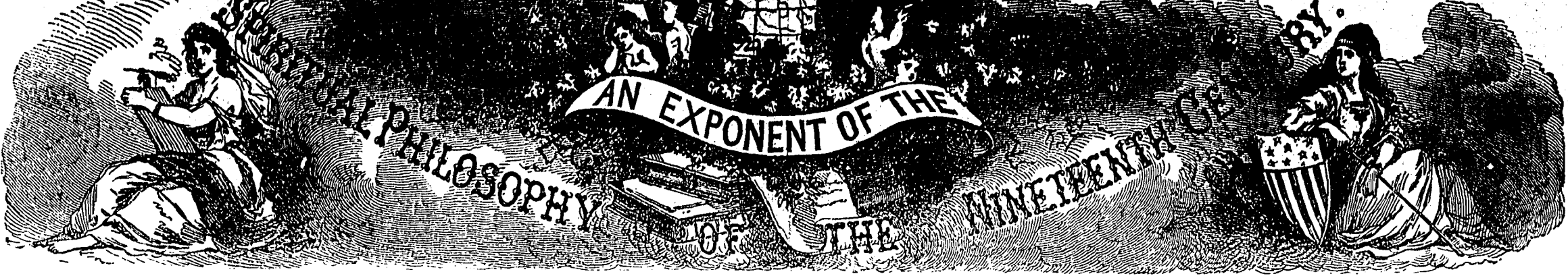


BANNER OF LIGHT.



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Historical.

Reminiscences of Modern Spiritualism.

NO. VII.

BY E. W. CAPRON.

Early in the month of March, 1850, a very singular outbreak of spiritual phenomena commenced at the home of Dr. Eliakim Phelps, in the town of Stratford, Conn. It was a strange thing to occur in the family of an old clergyman, who had for years preached what he understood to be the true gospel, and never went looking after strange occurrences—in fact had never read the accounts and knew nothing of the Rochester Knockings, reports of which had commenced to agitate the world. It was strange in many particulars, some of which, even up to this time, have been little thought of. Why they should have commenced at the house, when to all appearance or knowledge no one was present to act as medium, is a question that has often arisen in the minds of investigators. The fact that they occurred in the absence of all mediums was nothing new. In Rochester, when the old house was abandoned by every one of the family excepting Mr. Fox, and the neighbors commenced to examine the partition for the source of the noise, the sounds continued in various parts of the building. So in the case of Dr. Phelps. They performed some of their most wonderful achievements when no person was present that could by any possibility be supposed to be a medium. There are many cases of this character, and we seem as far from a satisfactory explanation of them now as at first.

Though there seemed to be two classes of spirits at Dr. Phelps's mansion, there evidently was a desire to correct property affairs, allusion to which the Doctor especially prohibited me from publishing at the time, as they were expected to come before the courts of the country for adjudication.

There were several occurrences at Dr. Phelps's house, which we have rarely seen or read of in the history of spiritual phenomena. Papers with curious figures on them were thrown down in the midst of the room, where no such papers could have fallen by the aid of those sitting about the apartment. Many of these were burned in a drawer, where they were placed by the Doctor for safety, under lock and key, securely fastened, as he supposed. He saw fire issuing from the drawer, and opening it found the strange manuscript burned to cinders. Twice articles in the drawers were set on fire by the spirits. There are many Spiritualists who dispute such work by spirits, but it is not altogether unknown to those who have investigated Spiritualism thoroughly.

On the 8th of February, 1852, fire was discovered in the cow-house of one Grombach, of Or-lack, in Wurtemberg, while the children were cleaning it out. The fire burned out brightly. This occurred several times. Then the house was set on fire, and subsequently watches were set, but the fire burst out notwithstanding. These fires continued, at intervals, until the house was torn down. There are other well-authenticated cases of a similar kind.

In March, 1850, Dr. Phelps had his attention called to the first pamphlet published on the subject of Spiritualism, and was requested to ask questions as there detailed, but refused. It was against his Orthodoxy to do so. When the Doctor's two youngest children left for a few days, all was quiet; but on Harry's arrival home, before he reached the house, a mysterious paper was dropped by the door, which read as follows, according to the interpretation of Andrew Jackson Davis:

"Fear not when he returns; all danger is over. We came, we disturbed thy home; but shall no more. Believe us not evil or good till we prove Our speech to humanity, our language of love."

This was soon followed by another, which read:

"The good ones say that all is done, But the wicked ones say it has just begun."

And "the wicked ones" seemed to be correct, for that afternoon the first breaking of glass commenced, and more violent demonstrations took place than ever before. A gentleman present asked to be allowed to question the spirits, and then got a communication about property affairs, before alluded to. The family thought that after this revelation the spirits would remain quiet, as it seemed to be the important subject of their communications;

but not so. The breaking of crockery and window glass was renewed with greater fury than before. At about this time it was ascertained that they could not get communications unless the little boy was present—the first discovery of anything like mediumship in the family. All the previous demonstrations were made whether the boy was present or not.

The question of spirits appearing in regular bodily shape was as well settled there as it had been thousands of times, if we only look at the history of Spiritualism as it really is. One morning a daughter of Dr. Phelps had gone to the front door to see a friend out. When turning to come in she saw three men sitting in the parlor. They had their hats on, and one of them in true Yankee style had his feet on the table. She only thought it singular how they got there, as she was at the front door and no other way of access to the room existed. She stepped into the parlor, when suddenly the men all disappeared—the one having his feet on the table turning his chair over as he left it. Never was there a clearer case than this, and the chair was undoubtedly turned over as a proof that it had been filled. At another time spirits came into a room where the Doctor was in bed, but behind a sheet which they held up before them. On the Doctor jumping from the bed the sheet was dropped and they disappeared.

Dr. Phelps's brother and son came from Andover. They knew—so they thought—that they could soon stop all the manifestations. They tried, and soon found that whatever it was, it had no more respect for their divinity than if they had been the most common of everyday mortals. Dr. Phelps—the son—has made several attempts to say something on the subject, but never pretended that his father was not honest and correct in all his statements, and professed to be much puzzled to account for all the manifestations. He thought notwithstanding that Spiritualism was a "putrescent heap," and we can but regret that he thinks his father one of the pillars of that heap of compost. His father assured us, years after the occurrences at Stratford, that he always preached in a way to bring the people to a knowledge of the mighty truths of Spiritualism, although he could not tell them that he was a Spiritualist, for they would not have heard him at all. We doubted the correctness of his plan, but his means of livelihood were at stake, and he could not afford in that day to say plainly what he believed. How many still refuse to acknowledge the truth for the same reason.

Original Essay.

EQUAL JUSTICE, AT LAST, TO ALL.

BY W. A. CRAM.

The more we study this we call our world, the more it appears one great living whole. We are almost constrained to accept Plato's doctrine, and count our earth a huge animal, of which each rock, tree and man, is but a minute constituent, living part, just as the cell is in the human organism; each of these parts appearing to have independent life, yet rests in and lives ever from the great whole, hence there can be no little nor great, no high, no low, in the economy of nature, since each is part and parcel of the same great living whole. The moment we try to separate any one of these seeming individual creatures or lives, or conceive it to be separated from the world or world-life, that moment it dissolves, becomes as naught, for as we dig down to its lowest roots, or climb toward its topmost leaf or flower, more and more it appears to be an extension or manifestation of the world form and soul where it appears. In wonderful beauty and power the giant oak rises and spreads its branches a hundred feet over our heads. Looked at outwardly it appears as a mighty independent body and life in nature. If we study it more closely, with the eye of science, we discover that it is only a changing, fleeting dust-cloud of visible matter, held in tree form a little while by an unseen matter and force all unnoticed by the outward eye of seeing.

The lily and the rose appear as if by some power of their own to transcend the vile weed and fungus; but if we listen with the inner ear, we may hear, "not unto us, not unto us," for we are only the fleeting, shadowy images of a more real and unseen power and beauty of life, from which we, alike with the weed and fungus, live our little day.

So, too, noble and heroic men and women rise before us. We bow in love and admiration before this greatness and beauty of human life. 'Tis well. But again the voice to the spiritual ear, "not unto them is the greatness and beauty alone," for they are but little parts and parcels of the great world-whole, alike with the savage, the outcast and the thief. How shall we adjudge wisely the greatness or littleness, the strength or weakness of lives, discerning not their sources, or movement of their being, with no vision to trace their future reach.

The poor woman who stole timidly into the great temple at Jerusalem and humbly gave her two mites for holy charity's sake, according to the gospel of Jesus, wrought a greater deed for humanity's uplifting than the many rich and titled of the sacred city. Were there not hundreds of others in Jerusalem living lives of love and heroism as great and noble in their quiet homes and fields, yet all unnoticed? What shall we say of them? Did they fall to the ground unavailing because history bears no record? Is the beauty and power of a life measured by noise and show? Is the worship and great following of the multitude needful that truth and righteousness shall avail to

bless the nations? Does not nature's law in the soul read, life is great and powerful according to its measure of truth and love and beauty. It matters not whether followed by the shouting millions, or all unnoticed in the quiet home, or a poor Lazarus sitting at Dives's gate.

The sunbeam falling upon a powder-magazine may be the touch that shall shake the whole city to its foundations, and destroy a hundred lives. An equal sunbeam, falling upon the wayside flower, may only call forth a more perfect leaf, or paint a petal with more beautiful tint. In nature's economy of eternal growth the last wrought not less than the first. The thunderbolt that plunges down with tempest crash, and the equal electric force that descends in quiet, peaceful ways all day about us, nourishing the trees, the grasses, and the flower of field and garden, alike must serve the world's growth.

Here is a woman whose whole life-sacrifice seems to come to naught, as to this world. Her heroic love seems most to fail just where most given. Another whose heroism and sacrifice are no greater, falls upon the noisy, hurrying multitude, thrills thousands with higher life, and her name becomes a watchword for the ages. Is the last so much more for the world's inspiration and uplifting than the first? Not a whit, if the soul prevails over the body, for the soul ever affirms that the power and beauty of life is measured by the nobility of truth and love, regardless of the world's praise or blame, its memory or forgetfulness, for our little world is only as a mote floating in a measureless realm of unseen life. What though a loving deed or noble sacrifice pass unrecognized in our world-mote, every thought, every deed, has a soul-side or being; the soul of the measureless unseen garners this up in all its beauty and power. Nor is this the end, for this higher being of every thought and deed, passed into the life of the unseen, flows back again to earth as Heaven's tidal-wave of inspiration, to uplift and transform our little world. Thus our lives ever touch two worlds, the little seen, and the vast unseen. In just this fact nature vindicates her equal justice to all. While one life, by its touch on our little seen world, bears a prophetic or kingly power of uplifting, in the eyes of admiring millions, another, unnoticed here, through its equal soul-touch on the unseen, draws from thence a wave of higher being that flows in upon our world as equal blessing with the first, no one knowing or remembering, maybe, the priestly or kingly soul from whom the benediction fell.

Nature loses naught. She oftentimes covers her higher ways by transformations that blind us to the perfectness of her justice and her saving; we mistake her purpose, not discerning the reach of our lives into the higher unseen. How little could we discover of Nature's meaning and power in the tree and plant, if we only dug down into the earth-clod and sand, tracing the form and action of the roots alone, while all the higher trunk, leaves, flowers and fruit remained unnoticed. Just a little can we know of the meaning and power of the lives of men and women and creatures about us, while we only measure and weigh, and study their forms and actions in this world, this root-life of our being, not discerning the vastly higher reach of our lives, their leaf, flower and fruitage in the unseen.

The soul knows no little nor great, since with equal love and justice nature garners up all, transforming all to higher beauty and use. The rippling music of the mountain brook appears to be lost to the world as it runs laughing down the mountain side, where no eye sees, no ear hears. Not so; it floats away into the depths of the ocean of atmosphere, never lost; we meet it later transformed into the sweetness of the bird's song, the fragrance of the wayside flower, or the smile of some loving friend.

In our ignorance we may mark this or that as vile, a thing to be scorned; even before our eyes nature turns our judgment to ridicule by transforming that we condemned as very vile into a lasting sweetness and beauty.

Fear that our best thought and deed fall fruitless because the world heeds them not, or even scorns? We shall see and know the growth and harvest of all our best life in the faces and voices and nobler deeds of our children and friends, and the world, sooner or later, as surely as the soul lives and triumphs. For the soul and the unseen always prevail over the body and the seen, transforming to beauty and good even what we call vile and evil.

THE SEWING SLAVE.

Sitch, sitch;
'Tis dark as pitch;
No blaze up chimney curling—
Though woman sleeps,
The wheel still keeps
Its everlasting whirling!
Sitch, sitch;
Is sleep some witch
That brings this woman sewing,
And by her keeps,
And while she sleeps
Still keeps the wheel a-going?
Sitch, sitch;
No stop, no hitch,
Nor shuttle-spool diminished;
The tension right—
Not loose nor tight—
Yet garment is unfinished!
Sitch, sitch;
I wonder which
Are guarding angels keeping,
Those women rich
Who never sitch,
Or those who sew while sleeping?
Sitch, sitch;
Hath God a niche
For those He leads through travail?
If knots be in
The thread late spun,
His hand those threads can ravel!
—Cincinnati Commercial Gazette.

Whatever contradicts my senses I hate to see, and never can believe. —JOS. JOHNSON.

Spiritual Phenomena.

Independent Slate-Writing.

We condense the following from a lengthy article headed "In Search of a Theory," appearing recently in *The Truth Seeker* of New York City, from the pen of Mr. Jos. Wolff, of Boulder, Col.:

Leaving the great volume of alleged spiritual phenomena I have encountered in former years, I shall confine myself in this letter to but one phase of mediumship, to wit, independent slate-writing, and to but one medium, Mr. W. A. Mansfield, and to phenomena which occurred in Boulder, Col. It is proper to state that Mr. Mansfield has been the guest of myself and wife at our home near Boulder—a member of our family for a time—and under such circumstances as to convince us that he is an honest man in every respect. Either you or any of your readers can have the opportunity of testing his mediumship and his honesty at the Cassadaga Lake, N. Y., Spiritualistic Camp Meeting, which will commence the last week in July.

Mr. Mansfield gave sittings to Mr. Develing, a prominent, level-headed citizen and business man of this place, also to his estimable wife. The slates were thoroughly cleaned by them. A small piece of pencil was dropped between the slates by Mr. Mansfield. The slates were on the table, in broad sunlight, the hands of the parties on them all the time, and at no time was it possible for Mr. Mansfield to manipulate or tamper with them without instant and complete detection. The sitters and medium were totally strangers to each other. With the slates thus placed and guarded communications were written inside the closed slates from their three sons, in their own handwriting, signed by their full names, and the signature of one, at least, a *fine simile* of his signature as written by his living, bodily hand. The sitters distinctly heard the movement of the pencil inside the slates while the writing was being executed. The nature of the communications thus given bore unmistakable internal evidence that the messages were written by the identical persons who claimed to have written them.

Mr. Charles Dabney, a citizen of this place for thirty years, a reliable and wide-awake business man, who has held acceptably several offices of public trust, together with his excellent wife, received messages from their son and daughter and a very dear friend, under precisely similar test conditions, with equally strong internal evidence of the personality and genuineness of the messages. They also distinctly heard the writing between the slates while it was going on.

Mr. J. K. McGinnis, another reliable citizen of this town, his wife and daughter, also received messages written in the closed slates, while in their hands, which they had never left from the time they had washed them till the messages were written. They all distinctly heard the writing while being done. The internal evidence was even more strong here than in the other cases, besides containing a most remarkable prophecy relative to an absent daughter, which was literally and unexpectedly fulfilled within the time stated. These parties were also total strangers to Mr. Mansfield.

Mrs. Carrie Case, a lady of our acquaintance, while visiting us, had a sitting with Mr. Mansfield in our parlor. The sun was streaming into the room through two large windows. Mrs. Case washed the slates and Mr. Mansfield placed a small bit of pencil between them. They were then closed and placed on the table between the parties, the hands of Mrs. Case on the slates all the time. My wife was also called into the room, and the three took the slates in their hands, gripping them together tightly as possible. While thus held the pencil was distinctly heard writing between the slates. When they were opened, a message was found purporting to come from the favorite son of Mrs. Case, who had been dead some eight years, which could not have contained more internal evidence than that was written by him if his own living human hand had guided the pencil. In this case, also, the medium and the sitters were total strangers. These cases are only a small part of similar ones occurring in the presence of Mr. Mansfield while in Boulder.

Here are facts which can be verified by the oath or affirmation of witnesses whose testimony would be taken in any court and in any cause relating to the material world. The medium testifies that the writing is done by the spirits of those who once occupied a human body, and yet live and love in spirit-life. The witnesses testify that the medium could not possibly have done the writing by any agency exclusively his own. The pencil was moved by an intelligent agent, unseen by any of the parties present. The communications were to the point, in answer to questions written by the sitters, folded, kept away from and unseen and unknown by the medium, purporting to come from the spirits addressed. In each case the body of the message bore unmistakable internal evidence of the personality of the writer. In one case, at least, information was conveyed which was absolutely unknown to either medium or sitters, because it was a future event, which literally took place as predicted.

If, so far as we know, human language can be written only by human beings, and the fact is established that intelligent, relevant human language was written without visible human agency, it follows, with a fair degree of logic that a human being, invisible to the natural eye, did the writing. This granted, what can we do but accept the statement of the intelligence guiding the pencil, that it is the identical, living, conscious, though unseen, spirit it claims to be?

Some Good Spirit Tests.

To the Editor of the Banner of Light:

July 8th I had the pleasure of being introduced to Mrs. B. F. Smith and her husband, who reside at Crescent Beach, Revere, Mass. I had received in the Message Department of THE BANNER a very satisfactory spirit-test through her mediumship, which was printed several months ago; and when I was introduced to her, she not knowing that I was the individual who had received the message, gave me the name of my mother, asked "What is there in a name?" and said that I knew what three names indicated, which were "Hayward," "Hosmer" and "Jones." She gave the name of Acton, also Concord, in connection with these names. She further spoke of Sydney Howe being present, who was well-known at Onset, and an acquaintance of mine for fifteen years or more.

Mrs. Smith did not pretend, at this time, to give me a séance, but was under a semi-conscious control or influence, which could be easily discerned as not being her normal con-

dition. She spoke to me in the manner above described; and when I told her of the wonderful test she had given me some months previous, and that, too, before I had ever spoken to her—and that at this time she had in brief repeated all the salient points of that communication—she remarked: "I am thankful that I did not know you before the influence came to me, and gave you the names."

