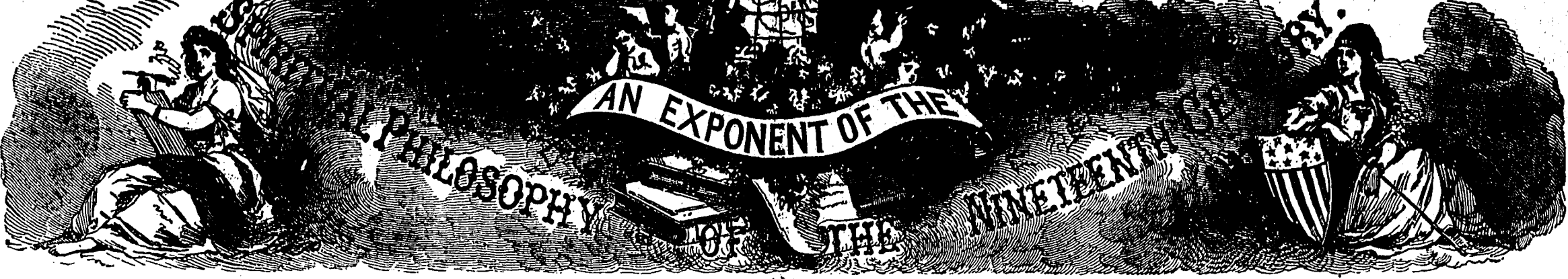


BANNER OF LIGHT.



VOL. LXVII.

COLBY & BISH,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, JULY 19, 1890.

(\$3.00 Per Annum,
Postage Free.)

NO. 19.

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Original Essay.

The Spiritual Facts of the Ages.

A Series by Dr. F. L. H. Willis.

NO. XII.—THE ANCIENT JEWS (CONCLUDED).

The history of Elijah and Elisha, in the book of Kings, affords us another splendid exhibition of medium-power. Read the beautiful account of Elijah's restoring the son of his landlady to life by his own strong magnetic powers. He prayed with all the fervency of his soul to the listening heavens, and then stretching himself upon the cold, lifeless body, and sending through it the vitalizing currents of his own vigorous, magnetic life, the suspended animation was restored, and he presented to the widowed mother the beloved form of her precious child, heart-flushed with new life, and said, "See, thy son liveth." I. Kings, 17th to 24th.

Read that other deeply interesting account of the Shunamite woman's son, so graphically told in II. Kings, 17:18-37. This time it was the prophet Elisha who wrought the wonder. As we have hitherto seen, all these old prophets carried with them, even as did the Egyptian priests, a magnetic rod, or staff, which they used in all manifestations that involved either healing or physical demonstrations.

When the distressed Shunamite mother applied to Elisha in her great grief, he sent his servant Gehazi on before him with his staff, and gave him very explicit directions not to salute any man, but go straight to the child, and lay his staff upon him. Now this shows that Elisha must have been well acquainted with the transmission of magnetic power through conductors, or he would not have sent his servant on before him to restore the child by merely laying his rod upon his face. But there was not power enough in the rod to restore the life-currents to their wonted flow.

Now mark the means that Elisha used on his arrival, and see how perfect the magnetic action or manipulation. He lay upon the child, put his mouth upon his mouth, his eyes upon his eyes, and his hands upon his hands, and the flesh of the child waxed warm. Then he arose and walked the house to and fro, gathering in fresh magnetism, stretched himself again upon the child, and the child sneezed and opened its eyes, and he called the mother and said, "Take up thy son."

In connection with these incidents of Scripture narration, think of the wonders performed by the late Dr. J. R. Newton through this same power of magnetism. He made the deaf to hear, the blind to see, the lame to walk, and cured all manner of diseases by his magnetic manipulations, aided by the spirit-power that flowed freely through his remarkably harmonious organization.

One more instance from the experience of Elisha: On one occasion when in great trouble he lay sleeping for sorrow beneath a juniper tree. They who were seeking for his life were in close pursuit of him. But the ministering ones were near him, even as they are ever near the heart of humanity in its hour of trial. An angel touched him. Here we have an instance of the spirit touch. How many a medium of to-day has felt it and thrilled through and through with it as if a subtle power were pervading every nerve, vein and artery! In that gloomy wilderness, where the weary, famished prophet had sunk to rest, he was made sensible of the heavenly care of celestial beings of a kindred nature with his own. I. Kings, xix: 4-8.

In II. Kings, vi: 15-17, we find an interesting incident proving that these mediumistic gifts were not confined to the so-called prophets: At one time the Israelites were surrounded by the hosts of the enemy, and the servant of Elisha was terrified and said: "Alas, my master, how shall we do?" And Elisha answered: "Fear not, for they that be with us are more than they that be with them." And the young man's spiritual vision was opened, and he saw, and behold! the mountain was full of horses and chariots round about Elisha.

And thus it ever is. The celestial hosts encompass us about, "a great cloud of witnesses," and in hours of danger they crowd and press on every hand, far outnumbering those who would work us ill.

The books of the Kings are full of the spiritual manifestations of these two remarkable mediums. By them iron was magnetized and made to swim, the waters of Jordan were made to divide, a hundred men were fed with twenty small loaves, etc., etc.

These mediums of the olden days rose up among all classes of the people, even as is the case to-day. Some were illiterate, others were poets and orators. Isaiah was one of the grandest inspirational mediums the world has ever known. When the spirit was on him he chanted forth its inspirations in strains of matchless sublimity. Elisha was an agriculturist. Jeremiah and Ezekiel were from the priesthood. Amos was a herdsman. All these were remarkable mediums, and were sought after by the people, over whom they had great power and influence, and from whom they received bread, honey, oil, clothing, and gold and silver, as compensation for their services as spiritual mediums.

As is ever the case, where truth is found, there, too, lurks error. Where exists the genuine, the counterfeit will make its appearance, and we find that there were impostors, false, lying prophets among these ancient mediums. We find that people were imposed upon again and again in those days by individuals pretending to be mediums, falsely claiming to be prophets. The prophets themselves were often deceived by such unprincipled persons, and they seem to have had no infallible method of ascertaining the truth of each other's inspirations.

On one occasion a young prophet in Judah was commanded by the voice of his controlling spirit to go and deliver a prediction of coming destruction upon King Jeroboam. His directions were explicit. He was to go into no man's house by the way, going or returning, or evil would befall him. But an old prophet who dwelt in Bethel heard of his coming, and went after him to bring him into his house, and urged him, saying: "Come home with me and eat bread."

He replied that he had been commanded to eat no bread nor drink any water, nor turn into any house by the way. Then, says the record, the old prophet lied to him, and said: "An angel spoke unto me by the word of the Lord, saying bring him back with thee into thine house that he may eat and drink." So the young man went with him, and by means of it lost his life on his return home.

So to-day we have false mediums, those who by their impostures deceive others, palm themselves off as true mediums, and bring shame and reproach on the cause they dishonor. We find, too, by repeated instances, that mediumship in ancient days came upon persons irrespective of their moral character, even as it does to-day.

We have time to dwell no longer on the manifestations of the prophets. Those who desire can pursue the subject for themselves. Just here we would say that those Spiritualists who have never studied the record of the spiritual manifestations of the Old Testament under the light thrown upon them from our modern manifestations, do not know what a clear and beautiful revelation it is of the laws of mediumship.

After a time the Hebrew nation began to be strangely and persistently false to its inspirations, though it had always had seasons of relapse. Then mediumship declined. The spirit was imparted in small measure. The prophets or professional mediums became very scarce. The end approached. The few possessing mediumistic power began to foretell coming woe and desolation upon the nation.

Josephus tells us that Hyrcanus, one of the later rulers, was considered by God as worthy of the three greatest dignities, prophecy, the dignity of the high priesthood, and the government of the nation: for God was with him and enabled him to know futurities. It was revealed to him in a dream that his two oldest sons would not succeed him, but his youngest would. When his sons gained a victory, he announced it at the moment, although he was two days' journey from the field of battle.

Josephus himself was also a medium, and from his dreams foretold the future calamities of the Jews. He foretold on what day the city would be taken, and he himself became prisoner by the Romans. He predicted, too, that Vespasian, then a general, would become Emperor.

Prophetic dreams were very common among the ancient Jews. In Macabees II. we find related a remarkable dream of Judas Macabeus, prefiguring the success of his army in their approaching conflict with the army of Nicanor.

He dreamed that while Onias, the high priest, was praying for the Jewish people, "there appeared a man of gray hairs, and exceedingly glorious, who was of a wonderful and excellent majesty. Then Onias answered, saying: 'This is a lover of the brethren who prayeth much for the people, and for the holy city, to wit, Jeremiah, the prophet of God.'"

Then Jeremiah, holding forth his right hand, gave to Macabeus a golden sword, saying, "Take this holy sword, a gift from God, with which thou shalt wound the adversary."

Macabeus related this dream to his dispirited troops, and then led them forth to battle. The result was an overwhelming victory, and the death of Nicanor. Finally there was a general destruction of the Jewish State seventy years after Christ, when Titus took Jerusalem by storm, and demolished the city and temple.

On this occasion a prophet made public proclamation in the city that if the people would go up to the temple they would there receive from God miraculous signs of deliverance. Crowds went up and were burned in the flaming edifice.

Josephus relates many remarkable physical manifestations that preceded this calamity. On one occasion when crowds were in the city at the Feast of Unleavened Bread, at the ninth hour of the night, a great light shone around the altar and the holy house, so that it ap-

peared bright as day, and lasted half an hour. The eastern gate of the temple, made of brass and iron, and immensely heavy, so that it took twenty men to open and shut it, was seen to open of its own accord at the sixth hour of the night. One evening just before sunset, an appearance was seen in the clouds as of horses and chariots, and troops of soldiers in armor running to and fro. A star resembling a sword stood over the city a whole year. (Undoubtedly a comet.)

But the most impressive manifestation of all related by Josephus is, that the priests at the Feast of Pentecost, in the night-time, in the inner court of the temple "felt a quaking and heard a great noise," and as they listened, trembling and awe-stricken, they heard innumerable spirit-voices saying in a loud whisper, "Let us remove hence." Undoubtedly these were the celestial influences that had so long been controlling or endeavoring to control the nation's destiny, and to whose inspirations it had been so false, murdering their mediums, defiling themselves with all sorts of idolatries and abominations, and becoming haughty and defiant in their arrogance and intolerance. Now, their mission ended, they gave an impressive and solemn farewell to the doomed city and temple.

Alas! woe to the nations or to the individuals who are false to their inspirations.

A peasant, for four years, when he came up to the sacred feasts cried: "A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the Holy House."

This he continued day and night at the festival, and though repeatedly scourged he would not desist. At last, as he was going round the walls repeating, "Woe to Jerusalem, and to the Holy House," he added, "Woe to myself," and at that moment was killed by a stone from one of the engines.

Thus have we brought our evidence down to the beginning of the Christian era. Splendidly have the facts accumulated in proof of the assertion with which we commenced these articles, that Spiritualism has ever been the natural belief of the human soul.

In our remaining articles we shall take the Spiritualism of early Christianity, and of the American Indians, and shall prove that not a century has elapsed since the death of the medium of Nazareth that has not been marked by these same phenomena, whose course we have so clearly traced all the way down from the dim ages of Hindu, Chaldean and Egyptian antiquity, thus demonstrating the falsity of the assertion that has been so often made by the church of to-day in its blind unbelief and materialism, that these gifts of the spirit, though possible once, are no longer so, having ceased by divine command, at the death of the apostles and the immediate disciples and followers of Jesus of Nazareth.

Oh! most glorious truth!

"Heaven enircles all. The best immortals

Near us, divine with love's pure beauty stand;

Alluring us through faith's translucent portals

Into the better land.

The friends we mourn as lost have not departed;

They have but laid aside earth's frail disguise;

On your dark way they pour, oh! lonely-hearted,

The light of loving eyes.

The saints and seers who made the old time glorious

Dwell beautiful within our human sphere;

Serenely move, o'er doubt and pain victorious;

Paul, Plato, John are here.

There lives no man, however crushed and lonely,

Bound with the gyves, immured in darkest cell,

But with him, ministrant of influence holy,

Some seraph friend doth dwell.

Each wondrous thought of Truth, or Love or Duty,

Flooding with sunrise beams through minds and hearts,

Inspiring us with Wisdom and with Beauty,

Some angel guest imparts.

No curtain hides from view the spheres elysian

But this poor shell of half-transparent dust,

And all that blinds our spiritual vision

Is pride and hate and lust."

Our Cause at the World's Fair.

Our Cause ought to have representation at the World's Fair, says the BANNER OF LIGHT, and suggests Mr. Hudson Tuttle of Berlin Heights, Ohio, as the right man to take charge and ably represent the best interests of Spiritualism there. It seems that something ought to be done in this direction, and the Spiritualists, from East to West, should unite to bring it about. Here is an opportunity to make a showing to the world. Spiritualism should have its headquarters there, and on exhibition everything of value obtainable that would present the highest truths of our philosophy and the indisputable facts of the phenomena. If Spiritualists would only work with half the zeal for the good of the Cause that they do for their individual opinions on non-essentials, the Cause would not have such a beggarly showing in the religious and scientific world. Can't we all lay aside our little prejudices and work together for a grand representation at the World's Fair? Would it not be a good idea for societies to take action on the subject? The Golden Gate, whose first and last interest is ever the ultimate good of Spiritualism, is ready to wheel into line on this proposition; and we feel confident the spiritualistic press throughout the world will unite on this ground and labor unceasingly to that end.—Golden Gate, San Francisco, Cal.

