh, all anxious to meet loved ones yet left upon the shores of time, eager to give out an influence for the best; and may they have grand meetings in the coming months. May they do a grand work for the angel-world, is my prayer to-day. I would say to the dear friends in the home, not far from here, that I am often with them, but my work leads me on to those who need the influence

in the halls in this good city, where I was well known. It seems to me but a little while since they said Martin V. Lincoln was dead. Oh! no, more alive than I could have been in the

Mary Whyte. I have been very anxious to announce myself here, Mr. Chairman, for some loving ones far away are eagerly waiting to hear a word from those who have preceded them to the Summer-Land. Do not think, dear friends, that because we have passed on to the higher life we forget our loved ones here. We are often attracted near to them, sometimes so near that those who possess medial power will hear gentle whispers: "I am here; fear not; I visit you often." I have spoken and my voice has been heard by some of the kindred, I know, in Pittston, Penn., where I would be happy to come into conversation with some of the loving friends yet dwelling in the form. I will not press the matter too closely, but it would be a satisfaction to us and we should be happy to converse with them privately, for I know there are good mediums dwelling there that we might speak through, or they might aid us in saying to the loved ones what we are so eager to express to them. We are in sympathy with the things of mortal life while we are with you, dear friends, but when we leave you everything in spirit life is spiritual. How grand it is that we cannot take back with us anything pertaining to the material. If we did we might well be classed as unhappy spirits, because of the unhappiness that comes to our loved ones, for we sympathize with you so much when with you, and we would give you more sympathy if we could speak with you privately. There are many things to-day that I care not to speak of in public, which I would gladly converse with them upon in the home surroundings.

George, I know I have often seen you in different surroundings, where seemingly you I have been very anxious to announce myself here, Mr. Chairman, for some loving ones far

George, I know I have often seen you in different surroundings, where seemingly you have felt that some of the loved ones might be permitted to visit, as well as mortals. Mary Whyte.

William Lotts.

I feel that the few words I shall leave here to day. Mr. Chairman, may reach some loving one who will understand their meaning.

Not many years since, perhaps ten or a dozen, they said that Samuel Lotts was mur-

dozen, they said that Samuel Lotts was murdered. I am not Samuel Lotts, but he was of my kindred. The mystery has not been solved, nor will it ever be in mortal life. I know where of I speak, although it has been thought that the one who committed the deed had passed to spirit life. I am not going to speak of this one personally; I only say the mystery has not been and will not be solved on this side. We understand clearer than mortals do and see clearer, and we know that it would and see clearer, and we know that it would and see clearer, and we know that it would not be wisdom to bring up the old scene, not by any means. I am not here to cover up any-thing, but there is a purpose in what I state, and I am only too glad of the privilege of re-ferring to it. I know more than I shall make ferring to it. I know more than I shall make plain here, but I have good reasons for withholding that knowledge; over yonder it will be known why he disappeared at that time in Anderson, Ind. They have not forgotten the circumstances, and as they refer back they will recall them. Kind friends, there are many things we know it would be better to withhold from mortals. If there was wrong done, the time is coming when the individual must meet the wrong; he is going to meet himself as well as Samuel. I have two purposes in vlow; that is why I have spoken so blindly. William Lotts, to friends who will understand the whole matter, and who are relatives.

Harriot W. Johnson. llow long I walted for the Angel of Life to bear me safely over! Physical suffering made me only too glad to hear the welcome sound: "All is well; come up higher; loved ones are waiting to greet you yonder"; and outstretched hands welcomed me into my own home in the height and beautiful common in the height and heart the common in the height and heart the common in the height and heart the common in the common i outstretched fands welcomed he into my own home in the bright and beautiful Summer-Land. Oh! dear friends, little do you know the meaning of the word "Summer-Land"! No words can express its beauty to you. I could

No words can express its beauty to you. I could not realize, for a few moments, that I had left the material form, until I gazed upon the inanimate body; then it came to me that I had moved out of that tenement of clay into a better house than I ever had here.

Through all my suffering I tried to be patient, but sometimes, while dwelling in the mortal, we lose our patience. I am repaid now for all that I endured here. It is a grand thought for you mortals that, after you lay aside the form you now inhabit, no aches or ills will overtake you; you will not be called upon to take this or you; you will not be called upon to take this or the other; and no experiments will be tried upon you. All this happens to you here, which we fully realize as we visit our friends. We

we fully realize as we visit our triends. We visit the homes often.

We are only too anxious to meet our friends in mortal life. We would not be so particular as to say such and such ones, but any that would like to meet us that we could commune with, for we lose none of our social disposition by passing into the spiritual world. The music is very sweet with us; we love to hear the birds sing, to see the animals, and to gaze upon the faces of the dear little children as they gather about us.

as they gather about us.

I have friends on earth not far from your good city, and 1 am anxious they should know I have made an attempt to speak again. A num-ber of years ago I was here and gave a message. Po-day I am permitted to come again, for a relative of mine is not well, and I feel that the nfluence I can bring around her will aid her i great deal. I ask the angels also to assist her, that she may have strength to bear all that is aid upon her in mortal life.

Harriet W. Johnson, of Charlestown, Mass.

Harriet E. Beckwith. Oh! the music of heaven thrills us; it is as much sweeter than that of earth as our homes are more beautiful than yours. You can form but little idea of it. I have been watchful over some that yet dwell in the form, and deep feeling wells up in my soul as I refer to them,

feeling wells up in my soul as I refer to them, but I will not be personal in speaking of them. Far away in Cleveland I love to visit the Lyceum. I do enjoy so much seeing the children gathered in, where they may learn more and more of the things of the spirit.

Dear friends, place your children in the Lyceum. You know not what good seed may be dropped by the wayside and take root in their young hearts and bear fruit in after time. I would hold up both hands and say: God speed the time when all children, yes, and the fathers and mothers, too, may be more spiritual than they are to-day, loss bound by the mathan they are to-day, loss bound by the material, less governed by the love of popularity. That is my prayer, and it is echoed and recehoed by many spirits. Think not so much of what the world will say, but rather think that the angels are looking on you; they know your every thought and every act.—I hope you will bear with me, kind friends; I do not intend to be personal.

May the time hasten when the whole world

shall know that the spirits who love them are with them for good; that they bring impressions which it would be well to heed, and influences of help and cheer.

We bring greetings and the kindest feelings

to you to-day, dear friends, and would leave these words with you: Learn while you have the opportunity; be charitable with thy sister and thy brother; reach out the helping hand to lift them up, and not to push them down. I am easer to make myself known in Cleveland. Harriet E. Beckwith.

[A gentleman from Ohlo was present when this message was given, and stated that he was acquainted with her when in the form.-Chairman.]

Hattie Glover.

I would like to send my love to my dear mother, for I know she will be glad to hear from me, and not only from Hattie, but from dear sisters Lizzie and Minnie, who stand beside me. Grandfather French sends greetings to you, dear mother, and auntie Nettie, and all are negar to woke themselves known. all are eager to make themselves known.

