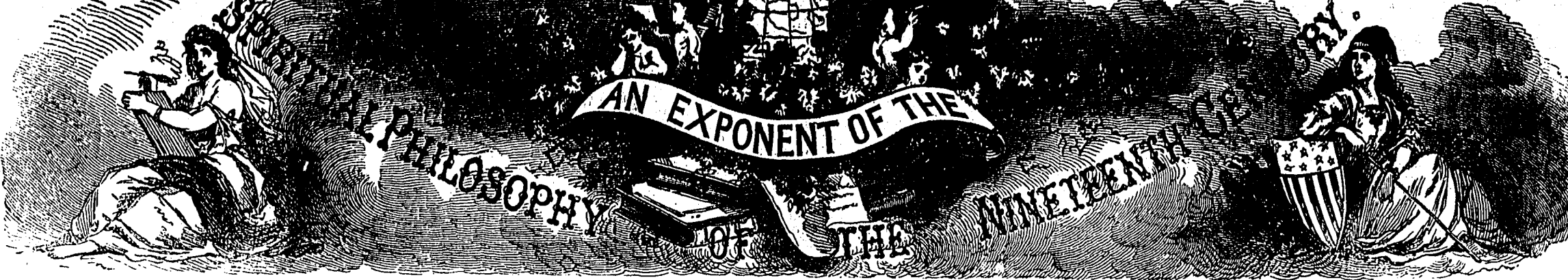


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THINGS WORTH RECORDING.

"This interesting series is contributed to the BANNER OF LIGHT exclusively by one of the earliest and ablest writers on Spiritualism and its history; and constitutes, as it proceeds, a biographical tribute—drawn from the memory and notes of the author—to men and women publicly known in the opening days of the Cause, the surpassing value of which to present as well as future Spiritualists cannot well be overestimated."—*Ed. B. of L.*

DR. J. R. NEWTON.

Mighty Wonders of Magnetic Force. "God Bless You!" One Hundred Thousand Invalids Cured in America and Europe; Joy of the Relieved; Not Turned Out of the Church; Dr. Newton's Practical Philanthropy; "Angels Have Borne Me Up!"

Why is it that consciousness takes up certain events and holds them through all change of time or place? H. C. Wood in a recent paper says: "Science knows consciousness only as an attribute of matter." Study it as we will, it remains to us one of the attributes of God, in which we lose reason and gain faith. It was one of those days when Boston smiled its serene, when its greatness blossomed out in its horse-chestnut trees, and revealed itself in drooping elms and fresh green grass, that "Observer" followed the course that led many others to the rooms of Dr. J. R. Newton. The very air seemed to have left its impress on the mind, for "Observer" recalls the peculiar glint of the sunshine on the walk, the shaded porch, the expectant feeling, half anxiety, half belief.

There was nothing grand and imposing to impress the mind, but, on the contrary, the most commonplace of surroundings—even wanting in simplicity—appeared. In the history of the "physician" of Nazareth we are impressed with the simple country life. We imagine the "hills around about Jerusalem," the fishermen by the Lake, the cool, deep pool, the well where the maidens came to draw water; all these are poetic scenes, and appeal to the imagination and help to perpetuate history. But the parlors of a city home thirty years ago—how devoid they were of sentiment and impressiveness. They spoke only of a somewhat severe worldliness; in fact, all was commonplace, and not favorable to imaginative feeling.

As "Observer" was seated on the haircloth sofa, waiting the opening of the door opposite, a poor woman entered the room looking bewildered. She proved to be suffering from deafness of long standing. She was followed by a mother bearing a child repulsive in its appearance from scrofulous sores. Others followed: the blind, the lame, the halt. It was not a pleasant place to sit, with the weary, tired, helpless ones all about. Consciousness still holds to this fact, that "Observer" would have liked the sweet air of the Common better, and a sight of the blooming trees.

But Dr. Newton entered, and all eyes turned to him. He approached "Observer," and the very air seemed to be alive. Great waves of magnetic force swept by, until every muscle quivered; a feeling as if life was receding in the great power. No leaf in the quivering elms was so swayed and trembling as was the whole frame.