Here are the religious views of Mrs. Ella Wheeler Wilcox:

"I believe that the universe was created and is ruled by a great Intelligence, which is the Spirit of Love—commonly called God. This Intelligence desires all created things to live in harmony, industry, gratitude, cleanliness and unselfishness. Whoever departs one iota from any of these laws must suffer and cause suffering. I believe in progressive immortality—a succession of judicious and wise work. I believe the spirit lives forever and cannot decay or die. I believe that, after the death of the body, those who have wandered from the laws of the Creator will be obliged to occupy a low place in the next world, and separated from those who lived true to principle, that they must begin the dreary labor of reformation alone with their awakened consciences."

Spiritual Phenomena.

FACTS FROM MY DIARY OF SEANCES.

BY F. P. AINSWORTH.

To the Editor of the Banner of Light:

Opinions and theories are of small value except as based upon and confirmed by facts; and I desire through your columns to place before the minds of that great multitude who "have not seen and yet have believed," the great and blessed truths of immortality and spirit-return, some solid rocks of fact upon which I am content to rest my own faith, and to invite the world to stand with me.

When eminent, scientific and theological "wise men of Gotham" can explain away our facts, and show that purely human instrumentality is alone sufficient to account for them, then let the structure which we are building upon them fall in ruins upon our heads.

Lake Pleasant, Aug., 1889.—Attended a seance with Dr. Henry Slade with my wife, both perfect strangers to him, she being more than doubtful as to the reality of spirit-return and the genuineness of any of the phenomena of Spiritualism, though not wholly a stranger to them. Slade held two slates (with pencil between) with his right hand at one end, the other resting across my arms as I sat at his side at midday in his room at the hotel, his left hand in contact with both of ours on the table. The sound of writing between the slates was plainly heard, and three raps when it ceased. Upon opening them, which required some force, as they appeared as though glued together, we found written upon the lower one the following:

"My Dear Father and Mother: Oh! dear mother, do not doubt me, for, mamma, it is true. Uncle George is with me, and Uncle Charles. They say to tell you that I live after what they call death. The more you learn the more you will enjoy this life. I will come home if you will sit for me. I am your affectionate son, FRANK."

Our son Frank had before communicated with us through other mediums, trance and writing, but my wife could not believe the truth, plain as it seemed to me, from all our former experiences; this medium was new to us, and never saw or heard of us before. Frank had been in spirit about a year and a half. Uncle George and Uncle Charles also had communicated with us. See BANNER OF LIGHT of Feb. 15th and 22d, 1889, under heading "Spiritual Phenomena," for previous experiences.

In leaving Dr. Slade we gave him a cordial invitation to visit us at his convenience, and early in April, 1890, he advised us of his intended coming to our home for a few days' rest. While with us he gave seances to some ten or twelve parties, aggregating twenty or more different persons, at which about twenty slates were written upon under the same or similar test conditions.

I was present at four of these seances, at which eight slates were written upon, and the same names and conditions under which I observed the phenomena were essentially the same as were repeated or written to me by the other parties. I have six of the slates preserved under glass, and other parties retained a larger number. I made copies of eighteen of them, which are given herewith. Several others, personal in their character, I did not see at all.

The writing which has come under my observation was not only produced under test conditions such as to preclude the very idea of fraud, but the subject matter was beyond Slade's possible knowledge, and yet true as to the facts stated and names and relationships claimed by the communicating spirits.

In the following communications it is noticeable that none of them resemble Slade's handwriting; that none are alike except such as are given by his control, Dr. Davis, which are the same; that one from my son Frank is the same as received in August last, already referred to. One to Mrs. Pierce, formerly father is in the same peculiar old-fashioned hand which she well remembers seeing in his old account book, familiar to her when a child. The names and relationships given and claimed are all correct, and though in some cases names were written by the sitters upon the reverse side of a slate which the medium did not see, the relationships were not so written or in any way suggested as to preclude again the cases in which no names at all were written by the sitters as are numerous as those in which they were.

In regard to conditions: First, a well-lighted room in broad day, a single slate held with one hand only of the medium, under the table in close contact with the leaf, his thumb being on top of the table, and fingers supporting the slate underneath, his left hand placed in contact with the joined hands of the sitters upon the table. Frequently this method of holding did not result in the desired writing, and laying a piece of pencil on the table he would cover it with a single slate, or place a pencil between two slates laid flat upon the table with both his hands upon it in contact with the slates. At other times two slates were held across the arm or on the shoulder of the person next him at the table, and in one instance, in the seance given Mr. and Mrs. Pierce, the two slates were laid upon the floor, under Mr. Pierce's foot, in which position he felt and heard raps and writing, and when it ceased, upon raising his foot the slates adhered to his shoe and to each other, by the power, apparently, of magnetic attraction, which was also true in every case in which two were held together.

The attendant phenomena, such as rapping, answering written questions, raising chairs, or overthrowing them, or even raising chairs with persons seated therein—which was done in my own case by the medium placing his hand upon the back of my chair, and afterward that of my son—I will not take space to describe, but proceed to give copies of messages as received by the several parties, who all came as strangers, without previous arrangement or opportunity for any sort of preparation by Dr. Slade, so that the theory of previously-studied preparations and carefully-prepared messages written in advance is wholly upset; and yet the eminently wise and scientific Seybert Commissioners report such to be the explanation of all they saw.

We will not attempt to urge against this conclusion either argument or explanation, for words are cheap, but facts are stubborn things.

writing. The first slate written was as follows:

No. 1.—"My Friends: Man's whole soul within tells him that he has a spirit destined for something beyond your earthly state, and that he must at some time or other know the truths which surround his being. So it is best for all mankind to have some knowledge of this truth. I am very truly the spirit of DOCTOR DAVIS."

No. 2.—"My Dear Daughter Mary: This may seem like receiving a letter from the dead. Do not think so. My dear child, I live the same as ever, and you have always had the care and love of your loving father, and will have during your life on earth. My dear child, we all shall meet again where partings are no more.

We cannot say earth's life is real. It is but for a day. A shadow only it is like. Which soon will pass away.

I am still your affectionate father, H. BLACKMER."

No. 3.—[Written under Mr. Pierce's foot on floor. No name had been written on the slate, simply the word "Father" by Mr. P. before the medium took the slate from his hands.] "My Dear Son: I find the truths of Spiritualism are true. Do all you can to gain the knowledge of the fact, 'If a man die, shall he live again?' Your affectionate father, HIRSHAM."

No. 4.—"My Dear Husband: I am present with your father. We are all very glad to come to you in this way. Oh! what a blessing to the soul that has no hope to find the light of this divine truth. Now, Mary, I must say a word to you, and tell you how much you are loved by us all. It was I that led you to your dear husband, and great change coming to each of you. We are all doing what we can for you. Now, my dear husband and sister Mary, I must leave you. I am your loving wife and sister, SYLVIA."

"Sylvia" was the name of Mr. Pierce's first wife, who had been in spirit-life some fifteen years. He wrote this name upon the other side of the slate before the writing occurred. The medium might have read the name, and the name of Mrs. Pierce's father, H. Blackmer, which she also wrote; but simply the name would not, if read, have revealed to him the relationship existing between the parties, and there was absolutely no opportunity for the clandestine preparation of messages and substitution of slates; not only that, the sound of the writing was plainly heard.

The following morning I went alone to the seance room, and was impressed to sit down with slate and pencil, and invite any spirits who could do so, to control my hand automatically. I was at once impressed mentally, and influenced also mechanically, to write a simple request, which, under the circumstances, would naturally be the expression of my own desires, but to sign the same with the name of my son Frank, appending thereto an approval, with the name of Dr. Davis; but having often before written long messages to other members of my family under the same or similar conditions, yet always of a character in perfect accord with my own individual knowledge as to facts, and my desires as to their motive and purpose, I naturally doubted if they were in fact suggested by any intelligence beyond my own mind, and always freely expressed this doubt; my wife and others freely sharing it with me.

So on this occasion I showed the slate both to Mr. and to Dr. Slade, and, as usual, my wife agreed with me that I was the sole originator and proprietor of this and all other alleged "spirit messages" which my hand had written. No other theory is required to account for them all, inasmuch as no name or statement of fact has been written beyond my own knowledge. However, this theory is not in harmony with what soon after occurred, as appears by the following independent message written at the next seance, at which we were present some hours later, and with sundry other written messages which have been given me before through various other mediums, all ignorant of my own experiences.

Seance No. 2. Myself, wife and son present. Slate No. 5.—"My Dear Mamma, Papa and Brother: Here we all are again to greet you. When I say all I mean Uncle Charles and William, and many more. Papa says mamma doubts. I think papa doubts more, for when Dr. Davis and I controlled him to write this morning he had doubts. Papa we did not let you control you to write, so do not doubt again your loving son, FRANK."

In this case, and the following, no names were written by either of us, and as already noted the handwriting of this slate is the same as the one we received from Frank at Lake Pleasant in August last. In the next the slate was of a different character, and true, and could not have been remarkable, and true, thus demonstrating the phenomena to be beyond his intelligence or power to produce:

Slate No. 6.—"Dear Mattie: It gives me more pleasure to come to you than I can express with this little pencil. Oh! I am so happy in this life. You know I was not very happy in my earth-life; you remember my troubles, but I am often with you. Frank (my husband) had one weakness. That gave us so much sorrow. My dear niece, never doubt your loving Aunt Jennie."

Slate No. 7.—"My Dear Daughter Mattie: It is but little I am able to say, but what I do say comes from my soul. Dear child, I am often with you. Frank comes with me; he is growing to be a young man. He loves his brother Charlie more than your loving mother. CORDELLA C. W."

All three of these spirits communicated with us by independent writing, as appears by the reports of seances already referred to, published in THE BANNER, and at sittings subsequent thereto.

The third seance was given to Mr. L. W. Fairchild and daughters, of Sunderland, strangers both to me and the medium, who received these messages:

Slate No. 8.—"My Dear Brother and Nieces: How glad I am to be able to return with the olive branch of peace to you all. I am all present. Father is very happy. I am your affectionate brother, FAYE."

Slate No. 9.—"My Dear Friends: Please say to my friends I still live, and find this life as natural as life on earth. I left my body in April, about the third. I was over eighty years old. I lived at South Amherst. My name is LOUISA DICKINSON."

The parties receiving this message and request did not understand why it should have come to them, they having no acquaintance with any person or family of the name at South Amherst, eight to ten miles distant from their home, but afterward I learned that a family of this name living near one of these ladies in Sunderland had formerly lived at South Amherst, and that this old lady was a relative of theirs, and that they were Spiritualists.

Reference to the death notices in the local paper of the date named shows the facts to have been as stated. Here is evidence that death is but a "new birth" of the spirit into a higher form of life, essentially human and natural, though spiritual in its character and conditions, and a practical demonstration of a truth which the church has taught and the world denied from the days of Jesus and Paul until now. The church to-day as a body even denies and declares the only available evidence of the truth of its own teachings! Still despises and persecutes, rejects and crucifies all the prophets who, like Jesus and his apostles, are bringing immortality to light," as they did.

Seance No. 4. To Mr. John Hamilton, of Leverett, Mass., at which I was invited to be present as a witness:

Slate No. 10.—"My Friends: Our object in coming to you now is to give you the proof of our power to come.

When you are convinced of this fact, then you will be, in a condition to receive communications from your own spirit-lands. By holding circles at home your spirit-lands will be sure to come to you.

I am, very truly, Dr. Davis.

Mr. Hamilton was largely without personal experience of the force of the facts. I cannot see upon what ground any sensible man can avoid the conclusion to which they legitimately lead, or fail to realize their value to humanity, especially when volumes of evidence can be adduced from many thousands of similar experiences of people all over this broad land, and in others as well, through mediums well-known and reliable. Many men and angels, cooperating together under the higher law of the spirit-lands, hasten to the aid of men who are blind, and make free by such knowledge from the "power of sin and death."

Then shall be brought to pass the saying that is written, *Death is swallowed up in victory.* Oh! death, where is thy sting? Oh! grave, where is thy victory?

"Alas! for him who never sees
The sun shine through his cypress trees,
Who knows no life beyond the grave,
Nor looks to see the break of day
Across the mournful mists of life;
Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That life is ever Lord of Death,
And Love can never lose its own."

That this chapter of experiences may come to many hearts, bringing the light of truth and the peace and comfort of the "spirit of life," is the earnest desire of the author, who, through similar means, has been brought out of nature's darkness into the marvelous light of the gospel of the Son of God, who himself brought life and immortality to light by the same operation of the reality and power of spirit-communication of mediumship in himself and those whom he selected and developed for the further spread of the "glad tidings of great joy which should be to all people." Alas! how far are his actual, and how much further his alleged, followers to-day from the simple truths he declared by his words, and demonstrated by his works. Well may he repeat again the refrain to which of old he gave utterance when he said:

"Oh Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, as a hen doth her chickens, and thou wouldest not!"

Who cannot see in the Church to-day the Jerusalem of the time of Jesus? In its attitude

(as a body) toward Spiritualism, is it not true that as of old its mediums are despised and rejected of men? A careful study of the life of the Nazarene—with the mind open to the idea that in him the higher spirits of the heavenly spheres sought to make known the reality of spiritual life and its important bearing and influence upon earthly conditions and affairs, and again the reflex influence of those upon the spiritual—would seem sufficient to show the natural harmony of this idea with the story of his life as it stands revealed to us in the New Testament; so that whatever may be said or proved with regard to these narratives or the mistakes and imperfections which may be found therein, it remains true that they are worthy of our candid attention, and contain internal evidence of being true to nature and to human experience in all ages.