Mother, I am not the little child you laid

away so tenderly when these words were spoken: "Too beautiful for earth." I have been told that these words were uttered over your babes that were taken to the immortal realm. We have been given a spirit-teacher, and it is grand, for how else should we have known our relatives, how should we have learned language?

Dear auntie, the home where mother dwells with you attracts her children. We come not with you attracts her children. We come not as little ones, but grown to womanhood now, and you will know us when you meet us in the bright beyond. Dear mother, through all the trials you have had to encounter, the angels have helped you; they have assisted you many times when you least knew where the power came from. You have had to be father and mother both to the children. You have thought of us often, yet you cannot realize but that we are little children still. Many times have I come to auntie's; I feel that it is our home. And dear Uncle Frank is so kind; we have learned to love him; as Grandfather Stone has said, he is trying to make the home as it should said, he is trying to make the home as it should said, he is trying to make the home as it should be, which we as spirits know better and clearer than you can in this life; but if there was not harmony we should not linger. Dear mother, dear auntie, these words are for you. How gladly would I speak with Uncle Fred if I could; but I must wait a little longer, as Grandfather French has said in Godle own could; but I must wait a little longer, as Grandfather French has said in God's own good time will the scales be dropped from his eyes, will he learn more and more of the spiritworld while dwelling here; but the material affairs occupy his mind a great deal of the time. Think, dear mother, of these words as coming from that little babe who passed away years ago, I cannot tell how long. I have no remembrance of mortal life. I am happy, and am waiting for the time to come, dear mother. waiting for the time to come, dear mother, that will bring you to us, when you will have your three daughters back again, and we shall be happy together. Hattle Glover, to her mother in Malden.

Mary Chapman Loomis.

It is not many years since they said death had come into the home. They spoke in a whisper, so lightly, it seemed to us, as if they feared they would wake the sleeper. Oh! dear friends we are alone heritage. friends, we are close beside you; we hear the words spoken. We know what is done for us; we listen to the kind words uttered, and apwe listen to the kind words uttered, and appreciate them very much. But when it is said: "I hope they are in heaven"—for you often speak thus in mortal life—the next question is: Where is heaven? Only a step from you. Our lives build our homes, whether it is heaven or no. I am grateful that there is an institution, free for mortals and for spirits, that we may mingle together. I do appreciate this place so much. I have gained a great deal by listening to advanced spirits. Sometimes those who have been in the higher life twenty years are far more wise, and possess more information than others who have been here fifty mation than others who have been here fifty years; just as some children progress much faster in their studies than others.

You may be happy in coming into communication with us, but you cannot realize the pleasure, the satisfaction in it that we do, neither can you know how great is our disappointment when we come to you time after time and cannot make you sensible of our presence.

It is grand to feel that after laying aside the

It is grand to feel that after laying aside the old form you meet and know your friends; and not only that, but you know yourselves as well as your friends. There are many to-day who do not know themselves.

As I have been with them in the little gatherings many times, I have felt so disappointed on leaving the hall, because no one recognized me there; then I would try again, as they came together again, a few Spiritualists. When we hear them converse of us, when their spirits go out to us in thought, it gives us more power to out to us in thought, it gives us more power to make ourselves known. In Burlington, Vt., I earnestly desire they may know that I have been as anxious to come into communication with them as they could have been with me. I

have heard these words spoken time after time:
"When we have sought so much to come into communication with Mary, why is it that we cannot?" Others have come into the meetings, at the conventions, and as they met at the camp grounds, and name after name has been given for the loved ones, but they could not hear one word from me. At one period I felt in a convention there they did realize that possibly it might have been Mary, but the description given was not very correct, therefore they doubted, and were no better satisfied than before. Now, to-day, I am here myself, Mary Chapman Loomis, and I know it will take away a part of those doubts. I wish to see the time when all may be removed from them. My husband is Horace Loomis, of Burlington, Vt.

Jane Whiting.

Jane Whiting.

How tired I was when they called me to the higher life! And a sense of that weakness comes over me as I try to take control of the spirit encased in the flesh; but I am thankful that I have power to speak a few words. Ninety year; and over were rounded out to me while I dwelt in the form. The more I gain control, the younger I feel, and I think I'll get started all right in a few minutes. Oh! bless you! You do n't know how much it helps me, these red men standing so close. When in the flesh, I think I should have feared 'em a little, but I know they come with all the kindness of their spirits to try to ald us to speak a few words for the loving friends that are left. You must understand this is my first attempt, and rather imperfect, but I shall feel happier, they tell me, for having made it. I shall feel stronger, and it will aid me to control some other medium elsewhere. Oh! how grateful I am because I can speak for myself. Why! I feel just as real as I ever did in the form. I know, because I have been taught, that I must control one in the flesh to do my work through. I am quite happy in my spirithome, but still I 've got a great deal to learn in the spirit-world.

Before the spirit took its flight, sir, the most beautiful vision—if you can call it a vision, I don't know what other way to express it—came before me, and my dear mother beckoned me on, saying: "Come, Jane, all things are ready; you are to learn a great deal yow." And then I could hardly realize I had gone out of that old weary body; but when I gazed upon it, and compared it with my new and perfect body, I felt it must be true. I was well satisfied to leave the old tenement I inhabited here: I had no love for it, only the wish for it to be taken care of; the affection goes with the new.

Loved ones came around me with the smiles they wore years ago. As they told me, the spirit-life is more perfect than the gent and reference.

taken care of; the affection goes with the new. Loved ones came around me with the smiles they wore years ago. As they told me, the spirit-life is more perfect than the mortal life, but it seems a good deal like it. I see people walking to and fro; they stop and shake hands just as you would here, or nod the head and pass along quietly; so I can't see why it is n't a great deal like the material life. Certainly I am going to have it so, anyway until I learn better. Jane Whiting, of Revere, near Boston.

Capt. Moody.

Capt. Moody.

I have been one of your number a great many times, Mr. Chairman, and you must know the old Captain don't come here for nothing. I have a purpose in speaking today. The children will be glad to hear from me, and to know that I have been as interested in your meetings as any other spirit. I may speak a little loud, and you must bear with me, for the old sea-captain usually had a pretty good voice. To-day, sir, I feel as strong as lever did on the water. It is grand, sir, to know yourself and to be able to speak for yourself. I have conversed with many old sea-captains that have never had the privilege of speaking one word to their friends, and you must know there have been a great many disappointments. appointments.

I never remember of any fear overshadowing my spirit; I understand now who was at the helm, who held the winds within his band, who guided the vessel, and I have analysis of the second spirit in the second spirit in the second chored at last where there is no one to say:
"Why do you not anchor here?" or "Why do
you not sail faster?" All is freedom, and I am
grateful for the privilege of expressing myself

grateful for the privilege of expressing myself to-day.