I am satisfied that any one carefully observing Mrs. Smith's control will come to the conclusion that she is a remarkable medium. I did not on this occasion ask any questions to draw her out, or to lead her to understand who I was before the tests were given.

She is a medium who can do much good for the Cause, and those sitting with her cannot help having confidence in her as an honest and thoroughly conscientious woman.

Boston, Mass. A. S. HAYWARD.

"Spiritual" Revelations on the Conduct of the War.

To the Editor of the Banner of Light:

The following sketch, titled as above, which I copy from "The Book of Anecdotes of the Rebellion," will be read with interest, I think, by your many readers. DELOSS WOOD.

Danielsonville, Conn.

President Lincoln was induced by some of his friends to hold a "spiritual soiree" one evening in the crimson room in the White House, to test the alleged wonderful supernatural powers of Mr. Charles E. Shackle. The party consisted of the President, Mrs. Lincoln, Secretaries Welles and Stanton, Mr. L. of New York, Mr. T. of Philadelphia, and Mr. Shackle, accompanied by a friend. They took their seats in the circle about eight o'clock.

For some half hour the demonstrations were of a physical character; tables were moved, and the picture of Henry Clay, which hangs on the wall, was swayed more than a foot; while two candelabra, presented by the Dey of Algiers to President Adams, were twice raised nearly to the ceiling.

It was nearly nine o'clock before Shackle was fully under spiritual influence. The following account of what took place is believed to be as correct as possible.

Loud rappings about nine o'clock were heard directly beneath the President's feet, and Mr. Shackle stated that an Indian desired to communicate.

"Well, sir," said the President, "I should be happy to hear what he has to say. We have recently had a visitation from our red brethren, and it was the only delegation, black, white or blue, which did not volunteer some advice about the conduct of the war."

The medium then called for a pencil and paper, and they were laid upon the table in sight of all. A handkerchief was then taken from Mr. Stanton, and the materials were carefully concealed from sight. In a short time knocks were heard and the paper was uncovered. To the surprise of all present it read as follows:

"Haste makes waste, but delays cause vexations. Give vitality by energy. Use every means to subdue. Reconstructions are needed: make a bold assault and fight the enemy; lead traitors at home to the care of loyal men. Less note of preparation; less parade and policy talk, and more action. HENRY KNOX."

"That is not Indian talk, Mr. Shackle," said the President; "who is 'Henry Knox'?"

It was suggested to the medium to ask who "Henry Knox" was, and before the words were fully uttered the medium spoke in a strange voice: "The first Secretary of War."

"Oh, yes," General Knox," said the President, who, turning to the Secretary, said: "Stanton, that message is for you; it is from your predecessor."

Mr. Stanton made no reply.

"I should like to ask General Knox," said the President, "if it is within the scope of his ability to tell us when this rebellion will be put down."

In the same manner as before this message was received:

"Washington, Lafayette, Franklin, Wilberforce, Napoleon and myself have held frequent consultation on this point. There is something which our spiritual eyes cannot detect which appears well-formed. Evil has come at times by removal of men from high positions, and there are those in retirement whose abilities should be made useful to hasten the end. Napoleon says: 'Concentrate your forces upon one point'; Lafayette thinks the rebellion will die of exhaustion; Franklin sees the end approaching, as the South must give up for want of mechanical ability to compete against Northern machinery; Wilberforce sees hope only in a negro army. Knox."

"Well," exclaimed the President, "opinions differ among the saints as well as among the sinners. They don't seem to understand running the machines among the celestials much better than we do. Their talk and advice sound very much like the talks of my cabinet—don't you think so, Mr. Welles?"

"Well, I don't know—I will think the matter over, and see what conclusion to arrive at. Heavy raps were heard, and the alphabet was called for when, 'That's what's the matter,' was spelled out."

There was a shout of laughter, and Mr. Welles stroked his beard.

"That means, Mr. Welles," said the President, "that you are apt to be long-winded, and think the nearest way home is the longest way round. Short cuts in war times. I wish the spirits, would tell us how to catch the Alabama."

The lights, which had been partially lowered, almost instantaneously became so dim as to make it difficult to distinguish the features of any one in the room, and on the large mirror over the mantel-piece there appeared a beautiful picture. It represented a sea view: the Alabama, with all steam up, flying from the pursuit of another large steamer. Two merchantmen in the distance were seen, partially destroyed by fire. The picture changed, and the Alabama was seen at anchor under the shadow of an English fort, from which an English flag was waving. The Alabama was floating idly, not a soul on board, and no sign of life visible about her. The picture vanished, and in letters of purple appeared: "The English people demand this of England's aristocracy."

"So England is to seize the Alabama finally?" said Mr. Lincoln. "It may be possible; but, Mr. Welles, don't let one gunboat or monitor less be built. . . . I should like, if possible, to hear what Judge Douglas says about this war."

"I'll try to hear from his spirit," said Mr. Shackle; "but it sometimes happens, as it did there in a name," and said that I knew what three names indicated, which were "Hayward," "Hosmer" and "Jones." She gave the name of Acton, also Concord, in connection with these names. She further spoke of Sydney Howe being present, who was well-known at Onset, and an acquaintance of mine for fifteen years or more.

Mrs. Smith did not pretend, at this time, to give me a séance, but was under a semi-conscious control or influence, which could be easily discerned as not being her normal con-

take who had ever heard Mr. Douglas, he spoke. The language was eloquent and choice. He urged the President to throw aside all advisers who hesitated about the policy to be pursued, and to listen to the wishes of the people, who would sustain him at all points, if his aim was, as he believed it was, to restore the Union. He said that there were Burr and Blennerhassett living; but that they would follow before the popular approval which would follow one or two victories such as he thought must take place ere long. "The turning-point in this war," he said, "will be the proper use of these victories. If wicked men in the first hours of success think it time to devote their attention to party, the war will be prolonged; but if victory is followed up by energetic action, all will be well."

"I believe that," said the President, "whether it comes from spirit or human." Here closed the address. Mrs. Lincoln's request, Mr. Shookle being much prostrated. The account here given is from one who was present, and, though evidently by no one unfriendly to the medium, there has been no denial of the general correctness of the proceedings.

Ripple-Marks.

Why Mr. Cox was Called "Sunset."

The production which won for Mr. Cox the sobriquet of "Sunset" was a piece of descriptive writing which appeared in the *Ohio Statesman*, May 19th, 1853, and was entitled, "A Great Old Sunset." He was in the composing room of the *Statesman* the evening before and witnessed a peculiarly beautiful sunset. As the inspiration seized him he picked up his pen, and using an imposing stone for a desk, hurriedly wrote the following:

"What a peculiar sunset was that of last night! How glorious the storm and how splendid the setting of the sun! We do not remember ever to have seen the like on our round globe. The scene opened in the west, with a whole horizon full of golden interpenetrating luster which colored the foliage and brightened every object into its own rich dyes. The colors grew deeper and richer, until the golden luster was transfused into a storm-cloud, full of finest lightning, which leaped in dazzling zigzags all around and over the city. The wind arose with fury, the slender shrubs and giant trees made obeisance to its majesty. Some even snapped before its force. The strawberry-beds and grass-plats turned up their whites to see Zephyrus march by. As the rain came and the pools and gutters hurried away thunder roared out grandly, and the bells caught the excitement and rang with hearty chorus. The south and east received the copious showers and the west all at once brightened up in a long, polished belt of azure, worthy of a celestial sky."

Presently a cloud appeared in the azure belt in the form of a castellated city. It became more vivid, revealing strange forms of peerless fanes and alabaster temples, and glories rare and grand in this mundane sphere. It reminded us of Wordsworth's splendid verse in his "Excursion":

"The appearance instantaneously disclosed Was of a mighty city, boldly say A wilderness of buildings, sinking far And self withdrawn into wondrous depth, Far sinking into splendor without end."

But the city vanished only to give place to another isle, where the most beautiful forms of foliage appeared, imaging a paradise in the distant and purified air.

The sun, wearied of the elemental commotion, sank behind the green plains of the west. The great eye in the heaven, however, went not down without a dark brow hanging over its departing light. The rich flush of unearthly light had passed and the rain had ceased, when the solemn church bells pealed, the laughter of children rang out, and joyous after the storm is heard the carol of birds!—*St. Louis Globe-Democrat*.

Indians for the Army.

Secretary Proctor has decided to make an experiment in accordance with the suggestion that the Indian be utilized as a soldier in the United States Army.

Capt. Armstrong, an army officer who has been particularly strong in his advocacy of the scheme, advised the Secretary of War to establish a full regiment of Indian soldiers, which has necessitated a request of Congress for an increase of the army to make room for the recruits; but Mr. Proctor has chosen to treat the problem with conservatism, and he has therefore given orders for the establishment of a company of one hundred Indian scouts by enlistments among the Northern Cheyennes, near Fort Keogh.

Two non-commissioned officers will temporarily assist the commissioned officers in drilling the proposed company, but it is designed to promote the most efficient Indians of the company to such offices, and if good material is not there obtainable, to look for non-commissioned officers in some of the Indian schools. The proposed company is to belong to the cavalry arm of the service, and is to be drilled according to the regular tactics, with slight modification to suit the habits of the Indians. Mr. Proctor has also given orders for the establishment of a company of Indian soldiers in the Department of Missouri.

These experiments in Indian fighting material will be watched with interest. During the civil war there was a good deal of skepticism even among the friends of the colored man as to his ability to become a good soldier; but it is a matter of history that "the colored troops fought nobly." And it will undoubtedly be found that the Indian cavalryman will be a valuable addition to the United States Army, especially for campaigning in the far West. The Indian is brave, brave and skilful, and when he becomes drilled and has ambition stirred up within him he will fight strategically and well.—*Ez.*

The Distance of Sirius.

It is difficult to conceive that the beautiful dog star is a much larger than our sun, yet it is a fact that Sirius is a sun many times more mighty than our own. This splendid star, which even in our most powerful telescopes appears as a mere point of light, is in reality a globe emitting so enormous a quantity of light and heat that were it to take the place of our sun, every creature on this earth would be consumed by its burning rays.

Sirius shining with far greater lustre than any other star, it was natural that astronomers should have regarded it as being the nearest of all the "fixed" stars, but recent investigations on the distances of the stars have shown that the nearest to us is Alpha Centauri, a star belonging to the Southern latitudes, though it is probable that Sirius is about four on the list in order of distance. For though there are about fifteen or twenty stars whose distances have been conjectured, the astronomer knows that, in reality all of them, save three or four, lie at distances too great to be measured by any instruments we have at present.

Astronomers agree in fixing the distance of the nearest star at 22,000,000,000 miles, and it is certain that the distance of Sirius is more than three and less than six times that of Alpha Centauri, most likely about five times: so that we are probably not far from the truth if we set the distance of Sirius at about 100,000,000,000 miles. What a vast distance is this which separates us from that bright star; words and figures of themselves fail to convey to our minds any adequate idea of its true character.

To take a common example of illustrating such enormous distances: It is calculated that the ball from an Armstrong one hundred-pounder quits the gun with the speed of about four hundred yards per second. Now, if this velocity could be kept, it would require no fewer than 100,000,000 years before the ball would reach Sirius.—*Chambers's Journal*.

The human family to-day consists of about 1,450,000,000 individuals.

Small boys and green apples are now one in body. Use Johnson's Anodyne Liniment for colic.

Banner Correspondence.

Massachusetts.

BOSTON.—Henry H. Warner writes: "Mediumship is the base upon which rest all the phenomena of Spiritualism, and hence the varied phases require analytical and logical handling on the part of those seeking to inquire into its alleged mysterious phenomena."

Properly cultivated, in a scientific and logical manner, mediumship is as much a normal function of the organization of its possessor as eating, breathing, sleeping or drinking. It has been too long regarded as something "super-natural" or "superhuman," and beyond the comprehension of the ordinary intellect. This is a relic of superstitious reverence, inculcated by ages of religious habit. Religion is, in most cases, an inherited habit, transmitted from generation to generation by education, not only orally and objectively, but by pre-natal gestative conditions and surroundings.

Mediumship is born in much the same way. If you trace the lineage of those before the public to-day you will find that they came either of a line of sensitive ancestry, or that their direct pre-natal conditions were such as to foster the germ of a sensitive organization capable of producing psychic phenomena. In other words, they were endued with the potential of gestation with psychic functions. Mediumship does not come by purchase, for so many dollars per lesson, nor can one person develop another as a medium, if he or she lacks the psychic powers and the temperament adapted to the peculiar phase of mediumship sought for; and furthermore, you cannot be the chooser of the phase you would possess. You must take what comes that can be perfected regardless of your personal starting point.

The office of the developing medium, who is true to his or her calling is simply to draw out the latent powers of the student by acting as a directive agent, whereby the personal guides and guardian spirits of the student may be aided to more freely come in rapport with those they are seeking to develop, control or guide.

How poster advertisements containing great promises should have no weight either with psychic investigators or the public generally. Nothing can be brought about in the line of mediumistic development save it occurs in accordance with the laws of psychic adaptation. One should not sit with a medium for development unless thoroughly convinced of the adaptability of such person to his or her needs. Unless you know that he or she possesses the requisite qualities to do so, to make up a psychic instrument capable of imparting sufficient magnetism to you to equalize the conditions and evolve a harmonious influence and atmosphere in which your spirit-guides may act upon your psychic forces and assist you in your spiritual development, such individual is to be avoided rather than sought.

It would be the height of absurdity for a photographer to use the same chemicals for the development of a dry plate that he would use in the development of an fashioner's wet plate. A different quality of quantity and a different element enter into the process in each case. Failure would attend the steps of the artist who used the wet plate developer upon a dry plate. The film would quickly slide from the glass and leave it as though it had never been sensitized. The artist who attempted to develop his plate in the open sunlight would also meet with most dismal failure; and so it is with the developing medium who attempts to develop mediumship in any and every person who applies and will pay the stipulated fee. Regard must be had to the temperaments and the adaptability of the magnetic forces of the medium and the student to each other.

Mediums who are conscientiously seeking to assist others to travel the road to a higher mediumship should seek to understand them selves first of all; then should possess some knowledge of the laws of psychic control; the fact, should be scientific inquirers and the laws of the realm of spiritual things, and thus they will attract to them spirits of a like nature, who can and will demonstrate to them and through them that they (the spirits) understand and know the laws whereof they speak, or so much of them as is necessary or applicable to the case in hand.

Next to proper attention to these details is to be observed on every side. We frequently meet upon our platform half-developed mediums, who should be relegated to the school-room mediumship of the private circle, until they have gained a better knowledge—both themselves and their guides—of the laws controlling spiritual manifestations. We have mediums who give grand proofs of spirit control, of the reality, of the continuity of life after the dissolution of the physical body, yet the beauty of these proofs and their moral influence destroyed, for many people at least, by the manner in which they are given. In order for a control to be witty, and evolve an atmosphere of mirth and cheerfulness that would be refreshing to weary souls, it is not requisite that its utterances be accompanied by uncouth grins and gestures on the part of the medium. I do not wish public mediums to be "solemn as preachers," but I do appreciate of every effort tending in the direction of a dignified presentation of our facts to the world.

Due allowance should be made for all the peculiar idiosyncrasies of the medium—that of course have a large effect upon the spirit controlling—and the peculiarities of the spirit, and the elements of the audience; but after all this has been done, there still remains room for improvement, and this improvement must come through the personal efforts of the mediums after their control is established, but to a greater degree from the efforts of the professed Spiritualists in the audience.

No persons are controlled beyond what they were capable of attaining under proper conditions of education. The man whose brain is only capable of comprehending and assimilating the principles of carpentry or masonry does not become the instrument for the promulgation of chemical laws. Many mediums under control give utterance to language and thoughts far beyond their normal range of education, but not beyond what their brain was capable of having assimilated if given the proper opportunities and apparatus therefor.

The Indian orator was nothing if not dignified and graceful in language and gesture; and to me such a manifestation through a medium would be more convincing proof of the Indian control than to see the medium execute a waltz or go through some equally questionable exhibition to public.

There is not a medium to-day who amounts to anything who does not acknowledge the power and beauty of intelligent Indian control; and the mediums who scoff and sneer at Indian controls, and degrade them in their estimation, are the ones who are making the failures, and who are being quietly but none the less effectually relegated to private society or the Church. The man or woman who becomes too bigoted and conceited to acknowledge the aid and comfort of Indian spirits, winds up by "exposing" Spiritualism and then joining the Church, or becoming a Theosophist! etc.

I am a medium myself; I was convinced of the truth of spirit power and return through my own mediumship and no other, when I was practically alone, friendless and dying, and was restored to life and health by Indian spirit power. Proud of being a medium? Ay! and would not barter my mediumship for all the church can give. Proud of the Indian control? Ay! and would rather part with every other control I have than the faithful seven who have aided me thus far.

What I am pleading for at this time is self-control, self-culture, self-knowledge, and a clearer study of the philosophy of mediumship before experimenting too rashly with it. I am pleading with Spiritualists to evolve a more dignified element, that may enable and will enable their spirit-friends and the Indians to manifest in a clearer and more dignified manner.

I believe I am borne out in this by the great mass of intelligent people, Spiritualists and investigators, whose souls are attracted by the philosophy and its sweet waters of consolation. I believe I am upheld by the great mass of people who are living, and who are seeking a better state of affairs—that mediums and Spiritualists may consecrate

themselves to lives of purity, and as a preparation therefore, sweep their own doorsteps before calling attention to the faults of their neighbors' premises.

Spiritualists should study self, its psychic and physical laws, and endeavor to evolve higher conditions for the birth of children from the moment of conception to the moment of birth. Children should be the result of a definite purpose, concerted and pure.

Spiritualists should respect their own belief—yes, their own knowledge—enough to send their children to Spiritual Lyceums instead of Orthodox Sunday Schools, and teach them by their own example to lead spiritual lives and cultivate every higher faculty of body and soul and spirit.

When this comes we will have reached a higher Spiritualism, a grander mediumship, and then we may hope its full accomplishment in our own day, we can contribute to it by our efforts, and enable our children to eat of the fruit we have planted, and realize its grand reality."

LAKE PLEASANT.—A correspondent writes: "Thou Pleasant has a campground of her own, at Niantic, and a very attractive and delightful one too, she has quite a delegation of her citizens here. Many owning tents or cottages prior to the establishment of Niantic, have become so rooted they cannot easily transplant."