Harris Grove, Mass.

A Lowell correspondent writes: "A largely-attended open-air meeting of Spiritualists and Investigators convened at the charming grove of those stanch adherents of the Cause, Misses Sarah and Carrie Harris, in the adjoining town of Chelmsford, Sunday afternoon, June 22d.

Mr. Alfred E. Jordan, Chairman of the Executive Committee of the Lowell First Spiritualist Society, presided; the singing was led by Mrs. Lizzie Hutchins; the exercises consisted of a reading of the writer, his subject being, "Beckoning Hands"; remarks by Mr. Robert Lord, a recent convert, who, in a witty, earnest and eloquent speech, related his experiences, recounting convincing tests he had received; and an address by Ed. S. Davis, on "The Spiritualism an Important Factor in the Progress of Human Thought."

"It has been truly said," Mr. Varney remarked, "that 'Ideas rule the world.' A noble thought, unpopular though it be, at its inception is a sure of ultimate triumph in the general acceptance of the grand or beneficent principles it involves. It has been the invariable rule of the past, and still is, that every new truth is accompanied by persecution or ridicule. Galileo was imprisoned for presuming to say 'The world moves.' Robert Fulton was laughed at for broaching the idea of a steamboat. But it has been in this very crucible of persecution that reforms have been shaped, tempered and rendered enduring. Ingersoll says: 'The human race was imprisoned. Through some of the prison bars came a few struggling rays of light. Against these bars Science pressed its pale and thoughtful face, won by the holy dawn of human advancement. Last night the bars were broken away. A few grand men escaped and devoted their lives to the liberation of their fellows.' In his grandly figurative style, Henry Ward Beecher has expressed a great truth in the following words: 'Let us not start to star to roll in the golden orb of a golden-rod thought, to roll through the generations of time.'

It is interesting to turn back the pages of history and trace the progress of a "golden-rod" thought, from its inception to its fruition. And this is particularly true in regard to Modern Spiritualism. Forty-two years ago it came to a world that in its benighted, dreary condition might well have been compared to a shuttlecock, flying between the battlements of a repulsive theology and a cold materialism. Year by year, since its advent, Spiritualism has steadily grown, expanding in influence and power, warning the human heart with hope and knowledge, enlarging its views of life and the bright hereafter. It has left a radiant impress upon the nineteenth century which can never be effaced. It has been, and ever will be, the important factor in the progress of the age, in every conceivable realm of life's mental activities. In science, it has so admirably reasoned and demonstrated, that the giant intellects of a Denton, a Hare, a Wallace, a Crookes, have become convinced of its verity, and devoted their lives to the advocacy of its truths. The wonderful inventor, Edison, is a medium, as was also that marvelous musical prodigy, "Blind Tom," who of himself alone was ignorant of the rudiments, even, of music. Elsie Bull, the renowned violinist, used to say that he was inspired by the spirit of Mozart. In the domain of literature the underlying principles of Spiritualism have been delicately woven, in beautiful colors, into the framework of intellectual thought. Robert Falconer and other poets, George MacDonald brings out suggestive spiritualistic sentiments. The works of Mrs. Stowe and Elizabeth Stuart Phelps are full of the sweet consolations and the precious teachings of our divine religion, while the novels of the late Dickens, as well as the poetry of Longfellow, glow and sparkle with the bright gems and ennobling ethics of Spiritualism. MacDonald, it is true, has sometimes sneered at our phenomena, by doing which he has not injured us, but has merely expressed his own selfish charge of inconsistency. Miss Phelps has felt it incumbent upon her to say, in effect: "Of course I'm not a Spiritualist; I wouldn't have people think of me as such for anything." But the lady's declaration is so utterly at variance with her own avowed views in her writings, that we smile at her efforts to disavow them with tender pity.

Among the churches the impress of spiritualistic thought is potent. What is necessary for the loosening grip of creedal doctrines, in the revision of hitherto impervious creeds; in the preaching, oftentimes, of broad, uplifting spiritual sermons; it being deeply significant fact that all these advancements in theological quarters have ever slowly and cautiously followed in the pathway cut through the wilderness of error by the pioneer of the age—Modern Spiritualism. Yes, light is creeping in upon the church and the skeptical world, the light of the advent of the new age, being demolished, while the process of unbuilding the glorious temple of aspiration, based upon knowledge, is going on.

In the present "age of reason" men and women are thinking in the light of the thought of the day. The day has come when the ocean of man's ideas or investigations can no longer be confined within the narrow boundaries of regulated channels, for "out on the intellectual sea there is room enough for every sail." The intellect, and air there is space enough for every wing. Yesterday, as it were, the clergy viewed the sentiments of the masses; but to-day, the man who does not do his own thinking is a slave, a traitor to himself and to his fellow-men. He knows, however, that such a religious superstition and intolerance, that much of that there are, in the various communities of the nation, individuals and organizations who are determined to secure restrictive legislation. The National Reform Association, whose object is to secure an amendment to the United States Constitution, enjoining, by law, all of us to recognize Jesus Christ as our God and civil ruler, and the Bible as his revealed word: This is a case in point that should open people's eyes. In the United States we see the hand of tyrannical usurpation raised to crush Spiritualism, magnetic healers, whose surpassing success has given us great a cure to the blind, the lame, the deaf, the "immortal" "Age of Reason" did to the priesthood of a century ago. But eternal justice will eventually win; the onrushing power of thought cannot be swept back; the world will not retreat to the barbaric past. Right may suffer, ideas may be crushed, but the friction of environment, but never destroyed, for

"Truth crushed to earth shall rise again—
The eternal years of God are hers;
While error, wounded, screams with pain,
And dotes on her own works."

In Memoriam.

Passed to spirit-life from the home of her son, Edward S. Easton, in Florida, Ill., June 29th, 1890, Mrs. Hetty S. Easton, aged 77 years and 6 months.

She passed quietly and painlessly away (from paralysis). The loss of her visible presence will be deeply felt in this city, where she has so long lived, and actively engaged in all good works. She was identified with the earliest movement of Spiritualism here, being among the first to investigate, to accept and hold with joy the fact of spirit-communication. This conviction she never lost; it was a life-long comfort to her. Many who read these lines will remember those early days, and the kindly spirit who, one day, directed her to the old log, so dearly preserved, should rest upon her casket, and the only floral offering displayed at her funeral was a symbol of the same wrought in flowers, and borne by the loving hands of her old associates of the Memorial Day Association and Woman's Relief Corps, and laid upon her grave.

The active force is at rest, the warm heart is still, the open hands are folded, the noble earth-life is at an end; but to the "glories of the life" she has entered upon we yield our hearts and love.

C. L. S.
Peoria, Ill., July 17th, 1890.

New Music.—We have received from the White-Smith Publishing Company, 32 West street, Boston, the following: For pianoforte, "Landeskinder Walzes," and "With Chle" Schnell Polka, by Ed. Strauss; "Cooling and Woeing Walzes" and "New Annon Polka," by Johann Strauss; "In the Mill," by Gillet; "Arago-naise," ballet music, by Massenet; "Over All is Magic Love," ballet music, by Lassen; "Gavotte," op. 37, No. 1, by Dupont; "Gavotte," in E minor, by E. Silas; "Song Waltz," by Ludolf Waldmann; "In the Valley Polka," by J. Pehel; "Etude," op. 2, No. 6, by A. Henselt; "Entr'acte Gavotte," by Gillet; "Prayer in Silent Night," op. 3, by L. Zelso.

BEECHAM'S PILLS cure sick-headache.

For the Banner of Light.

ISLAND EIGHTY-FOUR.

BY LYDIA R. CHASE.

There are numerous islands that dot the way
Along life's mystical river;
Some that seem barren, and cold, and gray,
While others are green, with a breath like May,
And we touch at some one of them each natal day,
And then float on forever.

There are emerald islands, where music floats,
Keeping time to children's dances;
Only the voyager in those boats
Which have passed these islets forever notes
That their birds and their flowers have the gayest
Of their sunlit brightest glances.

Then the roseate islands, where life is June,
And the balmy airs are laden
With odors that wait away too soon
On the breezes that blow toward the highest noon;
And the "old, old story" is told under the moon
By happy land and maiden.

Next the amber-hued islands, where golden grains
Await the scythes of the reapers;
Here every pleasure is bought by pains,
For the rule of justice forever reigns;
And lives are awarded their losses or gains,
The treasures to the keepers.

And the vine-purpled islands of Autumn days
Where the ruby wine is getting;
With jubilation and songs of praise
The tollers are crowned with their well-earned bays;
And the air is aglow with the ruddy haze
Of sunbeams near to setting.

But amidst all of these are those isles of gray
With only funeral roses;
We linger at these to kneel and pray
That in some fairer and happier day
We may clasp the forms we have folded away
In shadowy repose.

There are glorious islands beyond all these,
"Beyond the smiling and weeping";
The river widens, and all the breeze
Blows fresh from the shores of eternal seas,
And the flowers are myrtle and sweet heart's ease
Round falling feet footsteps creeping.

In this group of fair islands lies one three blest,
For the feet that reach its portals
Are those the pathways of earth have pressed,
Till the secrets of being are well guessed,
And their souls have attained to a peace and rest
Almost transcending mortals.

'Tis the beautiful island of Eighty-Four.
The graces of all combining:
Here softer waters in fountains pour;
The birds sing sweeter; pure joys are more;
For through the partially opened door
The sun of heaven is shining.

Partland, Pa., June 6th, 1890.

* Birthday Poem, dedicated to Jesse G. Webster, and read by Miss Alice Butler, of Philadelphia.

Free Thought.

"SPIRITUALISM PURE AND SIMPLE."

BY DR. DEAN CLARK.

To the Editor of the Banner of Light:

The dear old BANNER, whose issue of June 14th contained a leading editorial headed by the grand words: "SPIRITUALISM FIRST AND ALWAYS," added a new lustre to its LIGHT when its master mind emblazoned those significant words upon its folds. By this I do not imply that it especially needed to define its position, nor that it had ever vacillated or deviated from its devotion and loyalty to the GREAT CAUSE of which it has been the leading exponent and faithful standard. But in these "times that try men's souls," and I am sorry to add, find so many either wanting in sagacity to discriminate between truth and error, or so derelict in fidelity to duty as to be easily led astray, it is greatly encouraging to those loyal veterans who have to guard against foes within as well as foes without the army of progress, to see that "our flag is still there" bearing its glorious motto, and its true battle-cry, "SPIRITUALISM, PURE AND SIMPLE." "Spiritualism First and Always," at the head of its columns! No trace to error, no parley with enemies in disguise, no alliance with dubious neutrals, and no dalliance with those who lack the moral backbone to wear the badge of the Cause "first and always" in the hearts of all true Spiritualists!

Brave and timely utterances! May every professional Spiritualist in the world affix them to his or her breast, and make them a watchword.

True, nineteenth century Spiritualism has little affiliation with the Oriental trinity which THE BANNER abjures, viz., Metaphysics, Occultism, Theosophy.

The Spiritual Philosophy is to be neither hampered, handicapped, nor hindered in its onward march by the many Oriental "seducing spirits" which at present infest our ranks and delude even some of "the very elect" (?) with their syren eloquence and subtle sophistry.

Modern Spiritualism is an evolution of new-born truths, a development of demonstrated facts which have nothing to do with the wild fancies and transcendental speculations of ancient or modern mystagogues.

Let the dead past bury its dead; the living present will not be nourished by seeking food among the rubbish of antique superstition, nor will the truly inspired representatives of the genius of Modern Spiritualism be benefited by wasting time and energy in pursuing the dusty tomes indited by ascetic dreamers.

Greater quackery has never been palmed upon ignorant credulity than is most of what is termed Christian Science and Metaphysical Healing, as I stand ready to prove by the demonstrated facts of pathological, physiological and psychical science. And as for Theosophy, it is "a wolf in sheep's clothing," a magical impostor, going about "hoodooing" the susceptible who hanker for marvels, hunger for "secret doctrines," and crave "dead-sea apples" to feed a morbid appetite, not satisfied with the plain, wholesome food which is bountifully bestowed by the Modern Spiritual Dispensation.

The pretense that Theosophy is "identical" with Spiritualism is "a delusion and a snare," set by "seducing spirits" to catch neophytes in search of spiritual knowledge who lack moral courage to brave the scorn hurled at Spiritualists by the self-righteous Pharisees of to-day!

If it is "one with Spiritualism," as we are told by mongrel exponents, why call that which is "identical" by another name—especially by a name that smacks of priestly pretense and audacious assumption of "divine wisdom"?

Who knows anything about "the wisdom of the gods," or, as defined by some of them, "God-Wisdom"? Surely all who have true human wisdom will take no stock in such an absurd claim. I do not question the sincerity of those who think they have found "divine wisdom" in Theosophical lore, but I do question the claim of its superiority to the Spiritual

Philosophy, from which its best teachings have been plagiarized, and in the name of the noble spirits who inaugurated the Modern Spiritual Movement, I protest against its seductive and antagonistic influence within our ranks; for wherever it has been taught, especially as a "higher phase of Spiritualism," it has been and is an "apple of discord" and a blight upon our Cause. By extensive observation I know what I affirm, and I have the corroborative testimony to this last statement from several of our leading teachers.