"May God bless you!" was the only word given; but it seemed like a voice that would never be stilled—like a blessing that was meant to be eternal. Tears rushed to the eyes, the sob was hardly restrained, and the flood-gates of feeling held back. What was this experience that even now seems to have its intense echo? Shall we call it imagination, sympathy?

But there was a practical following to this feeling. The deaf woman could hear the slightest whisper. The little child was soothed and silent under the gentle touch of the physician; no mother ever had a gentler, or held more tenderly her suffering babe. The lame walked, gladly leaving their crutches in the corner of the room as "testimony."

The exultation and the joy seemed clouded by fear, for the impossible forced its presence. "It cannot be," the deaf woman said, "that I hear; you are screaming at me, I am sure, for I know all you say." The little child looked up and smiled, and that was all.

And "Observer" went out again into the sunny streets, but saw not the blossoming trees, nor heard the soft wind sighing; for had not the power of God rested on that commonplace, unattractive dwelling? Were there not gates of pearl where once was stone? and golden floors where the eye saw gaudy carpets? The earth was transformed, for divine love and pity had found expression, and the world with its ways hedged in and its voices of suffering was linked to the Infinite Good!

This experience of "Observer" was as a light shining from the eternal day, and made all comments on the power so clearly indicated, but so little understood, of much interest. Thousands gave their testimony of the curative power of Dr. Newton, but yet there was no marvel expressed. It was all a matter of course. They came and were healed, and went on their way as if it was no more than was to be expected. Once in a while an outburst of wrath was recorded, as, for instance, the following:

"Early one morning, while Dr. Newton was in Hartford, among the throng of about one hundred patients awaiting their turn to be cured was one who attracted more than usual notice, Mr. Perry M. Peckham, of Glen, Conn. He was barely able to hobble in on crutches. He had been ill and almost helpless from rheumatism for seven years. He was attended by his wife, and followed by a large number of persons who wished to see the cure performed. In ten minutes his limbs were as supple as ever; he walked and ran, to the intense astonishment of all present. It was an affecting scene. Tears of joy filled all eyes. He left his crutches and returned home. A few weeks after he called on Dr. Newton, and stated that when he returned home and the news of his restoration got abroad, the excitement in the town was intense. The officers of the church of which he was a member called a special meeting, and he was charged with having had a miracle performed upon him. They declared that Dr. Newton's power was of the devil, and that he (Mr. Peckham) by being so healed was bringing infidelity into the church; they proposed, therefore, to consider the question of his expulsion therefrom. After the reading of the charges and some discussion among the members, Mrs. Peckham arose and spoke, closing with the caustic remark: 'If any of you had had a member of your family a cripple for seven years, and had seen him suffer constant pain, and had waited on him as I have done, you would not mind it if it was the devil that cured him.' They were allowed to remain in the church."

This was thirty years ago! The tactics now have changed. It will not answer to let the devil bear away the glories. We now are told it is not scientific to heal disease in this manner. It is the medical faculty that must declare the cause and pronounce the remedy.

One marked characteristic of Dr. Newton was his philanthropy. He never seemed in the least to seek applause, or to desire renown. In his manner he was childlike and sincere. The poor were as welcome to his sight as the rich, and his great heart seemed able to express for all the compassion of a father. One case is marked in "Observer's" diary, beautiful in its revelation of that broad spirit of goodwill which constitutes much of the power of healing, but which enters into all adverse circumstances and becomes a revealer of good. A home was being dismantled, friends were forgetful, illness passed its shadow over it, help seemed afar off. No hint had been given of the state of affairs, for pride is often an evangel of good to allow the heart to express itself. Into this home Dr. Newton came as if to speak a kindly word, no more—a word of well-wishing; but as he left and shook hands in good cheer with the silent pressure he left a sign, the good, solid, hopeful sum of twenty-five dollars, a bridge over many doubtful ways, and best of all a token out of the spiritual realm proclaiming: "Are we not all ministering spirits sent to minister?"