Among those already settled for the season are: Amelons, and Winsted; the Steeles, Mrs. Brookbach and Mrs. Fiske, from Hartford; Miss S. L. Hard, from Birmingham; Mr. and Mrs. Wilson, from Bridgeport, veteran campers, regarded with patriarchal reverence by the multitude who have been recipients of their universal kindness and benevolence, and on whom the prosperity of the Association has largely depended, and Mrs. J. J. Clark and son, located in New Haven, and well known as a medium here, her stakes having stood imbedded in this soil many seasons.

Conspicuous among the new campers are the children of two well-known, eminently successful magnetic healers of Connecticut—Mrs. Hanley and Mrs. Wentworth, daughters of the late Mrs. Mettler of Hartford, and Glover C. Beck with Ewell, whose mother, Mrs. M. L. R. Ewell, led the profession for many years in New Haven, in New Haven, and well known as a medium here, her stakes having stood imbedded in this soil many seasons.

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Illinois.

COBDEN.—Warren Chase writes: "It has always been a mystery to me how a man with such brilliant intellect, such a generous and noble heart, and a moral courage that dares to attack the most popular errors and superstitions of Christianity, can make such egregious blunders—if they are blunders—as Robert G. Ingersoll does about Spiritualism and its facts. This seeming inconsistency may be partly in his early life, as his father was a preacher, and preached in Madison, Ohio, where some of my friends who live near there have often heard him, and knew the boys. It may be that this early training has sent him to the apellation of a very elliptical religious orbit, where he is out in the cold."

Some forty years ago a friend in Peoria, Ill., asked me to go with him, and be introduced to two brothers, young Indian lawyers—the Ingersolls—which I did. I liked them very much, and made speeches for the Colonels' brother when he was running for Congress, and was elected. This was before the Colonel had lectured on his agnosticism. I have often met him since, and told him what I knew that he did not, and how I knew it; testimony which with that of thousands of others would be sufficient for him in court to carry any case, and cause a belief in any judge and jury; for we testify to what we know, and not what we believe, and it is the knowledge of witnesses, and not belief or disbelief, that is evidence.

For the Colonel to say I do not know that some of my friends whose bodies are in the graves are alive and in existence, is as absurd as for him to say I do not know my friends living in another part of this world are alive; as I sustain both statements by the same evidence, and that through my senses, which I recognize as he does, as the only source of actual knowledge. Until I was over thirty years of age I had no more evidence or belief in a future life than he has, and I gained my knowledge—not belief—through my senses, and the use of my reason. As I was never entranced, never psychologized, never mesmerized, never intoxicated—have never fainted, never taken ether or chloroform, or opium, or hashish—I think my senses are as keen and as reliable as those of any other man. He may limit my senses to the five of his, but he cannot limit my experience to his, and he has no right to declare I cannot know what he does not, nor has he a right to limit the possibilities of nature, as I once ignorantly did when I declared materializations impossible.

Now for the proof: I have a wife living in the spirit sphere with whom I lived nearly forty years in this world. Her body lies here in a cemetery, but I know she is alive as well as I do, and she does as well in the body, and I was in New York or Washington, and by the same evidence of intelligence—handwriting; I know it as well as I do that our son is living in Michigan, and I should know nothing of either without my senses. Add to this the oft-repeated materializations I have seen of friends I knew here, and with others present who knew them, and all of us surprised by the unexpected visitors, and with my senses as keen as they ever were, and first with my belief, and I would like to know what the use of my senses if they are to be ignored by the edict of the Colonel, whose senses cannot be better than mine. He and his wife have both told me they hoped my theory was true, but they did not know "I do."

CHICAGO.—W. Mackenzie writes: "Mrs. Hamilton Gill, formerly Mrs. B. F. Hamilton, of Cincinnati, opened July 13th the first of a series of meetings in Fifth Avenue Hall, 116 Fifth Avenue. The weather was extremely warm. The hall was moderately filled. Excellent tests were given by her little child control, and a parrot, which was recognized with one or two exceptions. This medium is doing a grand work in this city. Her home circles are well attended. Investigators and skeptics are always heartily welcomed at these meetings."

Colorado.

DENVER.—"Mrs. B." writes: "Some years ago, when residing at the East, being at a materializing seance, I was called to the cabinet and addressed by a spirit whom I recognized as my sister L. This sister I had not seen or heard from for nearly four years, and her appearance greatly overcame me, for I was not aware that she was what is termed 'dead.' The spirit looked much as my sister did when I last saw her. I inquired when she died. She said she would, and then referred to what I had said to her the last time I met her, and seemed to regret that she had not taken my advice. I told her to never mind, I was glad to see her; and asked her to come as often as she could. I was very much overcome, and did not doubt my sister L. was in spirit-life, and then there came a time. I at once wrote making inquiries, and was greatly surprised to learn she was living, and was a child. I afterward visited my home and, seeing her picture, noticed that it had the

same pale, and look the face wore at that interview. I attended several seances after the one mentioned, and my sister L. came until I learned she was still living. These seances were held by two mediums, one of them Mrs. Bliss, of Boston, whom I have no doubt is a fine medium, as she held seances in our own house, and we had positive proof thereof. There is no question in my mind of the truth of materialization. My experience with it extends over many years, and I have become satisfied, but as to those still living, how they can take on these conditions and appear, is something I am unable to understand."

[We are told by our spirit-friends—and it is a matter of history also—that mortals can, under certain conditions, become sufficiently detached from their physical forms to appear to others at a distance, and to communicate by word of mouth with those who are in the same room. Our correspondent mentions the repeated appearance, and that at the seances of different mediums, seems to call for some other explanation. Possibly a cabinet spirit acquainted itself with the facts, and personated L. for some purpose at present unknown to Mrs. B., but of which she will be informed in due time.—Ed.]

New York.

ROCHESTER.—"J." writes: "For the last few months very interesting and successful spiritual meetings have been held in Rochester, N. Y. Dr. F. Schermerhorn, a resident of the city for about a year, was developed as a medium soon after leaving college, and has recently spoken under control of the invisibles. Some time ago he was requested to hold public meetings; he consented, and at first wrote out his discourses, but very soon was entranced and spoke under control of the invisibles. The congregation increased and the lectures grew in interest and ability. It was decided to suspend the meetings during the warm weather, and on Sunday evening, July 13th, the last meeting of the season was held. It was largely attended in Odd Fellows Hall, every seat being filled."

At the conclusion of the lecture Mr. H. T. King was called to preside, and R. D. Jones, after some remarks in reference to the success of the meetings, presented the following preamble and resolution and moved their adoption:

"The question of the ages has been—If a man die, shall he live again? This important query has been more conclusively answered in the last half century than ever before; in fact, the continuity of life has now been demonstrated, and materialization, in consequence, is no longer a matter of faith, but a fact. The facts and demonstrations, however, have not yet been reached or understood by vast numbers, and the most important duty devolves upon those who know the truth and are able to impart it. Among those who are bravely and intelligently teaching the doctrines elicited by modern investigations, we have the honor to mention Dr. F. Schermerhorn, who has been speaking in the Spiritualist of Rochester for the past few weeks. He has constantly spoken words of education and instruction to his hearers, which, it is believed, will be of lasting benefit to them; therefore,

Resolved, That the thanks of the Spiritualists of this city be, and hereby are, most earnestly tendered to Dr. F. Schermerhorn and his co-workers for the labors in this hall in the cause of progress and reform, and for the clear exposition of the pure and elevating principles of Modern Spiritualism."

Mrs. Gardner seconded the motion to adopt, and suggested an amendment that Dr. Schermerhorn be requested to continue his lectures in the early fall. This was accepted, and the preamble and resolution were unanimously adopted.

The congregation had quietly made up a purse for the Doctor in recognition of his valuable labors. This was presented by R. D. Jones with appropriate remarks. Dr. S. made a feeling and happy response, and the meeting adjourned until fall."

Pennsylvania.

PHILADELPHIA.—S. P. Kase writes: "In December of last year I was prostrated with an alarming illness, with symptoms of heart disease of so pronounced a nature that I would sink away partially unconscious of my surroundings. I had two leading doctors, who did me but little good. This continued about four weeks, when Wm. F. Nye of New Bedford, Mass., called on me while on his way to Washington. Seeing my condition, he said he would see Mrs. Danskin of 2347 Pennsylvania Avenue, Baltimore. He did so, and in three days I received two bottles of medicine, together with a diagnosis of my condition by Dr. Rush of my physical condition. At the time I was taking the Philadelphia doctor's medicine, and allowed that received from Mrs. Danskin to remain in my desk. Dr. Rush seemed to be cognizant of this, for Mrs. S., a private medium, was controlled by him, and he lectured me for not taking his medicine, saying he had been delegated by a number of friends in spirit-life to cure me; that my work here was not done, and that he desired him to restore my health in order that the work they had to do could be done through my agency."

I promised to follow his instructions, and commenced taking his medicine. In twelve hours an improvement in my condition was noticeable, and in about two weeks I felt that I had really been restored to health, except in one particular. I then addressed a letter to Dr. Rush, stating this, and sent it to Mrs. Danskin, who was to deliver the medicine. In three days I received it, took it, and soon regained my former good health."

BIRDSBORO.—John A. Burroughs writes: "The article by Dr. Peebles, appearing in a recent issue of your paper, upon the education of the Indians, is the best and ablest that I have ever read upon the subject. Prof. Brittan, Mr. A. E. Newton and Dr. Peebles's articles and essays, have been among the most instructive of those contained in your excellent BANNER OF LIGHT. Though none of my business directly, I wish we might see more of Dr. Peebles's articles in THE BANNER."

New Hampshire.

NASHUA.—A correspondent writes: "Spiritualism in this place has for some time been in a quiescent state, but the advent of Mrs. Carrie M. Tryon amongst us has caused an awakening. Mrs. Tryon is a mouthpiece of the angels. As a medium few are better, and 'Sunrise,' her little Indian control, is the same sparkling, happy spirit, never failing to impress all who come under her sunny influence. Mrs. Tryon was formerly a resident of Nashua, but a few years ago left us for a home in the West. She is now a resident of Minneapolis, Minn., and we regret that we can no longer claim her. The home of Mr. and Mrs. John Coad, which always opens to admit all true mediums and Spiritualists, has been open to her here. She held a parrot, which was recognized with one or two exceptions. This medium is doing a grand work in this city. Her home circles are well attended. Investigators and skeptics are always heartily welcomed at these meetings."

WINNEMA.

The dappled and the dimpled skies, The sweet stars and the fluted moon, All smiled as sweet as sun at noon. Her eyes were like the rabbit's eyes, Her hair, her manner, just as mine, And though a savage war chief's child She would not harm the lowliest worm; And though her bearded foot was firm, And though her airy step was true, She would not tempt the timid of dew. Her love was deeper than the sea, And stronger than the tidal rise, And clung in all its strength to me. A fact that I never seen This side the gates of Paradise, Save in some oriental dream, And then none ever see it twice; Is seen but once and seen no more—So close to tempt the timid of dew, And show a sample of the whole That Heaven has in store.—*Joachim Miller*.

NEW MUSIC.—We have received from White-Smith Company, 32 West street, Boston, the following: For piano—"Dear Child," Bohm; "Salutes of Joy Waltzes," Johann Strauss; "Helmweh," Zelas. For violin and piano—"Schlummerlied," arranged by A. Davenport. Vocal—"Dream of Home," Alabury; "Babylon," Watson; "Ask a Policeman," Durand.

LAKE CHAMPLAIN AND ITS SHORES, By W. H. H. Murray, author of "Adirondack Tales," etc. 12mo, cloth, pp. 201. With Portrait. Boston: DeWolf, Fiske & Co.

A book that will serve to direct the attention of summer tourists to a locality that for loveliness of appearance, majesty of scenery and varied resources of outdoor entertainment is incomparable on this continent. In addition to these points of attraction, the historic events that have occurred there, and their intimate relation to American liberty and civilization, are sufficient to call to the attention of all who would be instructed with the pleasures of their vacation days. It is needless to say that with Mr. Murray as its author the book cannot be otherwise than interesting and informative.

CHURCH HISTORY. By Professor Kurtz. Authorized Translation from the Latest Revised Edition by the Rev. John Macpherson, M. A. Vol. III. 12mo, cloth, pp. 544. New York: Funk & Wagnalls.

This volume carries the Roman Catholic and Protestant Churches through the seventeenth, eighteenth and nineteenth centuries to the present time. The author compares the two systems as they have operated side by side, and after taking a general survey of the church of the present century, treats as specialties its leading features in the Protestant sects. In discussing Catholicism he considers the states of the Church; its Orders; the Liberal Catholic Movement; Catholic Ultramontanism; the Vatican Council of 1869; the Old Catholics; Catholic Theology, and the Relation of the Romish Church to the various countries. The last ninety-five pages are devoted to chronological and a General Index covering the three volumes and adding greatly to their value. In the production of this elaborate history, Prof. Kurtz has dealt in fairness with all, and the work is one which all who are disposed to study the origin, rise and decline of the various religious systems that have ruled mankind in past ages should possess.

PRACTICAL TYPE-WRITING. By the All-Finger Method, which Leads to Operation by Touch. Arranged for Self Instruction, School Use and Lessons by Mail. Containing also General Advice, Type-writing, Expedients, and Information Relating to Allied Subjects. By Bates Torrey.

The daily increasing employment of type-writing machines renders this work timely, and of great utility to a vast number of persons. It explains what all who use a machine need to know, and omits information which, while it may make a book more pretentious in appearance, is of no practical value to the reader.

Verifications of Spirit Messages.

REV. WILLIAM A. BRAMAN. I noticed in the Message Department of the BANNER OF LIGHT of June 21st a message from REV. WILLIAM A. BRAMAN, received through the mediumship of Mrs. B. F. Smith. I knew him very well when he was a young man. His father was a farmer, resided in the town of Palmer, Mass., where I lived. He was preparing for the ministry, and I think was pursuing his studies at the Wilbraham Academy. Subsequently he was ordained as a Methodist preacher. About twenty years ago he was stationed in the town of Clinton, Mass., and while here attended the funeral of one of my grandchildren at my house. He passed away (as he says) in Springfield, Mass. He was attending a conference meeting there, and was taken sick in the meeting, and was removed to his home, where he passed away in a short time, and was informed by a friend who knew him. I think it was about four years ago. SANFORD TAYLOR. Clinton, Mass., June 30th, 1890.

MITCHELL KING. In the BANNER OF LIGHT of May 24th appeared a message from MITCHELL KING, communicated through Mrs. B. F. Smith, in which he refers to me. At first I was unable to place friend King. Why, I know not. Through the kindness, however, of Dr. W. B. Mills, of Saratoga, who aided me in identifying him, I am enabled to state that I remember and knew him very well. He and a brother older, called on a large manufactory at Waterford, N. Y., four miles above this city, and were both arrested and pronounced Spiritualists. I regret that I was a little dull in recognizing him, but I rejoice that he has succeeded in returning to his friends and proving his identity, adding another of the many evidences of the immortality of the soul, and the return of our departed friends. Troy, N. Y., May 31st, 1890. W. H. VOSBURGH.

J. P. WHITTING. In the BANNER OF LIGHT of May 31st, a communication from J. P. WHITTING of Milford, Me., (you have it, J. P. Whitting reads as if it came from my friend and distant relative. Many of his friends in Melburn are glad to hear from him. East Sagadahoc, June 15th, 1890. L. C. WHITTING.

MARY A. MORSE. In the BANNER OF LIGHT of May 17th is a message from MARY A. MORSE, which I cannot correct every particular. She is my mother. I have been a believer in Spiritualism nearly forty years. East Searmont, June 3d, 1890. L. B. MORSE.

LUCY'S ALDRICH. I wish to verify the message of LUCY'S ALDRICH in the BANNER OF LIGHT of July 5th. I have not very extended acquaintance with him, but knew him to be a man respected in official capacity in this city, an upright, honorable business man. As far as I can ascertain, it is correct in every particular. E. S. LORING. 113 Blossom street, Fitchburg, Mass., June 2d, 1890.

ELIZABETH ASHWORTH. The communication received through the mediumship of Mrs. B. F. Smith, and published in the BANNER OF LIGHT June 7th, is correct in every particular, is recognized as correct by her relatives and friends with pleasure. Mrs. S. J. GRAND. Boston, June 26th, 1890.

A natural death is not more painful than birth. Painlessly we come, whence we know not. Painlessly we go. Nature kindly provides an anesthetic for the body when the spirit leaves it. Previous to that moment, and in preparation for it, respiration becomes feeble, generally slow and short, often accompanied by long inspirations and short, sudden expirations, so that the blood is steadily less and less oxygenated. At the same time the heart acts with corresponding debility, producing a slow, feeble and often irregular pulse. As this process goes on the blood is not only driven to the head in diminished force and in less quantity, but what flows there is loaded with carbonic acid gas, a powerful anesthetic, the same as that of chloroform. The subject of the influence of this gas the nerve centres lose consciousness and sensibility, apparent sleep creeps over the system; then comes stupor and then the end.—*St. Louis Republic*.

Do we indeed desire the dead Should still be near us at our side? Is there no baseness we would hide? No inner villainess that we dread?—*Tennyson*.

Passed to Spirit-Life.

Suddenly, from her home in Westley, R. I., on the 9th inst., Mrs. Sarah D. Lawrence. She was a loving and sympathetic mother, a kind and generous neighbor, an observing student of natural theology, a good test medium of honest and conscientious convictions. Many will miss her in spiritual circles, and in the community where she resided. Some of the best tests that I have ever received were from her instrumentality when under control. She leaves four children, one of whom is Mrs. Addie Warwick, of Providence, who is also a good medium, and closely identified with the Spiritual Association there. She was woman of good sense, and a close reader of THE BANNER, and a fearless advocate of spiritual truth. We shall sadly miss her in the mortal, yet we know that the other side of the veil she is more brightly and will communicate with those who so tenderly cherished her while on earth. W. B. M.

From her home, in Nashua, N. H., July 1st, 1890, Miss Betsey Harbar, aged 89 years. She was a sister of the late Col. L. P. Barber, with whose family she always resided. She was loved by all; her genial presence will be sadly missed in the beautiful home circle of the Harbar family.