The affirmation of a New York correspondent of a Pacific Coast spiritual journal, that lends its columns to Theosophic propagandists—that there is "a general acceptance of Theosophical teaching by the most intelligent thinkers in our ranks" (?)—is an impeachment of their intelligence which is far from creditable or complimentary, were it true; but I know it is not. Only a few of that sort have been beguiled by subtle sophistry into a delusive belief that, as this writer affirms, they "see in the higher intellectuality of this new phase of Spiritualism (?) the 'manna' for which their souls have hungered"! "

Nay! Nay! Theosophy is no "phase of Spiritualism," but is its antithesis and most subtle enemy, as I am authorized to declare by such far-seeing spirit-promoters as William Denton, Thomas Gales Forster, Edward S. Wheeler, T. Starr King, Theodore Parker and a host of their confreires!

Let not Spiritualists be thus deluded and seduced from fealty to true Spiritualism, whose science and philosophy cover the whole ground of truth and embrace all attainable spiritual knowledge. Let them, one and all, turn a deaf ear to this Oriental syren, and make THE BANNER's grand watchword their rallying cry: "SPIRITUALISM, PURE AND SIMPLE, FIRST AND ALWAYS."

Bonny Doon, Cal., June 25th, 1890.

THE ORGANIC PROBLEM—SHALL IT BE A "CIRCLE," A "CHURCH," OR A "SOCIETY"?

BY G. W. KATES.

To the Editor of the Banner of Light:

In a well-written article by our brother, Hudson Tuttle, who is an indefatigable worker for truth, and for the advance of the best interests of Spiritualism, there occurs much, to my mind, contrary to his conclusions. Of course, the very freedom he advocates—the individuality he strives for—is my inherent right for self opinion, and to present the same.

Not for a moment would he permit me to feel that his words should be authority, nor his conclusions be infallible. And yet there is a spirit of dogmatism in all this demanding of what the public attitude of Spiritualism should be.

Each person is disposed to announce his opinions and desires as conclusive for the best welfare of all. And then each one will obtain spirit authority for it. We are prone to reflect all consequences of our public attitude as being that of the dictum of spirits. Thus we start with an authority over us whom we hold to be superior, at least, if not supreme in intelligence. The whole organic, philosophical and spiritual work must be under the supreme dictation of spirits. And these spirits are individualized entities, late dwellers upon earth. Because we "shuttle off the mortal coil" it does not follow that supreme wisdom is opened unto us. The greatest possible mistakes have been made by blindly following spirit dictation, in many instances. And the greatest known progress in the discovery of life has resulted from spirit-impertation.

That the world of spirits is back of the great movement "to bring immortality to light," and to disperse the night of error and ignorance, all Spiritualists will affirm. Unto spirits is the great right given to make the moves upon the chess-board of this game of social and religious life. But shall the individual spirit be made the great champion, by universal consent, any more than shall the individual man of earth? While dwellers here we are but a few years less in experience, and with a lesser degree of scope for our vision. We say let the child have freedom to express its thought, for out of babes' mouths often comes wisdom. The highest possible right to individualized thought and action is given to spirits to the children of earth. The spirits have never been dictators. They have continuously said that the earthly side of this great work for unfolding truth should be with the dwellers on earth. They have never laid down the law that would define when we shall trespass upon their rights. It is only a vague sort of opinion, yet frequently iterated by spirits, that the general cause is governed by a Spirit-Congress.

We know that much of the good result has evidently ensued by the free use of common sense and wisdom. But mortal mind has also been at the helm, steering the ship of progress to safe harbors. Who can speak for the spirit-world? Surely not any of us, whose minds only cognize instead of being directly played upon by the spirits. And who can decide that the individual controlling spirit (no matter what the exalted medium may be) is the infallible of the spirit-world? The Spirit-Congress in charge of the spiritual cause on earth? We may arrogantly decide this—but our decision is only a reflex in self. To this selfhood, then, must come the revelation and the impelling force to action.

Thus we realize that to the individual on earth, by virtue of the individual attraction from the spirit-world, will result the organic value of Spiritualism as a philosophy, a science or a religion. Thus to the associated body of minds will ensue the necessity for a school, a house, a debating society, a church or a spirit circle. From my environment I should not dictate the necessities of that of others. From the standpoint of minds in differing localities will arise the necessity for associated action. Shall a philosopher on a farm, in a workshop or in a studio filled with books, be each able to see the necessities of all? Our environment individually influences us. And thus we are individually striving to regulate the machinery of Spiritualism as an organized or unorganized human effort. As mortals we dictate to others what is the will of the spirits. Mortal mind has influenced the general movement. In nothing have we observed more positiveness of opinion or greater effort to proselyte thereto than in the direction that Spiritualism must have no embodiment whatever in an organized structure.

Human fear and desire have been the restraints from developing a system of work for humanity, more than have spirits checked any organic tendency. Of course this is the writer's opinion.

There can be no such thing as that the Cause shall be in danger. There will be many to espouse its truths, and these will no doubt be touched by spirit to inspire effort and investigation. In any event the spirits may be relied upon to "the Cause" cannot be run in the selfish interests of those who can see only its grandest truths. Unto each and all will the Cause be brought by spirits, that they shall embody it within the sphere of their environment. Into each sphere there shall come a leader. We cannot escape leadership. We are all followers, also, in some degree. But, because mankind have abused this, must we? Of course we are human, and we fear our frailty. Thus having seen abuses all along the line from Moses to the Apostles, and since to our era, we say throw aside all truth, all inspiration, all that has served or been abused in the past, and take unto ourselves only that which is absolutely new in the present. Can there be anything absolutely new? All forms and forces in life are the evolved forms and forces of ages ago. Thus the aphorism of "new wine in old bottles" is of no avail. The truth (the wine) of Spiritualism is not an old

truth. Thus the bottles of this wine (truth) shall be the evolved forms and forces (man) of those that were long ago. Thus the new wine is but old wine, and old bottles thus become the new ones. Hence the plane of life shall be evolved in the application of forms, ceremonies, following which will be a wisp. There is no necessity to stagnate, even in worship, be it called religious or scientific.

Suppose there may be an ephemeral or temporary life to an organic institution, shall it follow that a good purpose has not been served? As man expands so should his associations. Thus organic death is the precursor of a higher and broader life.

Shall we deplore the instability of human institutions? That is the security for their unfoldment. The greatest advancements of Spiritualism have been caused by its organic failures.

Shall we now stagnate, and fear to fall in the ultimates because our successes have been or may be only ephemeral? Who can foretell the reflex? It is said that the forecasts of Spiritualism as a religion have been made, and there results a philosophical howl against such a possibility. No matter what religion has been, the new devotee feels that it shall not thus blind him; but the philosopher sees only the results of the past to be reneated; hence his Spiritualism is to be defiled. Can another defile your knowledge and your discernment? And yet you would circumscribe those who cannot see and know as you do. A broader Spiritualism gives to each, or any combination of individuals, the right to circumscribe or enlarge the orbit of their sphere. Those who have the emotions of religious or spiritual nature should not be dictated to by those of a cooler, scientific turn of mind.

To conserve all human good has Spiritualism come. We know that "no one need join a society to become truly religious," and yet such society has often tended to help the one lacking strength of character to do right without a restraining influence. Thus the Church has served and is serving a good purpose. We can possibly, in time, make humanity anew, but human nature must now be judged upon its merits. As we find men, so should Spiritualism reach them, that they may be advanced by slow and perhaps unconscious degrees to a true understanding of the science of life.

Spiritualists of this day are not responsible for the religious bigotry, the ignorance, want and woe existing, but they will be in future decades. There is a duty to perform by evolving the Church into more liberal and sensible relations of communion with the world, by tyrannically abolishing all that exist? No individual or combined number of individuals can obtain such power. To force is to create an opposing force. To produce is to organize stronger adhesion. All nature works by slow processes. The evolution of spiritual freedom will come by slow growth. Out of religious devotion shall come an abrogation of its necessity only by slow processes of unfolding human personality by psychic influences inherent and extrinsic. Spiritualism will not attract the multitude. But would you use craft, design and policy? By these has priestcraft entailed upon the human race its domination of men's minds; and by them can priestcraft more surely be overthrown. There will always be room for the iconoclast and pioneer; there will always be room for the radical and the conservative Spiritualist. We do not want a same-ness—especially in Spiritualism.

The word "church" is a scarecrow to thousands of Spiritualists, but to other thousands it is the portal of human progress, and can be made to expand in utility. A "society" or a "circle" serves the same purpose. But there is much in a name, though we may think otherwise. "A rose by any other name would smell as sweet," but giving it another name to convert common usage, would not convey to the general mind what the name usually understood would. And as roses do not stereotype, so churches need not.

The rose-bloom annually generates new varieties; and so may churches bloom and blossom into newness of form and habit. Webster did not create meanings of words, he only gave the prevailing meaning. His revisers have changed and altered. Why not compel a change in the meaning of the word "church"? By forcing that we will make progress; by letting it remain it will entail itself to the coming generations. Our work is one of reform, building anew, to progress, unfold and evolve. We must, then, do more than destroy. It will be far better to create by the slow processes than by the force of destruction, compel the erection of temporary structures. Witness the peaceful unfoldments of nature when the sun-rays, refreshing showers and dews operate in accord with the law of harmony, and then the paralyzing destruction of the cyclone or blizzard, which conserves the best good.

The "circle," the "society," the "church," will each conserve to public good; and each will entail much that shall destroy individualism and place responsibilities and duties upon the devotee. We run in ruts, no matter whether divergent or parallel. Spiritualism should have many organizations—the more the better. There should be freedom to organize as will best serve the locality or the individuals. It should not follow that one shall ostracize the other. For growth, for mutual protection, and for every material, as well as spiritual advancement, there can be delegated or mass-semblages wherein harmony in diversity shall reign, and whence great human and spiritual power shall flow forth to all humanity. We are continually tearing asunder our usefulness by petty bickerings and hair-splitting. As Brother Tuttle says: "The detail of this work enlarges with every moment's thought, and its infinite possibilities will arise in the minds of all who give it attention."

When shall we give more attention to the details? Is it not about time?

(Condensed from an article in the Golden Age.)

IS AN ORGANIZATION OF SPIRITUALISTS FEASIBLE?

BY ALBERT MORTON.

Spiritualists are in the midst of one of the periodical throes through which they pass every few years in the effort to congeal Spiritualism into organizations, and those who favor the movement claim that through organization alone can they gain a respectable standing in the community. If we respect ourselves we will have the respect of all whose good opinion is desirable. . . . We debase ourselves in striving to gain the approval of others, notwithstanding our boasted independence, and need to pay more heed to mutual protection than to the opinion of our critics.

The man who is conscious of his own rectitude and purity of purpose, needs no public endorsement; he feels that "one with God is a majority," and if his detractors have not attained the knowledge of spiritual communion he can afford to wait patiently for the operations of the law of progression. It is not to numbers we must look for strength, but to the unfoldment of knowledge—quality, not quantity.

Organization to accomplish anything requires leaders, and Spiritualists object to being led. We cannot be fettered with yesterday's creed; it is hardly possible to formulate a platform of principles upon which all can unite in harmony. There is as great a diversity of opinions among Spiritualists as among the churches, and church-members cannot unite harm-

DRAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUALISM." Colby & Rich, 9 Bosworth street, Boston, have it on sale.

72 We cordially thank the *Progressive*
73 *Thinker* for its kindly notice of THE BANNER
74 and its important work; and especially for its
75 very complimentary allusion to Mrs. M. T.
76 Longley's beautiful moral story, lately pub-
77 lished in these columns. Just such a paper as
78 yours, Bro. Francis, has long been needed in the
79 West, and we hope you may prosper financially
80 in your new venture. The grand work in
81 which we are mutually engaged deserves the
82 encouragement of all loyal Spiritualists.

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 passed.

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 an 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 advocates.

We adverted to the case of Walter E. Reid in last week's BANNER, giving excerpts from several well-known writers upon the subject of his illegal imprisonment. Now we find in the New York World of July 12th a letter from a Boston correspondent, dated Friday, July 11th, titled "The Spiritualists Excited," in which the writer says: "It is a well-known fact here that one million Spiritualists in the United States will vote the democratic ticket in 1892, all on account of the Walter E. Reid case in Grand Rapids, Mich. The President should pardon Reid. The action of Judge Jackson was illegal, and has been so proved. There was no justice in the court of Judge Jackson. Directly, President Harrison is not responsible for this high-handed outrage, and should not be so regarded. But the facts should be laid before him, and Reid set free."

Read what we copy from the Golden Gate (see first page) in reference to "Our Cause at the World's Fair." The nomination of Bro. Hudson Tuttle as the right man to represent the interests of Spiritualism on that occasion, is meeting with favor everywhere.

Attention is called to the advertisement of Mrs. A. E. Whidden (on fifth page), who will hold seances, under the management of Mr. G. T. Albrow, during the season at Onset.

ACCIDENT TO MRS. RICHINGS.—We are pained to announce that a letter dated at Somerset, Ky., July 11th, from Mrs. Helen Stuart-Richings, informs us that on the 9th inst. she was thrown from a horse, the fall resulting in the breaking of her left arm (a "Colles fracture"). She is at the home of her personal friends, Mr. and Mrs. J. P. Haley, who are practical Spiritualists of the most pronounced type, and, having excellent care, the best results are hoped for. She still expects to fill her engagement at Look-out Mountain (Tenn.) Camp-Meeting in August.