To enumerate even by name the wonderful cures by Dr. Newton is quite impossible. They have been recorded by the press, and vouched for many times. They stand as proofs of a wonderful power resident in man, and waiting full recognition. Dr. Newton never spoke of his power as exceptional. We quote from his own words:

"No man can do these things except God be with him. I feel, and great power, over my life and my everlasting strength. I am aware that I often draw upon myself obloquy and ridicule by maintaining this truth, and by acknowledging the aid of angels and spirits. But I should be false to myself and the great truth that I represent did I do otherwise. All power is from God. May not the power come through the agency of glorified spirits? May not the heavenly hosts, as did the angels that ministered to Jesus in the wilderness, giving him peace and power to battle with his enemies, impart to us power and strength for our work? Mortals do not cease their labors when they leave the earthly for the higher life, and I believe an important part of their labor is confined to the earth, in giving comfort to the heavy-laden, and in aiding us physically, morally and intellectually. In the midst of my greatest labors, although continually giving off life-force and strength from my own body, evening finds me as fresh and free from fatigue as at the beginning of the day's work. Hence, I am often asked: 'Whence comes this power that seems to increase with the giving?' and I answer: 'From the heavenly world.' I am often conscious of the ministry of angels, not only in cheering and comforting me mentally, but in aiding and strengthening me bodily."

My whole knowledge of healing I gained from the New Testament teachings. When Jesus discovered the power, at the age of about thirty years, his mission was healing the sick; and to this the remainder of his life was largely devoted. This power he promised to others in his memorable words: 'The works that I do ye shall do also, and greater, because I go to my Father.' He also said: 'These signs shall follow them that believe: they shall lay hands on the sick, and they shall recover.'

Although I have met with more or less opposition, having suffered the alienation of friends and relations, the derision of enemies of the truth, yea, all but death itself; yet I feel thankful to bear in my experience and life some of the strokes of the struggle into existence of so great and important a truth as healing the sick by laying on of hands. Angels have borne me up, and I have been elevated in spirit even beneath the weight of the cross."

The late A. E. Newton edited from notes and attested records a book called "The Modern Bethesda," which must prove a valuable work of reference. It gives a rather desultory record of Dr. Newton's journeyings, and marvelous cures in various countries. The account of the magnanimous and appreciative reception by Rev. Jabez Burns, D. D., a distinguished Baptist

clergyman of London, Eng., is particularly noteworthy. His broad, liberal spirit forms a striking contrast to the prejudice of modern pulpit sectarians. Dr. Burns placed his chapel in New Church street, Edgware Road, London, at the disposal of Dr. Newton, and he announced that he would heal the poor every morning from ten until noon. As was to be expected, the reverend gentleman was called to question for his liberal course, and he replied, in self-justification:

"As to the mystery of this process of healing our ignorance even of the material laws should humble us, but our greater ignorance of spiritual and moral forces should at least preserve us from a rash and unseemly dogmatism and bitterness. All good is from the Infinite Source, the Father of Light, and the God of unbounded mercy, and he can employ as the medium of his communications angels or men. He embodied this love-power in his well-beloved son. But though it dwelt in him in all the fullness of grace, yet men hated him, reviled him, blasphemed and linked him with the prince of the demons. Many of his own disciples forsook him, and human hate was never satisfied until they hung him on the cross, and mocked his dying agonies by bitter irony, saying, 'He saved others, himself he cannot save.' If they do these things in a green tree, what shall they do in a dry? No marvel that a poor, finite being like Dr. Newton should be trampled on with the foot of hateful derision. 'If this counsel or this work be of men it will come to naught, but if it be of God ye cannot overthrow it.' To feel for the wretched is human; to attempt to relieve them is Christian. To sympathize with good doers is angelic; but to slander and mock and hate is diabolical."

We could quote freely from this high-minded Christian gentleman, for it is a pleasure to review his utterances; but space forbids.