During the last few weeks she saw visions of lovely flowers, ripened grain and fruit, and asked what was meant, and I told her that the Subliminal mind was being prepared for her. She accepted the token, and sank into a peaceful slumber, whose every breath gave evidence of her rest on the other side of the veil, until her spirit rested from the body without a murmur. This passed on one whose life was full of good deeds, kind words and smiles for all. The funeral services were touchingly conducted by Abby N. Barnham, of Boston. The reading of the poem composed by Mrs. Colburn, of Springfield, Mass., containing the influence the white multi-lined grave, were all in harmony with the bright spirit of the deceased. M.

Obituary Notices not exceeding twenty lines published gratuitously. When they exceed that number, twenty cents for each additional line will be charged. Ten cents on an average make a line. No poetry admitted under this heading.

Written for the Banner of Light.

RE-UNITED.

BY CHARLES KASOWITZ.

Oh! for one hour of purer air!
One hour of air so bland,
That sweeps through the elms,
That knows no time—
The air of the Spirit-Land.

A land bespoken through all its valleys,
And over its hills so high,
With blooms so rare,
So past compare,
That their odors can never die.

Oh! for the land, the Summer Land!
That clings to the skirts of Earth
With a spirit's clasp,
With a soul's strong grasp,
And a love that can know no death.

Whence white-robed couriers come and go,
On errands of love supreme,
To their homes and hearts,
Where no sorrow parts,
Who are waiting to cross the stream.

Evermore, from the further shore,
Will the angels come and go;
And never again,
Through doubt and pain,
Need the earth-ones wall in woe:

For Doubt has fled, ay, Doubt is dead,
And we know the clasp so dear
Of the hands outspread,
O'er each silvered head,
Of the living who greet them here.

*Author of "The St. Lawrence and the Saguenay, and Other Poems," and "Hesperus, and Other Poems and Lyrics."

IN MEMORIAM.

HENRY T. CHILD, M. D.

Entered into the life immortal, from his home, 634 Race street, Philadelphia, Pa., Sabbath evening, 6th month, 15th day, 1890. Dr. HENRY T. CHILD, aged 73 years and 10 months. A sketch of this valued friend and philanthropist may be of interest to a large circle of friends throughout the country, who have read or listened to his words of wisdom and love.

Henry T. Child, M. D., was born in Philadelphia, Pa., 8th month, 16th day, 1816. His parents, John and Rachel T. Child, were active and worthy members of the religious Society of Friends. Both were strong characters; his father, deeply interested in education, held positions of trust for long series of years. His mother was noted for her warm-hearted benevolence. Among the relatives of the Doctor was the late Dr. Child, who was frequently called to take dinner to several poor widows and families under his care. So early in life was this work entered upon that he never knew any other feeling toward the unfortunate and suffering but that of long and warm sympathy.

In 1842, when the first epidemic of cholera visited this city, their family was among the early victims; two of his brothers and two other persons died in their home. The Doctor, then sixteen years of age, entered his father's store, and learned the clock and watch-making business.

In 1843 he was one of the founders of the Junior Anti-Slavery Society—also active in temperance work—making addresses and writing essays on those subjects while still a youth.

At twenty-one years of age he married Anna R. Pickering. The following year he was deeply bereft by the death of his beloved wife, leaving an infant daughter, who only survived her mother a few months.

After this loss, from a feeling of religious duty, he gave up his business of watch-making, to enter upon the study of medicine.

The Professors of Jefferson Medical College (where he remained three years) finding that he had great energy and perseverance, always ready for any kind of work, placed him in charge of the Dispensary, and, in 1845, entered upon the practice of medicine in 1844—having married Sarah Ann Nicholson. They had five children, one of whom, their only daughter, Elizabeth S., survives him.

In 1848 the Doctor studied the new system of Photography, and soon became an expert reporter. Many sermons and lectures have been published from his reports, mostly given gratuitously.

In 1851 he became a member of the Spiritualists, and, as in other things, his characteristic energy was brought to bear in this. He wrote and spoke much on the subject, believing that Spiritualism was founded upon three great facts. First, that man is a spirit, and not merely a material being. Second, that this spirit is immortal, and at death leaves the body and passes to a higher state of existence. Third, that there is a certain amount of intercourse between those who have passed away and those who remain. He never made a false statement, and his words were ever maintained by him in his investigations of the physical phenomena—his conviction of the three fundamental principles stated above. He never lost his faith in Spiritualism, and he never wavered in his belief that the dead are not all ministering spirits, but guardian angels—and this belief gave peace and comfort to his spirit.

He later became a regular attendant of the meetings, and an active worker in the Society of Friends, of which he had always been a member, not only by birthright, but from a clear conviction that its principles and testimonies embrace the fundamental doctrines of Christianity as promulgated by Jesus and his apostles. He was a fervent and able speaker; having clear views, he expressed them forcibly, combining spiritual perception with a highly cultivated intellectual power. He was a great reader, and a pleasing and instructive conversationalist.

In 1852 the Doctor lost his wife, and he was largely engaged in the practice of medicine (on Arch street, above 5th), for which he was especially adapted by his sympathy and benevolence. Two years later he married Ellen M. Hancock; they had four children; three of these, with their mother, have since passed away.

Since the revision of the Bible he has made copious notes upon it, and also a very full index, with comments, on the New Testament.

He was one of the early members of the Philadelphia Society for Organizing the Harbored and here, too, an indefatigable laborer. Mainly through his efforts the work was covered by branch organizations, and the work was very efficient.

As a philanthropist Dr. Child will long be remembered; not only in his cheerful, devoted practice among the poor, but when great calamities have fallen upon any community he has been ready to labor for the relief of the suffering.

In July, 1863—the year of our country during the War of the Rebellion—Mrs. Eliza Farnum, formerly Matron of Sing Sing Prison, called on Dr. Child and said she must go to the front as nurse. They obtained passes from the Military Headquarters at Gettysburg, and she went to the front, where she was fought. The Doctor collected a large amount of hospital stores; Mrs. Farnum left Philadelphia on the 5th of July with three other lady nurses; she wrote back at once to Dr. Child, calling all the medical stores packed up, and sent many nurses as he could. In forty-eight hours he had a car-load of supplies and twenty-one nurses, for whom he obtained transportation and orders to report at the front; he went with them. The nurses were sent to the hospitals; the Doctor was placed in charge of a field hospital near Culps Hill. There were eighteen hundred patients in and around the hospital, some in tents, and many who had been lying on the ground without any shelter for days. The Doctor, with those in tents were lying on loose straw very wet and muddy. Dr. Child at once improvised beds by driving four forked stakes in the ground, laying fencibles on these and barrel-staves crosswise; the women furnished beds with their own quilts. In a short time every patient under his care was on such a bed, and many followed his example. After ten days and nights of incessant labor he was ordered to take charge of fifty wounded men en route to the front. He was ordered to place them in the hospitals there.

Seeing the imperative necessity of volunteer surgeons and physicians after a battle, the Doctor consulted with Mayor Henry of this city, Governor Curtin of this State, and Surgeon General Hammond of Washington, and presented a plan for such intelligent aid after such conflict. The result was that at the battle of Fredericksburg and City Point a large number of our eminent medical men were called upon and rendered valuable aid; Doctor Child was among the number—going with a corps of nurses and mechanics—and was actively engaged several weeks in alleviating the sufferings of the wounded and sick.

A little incident at Belle Plain shows how capable and willing he was to aid or work outside his profession. The wharf being much out of repair, Dr. Child laughingly suggested that "Dr. Child try his hand at engineering." With a squad of twelve men Dr. C. cheerfully spent half a day in repairing the wharf, and building a bridge over a ravine, then took up his assigned duty of receiving the wounded, examining and dressing their wounds and passing them on to the boats.

Dr. Child aided in the formation of the Universal Peace Union and to Pennsylvania Peace Society, being the Secretary for many years, and cheerfully tendering the use of his large parlors for their Executive Committee Meetings.

As a member of the Relief Committee on the Western and Southern Railroad in 1864, he was instrumental in collecting several tons of clothing for the sufferers, much of which was sent to Mississippi for distribution by Miss Clara Barton of the Red Cross Society.

He was Secretary of the Plymouth Hotel Committee, and visited the place several times during the fearful epidemic of typhoid fever.

At the time of the disastrous earthquakes at Charleston, S. C., and vicinity, in 1886, he was Secretary of the committee for the relief of the sufferers there.

Again, when the appalling calamity in Johnston, Pa., occurred, in 1869, his characteristic activity was untiring for the relief of its stricken people.

His earnest helpfulness in public calamities was no greater than his endeavor in the daily walks of life to do a help and strength to his fellow-men. The papers of his own city have all borne testimony to his character and services of him who has been a prominent actor in the charitable and philanthropic works of Philadelphia for more than half a century. The organ of the religious Society of Friends in this city, *The Friends' Intelligencer and Journal*, contained the following in its editor's notice of his demise:

"To be helpful to others was a ruling trait in Henry T. Child's busy life. No opportunity of doing good to the weakest or humblest of God's creatures was allowed to pass unimproved. 'Henceforth with the help of his Heavenly Father his desire was to find his work in the Religious Society of Friends.'"

"Well and faithfully has Dr. Child carried out his good resolves. In whatever field of duty he was engaged before him lay, he never shrank from his performance. As a public speaker he was welcome wherever he went. His voice was often heard in our meetings for worship, and his ministry gave evidence that it came from the right source. Truly may it be said a valiant man has fallen in our Israel—fallen with his armor on, and at the post of duty."

At a session of the Philadelphia Yearly Meeting's Committee of Friends of Temperance, held at 18th and Race streets, 21st month, 21st day, 1890, many loving tributes to his memory were borne—one written by Prof. Edward H. Magill, Ex-President of Swarthmore College, Pa. (a life-long friend), as follows:

"The long and useful life of Dr. Henry T. Child has ended, and we, with whom he has labored so faithfully, are left to carry alone, without his efficient aid, the burdens which he so nobly and unselfishly bore. His was surely a life devoted to the happiness of his fellow-men. In his philanthropic labors he never knew what it was to spare time for himself. His time, his purse were ever ready to aid a suffering brother or sister; and who shall say how much the sum of human misery was diminished by the devoted efforts of Dr. Child?"

"He was so fearless, so outspoken in his earnest advocacy of the right, and his denunciation of the wrong, that he could not fail to make enemies, and many times he has been harshly censured and his motives have been impugned. But those of us who have known him best and most intimately, and tested his sincerity and concern in life was to live up to the light given him. If ever a man lived in strict accordance with the injunction of George Fox, 'Friends, mind the Light,' it was surely he. That he committed mistakes is undoubted, for he was human, but no one could be more earnest than he in correcting a fault or an error when convinced that he had been in the wrong."

"His clear and hopeful views of life and its aims and purposes, and of the great change which we call death, but which is really only the awakening to a higher life, presented as they have been so often by him on public occasions, are familiar to us all, and have been to us many times a source of great comfort and consolation in hours of trial and deep affliction."

"In the early Anti-Slavery days he was a true and hunted fugitive from Southern bondage found no truer or firmer friend than Dr. Child; and the families of many poor negroes have had abundant occasion to bless him for his untiring efforts to save them and restore to them their head and shoulders of the Lord's vineyard."

"The question naturally arises who shall take up and carry forward the many good works that he has laid down? It becomes us all, his friends and fellow workers, to be more instant than ever, in season and out of season, to do his work, and to make his life-making good the great loss which we have sustained."

His nature was gentle, loving and cheerful, and endeared him to a large circle of friends. His Christian eagerness and uncompromising spirit never overcame his gentleness, and he was ever ready to be 'clipped through suffering.' He labored on untiringly in the Lord's vineyard.

The deepest sorrow of his life came toward its close in the sad disappearance of his beloved and only son. On the 12th, 18th, 1890, Professor John Mason Child, of New York, left his home, mailing a card on which he had written: "when received all will be over with me, and no one to blame." A man of irreproachable character, owing no man a dollar, with a happy family, a devoted wife and a promising and prudent student, there is no doubt an overtaxed brain, causing temporary insanity, led him to take his own life. This great affliction crushed the Doctor as no previous suffering had done; he became powerless to rise above it. The sad satisfaction of the body was denied, though long and weary search was made. Even through this unutterable sorrow, and prostrate by illness several times, since the Doctor seemed at times to take up the thread of life again, and labored on the good of others in the blessed field of the Spirit.

The medium at a table with a small empty box thereon, on which she placed her hands, which she had no sooner done than the box tipped, and it indicated the name of the deceased. In this manner, letter by letter, the book was produced.

At the funeral of his son, which took place in 1890, the Doctor, in the presence of a large number of his friends, read the book, and he had nothing to communicate. "I want you to write all I tell you—my life, earthly and immortal. It will be a book that will live, and it will be a book that will be read by all who are true to the book, but declined to give his name, though it appears to be disclosed in the opening chapter, and designated five pages of the book, which he required to write it. The object of the work is stated to be to bring light to those who sit in darkness, by furnishing a written testimony, a book that will live, and it will be a book that will be read by all who are true to the book, but declined to give his name, though it appears to be disclosed in the opening chapter, and designated five pages of the book, which he required to write it. 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The Summer Camp-Meetings.

None are, or none at least ought to be, better qualified for the enjoyment of a season in the woods and by lake and seashore, than those who term themselves Spiritualists, for none ought to have a finer and truer perception of Nature's spiritual significance and symbolism than they. If any considerable body of our fellow-citizens can justly pretend to be in closer sympathy with the external world in its various features and moods, it certainly is those who believe, as they do, that all visible nature is but the product and expression of creative and sustaining spirit. Hence their converse with woods and fields, with river and lake and ocean, is more nearly akin to companionship than mere admiration and wonder, and the groves erect temples more sacred in their eyes than any that are erected by human hands. The season that invites them forth is welcome to them above all the rest.

Down at Onset Bay, up at Lake Pleasant, away off in Maine, on the border of Long Island Sound at Niantic, in the interior of New York on the line of her chain of inland lakes, far away in the Northwest, and down among the Tennessee mountains where the roar of battle once broke down the circumambient horizon walls of peace, the Spiritualists of America will now be found engaged in their social worship of the year, drinking in the glories that surround them and reverencing the divinity that breathes in the air, the stars that break into constellated language the darkened spaces of night, the sunrises and sunsets that announce the majesty of the supreme law, and the lavish garniture of earth and sky and ocean. It ought to be Spiritualists above all others who can rightly interpret these splendid environments of creation and apply their meaning to the unceasing needs of the human spirit. It is for this that they yearly withdraw into the sacred solitudes of Nature.

Religion does not at all consist in turning away from the sweet invitations with which she so persuasively addresses us at this season. We do not come any nearer to the loving All-Father by rejecting what he has been pleased to spread out before us in such bountiful profusion. Worship is not asceticism. A churlish spirit is never a grateful and happy one. We are to accept with profoundest thanks what

has been provided for our gratification with such loving care. Out of doors is at all seasons a diviner place than the most impressive ones within walls that the hand of man can construct. The sunshine is at all times a greater glory to bask in than any light that streams through stained windows with angelic figures to adorn them. What can be holier in its influences than the long-drawn aisles of the hushed and silent wood, with the mysterious shadows toning down all worldly and frivolous thoughts to a meditative ecstasy? Or what searches the being more thoroughly than the innocent gurgle of the brook, and the subdued drum of the hidden waterfall?

The poet truly asserts that "there is in Nature nothing base or mean, but only as our nature make it so." We find what we carry out with us into her sacred and silent seclusion. It would be idle for us to expect other or more. She is the great university at which we are all of us to graduate at last. We cannot escape her restraints and limitations so long as we remain a part, and the crowning part, of her system. Therefore the invocation becomes all the more urgent and impressive, that we should joyfully accept all that she has to give us, and turn the gifts as fast as we can into lasting spiritual possessions. It surely is not for nothing that this world of beauty and splendor is spread out before our feet and above our heads. We ought to be able to penetrate this glorious symbol of creative power and wisdom to at least a certain measure of its indescribable significance. And that is just what this outdoor worship is calculated to accomplish in us.

Dosed with Their Own Medicine.

The chickens always come home to roost. The old adage is once more made good by the recent action of the regular doctors settled in the seashore and inland towns of New Jersey, to which New Yorkers resort during the summer months for a change of air and needed rest and recreation. The local doctors, it seems, have become dissatisfied with the habit which these summer visitors have of calling over their own New York doctors to attend them in cases of actual or imaginary necessity. As the account in one of the New York City dailies puts it, they have long grumbled among themselves about doctors from New York (and Philadelphia as well) who go to those towns only when rich patients are stopping there, and leave New Jersey with their fees in the autumn. It is stated that at every one of the big hotels along the Jersey shore there is a resident New York physician. Doctors from that city are in the habit of removing for the summer to one or the other of the more fashionable inland resorts in New Jersey, and taking their families along with them. They aim to at least clear all the expenses of their summer sojourn, and as opportunity offers to gather in the fat fees that come out of the pockets of wealthy patients who go over to those places from New York.

This practice has excited the jealousy of the New Jersey doctors to such an extent that they are combining in a body in opposition to it. Last winter they organized a sort of doctors' trust of their own, the facts about which are now just coming out, as they were sure to on the return of the summer hotel season. They procured the introduction of a bill into the Legislature of New Jersey in May, which practically gave them a monopoly of medical practice in the State. This bill went quietly through the Legislature and promptly received the Governor's signature, without exciting the slightest public attention. Of course the outside doctors from New York and Philadelphia, as soon as they found it out on the return of their usual summer experience, felt indignant that they should be forbidden by the law of any State to practice their calling within the limits of that State.

This new monopoly doctors' law for New Jersey went into operation on the 4th of July. Being backed by so strong a local sentiment, it is to be rigorously executed. It requires of every physician who seeks to practice medicine in New Jersey that he shall submit to a formal examination by officials of the State. Commissioned surgeons of the United States army, navy, and marine service and hospital service, and regularly licensed physicians and surgeons who are actually called from other States to attend cases in New Jersey, are exempt from its operation. All others, save these, including the hundreds from New York and Philadelphia who reside in the big hotels or cottages at the seashore and in the inland towns of the State during the summer, or who own their homes there, are not allowed to practice in the State. The account states further that the manner in which the law was passed, and the strong local prejudice against outsiders, will, it is thought, make the examination so difficult that few will be able to pass it. A few Philadelphia doctors heard of the new law only a little while before the time fixed for it to go into effect, and posted over into Jersey to get registered in time to escape the required examination; but so far as learned none of their New York brethren were equally fortunate.