"HINTS TO INQUIRERS INTO SPIRITUALISM" is the title of a pamphlet lately published by J. J. Morse at his Progressive Literature Agency, 16 Stanley street, Fairfield, Liverpool, Eng. Its contents consist of general remarks introductory to the subject, directions for forming spirit circles, the testimony of eminent men, and twelve propositions in support of the truth of spirit-communication. It will be found a ready means of becoming acquainted with the phenomena and philosophy of Spiritualism by those desiring to do so.

PROF. GRADY, of 41 Tremont street, this city, is reported to have been quite successful in removing, without any liability of return, impediments of speech with which many are afflicted, chiefly that of stammering. He has a lecture upon "The Science of Speech," which he is desirous of delivering before a Spiritualist society on very reasonable terms, as an aid in the maintenance of his very laudable work. Address him as above.

Among the prominent business men of Central Dakota is Mr. E. Bach (of Aberdeen), who delivered a lecture a short time since in Bowdle, S. D., on the tariff and the silver question, which is said to have given much satisfaction in the new views it advanced. Later the same evening Mr. Bach was honored with a serenade by the Band.

The Detroit (Mich.) International Fair and Exposition will open in that city Aug. 20th, and continue until Sept. 5th. It promises to excel in interest that of last year, which was the first held in the Association, and no doubt will attract to that city vast crowds of people. Our thanks are tendered to the management for the usual courtesies to the press.

It would seem that the denominational Christians are having inharmonious times as well as the Spiritualists—worse, if anything. The newest church quarrel is among the Perkins-street Baptists. There have been dreadfully stormy meetings among the warring factions.

Movements of Platform Lecturers.

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

Carrie C. Van Duzee will receive calls to speak in the West during fall. Write at once, as she is now filling up list of engagements. She has been lecturing for some months past at Geneva, O., her home, where a good interest in the Cause is reported. She can be addressed as above.

W. J. Colville desires to answer numerous correspondents in Boston and vicinity through our columns to the effect that he will lecture in Herkeley Hall five Sundays: Aug. 31st, Sept. 7th, 14th, 21st and 28th, at 10:30 A. M. and 7:30 P. M. Classes will open Monday, Sept. 1st. Full particulars in due course. His stay in this city will be limited to five weeks.

Dr. A. H. Richardson announces that he has closed his office for the summer, and will be absent several weeks visiting the different camp-meetings.

Mrs. Abby N. Burnham, of Boston, spoke in Chelsea, Mass., July 7th; and in Lynn July 8th, 9th and 10th.

Mrs. Mary C. Lyman (formerly Knight) can be addressed for lecture engagements at Onset, Mass.

Societies wishing the services of A. E. Tisdale for the fall and winter months may address him at Merick, Mass.

The last two Sundays in June Oscar A. Edgerly filled engagements in Rockland, Me.; Sunday, July 6th, in West Hampden, Me. His engagements until the first of November are: Sunday, July 20th, West Hampden, Me.; July 27th, Belfast, Me.; Aug. 3d, West Hampden, Me.; Aug. 23d and 24th, Onset Bay, Mass.; from Aug. 20th to Sept. 8th, is engaged at the Etta Camp, Me.; Sunday, Oct. 5th, Rockland, Me.; Sunday, Oct. 12th, Haverhill, Mass.; last two Sundays in October, Brooklyn, N. Y. Would like to hear from Societies desiring services of trance speaker and platform test medium for the season of '90-91. Home address, 52 Washington street, Newburyport, Mass.

J. Frank Baxter resumed his work and lectured last Sunday, 13th inst., at Wachuset Park, Westminister. He will address the people in Duxbury and Pembroke next Sunday, July 20th, in Temperance Hall, West Duxbury, at 1 P. M. promptly; and in the evening, it may be, he will lecture in his native town of Plymouth.

Mrs. E. Cutler, platform test medium and psychometric reader, wishes to make engagements for Societies on liberal terms. Address Eden P. O., Parkland, Pa.

Albany, N. Y.—The Spiritualists of Albany have reorganized under the title of "The Spiritual Alliance"; have taken a new hall, handsomely refitted it, and with Mr. J. D. Chism, Jr., as President, begun the season's work.

The hall was visited by Mr. J. W. Fletcher, the well-known medium-lecturer. His lecture at that time on "What Has the Spiritualist Gained?" was an able and eloquent exposition of the higher truth, and was listened to with marked approval. At the close, over fifty dollars were raised toward paying the debt consequent upon furnishing the hall.

Mr. Fletcher will lecture at the same place each Sunday in July at 11 A. M. and 8 P. M.

J. D. CHISM, JR.

SARATOGA.—Visitors can find fine accommodations at "The Home," 26 Clinton street. J. W. Fletcher, Manager.

NEWSY NOTES AND PITHY POINTS.

Persons leaving the City during the summer months can have the Banner of Light mailed to any address free of postage three months by remitting fifty cents to Colby & Rich, 9 Bowdoin street, Boston.

The modern enterprising (?) newspaper reporter is now after Bismarck's bedroom. One of this genus says: "It contains but three pieces of furniture—a bedstead, washstand and bootjack." Jo Cose says it was n't a full report.

The green apple and watermelon will soon give business to doctors.

Stanley stood the racket well in the Dark Continent among savages; but when he got into civilized London he caved. Too much rich grub.

Antagonism to the black man isn't confined to the South, by any means. It is cropping out in the North. The aristocratic residents of certain localities in Brooklyn object to colored neighbors.

A Southern judge says educational qualifications for voters will definitely settle the race problem.

Information has been received at the Navy Department that trouble is imminent between Salvador and Guatemala, arising out of the recent change in the government of the former country. It being thought advisable to have some American war vessels near at hand, orders have been issued for the United States steamships *Ranger* and *Thetis*, now at San Francisco, to proceed at once to the west coast of Central America.

Cholera is killing native troops in India.

Water was let on in New York's new aqueduct for the first time July 15th, thus marking the practical completion of the largest aqueduct in the world. The tunnel is about thirty miles in length, and is capable of delivering 250,000,000 gallons of water per day to the people of New York City.

Two bills passed the United States Senate last Saturday for the subsidizing of steamship lines.

Maj.-Gen. John C. Fremont has passed to spirit-life. His earthly pilgrimage was seventy-seven years. His was a remarkable political and military career.

The Globe says "George Francis Train loses patience." We never knew he had her.

[ALL MUST YIELD TO HER.]—"Madam," said the doctor, "I fear your husband will not live through tomorrow." "Begg'n' yer pardon," broke in Bridget, "but ye'd better not let anythin' like that happen to-morrow. It's me day out."—Epoch.

Another man in swimming at Crescent Beach last Sunday was drowned—cramp.

One of the saddest accidents ever known to the Northwest occurred on Sunday night, July 13th, when the pleasure steamer, *Sea Wing*, Capt. Weather (with a passenger list of some two hundred and seven persons), was destroyed by a tornado on Lake Pepin, near Lake City, Minn., one hundred of the excursionists being drowned, including the Captain's wife and son. Many others were seriously injured by floating wreckage.

Another man has been killed by the electric cars in Boston.

AN ADVERTISING HINT.
You must expect for what you get.
A tussle long and steady;
The sticks you throw about the top
Don't make the ripe persimmons drop.
When some one else has lagged the crop
While you were making ready.
—Lippincott.

They have a Jekyll and Hyde at Pine Bluff, Ark. That is nothing. You'll find 'em almost everywhere.

LONDON, July 14th.—The Universal Peace Congress was opened here to-day by Mr. David Dudley Field of New York, who dilated upon the benefits to be derived from arbitration, and from a simultaneous graduated disarmament by the various powers.

The President has signed the silver bill. It provides for the compulsory purchase of 5,000,000 ounces of silver per month, and the issuance of special treasury notes in payment therefor.

Owing to extreme drought through New Mexico, Arizona, some parts of Colorado, and also in Old Mexico, cattle are dying by thousands in the parched valleys.

Attention is called to the prospectus of the BANNER OF LIGHT in another column. This is the leading exponent of Spiritualism, and should be taken by all interested in that faith.—The Newmarket, N. H., Advertiser.

APROPPOS "HALLUCINATION CENSUS."—Enumerators—"So, Mr. Brown, you have been touched by the invisible force, eh?" "Brown, yes, sir, I was 'touched' for forty dollars on Tremont street. You see the pea was not under the shell I thought it was."—M. S. L.

MY LOST JOES.
When I was a baby exceedingly young
I made up a number of very fine jokes;
And I said "If I had but the use of my tongue,
What fun it would be to enlighten the folks!"
But now I'm a man and exceedingly old;
I know how to talk and would gladly speak out,
But things go so wrong and the world is so cold,
I cannot recall what my jokes were about.
—Valentine Adams, in St. Nicholas.

The latest news of Madam Didi Debar, who was arrested in Rome for alleged swindling, is that she has been released from prison pending her trial, which is to take place in the fall. This means, probably, that the authorities will let her off if she will consent to leave the city.

Mrs. Catherine Sharp, of Philadelphia, says that when she was twelve years old she sold milk to Gen. Washington and his staff from her father's farm. She is now one hundred and twelve years old, and her mental faculties are unclouded, though her veracity is probably a trifle palsied.

"Dr. Deepsearch is a wonderful man." "Why, what has he done that's wonderful?" "He has discovered over fifty new diseases." "Can he cure them all?" "Oh! no, indeed! He leaves that for some one else to do!"—Lawrence American.

A negro boy murderer was hung at Orangeburg, S. C., July 11th. The account says that just as the noose was adjusted he said, "I trust in God!" when he fell eight feet, breaking his neck; and every detail of the solemn duty, says the reporter, "was performed by the sheriff in an admirable manner."

A poor country editor and his wife were awakened one night by a noise at their window. "Just think," said the wife, with a subdued laugh, "of a burglar coming here expecting to find something." "Hush," whispered the editor, "let him climb in, then I will give a yell and it may cause him to drop something he has stolen elsewhere."—Moberly, Mo., Republic.

Native Teacher (to African convert).—"How do you like your missionary?" Convert (in a brown study).—"Baked!"

"This infernal dust nuisance must damage you a great deal," he said to the grocer, as he dodged into the door to let a great cloud roll by. "Oh! no, sir," replied the grocer, "it does me no harm, but it does a great deal of damage to my apples, etc., is paid for by the public at so much per pound. I am not doing any kicking."—Ex.

Wiggins says the next earthquake will be heard in Italy. Too much dependence, however, says a city contemporary, should not be put upon this, as "Wiggins is liable to macaronic calculations."

Three thousand women in Greece recently petitioned the king to allow their sex the same educational advantages as are enjoyed by his male subjects. "If [set forth their petition] the progress of our country in civilization remains behind the hopes and expectations of the government, the cause is the backward development of Grecian womanhood."

"TRUST" INFORMATION.—Agent—"This book for boys says the way to success in this world is to do two dollars' worth of work for one dollar." Mr. Cottonback (great manufacturer).—"That writer is way

off. The way to succeed is to hire men to do two dollars' worth of work for one dollar, and then form a trust and sell it for five dollars."—N. O. Picayune.

Jurisdiction suggests more justice, and less of judges.

IF YOU LISTEN, HEAR THIS.
Susanna Brooks sings and sweet songs—she so soft summer skies;
Strange rumble slides silently—she somewhat sadly sighs;
Belloquiously she strays—sweet songsters sing, she sees him spruce!
Straining shades surround some sparkling spring.

A couple of months ago several of our spirit-friends informed us that within that period many very prominent men would pass to spirit-life, which we itemized at the time. The statement has been literally fulfilled—as the records in the daily papers attest—Maj. Gen. Fremont being the last to go within the specified time.

If I were able, I would change the public sentiment so radically that no great soul could be considered well educated, no matter what her accomplishments, until she had learned a trade, a business, a vocation, or a profession.—Mary A. Livermore.

"Spiritualism per se is good enough for me."

Say every one of the most influential Spiritualists in our ranks. They want none of the prefixes or affixes hitched on to it by a class of modern writers, whose principal motive is to individualize themselves instead of promoting the Cause.

Boston will be crowded next August with visitors on account of the assembling of the G. A. R. here, and our hotels will reap a rich harvest. Every room in the annex of the Crawford, on Hanover street, has been already engaged, and mats in the entries are to be laid for the use of the crowd.

"Now, Alice, dear, I must make a confession. My family is not so perfect as I about like. I have several very unpleasant aunts and uncles and cousins." "Hush, Tom, don't say a word—so have I."—New York Herald.

The World's Fair Commissioners have located the site at the Lake front and Jackson Park, Chicago, Ill.

It is stated that \$800,000,000 of church property is now exempt from taxes in the United States. This, if fairly assessed, would yield a revenue of \$10,000,000 a year, or nearly enough to support our poor. As it is, it is a large sum, and a church is a church is paying far more than their just share of the burden of taxation. If this is justice, some people cannot see it in that light.—La Salle Republican.

The general express offices of the Northern Pacific Express Co., at 81 Dearborn street, Chicago, were entered at eleven o'clock, Saturday night, July 12th, by masked robbers, who secured between \$8,000 and \$10,000, and made good their escape.

Fire at Dallas, Texas, July 14th, destroyed nearly \$200,000 worth of property.

BIRMINGHAM, ALA., July 11th.—At Irondale, Wednesday night, Rev. D. B. Martin, a Methodist minister, killed Samuel Walker by cutting his head open with an axe. Martin was jealous because a young woman with whom he was in love preferred Walker to him. (Had the murderer been a Spiritualist, the press, both Christian and infidel, would have dealt out with a loud voice, that *Spiritualism* was the cause.)