Appleton, I would say to you, whenever there is a privilege granted you, come into communication with us, if it is only silently, mentally. I love to come into the home. Often I hear you and Fanny conversing together in regard to spirit-return, in regard to one spirit and another; then remember, father can come and does come. Easily, quietly and softly do we tread, but still I feel that you have sensed the influence from us many times. I do not forget that at one period, when it looked dark for you in material affairs, good spirits came around you and lifted you up out of that cloud, and the sunshine came. You will say to me: "Father, there have been many clouds I have had to encounter." True it is; but there never was a cloud but what there was sunshine, and it is not all clouds in this life, although some have more to contend with than others. I realize full well, when I am with you in the home, when you are away in thought, sometimes a little too far, for we are nearer to you than you can have any idea of As has been said and sung so many we are nearer to you than you can have any idea of. As has been said and sung so many times, there is only a thin veil between us. It is true, and very thin at that. It seems to me hardly as much as the smoke of a train, as me hardly as much as the smoke of a train, as it comes up in a filmy mist. There are many things I would touch upon to-day, but I forbear, and say to you, dear child, when there is an opportunity speak with us, even if it is in your own home by the fireside, for we hear your voices when you least hear ours, although you may get a response in your own spirit from us. Capt. Moody, to his son in Boston.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK. April 4. Col. Moses Hunt; Martha Kldd; George W. Mil-ler; Rebecca Smith; William Emerson; Dr. Emmons; Jen-ness Wheeler; Lucia A. Sampson; Sarah Morse; Elsie Ste-vens; Catharine Champiln; Chandler Spaulding.

THE MESSAGES GIVEN (THROUGH MRS. B. F. SMITH) As per dates will appear in due course. June 20.—Benjamin F. Brown; Hulda L. Mack; Rev. Nathan Parker; Elsie Marla Southwood; Dolly Marla Heal; Clarence Austin Kenfield; Deacon Joseph Robbins; James A. Stinson; John Folsom; Cora S. Abbott.

TYPEWRITING EXTRAORDINARY.-It is not such an easy thing to "get the hang," as the saying goes, of a typewriter, although a little practice brings skill as extraordinary as are the mistakes of the man who produced the following letter in the early use of his machine: Greatt Barrington, feb 6 1890

Greatt Barrington, feb 6 1890

Dear F iend
I. have ?ust bOught!? a tripe waiter (Noh:ng lt a T. Y. P. E. W. R. T. E. R.) Am nOw Devating a little lei\$ure time to GEtting acuuainted with It. the Agent sald itt, cood [could] be learned inno time; n Abel—bodied man 02 wrxte 100 lefters A dAy—iam no! able bodjed just naw owing 2 Anaxident I hed While sqatinG; 1 Wrote 8\$4 letters in one !ay & they aLi loaked wurse th an this. he Said it would Be a thxing of beavty & jOy FORever; i wish he w*uld come back. I want See him very BAd. I have had this type writer only 2 Days & uzed up Al ready 27 reams of paper also got the :nfernal thing Soit wont whrite any thing bZt Xolopuck orR ussiau, he told me It W!s cus to Mary 2 have pat ience. thats All right; after I get through w4th Him Dr SmaLl will have one More, i paid \$5'3.9 for the type writera- and have conolzded tr trade it off for A dOg then if I can borrow a Gun. J'llkill him Good bZe more latter.

exqses my !'SS-1-\$.

PAMPHLETS RECEIVED. — Science Versus Religion; or, The Conflict Between Reason and Superstition. By T. C. Widdicombe. 16mo, pp. 16. Truth Seeker office, New York. peals from the Spirit-World to the Methodists. 16mo, pp. Star Pub. Co., Springfield, Mass.

The Midnight Cry. By E. A. Rodgers. 16mo, pp. 26. Pr. by Mudge & Son, Boston.

Of Munge & Son, Boston.

Citizens' Law and Order League. Proceedings of Eighth Annual Moeting. 12mo, pp. 96. Boston.

The Later Platonists. By Alexander Wilder, M. D. Reprinted from the Bibliotheea Platonica. 12mo, pp. 24. Oscoola, Mo.

Evolution: True or False? By C. L. Abbott. J. D. Shaw, Waco, Tox. Protest of Importers Against the McKinley Tariff Bill. 8vo, pp. 80. Now York: 102 Nassau street. Advertisements.

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Apr. 5.

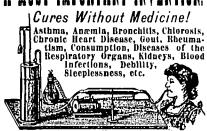
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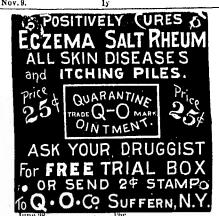
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Panner of Pight.

BOSTON, SATURDAY, JULY 5, 1890.

The Visiting Editors.

June 24th, 25th, 26th and 27th, Boston was favored with the presence of a representative body of men and women who are in a position to do any amount of good for this country and humanity at large, t.o., The National Editorial Association. There were forty-eight associations—represented by two hundred and eightynine members, including both male and female-pres ent, coming from nearly every State and Territory in the Union. They held their meetings in the Repre sentative Hall at the State House. The National Association meets annually—this being the sixth year, and the first convocation held by it in an Eastern State: last year the session was held at Detroit, Mich.; next year it will occur at St. Paul, Minn. The time of these talented pilgrims-when not devoted to the meetingswas thoroughly utilized in looking over the city and suburbs, and in making practical acquaintance with Boston's beautiful bay. They evidently enjoyed their visit highly.

On the evening of June 27th the Convention closed with a fine banquet tendered the visiting delegates at the American House by the Committee of Arrangements. Men distinguished in politics, journalism and in other directions, eloquently addressed the assembly, and Rev. M. J. Savage read the following original poem, which The Globe rightly calls a "two-edged poetical satire":

THE PULPIT AND THE PRESS. I found a strange phonograph only this week— I shall tell no one where it is hidden; It had heard all the chatter men carelessly speak, And it talked, like a gossip, unbidden.

'T was a centre where all the town's tattle was caught, The markets, the tariff, the lobby;

One had but to listen to find what he sought, And discover his neighbor's pet hobby.

I had promised some verses to read here to-night, Yet found myself weary, or—lazy; And when I would be most especially bright, All my mental horizon was hazy. Just then I discovered my strange phonograph.

And so all apropos was the matter
I found it repeating, I could not but laugh
And say, I will copy its chatter. So no one will think I have had aught to do

But to listen and play the repeater; For what it is worth I report it to you, The reason, the rhyme and the meter.

The Pulpit and Press, in contention that day, Each claimed that the world was its debtor, That it, and it only, had found the one way For making society better. The Pulpit, no doubt, was of the old kind;
And the Press has not always been flawless;
So you will not wonder that each spoke its mind
In words that sometimes sounded lawless.

The Press, with a modesty ever its own, Spoke first, and said: "In Revelations It tells of a tree that's celestially grown With leaves for the healing of nations.