The penalties for violating this statute are considerably severe. They are the imposition of a fine of from fifty to one hundred dollars for every case, or imprisonment from ten to ninety days, or both. Thus a New York doctor cannot prescribe for a rich friend at Long Branch or any other resort, and the New Yorker taken ill there must call in the local doctor, who ordinarily does not possess the skill or experience of the doctor of metropolitan practice.

We do not know that we particularly care to go over the complaints of the doctors affected by this monopoly law, nor in fact do we quite understand why doctors generally who advocate monopoly in healing should not swallow their own medicine. It is just as palatable to them as it is to others, and not a whit more or less so. One of them, an officer of the Medical-Legal Society of New York, being interviewed, said it could scarcely be believed possible to pass such a statute. He now sees that it is, however. He said it would take thousands of dollars out of the pockets of the profession in New York without benefiting the people who pay the money, who are mostly residents of that city. He calls it "unprofessional" on the part of the New Jersey doctors, and nothing more or less than "a money-grabbing scheme," and declares it will tend to lower the profession in the eyes of the public. "Most of our recent legislation," he adds, "is in this line, in

the interest of special classes, and not called for by the public welfare." Here he unwittingly, perhaps—describes with accuracy the very gist and drift of all Doctors' Plot laws at whomsoever leveled.

Now the whole of this affair is richness indeed! It all amounts to this: the New Jersey country doctors, with no specially extended practice, have become disgusted with New York and Philadelphia physicians of eminence, because the latter have come into their State to treat rich patients at the summer resorts there. So they joined hands and got up a cut-and-dried protective law of the legislative order, and secured its passage through the legislature. Now it is that the "regulars" from other States find themselves in the very trap which they have so carefully set for the "irregulars" so many times. What the complaining doctors have to urge against their New Jersey brethren, is a conclusive argument against these doctors' monopoly laws everywhere. They have been caught in their own greedy snare at last, and there are few to pity them.

Why, now, is it not just as fair and right for the doctors of one State to organize a secret plot, and execute it by legislative help against the doctors (their "brethren") of all the other States, on the ground that the latter would otherwise come in and take away their emoluments as practitioners from them? What difference can it make that all are doctors together, of the regular stamp, and duly registered? In the New Jersey case, the fine justice of the transaction is to be seen in the fact complained of by the outside doctors, that the conspiring and exclusive regulars are as a whole an ordinary, if not an inferior, class in respect to ability. For once the alleged ignoramus have got the legislative whip in their hand, and are using it precisely as the assumed oligarchs of the medical profession have taught them. What could better illustrate poetic justice in a matter that is tyrannical in every aspect? It happens, too, at just the right time, when people would like to see doctors take their own medicine.

The Ministers and Spiritualism.

A questioner in the *Christian Advocate* asks the editor of that paper: "What book would you recommend to a pastor, to qualify him best to antagonize Modern Spiritualism?" The editor promptly answers: "Preaching the Gospel, and securing the conversion of persons, and giving them sound scriptural information, is the best way to antagonize Modern Spiritualism in the pastoral work." Upon which a writer in the *Twentieth Century*, Mr. H. A. Bradbury, remarks that this is just what the clergy have been essaying to do since the first rap was heard at Hydesville, N. Y., conveying intelligence, as claimed, from the world of spirits; and year by year the "conversions" have become less and less, and converts to Spiritualism have been all the time increasing. He asks to know the reason for it, and where the efficacy of "sound scriptural information" comes in.

The same Bible texts that are produced to antagonize Spiritualism will destroy the record itself. The revelations of the Bible and the revelations of Modern Spiritualism must stand or fall together. The genuine phenomena and inspiration in the Bible and in Spiritualism are from the same source, the denizens of a higher life. As Mr. Bradbury well says, "The phenomenal facts in Spiritualism not only demonstrate a continued existence after death, but reveal the truths relative to that existence, its relation to this, how to prepare or live in this for right entrance upon that, and what the soul's destiny really is. And furthermore, they prove what is *untruth* in existing church creeds. Is not this where the shoe pinches the clergy? Is not this why they antagonize Spiritualism?"

The editor of the *Christian Advocate* presumes to prescribe "the best way to antagonize Modern Spiritualism." Why, we candidly ask him, is it at all necessary to oppose Spiritualism? Why is it any essential part of "the pastoral work"? There surely is nothing in the ethical teachings of Spiritualism that, as Mr. Bradbury remarks, can be objectionable to any lover of his fellowmen who wishes the advancement of the race: "It is not antagonized because it carries an immoral, ungodly, or unchristlike element with it, but because it is undermining church creeds and dogmas, and has opened up a way of salvation not recognized by the church. The church has similarly opposed all new ideas in religion, all scientific discoveries and higher conceptions of Deity which the thinkers of the world have wrought out in studying the problems of life, spirit and matter."

With truth does the writer affirm that this is the most progressive age of the world, and that the new thought will be a greater contrast to the old than any preceding new thought, and that all the conservative forces will be arrayed against it. But, as in the past, truth and right must win. If the clergy would see that the time has come for advance movements in religion as well as in all other matters pertaining to the welfare of the race, and would turn their attention to antagonizing error and accepting truth wherever each is found, they would be a great help to the noble few who are laboring in the world for the advancement of women and men to higher conditions. He suggests that they investigate Spiritualism through its phenomena and its inspirational literature. They should lay aside their preconceived opinions and prejudices, and go forward with the determination to learn the real source of the phenomena. We cordially invite them to do it.

The Onset Hotel, conducted by Messrs. Ring & Williams, at Onset Bay, is a first-class hostelry. Here is a fair specimen of its regular dinner bill of fare:

Soup—Tomato, Consommé; Fish—English Turbot, Hollandaise Sauce, Baked Bluefish; Roast—Loin of Beef, Dish Gravy, Spring Lamb, Mint Sauce, Young Turkey, with Dressing, Baked Fowl, Egg Sauce; Entrees, Baked Macaroni with Cheese, French Pancakes; Vegetables—New Potatoes, Green Peas, Baked Onions, Summer Squash, New Beets, Mashed Potatoes; Relishes—Lent and Peppermint Sauce, Mixed Pickles, Salad Cream, Queen Olives, French Mustard, Chow Chow, Old Va Ketchup, Tobacco Sauce, White Onions, Lettuce, Sliced Tomatoes, Cucumbers; Pastry and Dessert—Suet Pudding, Walnut Pudding, Burgundy Pudding, Apple Pie, Cream Pie, Plum Pie, Frozen Pudding, Cake, Bananas, Watermelon, Tea and Coffee.

This house fronts the Bay, from which a fine view of the surrounding country can be had. Onset is the very best locality we know of where one can keep cool and be comfortable during the heated term. The daily addresses and meetings for spiritual tests at the headquarters' auditorium are uncommonly instructive and well attended.

No Church in the Public Schools

Is the only right and stable platform which presents itself at the present hour in respect to the vitally important question of the perpetuation of free education for the masses in our great republic. The public schools must be entirely secularized, and kept so, if their successful continuance in coming days is to be hoped for. The question of religious instruction as relates to their exercises ought never to have been raised as a question at all. In point of fact, it has been thrust into the case by ecclesiastics of opposing sides, and by these alone. The great body of tax-paying people, to whom belong many children whose primary education is at stake, have had no part in it, and are clearly inclined to have none. "It is the clergy alone, on this side and that," says a contemporary, "who have made the issue, just as they have made mischief for the world for centuries past, and they labor to convince the masses of the dire necessity of having it met and settled before anything further is done or thought of even for the schools themselves." To illustrate and thereby justify this assertion, we need but refer to Pope Leo and Rev. Joseph Cook, who are both on the same side in this matter, and both working together for precisely the same end. Both are vigorously hostile to the secularization of the public schools, it matters not whether for the same reasons or for contrary ones.

The Boston *Herald* recently remarked with perfect truth that until after the present century came in the religious instruction that has been given in the public schools of New England was inspired by the ministers of the Orthodox Congregational Church, who gave it a color that was essentially sectarian. And the instruction has since that time been sectarian, being Protestant in contradistinction to Roman Catholic. Balancing the arguments of both parties against each other, *The Herald* does not see how the schools could properly be placed under even a modified Roman Catholic control, nor yet under a modified, though distinct, Protestant control. It has no apprehensions for "a godless common school system." The commonly accepted rules of morality may be impressed upon youthful minds without any danger of intruding into the ecclesiastical realm. Children may, and unquestionably should be, taught that one thing is right and another is wrong, but the attempt to teach dogmas in the guise of morals is a different matter altogether.

The Herald in the article adverted to takes open ground in favor of the secularization of the public schools, since it would thus be possible to keep two sets of equally prejudiced religious agitators from making these institutions the battle-grounds for their mutual detestation.

The Right Time to Give, If At All.

Lippincott's Magazine for July contains an article treating of philanthropic success, in which the wisely shrewd policy of George Peabody is strongly commended to the imitation of those who entertain philanthropic intentions, to be executed not until after their decease and in conformity with the stipulations contained in their wills. Mr. Peabody, it is observed, wished to dispose of his fortune while he was still living, instead of leaving it to be done by will, with the usual result of having the will contested. So he enjoyed a number of pleasures: the pleasure of making a great fortune, with the social consideration that such success brings; the pleasure of devising and carrying out benevolent schemes for making working people comfortable; and the pleasure of hearing the chorus of praise bestowed for his generous benefactions. He knew how to get the most out of life as he went along.

There is a great deal more in this view of the matter than people of means even suspect. Mr. Peabody was anything rather than a professional philanthropist. But he possessed a profound knowledge of the real worth of human life and of the springs of human enjoyment. He knew better than to give away a fortune after he had done with it, preferring wisely to expend it as he saw fit while it was yet his own. There is Mr. Tilden for an opposite illustration. One of the most astute lawyers himself, he nevertheless could not draw a will in which he proposed to found a free public library for the city of New York that was strong enough to hold against the contest of even distant heirs. How much better it would have been if he had given what he intended to give while it was still in his personal control. We advise wealthy people to heed so impressive a lesson, and to give what they have to give instead of merely leaving it.

A word from our medium, Mrs. M. T. Longley, dated Lake Pleasant, July 20th, reports that all things are promising well for the season of 1890, which is to open there next Sunday. Prof. and Mrs. Longley are now visiting friends in Western Massachusetts; while at the Lake they were the guests of Mrs. Dillingham-Storrs.

Mrs. HELEN STUART-RICHINGS writes us from Somerset, Ky., July 19th: "I am steadily improving physically. The broken bones are in kindly Nature's care, and fast being restored to their normal condition. I shall begin a three weeks' engagement at Mount Look-out Camp, Tenn., Sunday, Aug. 3d."

HON. A. B. RICHMOND made a pleasant call on Monday last at the Banner establishment, on his way to Onset Bay, Mass., where he is to speak on Saturday and Sunday next.

An interesting and appreciative sketch of the life-work of the late Dr. H. T. Child, of Philadelphia, Pa., will be found on our third page.

A recent number of the London *Daily Telegraph* reports the sudden development of healing powers in a young man in Boullassiers, near La Rochelle, France. It is said he uses no formulas, simply placing his feet against those of the patient, moving his hands over the affected part, and the cure is complete. The crowds that looked to Lourdes for help are turning toward this new Bethesda; the halt, the blind and the lame are hastening thither to be cured of their complaints, and seldom fail to be healed. His popularity and the faith of the people in his ability is much enhanced by the fact that he charges nothing for his services.

Mr. D. W. Hull informs us that, after a withdrawal of seventeen years from the Spiritualist lecture platform, he proposes to return to it, and now offers his services as a speaker upon Spiritualism, Liberalism and Nationalism; will also attend funerals. Mr. Hull will be remembered by many as an able advocate and elucidator of the Spiritual Philosophy, and as such will be welcomed back to his former field of labor. He can be addressed at Colfax, Ia.

W. H. Vostburgh, magnetic physician, of Troy, N. Y., will be located at George W. Seaman's Excelsior cottage, Lake Pleasant, through August.

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 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.

Suggestions from Spirit-Life.

The following incident, one of many of daily occurrence, is a good illustration of our indebtedness to unseen intelligences for directions given impressively in matters of importance, at times when no solution of a difficult problem from earthly sources seems possible, and which cannot certainly be attributable to what is termed "luck," "fortunate circumstance," "coincidence," or other fabulous cause. It was something more than either one or all of these that led Mr. Conkling's daughter to recall to mind the one word of the many that contained the letter mentioned, and which were equally familiar to him in the daily routine of his earthly life.

The incident we allude to is going the rounds of the daily press, and is as follows: Among the effects of the late Roscoe Conkling no will appeared among his papers, and it was suggested that a small box with a combination lock might contain the desired document. The administrator did not care to break the box, and every possible word which Mr. Conkling might have used in setting the combination was used on the lock, but without success. At last his daughter said her father was especially fond of words which contained the letter O pronounced with its long sound. She said her father would frequently utter the word Rome, dwelling particularly upon the vowel, and asserting that the word was one of the most fascinating in the language for him to hear. She suggested that he might have used that word in making the combination. The word was tried; it proved to be the right one, for the combination yielded to it, the box was opened, and within was found the short and simple will which Mr. Conkling had written many years before.

The "Supernatural" in New Orleans.

Striking demonstrations of spirit-presence have caused a state of intense excitement of late in the neighborhood of Napoleon Avenue and Laurel street, New Orleans. The phenomena occurred in a small one-story cottage, inhabited by respectable people, Roman Catholics, and frequenters of St. Stephen's Catholic Church. They commenced July 3d, at which time, says *The Daily States*, the sheets on the beds, the pictures on the walls, the pieces of furniture in every room and the utensils in the kitchen began, at regular intervals, to dance about, exchange places, and leap from one spot to the other in a most astonishing and marvelous manner. The manifestations happen between 5 and 8:30 A. M. and 2 to 5 P. M. every day.

The only thing that satisfactorily accounts for these strange happenings, says the paper above-named, "is that they are the work of supernatural causes. Such a conclusion," it remarks, "in this enlightened nineteenth century, which scoffs at ghosts and spiritual apparitions, and which traces to jugglery, mechanism and electricity most of the occurrences which astonish the senses of man, may be smiled at, but the fact still remains that nearly fifty people say they have actually been witnesses of what is above related."

National Encampment Week, G. A. R.—As we have before stated, the annual session of the organized Union veterans will be held in Boston the present year. A circular signed Thomas E. Barker, Chairman Committee on Information, and P. H. Raymond, Chief of Bureau, informs us that the following is to be the programme of exercises for the week:

Tuesday, Aug. 12th, Grand Parade. In the evening Grand Army and Woman's Relief Corps joint reception in Mechanics Hall; admission by badge of G. A. R. or W. R. C. Wednesday, Aug. 13th, Meeting of the National Encampment at 10 A. M., in Music Hall. Winter street. Meeting of National Encampment, Woman's Relief Corps, in Tremont Temple, Tremont street. In the evening Grand Army Camp-Fire in Mechanics Building. Thursday, Aug. 14th, Continued sessions of the National Encampment G. A. R. and Woman's Relief Corps. In the evening a banquet to the delegates of the National Encampment and to invited guests in the Mechanics Building. Friday, Aug. 15th, Excursion by rail to Plymouth. In the evening Camp-Fire by Woman's Relief Corps at Tremont Temple. Saturday, Aug. 16th, Steamboat excursion down the harbor to Mine's Light, etc.

A reunion of Naval Veterans will be held during the Encampment. Headquarters will be established at the hall of the Kearsarge Association, corner Washington and Union Park streets.

All railroad lines, with the exception of the Trans-Continental (not yet heard from), have agreed to fares one way for the round trip from all points east of the Missouri River. The time limit for all tickets has been fixed at Sept. 30th.

There will be established at all depots and principal hotels in the city booths, designated "G. A. R. Bureau of Information," the chief of which will be on Boston Common, near the West-street gate. Headquarters of all committees are at No. 2A Beacon street, Boston, where communications will receive the promptest attention.

A correspondent writes from Onset, Mass., as follows: "Mr. D. N. Ford (of this place), who was connected with Children's Progressive Lyceum No. 1, of Boston, for twelve years, (ten of them as conductor), has been inspired to write a book on spiritual laws and principles. Those who have examined the matter, it is said, consider what he has written to be very interesting and instructive. The title of the work is: 'BOUN AGAIN; A ROMANCE OF A DUAL LIFE.' The work will be in illustration of the laws of magnetism, psychology and clairvoyance; it will contain some four hundred pages and be sold for \$1.00—ten cents extra when sent by mail. He has already had some eighty names sent to him for copies when issued. As soon as three hundred such orders have been received, the manuscript will be placed in the hands of the publisher. Those knowing Mr. Ford and his prominent work in Spiritualism in days gone by, will no doubt feel to make further acquaintance with him by the perusal of his book. His address is Onset, Mass."

Rev. John Brown, the energetic pastor of the Westminster Church in Fall River, Mass., is waging an effective crusade in that city against the inaction of professing Christians, and by showing the state of society everywhere, and the pressing demand for the exercise of a practical Christianity, awakening an interest in reform movements that cannot fail to ultimately result in good works. The *Fall River Tribune* of July 14th printed a discourse delivered by Mr. Brown the day previous upon "Christ in Society," in which he said:

"It is all very well to tell us of the glories that await us hereafter, but some of us want a religion that shall give 'glories' now, that shall give us more hope for this sick, and more asylums for the insane, healthier and better homes, more opportunities for enjoyable living, better remuneration for labor, kind treatment of workmen by employers, honest and fair dealing amongst buyers and sellers—in one word, doing unto one another as we would be done by."

The passing on of Dr. S. B. Bulkeley, which event occurred in the early part of this month, produced quite a vacancy in the ranks of the Spiritualists of Norwich, Ct., where he has long been known as a fearless, outspoken defender of the truth. An article commemorative of his life, from the pen of Mrs. Helen Stuart-Richings, will appear in our columns next week.

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.

HAPPINESS.

This perfect love can find no words to say. What words are left, still sacred for our use, That have not suffered the sad world's abuse, And figure forth a gladness dimmed and gray? Let us be silent still, since words convey But shadowed images, wherein we lose The fullness of love's light; our lips refuse The fluent commonplace of yesterday. Then shall we hear beneath the brooding wing Of silence what abiding words convey. The primal notes of nature, that outburst Man's little noises, warble he or weep, The song the morning stars together sing, The sound of deep that calleth unto deep.

—Edith Wharton, in Scribner's.