More than seventeen hundred buildings were destroyed by fire June 26th at Fort la France, causing great destitution among the inhabitants, seven-eighths of whom are utterly homeless. Relief for the sufferers is urgently solicited.

Prof. Pickering, of Harvard, announces that Miss C. W. Bruce offers \$6000 during the present year to aid astronomical research.

In all things throughout the world, the men who look for the crooked will see the crooked, and men who look for the straight will see the straight.—Ruskin.

Professional "fraud-hunters," both foreign and domestic, will please take notice.

FORSTROKE VIOLENT HORSFORD'S ACID PHOSPHATE. Dr. A. L. ZUCKER, Melrose, Minn., says: "It produced a gratifying and remarkable regenerating effect in a case of sunstroke."

Haverhill and Bradford, Mass.—Britton Hall.—Immediately following the close of the lecture course in Britton Hall, under the auspices of the Union Spiritualist Fraternity, it was determined to continue the Medium Conference and Fact Meetings which had some time previous been established as an hour meeting at midday, from 12:30 to 1:30. The hour for holding the conference was changed to six o'clock in the evening, extending into twilight, which has proved to be practical and successful. The audiences have been much larger than were anticipated, and a substantial interest has been shown, indicating that the organizing of this Fact Meeting and Conference was a result of an existing demand for expression, and of a desire to hear.

The speaking has been sufficiently abundant and varied to sustain the interest without abatement. Mr. Mallon, of Groveland, is usually present, and Mrs. Cross, formerly of Haverhill, N. H.—at present residing in Bradford—generally attends, and frequently speaks under control. In addition to these there are many mediums who add interest to the meeting by relating incidents of their own observation and experience. Several test mediums have lately been developed.

The improvement in the vocal exercises, which constitute an important part of these meetings, is a leading feature. Since the establishment of this evening conference the ladies' circle has purchased a new organ for the use of the Fraternity, which is a great addition to the musical department, and will be found a valuable adjunct in the coming lecture season.

These conferences, gatherings, in a true sense filling the place of the summer camp-meetings as such cannot attend those distant gatherings, and serve to keep alive the local interest during the vacation months.

There has lately sprung up a desire for a short camp meeting in this vicinity, and it may be that arrangements will be made for holding one either at Hoyt's Grove, Haverhill, Balch's Grove, Groveland, or Shawshin, at Ballardsville. The distance to Onset in Lake Pleasant is felt to be an obstacle to many in this section, who would otherwise attend.

It is thought that the extension of street railway communication to the outlying districts in this section will so facilitate movements that an attractive camp-meeting ground will be developed hereabout, and that an Eastern Massachusetts camp-meeting will be provided next year—central for Lawrence, Haverhill, Newburyport and Salem.

Such are the moving features of Spiritualism in this city and vicinity. E. P. H.

Good News for All the Sick and Afflicted.

We are informed that the vitalizing treatment employed at the Vitapathic Sanitarium in connection with the American Health College has proved so wonderfully successful in curing all manner of diseases, that increased room and better facilities for boarding and treating have been provided, and skilful gentlemen and lady physicians of the highest reputation have been engaged, so that all can be properly attended to, and the most difficult diseases cured in the shortest time and at the smallest expense.

Persons afflicted with any chronic or acute disease are invited to come and get a free examination, or write and send stamp for forms, etc. Address, J. B. Campbell, M. D., V. D., Physician in-Chief, Fairmount, Cincinnati, Ohio.

Philadelphia, Pa.—W. J. Colville's visits to Philadelphia are proving very successful, though many people are, of course, absent from the city on their summer vacation.

His lectures at Corinthian Hall, 1024 Arch street, are largely attended. A class is in session Thursday, Friday and Saturday of each week, at present at 3 P. M. Public lectures are given at 8 on the same evenings. Rooms open daily for inquirers and sale of literature.

[From the N. Y. Truth Seeker.]

Before leaving your readers for the present, Mr. Editor, I beg of them, as Liberals, not to be so infernally illiberal. It is a lesson they need to learn. Spiritualists are substantially in the same procession with the Materialists in the battle for universal mental liberty. They outnumber Materialists more than ten to one. They are the most numerous patrons of the Truth Seeker and all other Liberal publications. Yet, alleged Liberals too often turn their childish, not to say bitter and senseless, guns on their friends. This, I need scarcely say, is wrong in every way. Even to me, a Materialist, the unprovoked attack on the faith of the Spiritualists, both from the Liberal press and the rostrum, is most tiresome and discouraging. It is time for the professed Liberals to stop such unprovoked nonsense. JOS. WOLFE.

Boulder, Col.

Spiritualist Camp-Meetings for 1890.

This season of out-of-door gatherings on the part of the believers in the New Dispensation is drawing night; and the reader will find subjoined a list (as far as yet announced) of the localities and time of session where such conventions are to be held.

ONSET BAY, MASS.—The Fourteenth Annual Camp-Meeting at this place commenced its sessions July 13th, to close Aug. 24th. Trains leave Boston for Onset at 8:15 A. M., 9:00 A. M., 1:30 P. M., 2:30 P. M., 4:35 P. M., Sundays only at 7:30 and 9:15 A. M. Provincetown for Onset Bay at 8:45 A. M. and 2:10 P. M. Leave Middleboro for Onset at 8:15 A. M. and 2:10 P. M.

LAKE PLEASANT, MASS.—The Seventeenth Annual Convocation of the New England Spiritualists' Camp-Meeting Association will be held at Lake Pleasant, Montague, Mass. (on the Hoosac Tunnel route), July 27th to August 31st.

LOOKOUT MOUNTAIN, TENN.—The Seventh Annual Meeting will be held at this place (near Chattanooga) July 6th to August 1st.

QUEEN CITY PARK, VT.—Meeting commences August 2d and continues to Sept. 14th, inclusive.

VERONA PARK, N. Y.—The Eleventh Annual Meeting commences July 24th and closes August 31st.

MINNEAPOLIS VALLEY SPIRITUALIST ASSOCIATION.—The Eighth Annual Camp-Meeting will commence at Mount Pleasant Park, Clinton, Ia., Sunday, Aug. 3d, to close August 31st.

PARKLAND, PA.—Meetings commenced June 28th, to continue to Sept. 12th.

CATY CO. CAMP-MEETING.—Harwich Port, Mass., July 12th to 27th, inclusive.

HASLET PARK, MICH.—Meeting commences July 24th, and closes Sept. 1st.

NIANTIC, CT.—Meeting opened July 10th, closes Sept. 10th. Trains leave New York for Niantic at 10:30 A. M., 1:30 P. M., 4:30 P. M., and 7:30 P. M.

SOUTH HAVEN, MICH.—Meeting commences Aug. 8th—closing Aug. 18th.

TEMPLE HEIGHTS, ME.—Meeting commences Aug. 10th and closes at 24th.

SUNAPEE LAKE, N. H.—The Thirtieth Annual Meeting commences at Blodgett's Landing, Newbury, N. H., July 27th, and closes Aug. 24th.

CHURCH LAKE, CAL.—A Spiritualist Grove-Meeting will be held July 21st to Aug. 1st. See notice, eighth page.

Baltimore, Md.—A test circle was held in Saratoga Hall June 26th for the benefit of the "Religio-Philosophical Society." Miss M. Gault was the medium, and gave some very interesting tests of her power.

At a meeting of the Society July 2d, the following resolutions were unanimously adopted:
Resolved, That the thanks of the Society are due and are hereby tendered to Miss M. Gault for her valuable services in aid of the Religio-Philosophical Society at the test circle held on June 26th.

Resolved, That these resolutions be spread on the minutes and a copy presented to Miss Gault, and that they be published in the BANNER OF LIGHT.

JOSEPH B. MURRAY, Sec'y.

Solid Silver Spoons—Free.

The firm who make the above offer in another part of our paper have the reputation of being perfectly reliable, and the premium box which they send out contains not only the Sweet Home Soap and fine Toilet Soaps, and the list of miscellaneous articles contained in the advertisement, but also a set of Solid Silver Spoons. Subscribers who write to them are perfectly safe in sending six dollars with the order, and this is the quickest and best way (on account of the extra present that is given for cash) to get goods from Messrs. J. D. Larkin & Co., Buffalo, N. Y., who certainly exhibit an enterprise and liberality in their desire to introduce their Soaps which is almost unheard of.

SARATOGA.—"The Home," 26 Clinton street. Elegant accommodations. Reasonable prices. J. W. Fletcher, Manager.

To Correspondents.

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

G. W. S. LOWER GILMANSTON, N. H.—Mrs. Fay has convinced hundreds of intelligent persons of the truth of materialization through her mediumship. There is no doubt of her powers in that direction. A party of skeptics did at one time attempt an *exposé* of the medium, but they did not succeed in proving imposture in the case.

We do not know of any medium who would answer a series of questions on the pedigrees of spirits; and certainly to receive such, many personal private sittings might and probably would be required.

R. S. DETROIT, MICH.—There must be a mistake on your part of your informant. No such message as you mention is on file at this office.

ADVERTISING RATES.

25 cents per Aque Line.

3 months 10 percent.
6 " 25 " "
12 " 40 " "

200 lines to be used in one year 10 percent.
500 " 25 " "
1,000 " 40 " "

20 percent. extra for special position.

Special Notices forty cents per line, Minion, each insertion.

Business Cards thirty cents per line, Aque, each insertion.

Notices in the editorial columns, large type, loaded matter, fifty cents per line.

No extra charge for cuts or double columns. Width of column 2 7/8 inches.

Advertisements to be renewed at continued rates must be left at our Office before 12 M. on the day preceding the date of expiration. If not so, they will be taken in advance of the date whereon they are to appear.

The BANNER OF LIGHT cannot well undertake to touch for the honor of its contributors. Advertisements which appear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising space, they are at once discontinued. We request parties to notify us promptly in case they discover in our columns advertisements of parties who they have proved to be dishonest or unworthy of confidence.

SPECIAL NOTICES.

Three Hours More.—Every Tuesday, Thursday and Saturday, from 8 A. M. to 2 P. M. A. J. DAVIS, Physician, in his office, 63 Warren Avenue, Boston. No new patients treated by mail.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y.

J. J. Morse, 16 Stanley street, Fairfield, Liverpool, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

James Burns, 15 Southampton Row, London, Eng., will act as agent for the BANNER OF LIGHT and keep for sale the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$3.50 per year, or \$1.75 per six months, to any foreign country embracing in the Universal Postal Union.

For countries outside of the Union the price will be \$4.00 per year, or \$2.00

Message Department.

It should be distinctly understood that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether in a higher or lower condition, or in the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive the doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by information of the fact for publication.

Letters of inquiry regarding this Department must be addressed to COLBY & RICH, proprietors of the BANNER OF LIGHT, and not, in any case, to the mediums.

The Free-Circle Meetings

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

QUESTIONS ANSWERED, THROUGH THE MEDIUMSHIP OF Mrs. M. T. Shelhamer-Longley.

Report of Public Séance held April 15th, 1890.

Spirit Invocation.

Oh! our dear Father, whose love is love, whose law is life, thou Sacred and Infinite Presence, who art ever in the midst of humanity, whose being doth en-thrill every form and object in existence, we, thy children, turn in aspiration to thee at this time. We lift our hearts unto thee, bearing our praises and thanksgivings for life, beautiful life, for the pleasures and the experiences of time, for all those things that infinite space doth afford to human conception and study, for these are ours to understand, to emulate and to achieve. Oh! our Father, we may, if we will, go forward exerting that potential energy which thou hast implanted within human life, to expand our natures, to study the universe, to achieve greatness, and at the same time, to develop kindly affections, who do thy will in loving works and kindly deeds. Oh, we desire to come into sympathy and cooperation with those wise and holy souls who are ever at work doing good. May we draw from their lives an inspiration. May we receive pearls of wisdom and truth from such teachers as return from worlds beyond, imbued with the desire and the thought to do thy will at all times; and may we also, from the abundance of our aspiration and the fullness of our hearts, give forth unto these returning messengers of light and peace that sympathetic fellowship, that kindly welcome, that loving harmony of thought and spirit which will be to them acceptable and helpful in their tasks.

Unto this end, Oh! our Father, we desire to turn of thee and thy will, and trust that thy lives may be open to the reception of thy divine thought, and that we may endeavor to accomplish something day by day which will be helpful, not only to our own unfoldment, but to other lives. May we at this time receive from the angels of thy will, that which shall bless and uplift, and may there go forth from our hearts to-day, and in all the days that are to come, such a manifestation of peace and helpfulness as will be of assistance to our kind. We ask thy blessing to rest upon us all, now and forevermore. Amen.

Questions and Answers.

CONTROLLING SPIRIT. We will now attend to your questions, Mr. Chairman.

Q.—[By G. H. B., of England.] Does the heat of the sun come to us by direct radiation? And if not, how is it caused?

Ans.—We understand that the heat of the sun does come to you by direct radiation, and that the atmosphere of earth serves as a medium of distribution to this heat. The rays of light springing from the centre of your solar system reach the earth directly through the atmospheric aura of your planet. The effect of these rays of light upon the surface of the earth is seen in your vegetable growth. By means of radiation, the heat springing from that solar orb also reaches your planet. But although we are told that this principle of radiation is really the method by which this heat reaches you, yet we are informed that were it not for the various gradations of density of your atmosphere this direct heat would reach your earth in such intensity as would in a little while scorch it beyond recognition, and certainly beyond the condition of habitation or human life.