It is often asserted that magnetic healing is only an effect on the imagination, and is successful only in nervous complaints. It is therefore interesting to look over the lists published in the newspapers of the day of the well-attested cures made by Dr. Newton. We select Springfield, Mass., because the local papers there are generally well known, and esteemed reliable. We will omit the names of the persons, and mention only the diseases, successfully treated at one visit in the autumn of 1883:

Internal tumor cured in thirty minutes. Hip disease cured in one day. Ovarian tumor cured in one treatment. Lameness of many years cured in ten minutes. Cancer cured in one treatment. Asthma of twenty-nine years cured in five minutes. Spinal complaint, with deformity, cured by one treatment. Speechlessness cured instantly. Paralysis cured in ten minutes. Born blind, enabled to see in twenty minutes. Lame arm, cured in ten minutes. Stiff knee cured instantly. Deafness cured. Paralysis of entire left side cured in a few minutes. Withered limbs cured in a few minutes. These are selected only to show how far-reaching and penetrating is this power; that it confines itself to no organ or function, and is dependent only on a condition.

As Dr. Newton cured over one hundred thousand cases while he was laboring in our country and in England, his testimony is of greatest value as to the mode of distributing the magnetic force, which now is often called by some other name, or is affirmed to be some occult power. He said in a public lecture in Dodworth's Hall, New York, in 1886:

"I feel and eliminate a shock just as real and as powerful as that produced by a galvanic battery. Any person that is sitting here may be a medium through which the higher power operates. I hold that the purer the life the better the healer will be. For instance, I believe I am controlled by guardian and controlling spirits, and that they possess the power to heal through me; and just as I live in principle and truth, by just such powers shall I be controlled; the better life I live day after day, the better the angels from the celestial spheres can come and operate to heal the sick. If we live a debased or low life, low or unprogressed spirits only can control us. You cannot get pure water from a dirty fountain; to get clear water the fountain must first be pure. By throwing the will-force determined on the individual through the third person as a medium, the influence is thus imparted to the patient, and the sick one is healed. . . . I believe in the ministrations of angels, and that they are ever present to help us, and that not only our works but our thoughts are known to them. This belief will make men lead better lives; and there is a time coming when there will be a power, a controlling will-force to compel mankind to lead better lives, through mediums, and the millennium that I believe is coming will be in this way."

Angels or spirits control us all more or less. Live right ourselves, and then the bright angels can control in love to good works and faith, which are the controlling principles of all healing, either of body or mind. Then let us go forward from this hour and improve not only ourselves but our neighbor, and the best way to improve our neighbor is to reform ourselves. I have gone through many persecutions in this cause, and I live to thank God for all the afflictions I have ever had. We must expect persecution in this age though we take the whole weight of the cross upon our back. There will arise true men and true women who will give their houses and their lands for the Christ-principle, and so reform and redeem the world. Go forth with this love that I impart to you, and it is for you to impart it to others. It is the true wisdom from on high; it is the pearl of great price, and is eternal."

We will extract from the letter of a well-known physician. If "Observer" has depended upon the reports of others largely it is because personal experience was necessarily limited, and because, after twenty-four years, the lights of memory merge themselves into a halo, and the memory of personal experiences must depend upon some vivid, striking effect in the past:

"Sunday, April 28th, (1867,) was an eventful day in my experience. Dr. Newton was in Providence, and occupied Pratt's Hall in the morning. It was crowded to overflowing. There must have been fifteen hundred persons present. The Doctor spent about three-quarters of an hour elucidating his theory of healing. . . . At the close of his lecture my eyes witnessed a scene that boggles description. It carried me back in imagination to the days

when, in the sunny land of Judea, the sick and the suffering thronged around the carpenter's son in such crowds that some of them had to be let down from the house-tops on beds in order to get near him, and he cured them of all manner of infirmities. . . . He requested some of the worst chronic cases to come forward to the platform. And what a scene ensued! The blind, the lame, the deaf, the palsied, and those afflicted with divers diseases came forward to be healed, and for an hour and a half he laid his hands on them and they were healed. I saw a cripple, a young man about twenty years of age, who had not walked without crutches since he was three years old; who had never been able to go up and down steps without assistance in addition to his crutches, at the command of the Doctor throw aside those crutches, walk back and forth across the stage, go down the steps and out of the hall, and I was told that he walked to his home, the distance of half-a-mile, without them. This was so remarkable a case that the audience could not restrain their enthusiasm, but gave demonstrations of hearty applause."