The "often-seen-never caught not often-believed-in" veritable sea-serpent has just paid his respects to Nantasket, Mass. He was, as usual, between two hundred and fifty and three hundred feet long, dark in color, with a head about six feet in diameter—rose in loops above the water, and had the regulation tail; tapering, with a fin-like fringe. The bathing (?) season can now go on.

By a cyclonic storm, July 17th, many persons were injured, and much property destroyed in Eastern Pennsylvania—trees breaking like reeds in the tempest.

Physician (who thinks his patient, a college professor, more in need of recreation than drugs, but has written a prescription for a mild tonic):—Here is a prescription, Professor, but what you need is a good hearty laugh. "College Professor, glancing at the paper:—Has 'hot' but 'hot'?" "What?" "What are you laughing at?" "Your Latin."—Ex.

Boston's poet-preacher, the Rev. H. Bernard Carpenter, passed suddenly to spirit-life at Sorrento, Me., July 17th. (Apoplexy is the suspected cause of his demise.)

There is a good lady in South Burlington, remarks an exchange, of whom it is said that she has never been idle a single minute since girlhood. Whenever she sits down she has some work in her hands, and even when she is asleep she knits her brows.

A special Commission, appointed by the Province of Ontario, was in Boston the present week on its tour of investigation and inspection of penal and reformatory institutions.

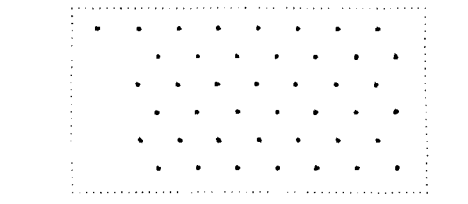
First Joke—"What is your nationality?" Second Joke—"I really don't know. When I am published in England or America I am 'taken from the German,' and when I am published in Germany I am 'taken from the English.'"—Munsey's Weekly.

The Western Union building in New York was badly damaged by fire, July 18th, and the telephone system of the country much demoralized in consequence. All right, now.

Paris has the influenza.

A Kansas doctor recently reported to his medical society a case of lead poisoning, which he attributed to the patient's habit of putting the end of his lead pencil in his mouth.

This is the way the government proposes to add the star of Idaho to the national flag:



Ninety-five cremations have already taken place in the Crematory at Cincinnati, O. This Crematory has been built just two years.

That soil is fatherland which feeds us best.—Aristophanes, B. C. 444.

APPLE POLTER K.—In the Hotel des Invalides at Paris, an apple polter is used commonly for inflamed eyes, the apple being roasted and its pulp applied over the eyes without any intervening substance.

A BOSTON LULLABY.

Baby knows the laws of nature
Are beneficent and wise,
His mother's oblation
Bids my darling close his eyes.
And his pneumonia coughs tell him
Quiescence is always best
When his little cerebellum
Needs recuperative rest.
Baby must have relaxation,
Let the world go wrong or right—
Sleep, my darling, leave Creation
To its chimes for the night.
—James Jeffrey Roche, in Pilot.

The New Orleans *Piney* would have the present litter of "ocean greynoids" remember that "steamer" trying to break a record are always in danger of breaking a shaft.

Dr. O. W. Holmes has not lost his happy faculty of putting things. His remark that a callus on the palm confers no better claim to fair treatment than a furrow in the forehead and an aching in the brain, is something that will live.—Herald.

How the dusky African is being "converted" can be imagined when during one week at Madeira, where many (but not all) ships going to Africa touch, the following amount of liquor was declared "present," representing \$5,230,000.

36,000 barrels of rum.	29,000 cases of Irish whiskey.
24,000 barrels of rum.	20,000 cases of Old Tom.
900,000 demijohns of wine.	600,000 cases of brandy.
900,000 cases of gin.	40,000 cases of vermouth.
30,000 cases of brandy.	

Speaking of brief names, there is a family in France named B, one in Belgium named O, a river in Holland called the Y, and a village in Sweden named A.

The Queen's crack regiment of grenadier guards, having been invaded by socialistic recruits, and having revolted against the government orders, has been sent to Bermuda. Socialism, it is said, is also permeating the London police to a great extent.

San Salvador and Guatemala—so it is reported—have had their first round in the new war: Though some deny the alleged battle.

The European crops have been badly damaged by wet weather; and Ireland is threatened with a potato famine.

Dresden, July 20th, 1930.—The *Nachrichten* says that Prince Bismarck, in an interview, emphatically declared that he had no desire to return to office, as he was now too old to assume the cares of State.

"Papa," said a talkative little girl, "am I made of dust?" "No, my child. If you were, you would dry up once in a while."

[ENGLISH TEACHING IN GERMANY.]—Prof. Goldmann—"Herr Kanustnisch, you will be the deceptions give in the sentence: 'I have a gold mine.' Herr Kanustnisch—"I have a gold mine, though I have a gold mine; he has a gold mine; we, you, they have a gold mine, you or there, as the case may be." Prof. Goldmann—"You right; as up head proceed. Should I what a time pleasant have, if all Herr Kanustnisch like were!"—Chicago Light.

Florat (to committee)—"You want an appropriate floral design, do you? What was the decedent's business?" Spokesman—"He was an attorney." Florat—"How would something in the shape of a lyre strike you?"

BOIL IT DOWN.

When writing an article for the press,
Whether prose or verse, just try
To settle your thoughts in the fewest words,
And let them be crisp and dry;
And when it is finished, and you suppose
It is done exactly brown,
Just look it over again, and then—
Boil it down.

At the beginning of the year it was estimated that about \$600,000,000 was invested in the electrical industries. The telephone companies had \$120,000,000; telephone companies, \$80,000,000; electric lighting and

power companies, \$300,000,000; electrical supply companies, \$100,000,000. There is no doubt that another year will show \$1,000,000,000 invested in electrical industries.

Stanley is recovering his health.

When a white man helps himself to an Indian's land, the Indian has a right to feel that the white man has stolen his land, and the white man usually gets settled long before the claim does.—Indian's Friend.

True, every word!

The woodpecker has a three-barbed tongue like a Pijian's spear, with which it draws out the worm which it has excited by its tapping. The clam feeds with a siphon, and the oyster with its beard. The tapeworm has neither mouth nor stomach, but just lies along and absorbs the already digested food through its skin.

Sofia is reported to be again in the fiery throes of revolution.

National Conference of English Spiritualists.

Our English correspondent, Mr. J. J. Morse, sends us a report made by him of a Conference of Spiritualists held in the Coburn Assembly Rooms, Downing street, Manchester, on Sunday, July 6th, at which upward of fifty societies and towns were represented. The morning session was opened at 10.30, by Mr. J. Lamont (Liverpool) in the chair. After a hymn by the company and an invocation by Mrs. Britten, the Chairman congratulated the company present on the success that had crowned the labors of the committee in getting the Conference arranged. While other attempts at organization had failed, theirs had succeeded, and the conference was a success for all.

The Secretary's report upon correspondence and delegates being called for, Mr. J. B. Tellow, Honorary Secretary (Preston), announced that he had received letters of warm sympathy from the societies at Kelghley, Leeds, Barrow-in-Furness, Peckham and Preston. In all the committee had received over two hundred letters, ninety five per cent. heartily supporting the movement. The committee to organize Resolutions being in order, Mr. J. J. Morse offered the following:

Resolved, That this assembly of representative Spiritualists considers that an annual movable conference of the Spiritualists of Great Britain is of the greatest necessity of the present position and importance of our movement.

Mr. Morse then gave a brief historical summary of conferences held in 1897-8-9 in Darlington, Newcastle-on-Tyne, London, and Manchester; in 1872 in Darlington; in 1873 in Liverpool; and in 1880 in Manchester. At the time of the first conference the public presentation of Spiritualism was in its infancy, and few societies existed. At the present time upward of one hundred and thirty public assemblies are held every Sunday. The interest of the public in the cause is vast, and increasing in importance every year. Mutual counsel is more and more required. Experiences need to be exchanged, commented upon, and their lessons applied. It is the earnest desire of the representative body could deal with many things pertaining to the good order of our Cause, in a way that would carry conviction and force.

William Britten (Manchester) seconded the resolution in a few earnest words. Mr. J. W. Jones (Hyde) supported it with an earnest and effective plea, urging that the closer societies are united the greater the support they obtain, and the more and better work they can do.

Mr. James Robertson (Glasgow) warmly supported the resolution, as did Mr. R. Wortley (London), who laid strong emphasis upon the value of union and unity.

Mr. A. Arncliffe (Battersea) desired to see such union accomplished. By it a moral power would be developed that would check the presence of unprepared advocates upon our platform, and enable societies to work with each other for the common good. The resolution was unanimously adopted.

Mr. H. A. Kelsey (Newcastle-on-Tyne) then offered a resolution, the purpose of which was that clerics for communion with the spirit-world should not be held Sunday evenings, for the reason that they tend to draw off the interest of Spiritualists from the Sunday evening public services. After discussion the resolution, slightly amended, was adopted. The afternoon session opened with singing by Miss Maud Walker of Gateshead, and the West. Mrs. E. H. Britten presented the following:

Resolved, That the time has come for a greater unity of opinion concerning the fundamental basis of our philosophy, so that the terms Spiritualism and Spiritualists may be associated with an accepted and definite significance. Mrs. Britten urged that Spiritualism is a religion founded upon fact. It places our immortality in the arms of certainty. It urges that we come from the land of the living, and that we are to return to it. It is a knowledge, she had tested, and found it true. It is necessary that there be some accepted basis that, as Spiritualists, we can accept. Spirit-communication, the Brotherhood of God, and the Brotherhood of Man, are our foundations.

The resolution being seconded by Mr. Newton and remarked upon by Messrs. Kilson, Kerr and Bish, was adopted without opposition. Mr. W. Johnson offered the following:

Resolved, That the position of spiritual societies and spiritual mediums before the law is unsatisfactory, and demands amendment.

He forcibly urged that our rights were ignored by the state of the law, as it stands to day, for mediums might be haled before the courts under laws that were never intended to apply in such cases. Mrs. Britten seconded the resolution, which after Mr. Morse had supported it with a few timely remarks, and a reference to the Statutes under which proceedings could be taken, as referred to in "M.A. (Oxon's)" pamphlet upon "The State of the Law as Affecting Public Mediums," was adopted.

Mr. E. W. Wallis, Manchester, next moved, that considering the number and importance of Spiritualist societies now existing, their federal unity is desirable and expedient, but that such unity shall in no case involve a sacrifice of local self-government or of the rights of individuals. The resolution was adopted.

The day's proceedings closed with a public meeting, which was attended by a very large audience, and the proceeding at which consisted of short addresses from Mrs. E. H. Arncliffe, J. J. Morse, E. W. Wallis, J. B. Tellow, J. Arncliffe, J. Johnson, H. A. Kelsey, and other prominent workers and advocates, interspersed with vocal and instrumental music.

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Movements of Platform Lecturers.

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

Dr. H. A. Lamb, of Portland, Me. is commended to Spiritualist societies as an able lecturer on astronomy and other topics, by J. M. Buzzell, M. D., of that city.

Mrs. Florence K. Rich will visit Onset Bay camp on or about July 26th for two weeks. Will be at Cassa-daga Lake Aug. 17th.

A. B. Tisdale will answer calls for fall and winter months. Societies wishing to secure his services may address him at Merrick, Mass.

Miss Emma J. Nickerson has been lecturing in Chicago to good acceptance, says a correspondent; and after her work in Indiana the Indianapolis Association of Spiritualists adopted a series of resolutions endorsing her and her platform services.

J. Frank Baxter will render camp service from Saturday, 26th inst., to Wednesday, July 30th, at Sunapee Lake, N. H. His work at various camps will then continue till the middle of September.

Wednesday evening, July 16th, at Onset, Mrs. Carrie B. Tisdale held a public lecture, which was conspicuous for the interest and careful investigation manifested by those present. She will visit Aug. 8th give private mechanical writings, when she goes to Lake Pleasant and Queen City Park.

Mrs. S. Dick, who has been before the public as a trance speaker for many years, would like to make appointments to lecture and give platform tests. Address BANNER OF LIGHT office, Boston.

Mrs. Dr. Steers has, we are informed, returned to Boston for a few months, and will be pleased to meet her old friends at Suite 2, Hotel Glendon, 222 Columbus Avenue.

Frank T. Ripley will commence his fall and winter engagements at Plymouth, Mass. Societies desiring a lecture and platform test medium can arrange for such meetings on liberal terms by addressing Mr. Ripley at 9 Bowdoin street, Boston, Mass.

HONSFORD'S ACID PHOSPHATE MAKES DELICIOUS LEMONADE. A teaspoonful of the glass of hot or cold water, and sweetened to taste, will be found refreshing and invigorating.

Spiritualist Camp-Meetings for 1930.

The 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 season where such conventions are to be held.

ONSET BAY, MASS.—The Fourteenth Annual Camp-Meeting will be held at Onset Bay, Mass., from July 15th to August 1st. Trains leave Boston for Onset at 8.15 A. M., 8.00 A. M., 1.00 P. M., 3.30 P. M., 4.30 P. M. Sundays only at 7.30 and 8.15 A. M. Provincetown for Onset Bay at 8.15 A. M. and 2.10 P. M. Leave Middleboro for Onset at 8.10 A. M.

LAKE PLEASANT, MASS.—The Seventeenth Annual Convention of the New England Spiritualist 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 31st.

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

VERONA PARK, ME.—Meeting opens August 17th.

CASSA-DAGA LAKE, N. Y.—The Eleventh Annual Meeting commences July 26th and closes August 31st.

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

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

CAMP CAMP-MEETING.—Harwich Port, Mass., July 12th to 22d, inclusive.

HARLETT PARK, MICH.—Meeting commenced July 24th, and closes Sept. 1st.

NIANTIC, CT.—Meeting opened July 10th, closes Sept. 10th.

ETNA, ME.—The Camp-Meeting will commence the last Friday of August, and continue four days.

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

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

CLARK LAKE, N. H.—The Thirteenth Annual Meeting commences at Clark Lake, Newbury, N. H., July 27th, and closes Aug. 24th.

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

The labors of the Royal Commission on Vaccination are expected to extend over another year. The Sheffield outbreak has been carefully sifted, and the Commissioners will shortly proceed to the date. It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to take part in their important work.

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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—such as talents, or even the habits and the faults from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive these Messages with a clear mind, and not to allow them to be colored by the prejudices of the flesh. All messages are of truth as they perceive—no more.

It is our earnest desire that those who recognize the message of the spirit-friend will verify them by informing us of the fact for publication.

Editors of Inquiry in regard to this Department must be addressed to G. & A. K. 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 on Tuesday, Sept. 10th.

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

Report of Public Seance held April 22d, 1890.

Spirit Invocation.

O! thou Supreme Intelligence, thou Spirit of all Life, of all Wisdom and Truth, we draw near unto thee at this hour to offer up the aspirations of our lives, to bow before thee in humble adoration, and thy power, recognizing thy wonderful skill, and seeking to comprehend something of the majesty of thy law, of the great and wondrous force of thine eternal being, O! thou Infinite Soul, whose law is love, whose ways are just and true, we thy children, desire to learn of thee and of thy ministering angels, who read the secrets of the universe and understand the mysteries of life. May they be sent to us as teachers of great truth and knowledge, as guides that shall lead us onward over the hills of time and experience, opening before our view vistas of understanding and discipline which shall inspire and expand our lives. O! may we come into close communion with thee, O! may we be filled with the light that goeth forth to minister unto the world. May we receive from them such sympathetic instruction and ministrations as will indeed inspire our own hearts with a new thought of life, as will draw forth from the fountains of our own being a great joy and gladness that we are here, and that life is ours, now and forevermore.

We behold the glories of the heavens spread out before us from hour to hour, and we stand amidst the marching orbs of space a portion of thy great and eternal handiwork. We listen to thy voice surging in the breezes that play around us from day to day, and we behold thy smile in the brilliant sunshine that streams across our path. We know, O! our Father, that thou art everywhere, that thy spirit of power, of love and of wisdom dwelleth just as truly in the heart of the atom beneath our feet as it does in the bosom of the glowing star above. We realize that thou art the parent of all existence, the sustainer and sustainer of all things; we behold thee on every hand, yet we would understand more of thy nature, realize more of our kinship to thee, and come into closer harmony with the vast intelligence that all things are sustained around us from age to age. O! our Father, we would learn of thee through thy ministering spirits, and hold communion with intelligences of the divine life that come to us from day to day. We ask thy blessing and thy aid, O! our Father, to rest upon each one now and henceforth. Amen.

Questions and Answers.

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

Q.—[From the audience.] What evidence have we that families will be reunited in the spirit-world, since we know that our loved ones who have passed have been separated from us, and advancing into higher spheres? Will not every one have to learn the same and start from the same sphere? If so, will not our loved ones be living beyond us when our time comes to pass over?

A.—The highest evidence that you can have of reunion with friends in the spiritual world, or of any condition of life in that other state of existence, is that testimony which is brought back to earth by those who have passed beyond the portals of death. Spiritualism has come to the world with its messages, its revelations, and its truths; it has come in the names of the dear ones of the countless households on earth who have laid down the physical form and have entered that other state which we call immortality. These spirits assure their earthly friends that they have been met and welcomed on the other side by such kindred souls as had preceded them from this world, and that the lessons they have learned and the friendships they have formed in the spiritual world tend toward the promise that they, too, shall be ready and competent to meet and welcome the friends whom they left on earth, when they are called to lay down the physical form. This is the message brought to you by returning spirits.

And you are also told that your loved ones are not standing still in point of information and progress, but that they are constantly in the spiritual world, drawing them from point to point of observation and acquired information, and taking up something higher and better for the outworking of their personal energies, for the expansion of their mental natures. This is very true, for no soul stands still except the one who will not learn, who cares not to gain information or to pass onward. The soul that is eager in its search for knowledge is supplied with instructors, with opportunities for knowledge, with facilities for expanding the mental nature, and therefore it is passing onward from year to year.

This, however, does not militate against the fact of the reunion of friends on the other side. It rests very much with one's self what position he will occupy and what will be his status in the spiritual world. If on earth he has a craving for knowledge, if he desires to learn and to understand the principles and the mysteries of life, when he comes to the spiritual world he will find that he can continue with him when he passes from the body. Possibly while here he does not have the opportunity of gaining an education, of expanding his mental nature through research and study, and he feels cramped and limited through all the years of his earthly life; but when the physical environments are removed from his spirit he will gain the opportunities and the facilities which he has longed, and as information begins to crowd upon him his soul grows more eager in his search, his inner perceptions quicken, so that he can take a vital hold of the knowledge that appeals to his mind; therefore he will not be long in starting out upon the progressive road.