'It's plain that the seer upon Patmos foresaw

The leaves from the printing press scattered, While newsboys, turned angels, with gospel and law The people besprinkled and smattered.

"King Solomon also foretold this great age, The spread and the Increase of knowledge, When reporters should run to and fro in a rage To outstrip both the church and the college."

The Pulpit, accustomed to have people take In silence its doses though drastic, Content if they listened and kept half awake, Not expecting reply, grew sarcastic, As thus it broke in: "The devil, 't is said, Is handy and apt at quotation; But, perhaps, if he practiced one-half that he read Sensation might turn to salvation.

"Oh, yes, it is true that you run to and fro, Bad and good you heap up all together; But when one has read it how much does he know? 'T is as certain as—New England weather.

"You rake all the slums, and you spread out the

crimes; What's wicked is news; but behaving, Though it outnumber wickedness thousands of times, Is too commonplace for the saving.

"Pray, tell where the healing comes

leaves
As leave every reader persuaded
That each man he meets steals, cheats or deceives,
And all the wide world is degraded."

"But," broke in the Press, "you seem not to like Your own doctrine when newspapers teach it; If total depravity 's false, why, then, strike The thing from your creeds, and do n't preach it! And then we but publish what readers demand;

Find fault with the readers; the shapers Of every journal throughout all the land Are the people that purchase the papers. "We furnish what's wanted!" "Yes, yes, that is

true,"
Said the Pulpit; "and so do the nameless,
The underground caterers in gin shop and stew,
The mention of whom we count shameless.

'You must live, do you say?" Dr. Johnson once said.

The necessity was not admitted.
'T is better to sleep with the noble, though dead,
Than to live tolerated or pitled.

"Then," added the Pulpit, "your columns you sell To the scoundrel, if rich, or his minions; What you really think there's no fellow can tell, We but know you hold golden opinions."

The lip of the Press curled a little just there, As he said, with a touch of the scorner, "The Pulpit itself has been known to take care For the pie with the plum, like Jack Horner.

"The sinful are sometimes suspicious that calls

Often lie not where work is the harder, But in the direction of worldly windfalls In the shape of rich church or fat larder.

"He says it's a call, when it's only a raise, So innocent oft is the preacher; And then he's content if the people but praise Not the truth that is taught, but the teacher.

"It has even been said-by the wicked 't is true-That the pews, if their owners are wealthy,
Are reproved with a mildness that still keeps in view
That a shock to the weak is unhealthy."

"'T is ever the fate," then the Pulpit replied,
"Of the good at the hands of the scoffer
To suffer derision; but, though you deride,
I only the other cheek offer.

"We preachers are humble and modest, at least, While you, with your pride of inflation, Boast ever your numbers piled up and increased, And brag of your great circulation."

"But hold," cried the Press; "did you ever feel sad On a Monday, when, going it blindly, A big congregation, twice more than you had, Was reported, with wish to be kindly?"

Then, turning the subject, not much to its mind, The Pulpit said: "If there's one feature In all of your newspaper work I can find To condemn, it is this—that the creature "You call a reporter so mangles his task! Now my last Sunday's sermon, who'd know it? A newspaper favor I never would ask, But, if you're inclined to bestow it——"

"Why then I would do it correctly!" The Press Broke in here, with smile aggravating: "I wonder how often you've come in distress For our kindly pulls praying and waiting.

"I've known more than one of your cloth who has

paid
This same wicked reporter for telling
The world what a wonderful mark he had made,
The mists o'er his fame thus dispelling.

"And as for the mangling: why, only last week The thing you complain of we added To fill out the sense; for sometimes when you speak, Your skeleton has to be padded."

"Then, your Sunday newspapers," the Pulpit

"They've broken the Sabbath to pieces, and so entertaining the people find sin, That I find my own audience decreases." Then the Press spoke again: "If one-half of the snap You spend in newspaper attacking You put in your sermons, you'd rouse from their nap The audience that would not be lacking.

"I'm sorry, of course, but if people do find That the Press with the live world is dealing, And you will come droning and lagging behind, Then we must your best thunder be stealing!

I listened, but all grew confusing just here, With cries like the stock market's racket; Suggestions of betting, but nothing quite clear, Save a cry of some one, "I will back it;"

So now I have told what the phonograph said, The echo of old-time contention; And perhaps there's a moral in what I have read Worth the notice of this wise convention. In deacons there's odds, and in editors, too, Just as there is odds in the preachers;

All can help on the truth if they keep it in view And play the grand part of world-teachers! The Pulpit is force, and the Press is a force; But force is not good, nor yet evil; It may wreck, or may drive a great ship on its course; We may work or for God or the devil!

The Preacher is human, and so is the Press; Were any man perfect, not only Would he be saved the sins that we others confess, Ho'd be also exceedingly lonely!

We must work all together, all good men and true, From the heart and the brain break each fetter: In society, politics, old good and new, Let us strive to lift ever to better!

Till the rich and the poor, till women and men, Till white and black, allen and neighbor, Find life is worth living—no, not until then Will we falter or rest from our labor!

When both Pulpit and Press can rise above pelf, And be willing to pay with some losses

For putting the kingdom of God above self,

Both may buy a grand crown, with some crosses.

If God be above then 't will pay to be right, Though we sometimes lose nearer successes; If man be God's child let us climb to the height Of the mission that lifts and that blesses.

The only success is the making of men; For the lower successes who palter Will find they have lost for the pottage again The ministry high at God's altar.

May the Press be a power for God and the light, For truth and for help and for leading; Let's lift high the banner of man and his right, All poorer ambitions unheeding.

So join in one cheer for the Pulpit and Press. One cheer for the loves we delight in, One cheer for the nation we labor to bless, One cheer for the cause that we fight in! The reading of the poem was received with very evident pleasure, and Mr. Savage was heartly ap

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 seeing articles in the secular press treating of Spiritualism which in their opinion should be replied to, are requested to send a marked copy of the paper to either of the officers of The Alliance. Prof. Henry Kiddle, President, Teast 130th street; Mrs. E. Wallace, Recording Secretary, 219 West 42d Street; John Franklin Clark, Corresponding Secretary, 59 Cedar street.

Adelubi Hall, corper 52d Street and 7th Avended the corporation of the street of the corporation of the corporation of the street of the corporation of

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 Spiritual Meeting every Sunday evening at 8 o'clock at Mrs. Morrell's parlors, 310 West 48th street, just west of 8th Avenue. Mary C. Morrell, Conductor.—Soul Communion Meetings every Friday at 3 o'clock at Mrs. Morrell's parlors, 310 West 48th street. The Ladies' Society of Mercy meets at Columbia Hall, 878 6th Avenne, every Thursday evening. Mrs. Kate A. Tingley, President.

Adelphi Hall .- On Sunday last, June 29th, W. J. Colville lectured again in Adelphi Hall to large and

Adelphi Hall.—On Sunday last, June 20th, W. J. Colville lectured again in Adelphi Hall to large aid deeply-interested audiences.