I was on the platform close by the Doctor all the time he was operating, and watched with professional interest the effect of his power. One man came up wearing a pair of goggles. Dr. Newton took them off, revealing a pair of the most intensely inflamed eyes I ever saw; and I have walked the wards of the hospitals of our large cities as a student and spent hours in our eye infirmaries. The Doctor placed his fingers upon those eyes, and I actually saw the inflammation subside from them. Three times he placed his fingers upon them, uttering his words of power: 'Be cured,' and each time I could see the marvelous effect. Finally, he who could not endure a ray of light upon his eyes when he entered the hall, turned and looked without blinking upon the large, uncurtained windows, through which streamed the unimpeded light of day."

I saw several who were deaf healed of that infirmity so that they could hear a whisper. Hundreds were operated upon, and no case of failure was reported at the time. Several times in the throng the Doctor felt himself touched: 'Who touched me?' he asked. 'I, sir.' 'You are healed, for I felt the power go out of me.' What a striking illustration of that old-time scene, when Jesus exclaimed as the throng pressed about him: 'Who touched me?' and the woman who had touched his garment and was healed of her infirmity came trembling forward and received the gracious assurance: 'Daughter, thy faith hath made thee whole.' . . . The Doctor, in his preliminary remarks, gave utterance to a grand prophecy: He said the time was surely coming when men should lay their hands upon the morally diseased and they should be made whole. God grant the prediction may be speedily verified."

At the present time, when so many methods of cure are being more or less successfully exercised, it is interesting and wise to survey the field, and to ascertain if one law is not at the foundation of all cure. Even the cures by remedial agency must follow in the law of spiritual entities, and the result must be wholly spiritual. The road toward Harmony or Heaven is no secret, hidden one. It lies under God's eternal sunshine of Truth, and all true seekers for its beautiful paths must be sincere and earnest, and recognize truth as no intricate problem, but the Eternal Law of God working in simplicity and directness.

Dr. Newton's constant insistence on Love as the foundation for all true healing, reveals the Divine Method of cure. THE MAN OR WOMAN WITH BROAD CHARITY AND SYMPATHY IS CONSTITUTED A HEALER, AND DIPLOMAS FOR SUCH ARE ONLY REQUIRED TO SATISFY A COLD MATERIALISM THAT DELIGHTS IN THE SIGNS OF THINGS."

The history of this good and great man remains for us as one of the most positive of proofs of the care and power of the spirit-world; as an example, also, for Dr. Newton was emphatic in his declaration that his powers were not exceptional. It is well to recall this history now, that we may all be alert to prevent the triumph of that bigotry which would deny all means of healing but such as are in the hands of science. May his unselfish spirit inspire mortals to more persistent effort and more trustful faith!

"THE MUSIC-GRINDERS."

[Dr. O. W. Holmes used to live in Montgomery Place, Boston, (later known as Bosworth street,) near where THE BANNER office is now located. No doubt while residing in this neighborhood he wrote the poem on street music (1) from which the subjoined telling stanzas are extracted: We say no doubt, because the habit still persists hereabout, and this locality is yet continuously roamed over by peripatetic "musical" (?) combinations from morn to dusky eve. "Oh, where shall rest be found?"—*Ed.*]

You're sitting on your window-seat,
Beneath a cloudless moon;
You hear a sound, that seems to wear
The semblance of a tune,
As if a broken fife should strive
To drown a cracked bassoon.
And nearer, nearer still, the tide
Of music seems to come.
There's something like a human voice,
And something like a drum;
You sit in speechless agony,
Until your ear is numb.
Poor "home, sweet home" should seem to be
A very dismal place;
Your "aid acquaintance" all at once
Is uttered in the face;
Their discordant strings through Burns and Moore,
Like hedgehogs dressed in lace.
You think they are crusaders, sent
From some infernal clime,
To pluck the eyes of Sentiment,
And dock the tail of Rhyme,
To crack the voice of Melody,
And break the legs of Time.
But hark! the air again is still,
The music all is gone;
And silence, like a pounce, comes
To heal the blows of sound;
It cannot be—it is—it is—
A hat is going round!
First pay the dentist when he leaves
A fracture in your jaw!
And pay the owner of the bear
That stung you with his paw!
And buy the lobster that has had
Your knuckles in its claw!