"But," you will say, "that may be, and yet our friends who passed on before us have the advantage, inasmuch as they started, perhaps, many years in advance of ourselves upon this upward road." Yet think of the social sentiment, of the affectional nature that belongs to humanity, and reason, just a moment, with yourselves. Here you have the child, starting out upon its earthly career, knowing but little of the rudiments of physical knowledge; and yet, although the parent is so far in advance of the child in experience, in actual information, in knowledge of the world, he does not wish to leave that child and pass away to another planet, nor to some foreign country of this world, and allow the child to struggle along alone in its search for knowledge; on the contrary, he guides the footsteps of the little one; he trains the growing, searching mind; he gives assistance in the pathway of knowledge, and constantly serves as a helper and guide to the unformed mind, until by-and-by, through the processes of unfoldment and experience that come to the reaching mind, through the lessons gained by way of college or academy, and by instruction afforded by wise and learned tutors, the child expands into the youth, and the youth into the man of maturer age, himself perhaps having grown to be a skilled workman, a learned mind, one who can himself instruct those that are to come after him. But he does not discard his parent, nor the friends of his childhood; they are glad to be in association together; there is a bond of love and sympathy between them which quickens the minds of each, so that he who gains information is ready to impart to the other; both may grow upon the same plane, and unfold spiritually to the same degree.

Those who are bound together by the ties of spiritual relationship will find reunion on the other side. The law of association, the law of spiritual attraction, will draw them together; they will occupy a plane of life through which each may be of assistance to the other. One may be more learned and wise in one direction than his companion, but he will be a

help to that companion; nevertheless, while the other may become skilled or well informed in a certain direction which he is not inclined to follow, he will be a help to his friend. Where the law of reciprocity is at work between mind and mind, the law of spiritual affinity is also in operation; spirit meets spirit; they love to associate together; but where there is no spiritual sympathy, no soul affiliation, there may be no reunion, even though two spirits thus separated dwell in the same family when upon earth.

Q.—[From the audience.] It being a recognized fact that mankind is, on general principles, governed by organization and surrounding circumstances, is man in any degree a morally responsible being? If so, why? If not, why not?

A.—To our mind man is largely a responsible being. We admit that man is to an extent a creature of circumstances; that he is hedged about by conditions over which he has no control; that there come into his existence, and are even working through his organic system, certain environments, certain conditions that have been inherited, that have come through a long line of ancestors, and over which he certainly could not personally have had any control; but none the less to our mind is man a responsible being. Not that he is accountable to any arbitrary, individualized power, supreme and omnipotent, which stands ever outside of human life, judging by its own scale and standard of judgment; but human life has its own unerring laws, and it is subjected to these laws, no matter by what name you designate them. Within the human breast there is an unerring law of judgment. From whence it comes it matters not; we know that it exists, and that it is inexorable in its standard of judgment; it is accurate, and it is commendatory, just as the case may be. Man is so made up that this law of judgment is an integral part of his nature; he cannot evade it, however he may turn, whatever his position or his condition. Then is he a responsible being, born with these inherent laws of his nature, which cannot be violated without paying the penalty.

We may find one circumscribed to a marked degree; he is unable to express much of that portion of his nature which he feels welling up, and leading him out to brighter pathways and nobler endeavors, and because he is so situated he feels himself cramped and limited. Under these circumstances the man may be strongly tempted, and he may do wrong. Looking at the matter in this light, you may say: "What right has any one to hold him accountable for his misdeeds? Since he has been here, he could have done otherwise than to have committed that wrong?" But it is not for our personal tribunal to hold him accountable; it is this unerring law of which we speak that declares that to a certain extent man is a free moral agent, that he has within himself truths and guides pointing him on in the right direction, and if he does not struggle manfully to gain the right, to gain a supremacy over wrong, then will he hold himself responsible in the end.

And by, if he does struggle bravely and unceasingly, and the circumstances are too strong, and he is swept down the current of wrong-doing, he will not be held as strongly accountable nor will his penance be as great as if he had willfully sinned, or allowed himself easily to be overcome. He who tries and tries again to do right, and who, even though he sometimes fails, does not despairingly bow under the failure and say: "It is as he has been, and I am fated to be thus and thus," but rather struggles up again, and says within his soul: "I will do my best to overcome this wrong," will not judge himself so harshly as must, in the coming time, the soul that has been supine in its indifference to right and justice and order.

But you say: "Here we have men and women who cannot help doing wrong, and who should not be held responsible." But the laws of our land hold these people responsible, just as much as if they were well circumstanced, and could as well as not resist the evil and triumph above it. And this is necessary for the protection of society, and even for the elevation and reformation of the criminal himself, for were he allowed to go unrestrained in his wrong-doing, even though he could not, in spite of his struggles, help doing this evil thing, then indeed would society be culpable for permitting a human being to degenerate, when it is in its power to remove such from the temptation.

On the other hand, it is necessary that innocent people may be protected against the depredations of the wrong-doer. He must be held responsible for his acts, at least to a certain extent; he must be restrained from his wrong-doing, so he shall not perpetrate evil against his kind, or even against himself. It is an inherent law of right that the human element that good shall ever strive to be uppermost and to control evil. This will be found to be the ultimate result, whether in judiciary life in your communities, in your social circles, or in humanity itself; and in the spiritual world man will not be found held accountable to any high tribunal of arbitrary power, although there are spiritual magnetic forces which will hold the wrong-doer in restraint, just as there are physical forces here to restrain the criminal. The greatest sense of accountability, the strongest bar of judgment, the accusing power of all, will be found within the human soul itself, when it comes to face its own life.

Q.—[By A. D. Wheeler, Westboro, Mass.] If it is true, as Spiritualists assert, that we hold converse with the departed in sleep and dreams, why do communicating spirits so seldom speak of this?

A.—We do not know that it is necessary for communicating spirits to tell the friends on earth of the experiences which that friend has had during the hours of slumber, because there is no particular evidence which the spirits can bring to substantiate the statement. A spirit may come to you and say: "Last night, during your hours of sleep, you visited us in our home beyond; we entertained you gladly, and escorted you to various points of interest in our neighborhood, all of which was highly gratifying to you." You may say: "I am sure you cannot remember any circumstances of the kind. Or the memory of your dream may be fragmentary; you cannot bring its points of interest together, so as to make a picture in your mind, and you say: 'I have no recollection of any such experience.'" Now it is true that at times the spirit, while enmeshed with the physical form, can so far detach itself from the outward life as to enter into communication with its departed friends, and sometimes can visit the spirit-world and behold scenes of interest there, but it is not often possible for the spirit, on its return to the physical life, to bring with it a substantial remembrance of that which has taken place.

You do not always visit the spirit-world in your sleep; you do not always even see your spirit-friends. Many, many times your dreams are of a physical origin, and they belong to the material life. The brain during the hours of slumber may have started off in a new direction in its operations; it is busied over the events of life belonging entirely to this outward plane, and you are not at all in rapport with the spiritual world. Many times the physical organism is disconcerted; it is not particularly healthy; its vital forces have waned; its nerve-forces are out of balance, and the eye of nature is seeking to restore the equilibrium, to bring back the vital forces to the debilitated frame; therefore you are disturbed by strange, incongruous dreams, which you cannot understand. And it is no wonder! They have nothing to do with your mental, intelligent life; they have nothing to do with the spiritual life of your departed friends. These atoms, forces and elements of your nature are set in motion and commotion by the efforts of Mother Nature herself to restore vitality to her frame, and to equalize the forces of your mental and physical life.

Q.—Why is it that some people are positive to disembodied spirits and negative to those in the body? I mean persons who cannot be mesmerized or controlled by spirits, even though they desire it, but can easily be influenced by designing men into making bad bargains and movements which are for their disadvantage?

A.—Many persons are susceptible to psychical and magnetic forces, and some are not developed sufficiently, magnetically, to be negative to the spirit-intelligences who come from another world. All who are susceptible

to external conditions are mediumistic, but the mediumistic quality of their nature may be developed to a sufficient degree to make them responsive to the vibrations and the encroachments of spiritual intelligences. Why this is so we may not be able to state to the satisfaction of your correspondent, but we know that it is a truth.

There are many mediums highly responsive to spiritual intelligences, susceptible to the approach of disembodied spirits who desire to manifest intelligibly to earth-life, who are not at all susceptible to the mesmeric influence or control of mortals. Many of our mediums who may stand before you and voice the sentiments and ideas of exalted spirits may be submitted to the operation and experimentation of strong mesmeric power on earth time and again, and yield not one whit of their individuality to the mesmerist. On the other hand, there are many susceptible individuals on earth who readily yield the control of their entranced and repeat verbatim the words the spirit-intelligences impress upon their brains, but none the less they are frequently influenced to respond to the will of those spirits who come about them, none the less are they mesmerized to give speech to words coming into their minds which are dropped there by unseen attendants. They do not know that this is spirit-influence; they have no idea that they are mediums, acted upon by invisible forces, but they are in this true. There are some who, while easily psychographed by a mesmerist on earth, are not influenced by exalted spirits, and such, if they desire mediumistic unfoldment, should seek for it, should sit quietly and patiently, month after month, if necessary, bringing into their homes such congenial and magnetic force and associations as sympathetic friends will give, and we doubt not if this course is continued patiently and with the evidence of mediumistic unfoldment will at last be presented.

And yet again we find that many of these susceptible individuals are, in a measure, influenced by exalted spirits, only that they are just as likely to be influenced by incarnated spirits on earth as they are by those who come from another world. They may not be entranced and repeat verbatim the words the spirit-intelligences impress upon their brains, but none the less they are frequently influenced to respond to the will of those spirits who come about them, none the less are they mesmerized to give speech to words coming into their minds which are dropped there by unseen attendants. They do not know that this is spirit-influence; they have no idea that they are mediums, acted upon by invisible forces, but they are in this true. There are some who, while easily psychographed by a mesmerist on earth, are not influenced by exalted spirits, and such, if they desire mediumistic unfoldment, should seek for it, should sit quietly and patiently, month after month, if necessary, bringing into their homes such congenial and magnetic force and associations as sympathetic friends will give, and we doubt not if this course is continued patiently and with the evidence of mediumistic unfoldment will at last be presented.

Q.—[By "Truth-Seeker," Amherst, Mass.] Can a spirit making the acquaintance of a person still in the body, after passing out himself, perceive unmistakably the affinity (if there is such) between the embodied spirit and himself? And would it not be advisable for the one still in the earth-life to avoid forming ties and associations which might be confusing in spirit-life after death?

A.—Ties and associations that are really formed that belong to the interior life of individuals are not confusing in spirit-life. Those ties and associations that belong only to the physical existence will, after the spirit that has formed them has arisen out of the physical environment and its conditions, have ceased to be. Those ties and associations existing between a spirit on earth and a departed friend, which are formed of sympathy, of affection and kindly feeling, are not easily dissolved; indeed, they are never dissolved, for they are those which link the spirits together.

We find here two friends closely united, holding perhaps the sweetest and dearest relationship and association it is possible for two human souls to hold. One passes from the body, the other remains on earth. The spirit who has left the outward form will be drawn into vital association with the friend on earth, and the link binding the two together will be unbroken. The spirit who remains on earth, however, is never severed from the other, for they are those which link the spirits together. We find here two friends closely united, holding perhaps the sweetest and dearest relationship and association it is possible for two human souls to hold. One passes from the body, the other remains on earth. The spirit who has left the outward form will be drawn into vital association with the friend on earth, and the link binding the two together will be unbroken. The spirit who remains on earth, however, is never severed from the other, for they are those which link the spirits together.

Q.—Is there not more than one soul in the universe who would be perfectly fitted for one other soul?

A.—We are taught by the highest instructors that we know anything of, that man, or human nature, is created dual; that each soul has a counterpart soul, so that the two make up a complete unit, and each is complete in itself, through its various grades of unfoldment. Spirit, through its various grades of unfoldment, may gain certain experiences of companionship, but we are taught that ultimately, when the soul has passed through its various stages of discipline and of growth, it will become fitted to blend with that other soul or counterpart so as to form a complete union. Now if this be true we cannot affirm that there is more than one soul perfectly fitted to some other one soul. Yet we find companionships and associations formed, not only on earth, but in the spiritual world, in parts of that other life where its inhabitants are yet seeking for experience and discipline in order to unfold the more perfect nature; beautiful beings come into association together, and to all intents and purposes supply each other with those elements and magnetic forces that are necessary to assist in the unfoldment process.

And we are taught that the earth with which we are familiar, we are obliged to make use of your mortal language to reveal our meaning, and we are very limited in so doing. Here are two joined together in the bonds of wedlock. They seem to be perfectly fitted for each other, perfectly happy together, but by-and-by one of the two is translated to the spiritual world. The companion is left sorrowful and lonely, and at a while he meets with another human being, who seems to be adapted to him. This human being brings to his life sunshine and peace; he is attracted toward her, for he finds in her atmosphere certain magnetic qualities which seem to assist and to benefit him; the female is attracted to the man, and a union is formed. Perhaps you will say: "Now these two seem to be mated; they are perfectly happy together." Is this so? It may be, as far as this world is concerned, each supplies to the other what is needed, each has the development of mental and even of spiritual growth, as well as of physical happiness. This is in accordance with the law of association, and very beautiful to contemplate.

"But," you will ask, "how is it with the companion who has passed onward?" Well, if she is unselfish, she will rejoice in the happiness her husband has found on earth. She will endeavor to do to study the wants and needs of her own nature, and to seek for the development of that which is highest and best in mankind, and to those who are near and dear to her. She will not be envious or jealous, for she will know that by-and-by all these things will be beautifully adjusted by the great law of spiritual kinship and attraction.

Q.—Are so-called twin souls usually sent into earth-life during the same generation, or does one have to wait perhaps hundreds of years for the other?

A.—We do not know of any special law that operates in this connection. We have been told that two souls that belong to each other have been impressed into physical life within the same period of time; and then we have been told of other twin souls that have not passed through such an experience. Sometimes one soul comes into earthly life, gains its discipline and passes onward, while its counterpart remains on earth, and before the same experience and as earthly life is concerned. We do not know of any special law that controls this matter, nor is it necessary

for us, in our present state of understanding and unfoldment, to strongly concern ourselves with this matter. All we have to do as individuals is to study our nature to the degree that we shall generate the highest and best influence that it is possible for a human soul to send out, to that degree that we shall draw to ourselves the affection and the sympathy of human beings who will not only make our pathway brighter because of their sociability, but who will gain something of helpfulness and good cheer from our own life. It is enough for us to try and make our companions our associates here, or wherever we may be situated, so happy as to feel at ease in our presence, as to feel their natures unfolding into new beauty. By-and-by if we do this we shall find our companionships and associations harmonizing, growing more and more beautiful year by year, and we shall be satisfied with that which life shall bring.

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

Report of Public Seance held April 18th, 1890.

Benjamin F. Wadleigh.

I am familiar with all parts of your good city, Mr. Chairman, and as I walk your streets I note the many changes that have been made since I dwell here in the flesh. Some have about thirty or forty years ago the chance came to me, I learned very little of Spiritualism while on earth, but opportunities for gaining knowledge are granted me in the beautiful beyond. What is termed a rest, I find to be a life of activity.

How often do we hear our names spoken by those in the earth-life; sometimes it brings sadness and sometimes joy, according to the way we are spoken of, not only by kindred but by friends who have a few yet left in Boston and the surrounding towns, and I know I am not forgotten. I have been here once before—quite a number of years ago. I am anxious to-day to reach one particular friend, hoping it may be of some benefit, not only to him but those connected with him.

John, you will readily understand, when you read this message, why I have singled you out from others. I need not speak plainer in public. Benjamin F. Wadleigh.

Usula Blanchard.

Three different times have I been in the halls—no, here, Mr. Chairman, where they congregate together on the Sabbath—and I have tried so hard to make myself known, or even announce my name; but I have failed in so doing, except at one period, and then I thought perhaps they might fail to understand that I was there. When we approach a medium we feel anxious to speak, because of the social feeling which we never lose; but many times when we undertake to control we find we have not the power to control our own promises. I would like my loved ones in (Chicago, Mass.), to know that I am here to-day. Mary sends greetings also to the friends there.

I have not a long message to give, but I shall feel happier and better satisfied just to announce myself and say to them in their little gatherings that more invisibles meet with them than they have any idea of. We of the spirit-world are trying in every way possible to give them the manifestations they so much desire, that they may keep our promises. We are very careful not to make promises that we do not see we can fulfill, although at times we falter a great deal more than we think we shall before we undertake to make demonstrations to them. Sit by yourselves, dear friends, and do not lose your courage, for in the angels' own good time will the manifestations come to you. I know sometimes you grow weary and discouraged; but look up, the angels are there, and they will aid you in your good and noble work. Usula Blanchard.

Avery Clapp.

We do appreciate your kindness, Mr. Chairman, in listening to our words, and printing them in your good paper. I say good paper, because it brings so much happiness to many mortals, and is a light and a guide to them often, while they are groping in darkness, for I am sure there is darkness in this world, and many to-day choose darkness instead of light; they are weary and they will be deceived by some mortal or spirit that they really deceive themselves. I am not here to find fault, but I must speak right to the point, as I feel it may be of benefit to the ones I am aiming at, and they will understand who they are themselves. I do not wish to bring up matters in public that should not be spoken of. Some things connected with family affairs I do not intend to touch on any more. They will know what that means. Mr. Chairman, are those connected a little closer than in their own home? I would urge it upon them, in their own home surroundings, to try in some way to afford us an opportunity of coming into conversation with them, for more than one of the relatives have crossed the portal termed death, and I know we might give them some good advice; we might teach them some things that they do not understand themselves. Right here we ask you, dear friends, to try us, and if we deceive you, and keep away from us, we will give you that privilege after so doing.

I am satisfied with what was done in regard to myself, and the effects I left after I passed over; but I am not satisfied with the way things are going with some of the others. They will understand why I bear upon this so much. Not that I have any unhappiness in regard to my spirit-home, but I am attracted back here, and I am touching on one thing that I am touching on to-day. It is in Montague this State, where my interest lies. Just say that Avery Clapp was here. They will know what it means, and why I am interested in some of their affairs. Of course, when I was on earth I had enough of my own to attend to. Now, I am interested more than I possibly could be if I dwell in the flesh.