The morning discourse was, by request of several friends who were in attendance on the previous Sunday, a consideration of "The Law of Cause and Effect as Affecting Human Trials," seemingly unmerited, particularly such suffering as Jesus is said to have borne in Gethsemane and on Calvary, when he is upheld before Christendom as a perfect example of godliness. So long as the human mind is held in the chains of strict orthodoxy, and helleves in a vicarious sacrifice appearing the anger of a wrathful Delty, no special difficulty has to be encountered in any such comnection, for the theory of imputed sin and imputed suffering covers the ground from Calvin's standpoint, so far as the agonies of Jesus are concerned; but even to the minds of those professing orthodoxy the question must often arise: Why is it that so many seemingly excellent people suffer mental and physical torture, while the unholy and uncharitable often appear to escape all just retribution? To say with reference to Jesus, "A sinless soul taught us how to suffer," does not touch the root of the matter. It fails to explain the why and wherefore of suffering, though it puts before us an example of potent fortitude in the hour of distress. Suffering must be both reformatory and educational; in the case of those who have consclously and deliberately wandered from the right path it must be both; in other cases the latter only. Now there is surely no one who will deny that we have all much to learn, and that we learn through trial. This being a self evident fact, why not distinguish between simply educational and educationally punitive sufferings in the following manner? When we have voluntarily transpressed any portion of the divine law, we some ror later reap the consequences in two ways: 1st, we suffer the lnevitable penalty; 2d, we blame ourselves for our own folly, and thus aggravate our wee: on the other hand, when we hav deeply-interested audiences.

lem and its solution. We cannot understand one world when we only know of one, as we cannot really know any language while we are totally ignorant of others from which our mother-tongue is derived. Thus "one world at a time" does not suffice; two worlds at least must be known, in order that one may be comprehended.

Very pleasing inspirational poems followed the lectures, and at both services charming music was rendered by the choir, led by Mrs. Geraldine Morris (organist), and Mr. Wm. Baldwin (soloist). An interesting and profitable Conference meeting was held at 3 P. M. Mr. Colville will continue these meetings as long as other engagements will permit of his remaining in New York. Subjects of lectures next Sunday, July 6th, 11 A. M., "A Spiritual Interpretation of the Blood of Christ"; 8 P. M., "The Social Problem and Its Spiritual Solution." Seats free to all. Expenses met entirely by voluntary offerings.

By special request of many friends, Mr. Colville will commence a course of lessons in Practical Theosophy, at 13 W. 42d street, Monday, July 7th; he will lecture in Philadelphia at 1524 Arch street, (Corinthian Hall.) Thursday, Friday and Saturday, July 10th, 11th and 12th, at 3 and 8 P. M. His closing lectures in Brooklyn will be given July 5th, at 3 and 8 P. M., in Kingston Hall, corner of Kingston and Atlantic Avenues. Everybody fréely invited. Voluntary offerings.

Friends in Boston will please bear in mind that Mr.

offerings.

Friends in Boston will please bear in mind that Mr. Colville will lecture in Berkeley Hall the four Sundays of September at 10:30 A. M. and 7:30 P. M. He will speak in Norwich, Conn., Sundays Oct. 6th and 13th.



The Camp-Micetings.

Parkland, Pa.

The Twelfth Annual Camp-Meeting of the First Asociation of Spiritualists of Philadelphia commenced at Parkland, Pa., June 28th, to continue to Sept. 12th,

1890.
We welcome the season of the year when nature invites us to the enjoyment of her bountles in the flowers, fruits and cereals of her harvests. We delight in both the sumstine and the shade, which equally enhance the realities of spiritual life, and give cause of thankfulness from grateful hearts. We are happy in the realization of spiritual experience, and desire carnestly that the inspiration of Truth and Love may be unfolded in all humanity. The friends are invited to partake with us the summer sojourn at Parkland, where we have already had evidence of angel visits and sweet communion with our loved and happy spiritriends.

where we have already had evidence of angel visits and sweet communion with our loved and happy spirit-friends.

Parkland is on the Bound Brook Division of the Reading Railroad, twenty two miles from Philadelphia, and twelve miles from Trenton.

Lectures, Mediums, etc.—Hon. Sidney Dean will speak for us on Sundays, July 6th and 1sth, at 11 A. M., and 3:30 r. M.; Mrs. R. Shepard Lillie Sunday, July 20th; Mr. Willard J. Hull Sunday, July 27th; Mrs. H. S. Lake Sundays, Aug. 3d, 10th, 17th, 24th, 3ist; Prof. Wm. F. Peck Sunday, Sept. 7th; Mrs. Minnie Brown, Mrs. Sadie Faust, Mrs. Elizabeth Cutler, and other mediums, will be present at the circles on Tuesdays, Thursdays and Saturdays at 3 r. M. during the Camp. The vocal music will be conducted at the lectures by the Association Quartette: Miss Annie McDonough, soprano; Miss Bessie Spear, alto; Mr. Frank Fray, tenor, and Mr. C. L. Smith, basso. Miss Spear will be present at all the week-day meetings also.

There will be dancing in the great Pavilion on every Tuesday, Thursday and Saturday evening, from 8 until 10:30 o'clock, beginning on June 28th, and concluding Sept. 6th. Music by the well-known orchestra conducted by Joseph DeBarth. Other amusements—Boating, Swings, Pony Ridling, Shooting, Photography—are amply provided for. We have many safe and good boats, and the finest stretch of water for boating in this State.

The sanitary arrangements, as perfected, are of the best, making the meadows dry and beautiful and pleasant for promenades. Many springs of pure water, ample shelter for thousands of visitors, and every comfort that is needed.

The large dining hall, capable of accommodating three hundred persons at a time, is under the careful management of Mrs. A. R. Joyce, and abundance of good food at reasonable rates provided.

Fourth of July will be a red-letter day in the history of the camp. Dancing free all day, fireworks in the evening, and athletic sports in the afternoon.

The freight of campers, consisting only of camp equipage—furniture, bedding, etc.—w

Recursion tickets between Philadelphia and Parkland will be on sale at all Reading railroad stations on July 4th, and all the Sundays of the Camp Meeting—June 20th to September 7th, inclusive—at fifty-five cents, good for one day. Trenton excursion tickets, on card orders, to be had of Wm. H. Smith, 151 Cooper street, Trenton, good for two days, will be forty-five cents; or on card orders, good for the camp season, at fifty-four cents. Sunday excursion tickets from Trenton, without orders, forty-five cents, good for one day.

Julia R. Locke, Cor. Sec'v of the First Associa-Joseph Wood, President.

Julia R. Locke, Cor. Sec'y of the First Association, writes, in addition to the above points:

"Professor W. F. Peck speaks the first Sunday in September at Parkland, and the remaining Sundays of the month in Philadelphia. Our grounds at Park-land are lovely, and are improving each year. All the residents appear to take a special delight in beautifying their cottages, and new ones are being added all the time. We have for our Superintendent this year Capt. Francis J. Keffer, who has heretofore man-aged our Camp-Meetings so successfully. All persons visiting the grounds can purchase tickets at special rates by obtaining orders of Capt. F. J. Keffer, 613 Spring Garden street, Philadelphia."