We think that your astronomers and students of the solar system have gained a very fair idea of the heat and light of the sun, and their effect and movements upon the earth, and also in relation to various planetary bodies, but undoubtedly that research into astronomy will continue to such an extent that before the close of another century your knowledge upon these subjects will have increased immeasurably from what it is to-day. The world is a young one, in knowledge and in the study of the sciences, and therefore you have reason to congratulate yourselves upon that which you have already learned, taking it as an earnest of the truth which is to be revealed to you through human research and study in the time to come.

Q.—[From the audience.] A corporation in South Carolina is formed for building American ships, but is waiting the Government's passing a subsidy bill. Will the spirits tell us the probability of the protectionist theory and the end aimed at? That is, will the throwing of the electoral vote of South Carolina to the republicans by the formation of protection clubs through the State gain that point?

A.—We do not usually discuss questions of a political nature from this platform, unless they are more impersonal than that which is laid before us. We do not take sides with either party in politics in this country. You, as a people, must gain your own experience in political life, and in governmental affairs, as well as in individual life. It has been a period of experiment with the American people during the existence of this nation, for we believe that its people have been trying to determine which is the best form of government. From experience and study we have come to the conclusion that the republican form, practically administered and honestly regulated, is the highest type of human government that we know anything about. We believe that the thinking minds in this country will make the same statement, irrespective of party or of prejudice, but these questions that appeal not only to the reason but in many instances to the self-interest and prejudices of individuals, who array themselves upon either side of the political warfare, we do not consider, because if we should attempt to do so it would only stir up feelings of animosity in the hearts of those who would prefer to differ.

Personally we believe in the "protectionist bill," but we have no right to give our personal opinion upon this subject, because it may not be any larger than is the opinion of any earnest, sincere individual on earth sufficiently intelligent to study the question from both sides, and to form an opinion. This is all that we claim for ourselves. We look upon the question from both sides, and try to form a candid conclusion upon the subject. It seems to us that if protection is afforded—that is, in a measure—to the people of this country, it will give them the opportunity to develop their own industries, to utilize their own forces, and to unfold their own personal and governmental energies, not only for the protection of themselves, but also for the unfoldment of the country at large. This is our personal opinion. You may take it for what it is worth. Other spirits just as candid and intelligent as ourselves may come to you and say that they do not believe in protection; they believe in throwing the country open freely to all sorts of enterprises—whether of an industrial or of a human nature, it matters not; therefore you must understand that spirits are pleased to differ upon these questions which affect human interests just as much as do mortals, only we trust that we do not allow the smoke of our personal prejudices to arise and affect our sight.

It seems to us that this government most certainly ought to have better facilities in its naval department, not only for the protection and the development of its own interests in American waters, but also to enhance the commercial and industrial interests of this country, and to protect itself in every department in foreign waters. It seems to us that the country would be benefited by a higher respect from foreign nations did it look upon this question fairly, and provide better naval facilities for its people. We would like to have government grant a subsidy to those who are ready, honestly ready to build its ships, and to launch them forth for active work; but again, this is only our private opinion, and may have nothing to do with the justice of the matter.

Q.—[From the audience.] To what extent shall we believe the Bible?

A.—Each intelligent, reasoning mind may believe the Bible just to the extent to which it appeals to the reason and the judgment of that mind. We cannot set an standard of belief in this or any other work for other minds to follow. Personally, we believe very much that the Bible contains. We believe the Old Testament to be a historical record of facts and events in the life of a people, a record which is of value because it reveals to us in the present age something of the experiences and something of the nature of humanity in those remote days when the record was made. Our personal belief is that the portion of the Bible which is called the "New Testament" is principally a code of moral ethics, which has been given to humanity for the purpose of spiritual instruction. We can find within its pages many lofty sentiments, many beautiful, exemplary passages, which, if followed, would certainly enlarge the mind and unfold the spiritual graces of love and of humanitarian work. Therefore, we accept the Bible to the extent, partially, as a code of moral ethics, which we can follow with profit; and we do not claim for this work that it is the only work which is of value to the spiritual nature of man. There are many literary, intellectual works extant which have been compiled by wise and intelligent minds, with the purpose of helping humanity to grow individually, spiritually and physically, and every such work is as precious to the sight of advanced spirits as can possibly be that work which is called "The Word of God," but which, to our mind, is no more the word of God, of revelation, or of inspiration, than is any truly good work which comes to man for the purpose of elevating his life.

Q.—Have planetary conditions anything to do with pre-natal influence, and do they thus determine beforehand the life and character of an individual?

A.—We have discussed questions of similar import several times during the present season, and therefore we shall not enlarge upon this today, but will observe that there seems to be no doubt but what human life is directly acted upon by planetary influences; planetary movements certainly do exercise an effect upon this body called the Earth. Whatever planet is nearest to the earth at a given time exerts an influence upon this body, and whatever exercises an influence, direct and positive, upon the earth will, of necessity, also exercise an influence, direct and positive, upon its creations and upon its inhabitants. Therefore, we think, from a scientific point of view, we may reasonably conclude that planets do have an influence upon human life. We have been told by astrologists, and those who study the heavens, that there certainly is a direct relationship between human life and planetary movements. We are told that the child born to-day will be under the influence, malign or beneficent, of that planet which is in closest relationship to the earth at the moment when birth occurs. We are told that an influence is exercised by that planet, which will follow the child through life, and we have no doubt there is a measure of truth in the statement. The question is, how far and how deep is this influence; how far is it exercised upon the life; how deep is the effect upon the child?

There are other conditions which we must take into account in the life of the human being, planetary ones. There are hereditary conditions, of physical and mental nature, which are inborn within the child, and inherited perhaps through a long line of ancestors. There are also moral and spiritual conditions which are brought into the atmosphere of the unborn, but which are seldom taken account of by mortals, all of which produce an effect upon the life of the individual. We do not believe that any planetary influence upon an individual human life will be so malign as to cause great disasters to that existence; nor do we believe that planetary influence will be so beneficent as to be the cause of great prosperity which may come to an individual; because, were this so, other conditions and circumstances would have no bearing upon the individualized life. We must remember that man is a triune being, that he is composed of soul, spirit and organic body, and therefore that, while to a certain extent the planet may exercise a physical influence upon him, higher and stronger laws must also come into operation in his life and produce their own results.

Q.—About how long a time must elapse after the passing over of a spirit, of spiritual truth, before the medium is capable of receiving impressions dependent, so that earth and its people are seen, and the range of vision made far superior to that of mortals?

A.—There is a very great difference in the conditions of various spirits in this respect. With some natures, the higher they advance in spiritual attainment and exaltation, the stronger they increase in knowledge, the more dim grow the things of earth to their perceptions. This may seem a strange statement, because it appears to you, perhaps, that a spirit who is exalted and wise and full of knowledge must necessarily have his perceptions enlarged so not only to take in his own surroundings in the spiritual world, but also the conditions, the surroundings and localities of earth; but this is not always the case. Many spirits who are progressive by nature, and who are steadily advancing in the attainment of knowledge and of power, turn their minds away from the inspection of earth, and devote them to other planets; consequently, the spirit, the longer he dwells apart from this physical life, the more surely does he lose sight of its concerns, as well as of the physical universe.

On the other hand a spirit may, upon first passing from the earth, find himself enveloped in such an atmosphere of density and darkness that he cannot perceive anything external to his own state. He may not of necessity have been vicious and vile by nature; he may have been virtuous and wise; but he may have been so largely absorbed by his perceptions so enlarged as not only to take in his own surroundings in the spiritual world, but also the conditions, the surroundings and localities of earth; but this is not always the case. Many spirits who are progressive by nature, and who are steadily advancing in the attainment of knowledge and of power, turn their minds away from the inspection of earth, and devote them to other planets; consequently, the spirit, the longer he dwells apart from this physical life, the more surely does he lose sight of its concerns, as well as of the physical universe.

Q.—[By O. Ripley, Paris, Mo.] At what age does the infant child definitely receive the spirit, so that if it should die in process of birth it would be immortal?

A.—This is a question that agitates the human mind more largely year by year. But let us ask your correspondent if it is possible for a spirit to be anything less than immortal at any stage or time in the universe? If a spirit at all, it is, we believe, an immortal entity. We are told that life does not begin here upon this planet; that human life is preëstated. We are taught that spirits who have never had an experience through material life still have an existence, although it may not be so largely individualized, conscious or active as it becomes after finding expression through matter, because matter becomes the instrument of manifestation for the spirit. So far as we have studied this subject, we learn that the

spirit which is destined to occupy a certain sphere of the prospective human life at the period of conception, and that the same spirit, following the law of attractive force, remains in that magnetic atmosphere of the mother until the period of birth; but at that the spirit does not make a direct connection between itself and those particles and coils of matter which are, through the processes of gestation, unfolded into a living form. At first the attraction is comparatively weak, but the spirit, remaining within the atmospheric environment, draws to itself certain elements belonging to physical life, through and by which it may take a firmer hold upon these external conditions. Time goes on; the spirit parts, in a measure, with certain elements or conditions (we are hampered here in expression because you have no words by which we may illustrate our meaning) that belong really to the more spiritualized state from which it came, and parting with these it gains something from the physical atmosphere of your planet.

And just here come in, we think, those planetary influences of which we spoke, in reply to a former question. According to medical advice from the spiritual side, we learn that the spirit does not take direct control of the form which it is to inhabit until a very few weeks prior to the mortal birth, and even then the control is of a magnetic, rather than a vital nature. The spirit, feeling the electrical positive influence of the spirit does not manifest itself until the child enters mortal life, and until this is accomplished there may at any time be a cessation of the magnetic forces which are flowing from the spirit and its spiritual conditions to the embryo. If such a cessation of magnetic force occurs, death, so called, ensues, the spirit loses its hold upon the mother and her atmosphere, and is sent back suddenly into the spiritual environment from which it came; therefore you have what is called a still-born child. But the soul is immortal, and it may be, and sometimes is, taken under the direct charge of intelligent spirits, and reared in the spiritual world as your infant children are reared who pass away early in life. It is also sometimes the case that the spirit, still following the law of gravitation, of attractive force, is again impelled back into the earthly atmosphere, and seeks expression through matter, which it eventually finds.

Q.—[By Isaac Paden, Galesburg, Ill.] Your correspondent looks upon the universe as being composed of spirit matter, and that they are inseparable. If a separation were possible there would be no life in matter and no substance in spirit. My question arises from a conversation with a Christian Scientist, who claimed there was no substance in matter—it being mortal in its nature, subject to annihilation, and will in time not exist. I divide my query into four parts, in order that the answer may be better understood: 1. Is there substance outside and independent of matter? 2. If so, what is it? 3. Is there matter outside and independent of spirit? 4. If so, what is it composed of? 5. Can thought or mind exist unconnected with matter? If so, how? 6. Can spirit be separated from matter so that each can exist alone?

A.—We know of nothing that exists without form. Should it exist as formless then, indeed, were it of no character or use whatever. Space itself has form, we believe, and this form is really the vehicle of expression for the spirit which vitalizes it. Matter and spirit are one and inseparable, in our opinion; matter being the vehicle of expression for that intelligent, subtle force of power or of spirit. And as with every degree, which we may call spirit, the Christian Scientist declares that there is no matter, because these forms which he beholds around him, the objects of nature, will eventually be, as he says, destroyed, changed, transformed; they are destructible. But not so. If we come down to the principle of things, as the Christian Scientist declares he is willing to do, in explaining his system, we are certainly to understand, through the study of principle in the universe, that nothing is lost, nothing ever destroyed. Although the form which presents itself before you as a tree may, in time, decay, and be cut down to the ground, later on the various parts, atoms and elements may dissolve and pass into the atmosphere, yet it is not essentially destroyed. All that made the tree, or that gave it growth and activity, has been conserved in the atmosphere, and is all ready to enter into new forms of manifestation of power or of spirit. And as with every object in life, there is no destructibility; and therefore we conclude that matter and spirit, if not altogether identical, are at least of necessity supplementary to each other.

We do not know of mind existing anywhere independent of form. We know that intelligence exists, and we see its expression through these human forms of ours. We believe that the mind contains a great sea of intelligence and inspiration—that is, that the universe is filled with potential elements which, in their operation upon human life create thought and intensity that electrical animation of the mind which gives expression to lofty sentiment, which determines soul-growth; but we cannot conceive of this inspiration or intelligence without some form or substance connected with it.

The spirit body is certainly substantial, therefore it contains substance, is of itself substance, made up of rarefied elements and atoms which belong to the spiritual atmosphere, and which are most certainly potential, substantial and realistic.

We claim that although this entire universe you behold seems to be of a material nature, yet it is also of a spiritual nature, vitalized by the great spiritual force that giveth life unto all things; but we cannot see how this spiritual force in existence could be of any practical use, or of any kind in its manifestation, whatever, unless it had found through which to manifest—form made up of material elements, which are of themselves imbued with spirit, held together by the power of spiritual force, and which in changing still prove the manifestation of spirit through all time.

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

Report of Public Séance held April 11th, 1890.

Francis Collier.