Lily Wallace.

How delightful it is to come and send a few loving words to our dear friends! Mother, dear mother, as you have been called to do the angels' work, I know you feel many times, your Lily is with you, trying to guide you, trying to hold you in the channel where you may not have so many trials to encounter, so much to overcome of the mortal. I have been appointed by the angel-world one of your guides, dear mother; that is why I am here to-day to speak to you in this way, to send these loving words to you. It will help you to rise above all these clouds that you have encountered. Many times it has seemed to you as if you hardly could see your way clear, and then the angels have come so near to you, and helped to lift the burden of life so you could go on in your noble work, the grandest that can be given to a mortal. Then you have felt strengthened, you have felt encouraged. In a little time there will be some more phases unfolded to you, as the angels see clearer what you may best be instrumental in doing, and it shall be given to you to unfold; the work will become lighter, and you will feel your Lily by you, mother, and more.

Many of the loving guides are here to-day, and coincide in what I am saying to you. When you are called from place to place, sometimes you may feel weary in the physical; then think of us, and tell us, as we are trying in every way to bear our part of the burden. We promise you, dear mother, we will be with you, and we will keep our promises sure and steadfast. When the shades of night are thrown over the earth, then look up and say: "Come, dear guides, nearer and nearer," and we will hear your voice as you send it out spiritually to us. Ever will I ask the angels to come nearer, that you may accomplish what your soul desires to do, for would you would give your life for a good, noble work; and when, at times, you feel called to speak a word to some poor mortals, speak to them, give them a little light as it is given to you, and you will feel happier.

I am very thankful that we are permitted to come here into your circle-room, and speak for ourselves so freely, without money and without price; and I must say to you, dear friends, to-day, we find a harmonious feeling here; we receive the magnetism that you give out to us,

and we feel stronger for coming into your surroundings. We hope you also may feel stronger for coming here.

The stalwart red man stands here, so noble and firm at his post, and he will keep his word with you, pale-faces, most faithfully. These red men are so faithful to their charges, they would not be passed lightly by; let no one send out a kindly thought to them, and to the Indian maidens who are appointed as messengers from the angel-world.

Lily Wallace, to her mother in New York.

Walter Paine.

There are many invisibles here to-day; every mortal has some guardian spirit attending him or her, and some spirits are here to gain knowledge and power in regard to controlling other mediums. I look back into the past, wishing I had learned more of the sweet communion with those who had passed on to the higher life. Many loved ones connected with my family are present here to-day, and send love to the rest who yet dwell in mortal life. All are eager to make themselves known, not only here, but in the homes. That is where we are attracted, certainly, with the desire to make them sense our presence, even if they cannot hear our whispers as we come earnestly pleading with them, to learn of the beautiful beyond, or to come into communion with us if only for a few moments. It is very gratifying indeed to converse together. I look back to the time when I dwelt in the form of the flesh, when I was to sit down and chat with the dear kindred, and those that were not kindred; and then, think you, dear friends, will it not be pleasant still for us to come into communication? Most assuredly. But there are very few mortals who can understand why we urge it upon you so much to learn something of the beyond while you have the opportunity. It has been said so many times: "Well, hope they are in heaven, but I don't suffer." Does that mean anything? In the first place, it is impossible for a mortal to have any idea of where heaven is, for, as has been told you many times, there are different heavens, or different degrees of happiness. You cannot suppose that our heavens are all one. We build our own homes while dwelling here in the earth-life, therefore it behooves us to build them about as well as we know how. That is the advice I would leave with you to-day. I know there are those in South Boston who will see why I have spoken so pointedly in regard to some of these things. Walter Paine.

Jennie Hodgkins.

How earnestly I waited and watched for the Angel of Life to come and take my spirit home; and still it was said: "Oh! how much she suffers." I tried to be patient, but I was mortal, and sometimes I seemed to lose my patience. I want my loved ones to know that I am quite happy in my spirit-home, and that I found it very different from what I had expected or had been educated to believe; for I cannot tell you while I dwell in the form of the flesh, between believing and trying to believe. There were times when I have looked upon a face after the spirit had taken its flight, at a funeral; I could never believe that was all. As I viewed the cold form I felt that the one who had inhabited it must be conscious, must know something, and could not be far away. I know now it was because impressions were given to me so correctly; I know it was a truth which became real to me, a knowledge which was given me while I dwelt in the form of the flesh. I was called from mortal life I felt at times that somebody was near me. I would hear a rustle, I would hear whispers; I have turned many times, thinking some one had opened the door, but did not behold a form, and it seemed a mystery to me. That mystery has been solved. I know now I had what is termed medial power, although I did not understand then that I possessed any more gifts or talents than average; but I thought sometimes it was imagination, as I heard those soft whispers and rustles when apparently alone. Now I know I had the company of the angels, of the loved ones that had preceded me to the better land. And oh! how eagerly did they look upon me as I was called to pass on to the higher life, and with extended hand came to greet me so warmly. How sweet were the words: "Come up higher; all things are ready, we are waiting for you, dear child. I did not fear the change, for I knew I was free from the doubts would come to me. I would think, perhaps I will not reach that blessed heaven. But remember, dear friends, I did not believe in another place, not by any means. I felt that I was endowed with reason, to think for myself, although compelled to do so silently. And this was of help to me as I entered the spiritual realm. I could learn easier, and it was not so dark because of their coming to me so often. Many a time in the still hours of the night I have awakened, feeling as if I had a foreboding, knowing no mortal was there, but I did not understand what it might be. It is made plain to me now, and I am very anxious to leave these words, as they may come with some convincing power to those that are yet here in mortal life; and when you hear or feel, as I have done, give thanks to the angels, for their powers are a gift from the great God himself. We know why some are given more than others. I have been called to come into communication with my friends; as they could be to hear from me. I have some loving friends in different towns in Maine, some in the State of Massachusetts, some in Belknap Falls, Vt., that I would like above all things to reach. Jennie Hodgkins.

John Watte.

I am glad to speak here, Mr. Chairman, not only for myself but for some others that stand beside me. Abbie, I address my words directly to you at the moment, for I know there are many clouds in your pathway and sometimes it looks so dark you feel as if there was no light. I say to you take courage, for there has always been a way, so far, and there will be. I know you carry the burden of the whole home. I speak to you first, and then to Roland, and say I bring the kindest of feelings to you. Fred and Maria send encouragement to you. All are anxious to send some loving words to you, for we love you more than you can tell us of your surroundings, we are very anxious to know the discouragements that come, and many things I would not mention in public that I would speak to you of privately.

My dear child, it will not always be so dark, not always be so hard for you here in the material; there will be channels open in time by the angel-world that will make your life a little easier, and the clouds will vanish in the sunshine. My purpose in coming here is to give you some cheering words, that you may feel father does not leave you. Trust me, the Egyptian mother, for she will not deceive you. The ancient spirits are true to their promises; they will not forget them for one moment. I know I am not forgotten in Gloucester. My own dear child in East Boston will see that I have spoken here to-day, for I have been so interested in the affairs. Think not I am working just with you or the family; I must work with others who hold an interest, for we find through influence we may bring right impressions. Tell the dear boy to take courage. I know it will come out right eventually; but I say to-day, as I said before, he is not in his right work; when he comes into his right work in the material he will find finances coming very differently. John Watte.

Jennie Dinmore.

Oh! the lovely flowers! I wish I could bring you some we have in the Summer-Land. I want to thank the people for these flowers. I want to thank you for just a little. I want to thank you for just a little. I have a lovely teacher. One day, we went to walk, the lovely flowers were blooming everywhere, and as we came by them a kind lady said to me: "Pluck the flowers, dear, if you wish them. God planted all the flowers for the children as well as for older people." Then I gathered just as many as I could carry in my pinfold. My throat has got all well. Grandpa says the reason it felt bad was because I was controlling the medium. Oh! I had a lovely white dress when I went to the Summer-Land, and nice trimming on it. It was beautiful! You didn't see it, did you? You wasn't there. I was there; and a lovely lady came and took me by the hand and led me

right away where my Grandma was. I didn't know her, but she knew me just as quick as she looked in my face, and she said: "Why, is that Jennie, my kind of little girl, a little, because I didn't know her, but when she told me she was my truly Grandma I didn't feel afraid of her."

My name is Jennie Dismore. I want to tell you how I am growing on and on; I am much larger than I was when I went to the Summerland. Aint it a little strange when I first came here I seemed to be a little girl, like I was when I went away? I am bigger now.

Sometime you'll see the lovely flowers we have in the Summerland, and hear the music, just like instruments, and the singing. The children sing together, and we have a spirit teacher—for don't you see, we would never learn if we didn't. They call it spiritual education.

Grandma says I don't keep still worth a cent. I thought I did. I didn't mean to be moving around.

I lived in Memphis, Tennessee. Grandma says now I am at the North. I am going right away again; it is too cold here.

Jane Stowers.

Children have to be themselves, no matter how much Grandma may speak to them. I am thankful we can't be anybody but ourselves. I would not make any attempt to be another. Many years have passed since they said death came into the home, and robbed them of one; but oh! how different from death, as mortals speak of it, do we feel. There is one sister I am very anxious to reach, for she does not understand spirit-communion as I will like her to. Dear sister, I have been with you much of late. Father, mother and dear brother stand here beside me, and send loving words to you, wishing to be remembered, for we are not dead people by any means. It is many years, I cannot tell how many, but I should judge somewhere near a half century, since I was called to pass on to the higher life; and I would say, dear sister, there is much for us to learn in the spirit-world, but you may learn a part of it, therefore fear not the change, for the loved ones have nearly all crossed over. You feel so lonely at times; but yet, dear sister, Jennie comes to you often in the still hours of the night. When you are so quiet, and your spirit is passive, I can come nearer to you. Not a day shall pass but I will come to you, for now, in the time of sorrow, of trouble, do you need us so much.

Dear sister, it is my prayer that you may know more and more of spirit-communion while you dwell in the lowly, for it will be of benefit to you, as you shall be called to pass to the higher life, to know something of the beautiful beyond. It will bring happiness to you to commune with us. I know you will say to me: "Jennie, you were educated very differently." Yes, dear sister; but look back over these thirty or forty years, and see if there is not more enlightenment now than there was then. You have many opportunities to-day that you did not have in the past. It is my sincere wish that you may learn more and more of those that have preceded you to the better land.

My dear sister is in Farmington, Me. She will be glad to hear from me, and to know that her friends are present to-day, and send greetings to her. Jennie Stowers.

John Beaman.

We are all anxious to reach our kindred first, Mr. Chairman, and are glad to speak to our Massachusetts friends. We feel that we are all one family, and are journeying on to the same country, although you will find different localities there. We cannot know what they are all doing in the spirit-world; our work is varied; some are interested in one thing, some in another. Through the law of attraction we come back to assist those here on earth, wherever we find we have the power to do it; wherever we may give a spark of light, it is our purpose to do so. I don't speak for the whole spirit-world, for I don't know them. If you were in New York you wouldn't know what they were doing in California. As we return, the question is often asked: "Have you seen all your relatives?" I answer: "No, we come across them just as you might meet a friend on the street, and say: 'Why, I didn't know you were here. When did you come?' It is as much of a surprise to us as it would be to you on earth. True, some of the close relatives we should be apt to be attracted to, as they are called to make the change. It is very hard for you to have explanation with regard to our work; we cannot do it. At one period we are attracted to one kind of work, at another to another, and so on. But you will find in the spirit-world an active life, not, as has been said, one of rest; it is a life of labor. They ask us: 'Are you perfectly happy?' If we were what would be the need of progression? We say we are quite happy and satisfied with our homes, but we are looking forward to something better still, and are working toward it. I felt that I wanted to express myself on this point, because only a few days ago, in Hallowell, Me., I heard the subject spoken of, and I said to myself if I could get an opportunity I would touch upon that one point so far as I was able. Some other spirit might give you something different in regard to it. I speak for myself and those I have conversed with. John Beaman.

Amy G. Howard.

I was very weary before they called me up higher, and they would naturally ask the question: "Are you not rested there?" Yes, dear friends, rested from the weariness of the old body, but I feel a little of the sensation thrown over me, as I take control of the medium, because of the casement of flesh. Twice have I come up close to the medium, thinking I certainly should speak, but I failed. As I stood so near to-day, and saw the little child, I felt I gave me courage to make another attempt, for some loving ones are waiting for a word from me. I have been anxious to make them know in the home, as that is where I am very strongly attracted, that we are with them, and holding communion with them, although often it may be silently, mentally.

How eager we are to have our loved ones know there is no death, it is only a change we are called to pass through, but this has been told you many times more. I ask you here to form a circle in the home, and sit by yourselves, if it is not for more than fifteen or thirty minutes at a time, for certainly it seems you can give us this short space from your material work, and I feel that you will be repaid for so doing. We are anxious in some way to demonstrate to you that we are with you, that we have not left you, as it has been told you so often that we are with you, when you are so close we could place our hands upon you. At different times we come so near that you may hear a rustling sound. You say: "Why do we leave our beautiful homes?" It is because of the interest we hold with you, the affection we bear for you, that we try in every possible way to make you know, who dwell in the form, that we are near, and can commune with you. It is sweet to feel, after laying aside the mantle of flesh, that we do know ourselves, as well as identify our friends. There are many things I would like to speak of, but I forbear, for I find I am not strong enough to say what I would like to, although I am very earnest to leave these words for my loving friends dwelling in Brookton, Mass. I know they will understand, as they read these words, that Amy has been anxious, at times, to come into communion with them. There are good mediums who frequent the place, through whom they might commune with me. I ask it kindly, a favor that they will open the way for me to come and converse with them. It will not only bring happiness to them, but to me. Amy G. Howard.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.
April 25.—Nehemiah French; Joseph Browning; Dr. Lucina Tuttle; Warren Rhodes; Moses Brown; Joe Collins; Sarah Williams; Ella S. Williams; Jennie West; Alexander DeWitt; Sophia Brown.

Philologists estimate that the German language is now spoken by about 60,000,000 people, the French by 45,000,000 and the English by 120,000,000. The number speaking the English language has increased much more rapidly throughout the world in the past fifty years than those speaking other languages.

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MRS. JENNIE CROSSE, Business, Test and Medical Medium. Six questions answered by mail, 50 cents and stamps. Whole Life-Reading \$1.00. Magnetic Remedies, full-director, 28 Kenmore street, near Tremont street, Lynn, Mass. July 19.

MELTED PEBBLE SPECTACLES restore lost vision. Eyes fitted by Clairvoyance; also Sore and Itchy Eyes cured. Spectacles sent by mail. Send stamp for directions. B. F. EDELL, Optician, Clinton, Iowa. July 26.

Dr. Hardcastle's

TOOTH-LIFE.

A Delightful Tooth-Powder.

"THIS powder thoroughly cleanses the teeth, hardens the gums, purifies the breath, prevents decay, etc. It is the best tooth powder ever compounded, and the best thing I ever read of on the subject, and it is all true."

The proprietor says: "As a Spiritualist from my youth, I say in all conscience, no person can fall to find in the box of 'Tooth-Life' and four pages of information accompanying it, that which I positively declare to be, an authority of an experience as an American dentist and student, dating from 1840, that this powder is the best thing I ever read of on anything else on earth. The tooth-preservative measures taught alone are worth more to parents and guardians than a box of 'Tooth-Life' and four pages of information."

Put up in a neat box. Sent postpaid on receipt of 25 cents. For sale by COLBY & RICH.

The Writing Planchette.

SCIENCE is unable to explain the mysterious performance of this wonderful little instrument, which writes intelligent answers to questions asked either orally or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its use. It is a simple and easily understood instrument, and investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be obtained on order, and also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can fully understand how to use it.

PLANCHETTES, with Pentagram Whisks, 60 cents, securely packed in box, and sent by mail postpaid.

NOTICE TO RESIDENTS OF CANADA AND THE PROVINCES.—Under existing postal arrangements between the United States and Canada, PLANCHETTES cannot be sent through the mails, but must be forwarded by express only at the purchaser's expense.

The Planchette is furnished complete with box, pencil and directions, by which any one can fully understand how to use it.

For sale by COLBY & RICH.

GARLAND'S

Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Croup, Asthma, etc., etc. It has no opium, and is perfectly safe. Cough, Croup, Whooping Cough, Sore Throat, Hoarseness, Influenza, Bronchitis, and inflammation of the Lungs. It is free from all opiates and is perfectly safe. It is a household necessity, and is therefore harmless in all cases. It is also a powerful and beneficial in regulating and strengthening the system, and as a Diapnoic is truly unrivaled. A box, taken according to directions, will cure in all cases. A five satisfaction, or the money will be refunded by the proprietor, DR. H. H. GARLAND, 469 Briggs street, Cambridge, Pa. Price, per box (one-fourth ounce), 25 cents, postage free. For sale by COLBY & RICH.

Miscellaneous.

SUMMERLAND,

The New Spiritualist Colony

OF THE

PACIFIC COAST.

Building Progressing Rapidly.

THE site of Summerland constitutes a part of the Ortega Ranch, owned by H. L. Williams, and is located on the Pacific Ocean and on the line of the Southern Pacific Railroad, five miles east of the beautiful city of Santa Barbara, which is noted for having the most equable and healthful climate in the world, being exempt from all malarial diseases.

THE RECONSTRUCTOR, a weekly Spiritual paper, published at Summerland, \$1.00 per year, sample copies free, will give full details as to the advantages, objects and progress of the Colony. Send for plat of town, sample copies of RECONSTRUCTOR, and further information, to

H. L. WILLIAMS, Proprietor,

Summerland, Santa Barbara Co., Cal.

This Magnetic Belt is the Best Powerful Curative Agent ever made for Lame Back, Weakness of Spine, Stomach, Kidneys, and Pains arising from derangements of the abdominal organs. It is Nature's substance concentrated, and will give immediate comfort and relief, restoring Natural Action to every organ in the body.

IT IS NATURE'S SOON TO WOMANKIND! Language but faintly describes the healing power of this Natural Support.

The Belt is made of genuine magnetic material, and is the genius of man has not produced its equal since the days of Paracelsus, the world-renowned physician, who cured all diseases with his belt. Every body, young or old, should wear this vitalizing health-giving Belt and Abdominal Support. Our Book "Plain Road to Health" from N. A. COLBY & RICH, 100 N. W. 4th St., Chicago, Ill.

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