Onset Bay, Mass.

The Camp-Meeting at Onset Bay commences its annual meetings July 13th. E. B. Fairchild, of Stoneham, Mass., gives the opening lecture, and will (as during the last two years) preside as Chairman of the meetings during the season—Col. Wm. D. Crockett. President of the Association, not being able to do so on account of duties connected with the State Print-

President of the Association, not being able to do so on account of duties connected with the State Printing department.

Mr. Fairchild in the past was a Unitarian minister. Some years ago he investigated the phenomena and claims of Spiritualism, and was convinced of their truthfulness and reality, and that the New Revelation solved the problem of an after-life, which had no other satisfactory solution, and, as he had the courage of his convictions, he came out openly and declared the fact. He has since been an able advocate of the Cause. He makes an efficient presiding officer, and the Association is fortunate in securing his services as a speaker and Chairman.

Mrs. M. T. Shelhamer-Longley will follow Mr. F. with a lecture on the afternoon of the same day.

The Middleboro' Band will be present on Sundays during the session, and give, as on former occasions, appropriate music, of a high order.

Mr. F. E. Crane will preside at the organ, and Miss Packard will lead in congregational singing.

A general good time is anticipated, as far as an intellectual feast is concerned, judging from the names of the talent employed for the regular season.

Mrs. Farwell, her daughter, Mrs. Humphrey, and little boy, from Dorchester, are now at their cottage on West Central Avenue, for the season.

Mrs. Carrie Crockett, from Rockland, Me., has arrived on her annual visit to Onset. Her friends have assisted her to build a small cottage, to take the place of the tent she has heretofore occupied—which is a decided improvement for her.

All of the hotels are in full running order, and their proprietors are ready to receive guests. They have great hopes that the season will be one of pleasure and profit to all who visit this beautiful resort, where the salt water sea-breezes are so refreshing.

the salt water sea-breezes are so refreshing.

Lake Pleasant, Mass.

[From our Regular Correspondent.]

The seventeenth annual convocation of the New England Spiritualists' Association will open on these grounds July 27th, continuing to Aug. 31st. A fine array of talent has been secured for the plat

form, including the best test mediums. Among the speakers who will be present are Rev. E. L. Rexford, Hon. A. B. Richmond, Rev. M. J. Savage, Hon. Sidney Dean. Rev. Robert Collier, W. C. Bowen, Dr. Fred L. H. Willis, A. E. Tisdale, J. Frank Baxter, Mrs. Fannie Davis Smith, Mrs. R. S. Lillie, Mrs. S. A. Byrnes, and others.

nle Davis Smith, Mrs. R. S. Lillie, Mrs. S. A. Byrnes, and others.

The Worcester Cadet Band will be present the entire session, giving two concerts each day.

Vocal music will be a special feature of the sessions.

Arrangements have been perfected with the several rallroads and steamboat lines leading to Lake Pleasant, for excursion tickets, and they are now on sale.

Board and lodging accommodations are ample, and of the bast

of the best.

Of the natural advantages of Lake Pleasant for a grove meeting, and as a summer resort, it is almost superfluous to speak; the natural grove of one hundred acres, the clear waters of the lake, the pure mountain air, rendering it a temple of nature not often found. Adding to these, the advantages of investigating the Spiritual Philosophy, and the many entertainments and opportunities of instruction, the general whole is not surpassed anywhere. NOTES.

The stores are open.
Tickets are on sale at all stations.
The latchstring is out at Headquarters.
Several new cottages have been built.
One hundred families are already here.
Return tickets for Boston must be obtained of the

secretary. Several prominent mediums are here for the summer. Everything in the way of provisions can readily be A grand band tournament is among the probabili-

All societies are welcomed to these grounds.

The Newburyport friends will bear in mind that a special ticket has been arranged.

There is a loud call for cottages and rooms from all parts of the country.

Lake Pleasant, Mass., June 28th, 1890.

Ocean Grove, Mass.

The Cape Cod Camp-Meeting of Spiritualists and Liberals will be held at this pleasant resort, commencing July 13th, and closing July 27th. The following lecturers and mediums have been engaged: Sunday, July 13th, A. M., Miss Jennie B., Hagan, of South Framingham; P. M., Dr. H. B. Storer, of Boston; Truesday, 15th, A. M., Conference; P. M., Miss Jennie B. Hagan, of Wednesday, 15th, A. M., Conference; P. M., Miss Jennie B. Hagan, of Wednesday, 15th, A. M., Conference; P. M., Miss Jennie B. Hagan, of Wednesday, 15th, A. M., Conference; P. M., Miss Jennie Cobb, of Boston; Thursday, 17th, A. M., Conference; P. M., Mrs. Cella M. Nickerson, of New Bedford; P. M., Mrs. Cella M. Nickerson, of New Bedford; P. M., Dr. H. B. Storer; Sunday, 20th, A. M., A. E. Tisdale, of Springfield; P. M., Miss Jennie Leys, of Medford; Tuesday, 22d, A. M., Conference; P. M., A. E. Tisdale; Thursday, 2th, A. M., Conference; P. M., A. E. Tisdale; Thursday, 2th, A. M., Conference; P. M., J. D. Stiles, of Weymouth Friday, 25th, A. M., Conference; P. M., Mrs. H. S. Lake, of Boston; Saturday, 20th, P. M., L. K. Washburn, of Revere; Sunday, 2th, P. M., L. H. S. Lake; P. M., L. K. Washburn, followed by Mr. J. D. Stiles; evening lecture by Dr. H. B. Storer. There will be lectures on each Sunday evening and mencing July 13th, and closing July 27th. The follow-

HAIR ON THE FACE, NECK, ARMS OR ANY PART OF THE PERSON QUICKLY DISSOLVED AND REMOVED WITH THE NEW BOLUTION MODENE =



Blacovered by Accident.—In Comforming and incomplete mixing was accidentally spilled on the back of the hand, and qu washing a? ward it was discovered that the hair was completely removed. We purchased the new discovery and named it MUDENT. It is perfectly pure, free from all tinjurious substances, and so simple any one can use it. It acts midtly but surely, and you will be surprised and ighted with the results. Apply for a few minutes and the hair disappears as if by marle. It has no resemblance whatever to any other preparation ever used for a like purpose, and no cleanifie discovery ever a standa such won-derfulressile. IT CANNOT FAIL. If the growth be light, one application will removely termanently; the heavy growth such as the beard or hair on minds may require two or more application before all the roots are destroyed, although all hair will be removed at each application, and without the tild this could be a such as the country of the property of the country of the country

-RECOMMENDED BY ALL WHO HAVE TESTED ITS MERITS-USED BY PEOPLE OF REFINEMENT.—
Gentlemen who do not appreciate nature's gift of a heard, will find a priceless been in Modene which does away with shaving. It dissolves and destroys the life principle of the hair, thereby rendering its future growth an utter impossibility, and its guaranteed to be as barmiess as water to the skir, young persons who find an embarrassing growth of hair coming, should use Modene to destroy its growth, Modene sent by mail, in safety mailing cases, postage paid, (securely sealed from observation) on receiptor price, \$1.00 per bottle. Send money by letter, with your full address written plainly. Correspondence sacredly private. Postage stamps received the same as cash. (ALWAYAMENTON YOUR COUNTY ARD THIS PARS.)