I have been invited mentally, many times, to come to this circle-room (I think I am correct), to give a message that some dear, loving friends might read at their leisure. Often I have been in the surroundings, feeling very desirous of speaking with them privately, but I have not been permitted to do so; therefore I have accepted of the invitation, and I have been extended to me by your Spirit-President to give a message here. I was a soldier, and there are many soldiers in this room to-day, who are anxious to reach their own kindred. In Lynn and Salem, this State, some of my friends dwell, and I feel they will be glad to hear from me. I would have them know it is well with me, and I am satisfied with my spirit-home. It is good to meet the old comrades whom we used to know, and hold conversation with, when far away from our homes. How many times it would come into our minds: "Do they think of us at home?" We know the kind thoughts that were sent out for the soldier boys were many; and let me say: You cannot give too many kind thoughts to the boys who gave their lives for their country. James Adams stands beside me, asking me to speak his name to some of the friends that dwell in Lynn and Salem, who he has not seen for many years. We form the acquaintance in spirit-life of many we did not know here. The boys in gray and the boys in blue shake hands; no ill-feeling comes up, no desire for a fight. Many of the boys in gray tell me they were forced into the ranks.

To-day, dear friends, you who dwell in the form have a good country, you have your freedom—then remember that the boys who helped to save the country. Many a boy in his teens left home to fight for the country. How many times do the officers as they meet us speak kindly of our bravery, and say: "Boys, you did well; you fought nobly; you did not lack for courage." It is pleasant to hear these words spoken, even in the spirit-world. The officers to-day are on the same plane with the boys; there are no titles there, all are soldiers. Francis Collier, generally called Frank.

Dudley Culver.

Those in the home are anxiously waiting, and have been for months, to hear a word from Dudley. I well understand their feeling, as I am in the surroundings, and it wells up in their spirits. I have not been gone so long that I have forgotten the few yet dwelling in the form. Oh, dear friends, we have to wait until conditions are right for us to control the medium. I have dear friends in Waterbury, Vt., and I feel that this message will reach some of them. I would say to them: I am interested in those that are left here upon the earth, and concerned for their welfare. I find they have a desire to reach out to something that would not be of benefit to them, as mortals say; it would be a mistake. Yes, that is true. Some of the relatives have anticipated a change. It is very natural for mortals to get restless and uneasy; when they are doing well enough they are not satisfied.

I know it is not proper to bring business matters before the public, but I think they will understand what I refer to. I will not be well to make this change, not at present. You ask: At all? I answer: Not at all. I wish them to understand it. Mary coincides with me to-day in this matter which I am touching upon, which has attracted me more than any other thing connected with them. I send love to them all, and say to them, if they will listen to the impressions that come to them, it will be better; yes, a great deal better than it has been with them, and things—that is, material things—will not look so dark to them. Dudley Culver.

Sarah Baker.

Many of my friends are waiting and watching for a word from the other side. Many to-day are listening for a tiny rap, asking in their souls: "Do they return to me?" or, "Have they been so long in the spirit-world that they have progressed so far from earth that they do not return?" We answer to you, loving friends, that we have not drifted so far away, nor progressed so far from earth, either, that we have forgotten our loved ones, not by any means. My friends dwell in Providence, R. I. I know they understand much concerning communion with those that have preceded them to the better land. And still they may learn more. The tiny rap means something, the rustle in the room means something, the still, small voice, the whisper comes, and there is a depth of meaning again. We must speak in this way when we are not provided with a medium, for it is not always convenient or possible to have one to use. Thank the dear Father that there is true mediumship; it is a boon that should be highly valued. Then, loving friends, be charitable to those who are making many mistakes in this life that one should not be blamed for. Many are suffering for spiritual food, and still they are not aware of it. I will not say much to-day, for something of the sensation seems to be thrown over me with which I passed away, but I am suffering. Kind and loving words would I leave for each one. Sarah Baker.

Mary Cox.

I would like, Mr. Chairman, to leave a few words to my dear mother, for well I know how often she thinks of her children. At nightfall, and often in the morning, do her thoughts fly about to her dear daughters, and she asks: "Are they together? Are they with us?" or, "Where are they to-night?" Very near, dear friends. In their meetings at the old Bay we love to come, and at the cottage we love to linger. Oh! how true are these words that have been spoken so many times: "We reach out in spirit for our own." I have stood by the platform. How often did I utter upon the platform, "How often did I hear them say: 'Such and such a spirit is present, but we do not think they can speak; it is not possible; there are so many invisibles present.' We walk with them daily, often making some little sound; they will turn a moment, then it is gone, and they pay little attention to it, referring it to outside causes when it should be placed to our credit. We do not come to find fault, or to blame, but to do what we can to have mortals understand more and more of the conditions that govern us as disembodied spirits."

My dear sister stands beside me, and asks kindly to be remembered to the dear friends at home; a promise do we make that we will be with them as they meet again at Onset Bay, where dear ones gather on both sides of life, and we will try to make them know we are there, some way. We do not always have power enough to make them sense our presence, but sometimes we do, and they come into communication with us mentally. I know dear mother has sat and communed with her children often, and it was a comfort to her when she has looked upon our forms materialized; it has filled her soul with rapture almost; she has felt that her happiness was nearly complete. Then, dear friends, do not make the assertion that we cannot materialize. Give us good conditions, and we will appear to you in perfect form. I know whereof I speak. Often are spirits blamed when it is the fault of the conditions that mortals bring, and we have to suffer in consequence. Give us as good conditions as they had in the Master's day, and you will have no reason to cry fraud as much as you do at present. May the time come when each mortal may be lifted above the clouds of error, see the truths of the spirit more clearly, and know more of the visits of their loved ones, is my prayer. Mary Cox.

Jennie H. Foster.

Three different times have I attempted to control the medium, but have failed each time. I attribute it partly to my weakness at the time of passing from the mortal form. As I come to day two stalwart Indians stand, one on each side, to give me strength. God bless the red men, who are so faithful and true. They never shirk their duty, but perform it nobly. Dear friends, be charitable to the red men, and the Indian maidens, as they come, for all have their mission upon earth. They understand their duty fully, and will accomplish it; they are so strong that they give strength not only to us, but to you, for which you do not give them credit, because you do not know it; you do not try to know it. You might learn much of the spirit red men's power if you would. I love them not only for their goodness, but for their noble work.

I have often heard mortals say: "Why is it that the red men control so many mediums? Go to the dear Father God; he may explain that; we cannot. We know no more about it than you do. I bless them for the power of controlling."

Welcome all spirits who come for good, and aid them all you can. Try in every way in your own homes to make conditions so that your spirit-friends may be able to give you manifestations. Often you hear a spirit repeat these words: "I rather would I come in my own home privately than to come in public." A true medium is from God, not from man; and I well understand how many trials overtake them, how many obstacles are thrown in their way. For many years I was a medium, and sometimes I faltered; seemingly I could not bear what was thrown upon me by mortals, yet always did the dear guides stand by and protect me. I would say to-day, with all the power that is extended to me: Be charitable to the red mediums, and if they are not true, there is a day coming when these false ones must meet those spirits who have purposed to come through their organisms. Mediums are very sensitive people, or the spirit-world could not use them as they do.

I am very anxious to leave these words for some loving friends in Brooklyn, N. Y.; also in Lowell, this State, where was my former home. I feel that I can commune with the loved ones many times, and when trials in this life were heavy it was a help to me to go by myself and hold sweet communion with the angels. Then work for the angel-world and they will work for you. Jennie H. Foster.

Hannah Brown.

I am very thankful that I may speak here, Mr. Chairman, for one loving friend needs every sympathetic word which can be spoken to her. I know, dear one, your pathway has been rough; there have been thorns where there should have been roses; and through others have you been compelled to walk upon them.

but there's a better home awaiting you yonder, where you will meet the loved ones who have preceded you. I know you feel that if it had not been for this belief you would have sunk under the weight. It is true. The trouble that has come upon you, and the circumstances you have been placed under, you could have no control over. I have often been by you when you have been sitting by yourself and your thoughts would fly away to your darling that was stricken out of this home. That was the first step—step for you to learn that your loved ones lived and could come into communication with you. It was a hard stroke; I well know it; but it was for a wise purpose that you could not understand. In later years it has been made plainer to you why that little bud was taken to dwell with the angels. She is doing the work of the angels, and it is a comfort to you to feel she is not lost, but only transplanted to the land beyond.

It is a blessed truth that we do live, and can come into communication with mortals. If they will only meet us half way, or as we say sometimes a little bit of the way, we will do our part, and are only too glad to come into communication with them.

Matilda, I know you will love to read these words that come from Hannah; also you may feel that you can go through the rest of mortal life easier for knowing that your loved ones are interested for you, and are waiting in every way to aid you. When the trials are heavy and the way seems dark, call upon the angels and they will hear you; they never will fail you, although mortals will.

Hannah Brown, of Cambridge, Mass. I have friends in Wellefleet.

Daniel McKeeney.

I am glad to greet each one here to-day, for it seems to me as if I had been gone only a few weeks, and had returned to converse with mortals again. I have left the shadowy life of earth and started out anew, where I may learn more, and perhaps may be able to teach mortals something of the bright and beautiful beyond. How often we hear these words spoken: "Why do they tell us more about the spirit-homes, what they are like, and what they are doing up there?" We are here, not up there. A filmy mist, like the smoke of a train, is all that comes between you and mortals; and certainly that is not much; then don't place us up there, nor over there, nor down there. We are here as much as you are, and with you. In an instant we step in front of the veil. There are a number of persons who do not tell you more. There are times when we can come in rapport with you, when we do not find you in a condition to receive what we have to give, or to make plain to you—then what would be the use of our trying to explain anything concerning the spirit-life? You would not be any the wiser for it. Then at other times we may come to you, and would gladly give you some knowledge of our spirit-homes, but we are not permitted to have what is termed a medium. We cannot speak through you. You may not have the talent given you that will enable you to hear our voices. Then do not blame us. We could tell you many more things if the conditions were right with you in the mortal. I often hear them say: "One spirit will tell us one thing, and another a different story in regard to our spirit-homes." Our accounts must of course vary, as each one sees for himself or herself, the same as you do here. If you use reason you will not expect for a moment that we are going to have the same kind of a home, or that we shall draw the pictures of our homes precisely alike, or that we are all engaged in the same work; that would indeed be monotonous.

We all come to you by the law of attraction, and when we can be of any benefit to a mortal it is our purpose to do it. It would be wise for each one of you to learn what you can from spirits, and also by reading books which have come from those who have passed on, and who mortals have been inspired to write. By such means you will be learning, advancing here while we progress in the spirit-world. We hear mortals say: "Well, now, if my friends are going on and on in the spirit-world, where shall I be when I go? I shan't find them, they will be so far ahead." It is your privilege to keep pace with them as much as you can, by learning what you can, as I say, from the spirit-world. That is the advice I leave with you to-day.

I am familiar with this good old city, and as I look upon the faces here, I see some of the men have known slightly while I dwelt in the form. Daniel McKeeney.

Belle Wide Awake.

I want to send some words to my medly, Mr. Chairman, and they told me I could speak here. My poor medly is suffering mentally and physically, and will be glad to hear from me. I came into the meeting the last time, but was a little too late, therefore I had to wait. Kind, loving words would I bring to you, dear medly, to-day, and say: Take courage, for we will not fail you; we will not leave you. Mayflower is here, too, and sends her love. We are all anxious to do our part, and we are all anxious to come to you, and sometimes you are almost fallen in the work; but we have helped you every time, and we try to strengthen you.

Now, Mr. Chairman, they tell me to say this. Will you see that these words reach my medly? I want her to know that her guides do not fail her—that they do not leave her. Spirit Alice sends love to her, asking her to sit a little while silently herself, and we will make our presence known, and she will feel happier and stronger, physically to go on with the work that is for her to do; and the changes that are to come to her will be beneficial. As we work with her I know she will trust us. Belle Wide Awake.

Joel Stannard.

How much has been said in regard to the spirit-world; and, dear friends, there will be a great deal more spoken. Spirits will come and plead with you to learn what you can while you dwell here. You will not learn too much, but you must use your reason and think for yourselves. We can look back to the time, years ago, when we hardly had the privilege of thinking for ourselves, and we are all here. And we would have you give out a word now and then to your neighbors. Ask them if they know anything of spirit-return. How many times we hear it said: "Have you heard anything from the other side? Do you learn anything of your friends that have passed on?" But the moment you speak of Spiritualism, oh! they don't want to hear anything of it; still they are anxious to know if any of their friends are happy who have passed on. If we were perfectly happy there would be no need of progression. I say we are comparatively happy, but we may make our lives more beautiful. Earth is not all of life, by any means.

I feel that we should entreat you, dear friends, to try to learn of the beyond in every possible way, to sit in your homes, by yourselves, and give us a little time. We do not ask much of your time, but a little that you may come into closer communication with us, that you may draw us nearer to you; and when the Angel of Life shall bid you come up higher, you will be glad that you have learned something of communion with those that have preceded you, for there will be some one left that you will desire to come into communication with. In Simonville, Vt., I am not forgotten. I am proud of the name of Spiritualist, and I know it means more than a name.

Many years were rounded out to me in mortal life, and I enjoyed much happiness in communing silently with those who had passed on before me. They met me on the other side, with happy smiles upon their faces, with hands extended to me, saying: "Come, Joel; we are waiting for you; come to our homes, we gladly welcome you." How sweet were those words, as they fell upon my ears, before the spirit had fairly taken its flight. Joel Stannard.

Rhoda Durant.

True it is, we are all anxious to leave a few words that might be termed this post-office, for we know you are very correct in sending out our messages, so that loving friends will see them, and it is a benefit to them. Let me speak from knowledge; many mortals, by means of these messages, have become interested in Spiritualism, as they call it. I don't like that word; I will call it spirit, for that is all there is about it. And we have seen, so many, times