1 COCAL AND

MODENE M'F'G CO., CINCINNATI, JHIO, U. S. A. CUT THIS OUT CENERAL AGENTS

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on occasional week-day evenings, which, with other exercises, will be announced from the platform. The list of speakers includes some of the best in the field, many of whom have spoken there from year to year, while others are new to the camp.

Accommodations for board and lodging can be had at the grove.

Carriages will be in attendance at every train, Sundays included, to carry passengers to and from the grove, which is situated on the sea shore, where facilities for boating, bathing and fishing may be found.

Verona Park, Me. To the Editor of the Banner of Light:

I wish to correct the statement that I made in regard to J. F. Baxter opening the meeting at Verona Park, Aug. 17th. He comes to us the 20th. and speaks Aug. 24th. Dr. C. F. Ware. Bucksport, June 30th.

Haslett Park, Mich.

Just as we go to press a line reaches us from James H. Haslett, to the effect that the Camp-Meeting at the Park commences July 24th, and closes Monday, Sept. 1st. We are promised further particulars hereafter.

Meetings in Boston.

Twilight Hall, 789 Washington Street.—Sundays, at 10½ A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Engle Hall, 616 Washington Street.—Sundays at 10½ A.M., 2½ and 7½ P.M.; also Wednesdays at 3 P.M. F. W. Mathews, Conductor.

Chelsen, Mass.—The Spiritual Ladies' Aid Society holds meetings in Pilgrim Hall, Hawthorn street, afternoon and evening of the first and third Tuesdays of every month. Friends cordially invited. Mrs. M. L. Dodge, Secretary.

First Spiritual Temple, corner Exeter and Newbury Streets.—One of the finest audiences of the season convened last Sunday afternoon at the closing services, which consisted of vocal selections by Miss Mary L. Packard, an address by the guide of Mrs. H. S. Lake, solo by Mrs. Jennie H. Bowker, remarks by Mrs. Lake in her normal state, and singing by the congregation. The closest attention was paid to the entire exercises, which were warmly applauded throughout.

Mrs. If. S. Lake, solo by Mrs. Jennie H. Bowker, remarks by Mrs. Lake in her normal state, and singing by the congregation. The closest attention was paid to the entire exercises, which were warmly applauded throughout.

The entrancing intelligence chose as his topic, "Sowing and Reaping," answering questions in connection therewith. He said: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall he give in exchange for his soul? These words of ancient writ, attributed to Jesus of Nazareth, have been so misconstrued and misinterpreted that it is difficult to convey to man's comprehension their original meaning.

Unquestionably, viewed in the light of spiritual experience, the idea was: what satisfaction can be gained in exchanging the permanent peace of spiritual extainment for the transitory possessions of material life? The design was to contrast the important things of the spirit with the less important things of the spirit with the consciousness of spiritual to realize the beauty of devotion to truth, justice, love, labor, loses that acute consciousness of spiritual things which constitutes the life of the soul. The sense of loss which follows is inconceivable, and the question may well be asked: What profitch it? There is a law in nature, ever operative, which demands that as ye sow so shall ye reap. And what ever the harvest may be, whether of gladness or gloom, of glory or defeat, it is the result of seed which has been planted in the soil of circumstance, somewhere, by this ever-active self, destined to unending being. Cause and effect, sowing and reaping, run through the whole scale of nature's divine harmonies, with never a break or hindrance. Though you may supplicate the unseen beloved ones—your own in spirit or by ties of earth—it is impossible to reverse the law. We see the situation, but we cannot avert the results of causes. I

mately comprehensible basis, among the members, at least.

The Sunday lecture platform would endeavor to supply intellectual and moral needs, based on a recognition off the continuity of life, and conscious communion with the inhabitants of the unseen world. All, however, was to be subordinated to the one grand end and aim of helping on the work of spiritual attainment—the only legitimate purpose to be pursued by rational and intelligent beings. She thanked members and friends for kindnesses extended during the season, and closed with a recognition of the invaluable aid of spirit-co-workers and instructors.

The services will be resumed the first Sunday of September.

Com.

Eagle Hall, 616 Washington Street.-Sunday morning. June 29th, meeting was opened by the Chairman, Mr. Mathews; Mr. Dill made an interesting address, and was followed by Drs. Eames, Haynes, Wright, Blackden and Riddell, who made remarks; Mrs. J. T. Lewis gave psychometric readings and tests.

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Afternoon.—Services opened with music by Miss Folsom; remarks and tests were given by Mrs. S. E. Buck, Mr. David Brown, Mrs. Wilkinson, Dr. Allan Toothaker, Mrs. Chandler-Balley, Mrs. J. E. Davis, and Capt. Winslow, of Westboro', Mass.

Eventag.—Opened with music and an address by Mr. Blackden; remarks, tests and readings were given by Mrs. Dr. Bell, Mr. Mathews, Mrs. Smith and Mrs. Chandler-Balley.

There were goodly numbers in attendance at each session during the day.

Wednesday Afternoon, June 25th.—Meeting was opened with music by Miss Folsom; an address was delivered by Mr. Fernald, who was followed by Mrs. Wilkinson, Mrs. A. Wilkins, Mrs. Chandler-Balley and Mrs. Mason.

Meetings will be held in this hall every Wednesday at 3 o'clock, and Sunday at 10:30 A. M., 2:30 and 7:30 P. M., during the summer.

The Tale of a Century.

The Tale of a Century.

Just a hundred years ago Pears' Soap began in Lon don its mission of cleanliness. To-day its use is universal, and more people than ever before acknowledge its superiority—a sure evidence that its mission has been successful. For one hundred years it has maintained its supremacy in the face of the whole world's competition. Such a record could not be achieved without cause. Temporary successes are comparatively easy, but for an article to go on maintaining its popularity through generation after generation, it must appeal to something more than passing fancy. This is the case with Pears' Soap. It is, and always has been, an honest product. In the United States it has found a place in public favor equal to that so long held in England. The man who has once tried Pears' Soap in form of a shaving stick wants no other; he takes it with him on all his journeys. That woman who travels and fails to take, as sile would her toothbrush or hairbrush, a supply of Pears' Soap, must put up with cheap substitutes until her burning, smarting skin demands the "matchless for the complexion." Even children know the difference. So long as fair, white hands, a bright, clear complexion and a soft, healthful skin continue to add to beauty and attractiveness, so long will Pears' Soap continue to hold its place in the good opinion of women who want to be beautiful and attractive. Be sure to get the genuine Pears' Soap, as there are vile imitations.

Work at "Gordon Rest."

Dedication of New Rooms at the Helping Hand Home, Hanson, Mass.

Beautiful "Gordon Rest" presented an unusually animated scene on Tuesday, June 24th, says the Boston Herald, after the barges that had been in waiting at Whitman station on the Old Colony road had deposited there the passengers that had crowded them, and who were active members of the New England Helping Hand Society—the organization that is doing so much for the working girls and women of this section.

who were active members of the New England Helping Hand Society—the organization that is doing so much for the working girls and women of this section.

"Gordon Rest" is a great, sunny, rambling, wooden mansion of two stories, on a slight enjinence that fronts the pretty undulations and spire-crowned valleys of the western slope of Hanson, an ideal country town of Plymouth county, standing in the midst of its own productive acres, and surrounded by odorous evergreens and fruit trees. Its wide, open front door leads, on the one hand, to a large and comfortably furnished apartment that is cared for by the King's Daughters; opposite is the sitting room of the "Rest"; leading from this is the dining room, and from that a large bedroom, the kitchen and the roomy pantries.

On the second floor are, first, the McKinnnon room at the left of the front stairs, while at the right is the Middlesex County W. C. T. U. room, and from this the room made ready for tired little cash girls, and one of the rooms of the Hanson W. C. T. U.; these lead directly into the second Hanson room and the room of the Bunker Hill Educational League, these communicating again with the bathroom and a large unfinished apartment.

Only a short time ago the attention of Mr. and Mrs. George F. Simpson, of Hanson, was called to the working girls of Boston by a story written by Mrs. Longley—then Miss Shelhamer—of the Banner of the Helping Hand Home in Boston, they took into their own home for a season of rest some of the girls from that institution. Through a published description of what Mr. and Mrs. Simpson had done, Miss Shelhamer became interested in establishing a permanent summer resort for these girls, and decided to devote to it a sum of money left with her for charitable disposition by Mr. Jannes Gordon, of Cincinnati, O. Mrs. McKinnon, the Superintendent at the Home, Johned with Miss Shelhamer in the work, and finally, using Mr. Gordon's donation as a nucleus, she purchased the "Rest." It is the desire of the management that he "Rest." becom



BAD COMPLEXIONS, WITH PIMPLY, BLOTCHY, OLLY Skin, Red, Rough Hands, with chaps, painful finger ends and shapeless nails, and simple Baby Humors, prevented and cured by CUTICURA SOAP. A marvelous beautifier of world-wide celebrity. It is simply incomparable as a Skin Purifying Soap, unequaled for the Toilet, and without a rival for the Nursery. Absolutely pure, delicately medicated, exquisitely perfuned, CUTICURA SOAP produces the whitest, clearest skin and softest hands, and prevents inflammation and clogding of the porces, the cause of pimples, blackheads, and most complexional disfigurations, while it admits of no comparison with the best of other skin soaps, and rivals in delicacy the most noted and expensive of toilet and nursery soaps. Sale greater than the combined sales of all other skin soaps. soaps. Sale skin soaps.

Sold throughout the world. Price 25c. Send for "How to Cure Skin and Blood Diseases."

Address Potter Drug and Chemical Corporation, Proprietors, Boston, Mass. Aching sides and back, weak kidneys and rhenma-

Aching sides and back, weak kinneys and the control tism relieved in one minute by the celebrated Cuticula Anti-Pain Plaster. 25c. J. A. SHELHAMER,

MAGNETIC HEALER, Office 81/2 Bosworth Street, (Room 5,) Boston,

WILL treat patients at his office or at their homes, as desired. Dr. S. prescribes for and treats all kinds of diseases. Specialties: Rhoumatism, Nouralgia, Lung, Liver and Kidney complaints, Dyspepsia and all Nervous Disorders. Roots and barks, with full directions for preparing, sufficient to make six bottles of medicine for any of the above diseases or to purify the blood, sent to any address on receipt of \$2.00. Healing by Massage treatment. Office hours 10 A. M. to 3 P. M. Those wishing consultation by

letter must state age, sex, and leading symptoms.
DR. SHELHAMER'S Great Remedy for Throat and Lung Troubles—Balsamine—is proving its efficacy in numerous asses. It should be kept on hand in every household, to be used in sudden Colds, Pneumonia and kindred Pulmonary Affections. Special directions are given for the use of this and all other remedies prepared by Dr. Shelhamer. These have all been prescribed by Spirit JOHN WARREN, a most ficient physician of the progressive school.

Balsamine 50 cents per bottle. SPECIFICS for the following diseases, prescribed by spirits, 1.00 per bottle: Liver, Kidney, Gastritis, Nervous Prostration, Liver and Kidney Complication. Constitution Powlers, 50 cents per dozen.

Compounded and Sold only by DR. J. A. SHEL-HAMER, 8 1-2 Bosworth Street, (Room 5,) Boston, Mass.

In connection with his treatment Dr. S. successfully employs Animal Magnetism, which force is now recognized as a wonderful curative agent in dealing with disease: scientists and the medical fraternity alike acknowledging its usefulness in detecting and curing disease when other means have failed. The Editor of the Bannen of Light, as well as many others, can attest from personal experience to the most effective work accomplished by Dr. Shelhamer through his magnetic powers and remedies.

Address care Bannen of Light.

Apr. 5.

THERE PELATIONS OF SCIENCE TO THE

THE RELATIONS OF SCIENCE TO THE PHENOMENA OF LIFE. By PROF. MICHAEL FARADAY, late Electrician and Chemist, of England. Paper, price 16 cents. For sale by COLBY & RICH.

Meetings in Brooklyn.

The Progressive Spiritualists hold their weekly Conference at Everett Hall, corner Bridge and Willoughby streets, Brooklyn, every Baturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited. Samuel Bogart, President.

Conservatory Hall, corner Hedford Avenue and Fulton Street.—Regular meetings every Sunday, at 11 A.K. and 8 P.M. W. J. Rand, Secretary.

The Woman's Spiritual Conference meets every

The Woman's Sprictual Conference moets every Thursday evening at the residence of Mrs. Starr, 231 St. James Place. S. A. McCutcheon, President. Spiritual Union, Fraternity Rooms, corner Bedford Avenue and South Second street, meets Sunday evening at 1/4 o'clock. Good speakers and mediums always present, Porter E. Field (39 Powers street), Secretary.

Meetings in Philadelphia.

The Second Association meets every Sunday after-noon at 24 in the Church, Thompson street, below Front. T. J. Ambrosia, President, 1223 North Third street. Heystone Spiritual Conference every Sunday at 21/2 P. M., southeast corner loth and Spring Garden streets. William Rowbottom, Chairman.