Twenty-five years ago, less than a generation, the public debt of the United States was \$2,750,000,000, entailing an annual interest charge of \$101,000,000; and it is now only \$921,000,000, and the interest charge is but \$29,500,000.

A VISION OF DEATH.

There is something inexpressibly saddening in the change called Death. One does not need to analyze the emotions that it calls forth. They are very complex; and when some near and dear friend has been called away, the void that is left may well account for the sorrow that is felt. . . .

It seems to me that there is a confusion of thought in many utterances on this subject. Death is an affair of the body, not of the spirit. The body dies; the soul is born into a new life that is but the complement of the old one. . . .

The soul newly enfranchised has come into its heritage of weal or woe. Departing hence in due course of nature, having fulfilled its time on earth, it has prepared for itself the place of its habitation. So much we are aware of. And even so, this turning over of another leaf—how many have been passed over before we know not—is a most solemn fact, if only that a stage in the vast journey has been reached, and a new one entered on. . . .

Law works in this as in all else, and "as a man sows, so will he also reap." . . . I have lately had opportunity—the first that has come to me—of studying the transition of the spirit. I have learned so much that I may perhaps be pardoned if I think that I can usefully place on record what I have gathered, so far as I can do that with due reverence. Standing day and night for some twelve days by the death-bed of one very near to me, I have had means of seeing the process of dissolution with spiritual faculties that were purified by emotion until clouded by its excess. . . .

It was the close of a long life. The three-score years and ten were passed, and another ten had been added to them. No actual disease intervened to complicate the departure of the spirit. About a year ago the strength had begun to fail, and an extremely active life had been replaced by one of more repose. Gradually the faculties had become clouded, and at last it became evident that the physical existence was about to be terminated. But we did not know how near or how far off the end might be. . . .

I was warned that symptoms, insignificant in themselves, preluded the end, and I came to discharge the last sad duty. He had taken to his bed, almost for the first time in his life, as an invalid, and I saw at once that he would not again rise from it. The spiritual sense could discern around and over him the luminous aura or atmosphere that was gathering for the spirit to mold its body of the future life. By slow degrees this increased, and grew more and more defined, varying from hour to hour as the vitality was more or less strong. One could see how even a little nourishment, or the magnetic support that a near presence gave, would feed the body, and draw back the spirit. It seemed to be a state of constant flux. . . .

For twelve days and nights of weary watching this process of elimination was carried on. After the sixth day the body showed plain signs of imminent dissolution. Yet the marvelous ebbing and flowing of spiritual life went on; the aura changing its hue, and growing more and more defined as the spirit prepared for departure. . . .

At length, twenty-three hours before death, the last noticeable change occurred. All restlessness of the body ceased; the hands were folded over the chest; and from that moment the work of dissolution progressed without a check. The guardians withdrew the spirit without any interference. The body was lying peacefully, the eyes were closed, and only long, regular breathing showed that life was still there. . . .

With the regularity of some exquisite piece of mechanism, the deep inspirations were drawn; but gradually they became less and less frequent, till I could detect them no more. The spirit had left its shell, and friendly helpers had borne it to its rest, new-born into a new state. . . .

The body was pronounced to be dead. It may be so. The pulse did not beat, nor the heart; nor could the mirror detect the breathing. But the magnetic cord was yet unbroken, and remained so for yet eight-and-thirty hours. . . .

During that time I believe it would have been possible, under favoring conditions, to bring back the spirit had one so willed, and had his will been powerful enough. Was it by some such means, in some such condition, that Lazarus was recalled? We know that once the union between spirit and body is completely severed, nothing can restore it. And we believe, I suppose, that miracles such as that of raising the so-called dead, are explicable to Spiritualists by simple means. A cause was set in motion more potent than the cause that produced dissolution; and "he that had been dead arose and stood upon his feet."

I believe, as a conjecture, that such effect might have been produced by some such cause in the case of which I speak. But when, thirty-eight hours after what was pronounced to be death, the spiritual connection—the cord of life—was severed, no cause could have produced the effect short of what would be a veritable miracle. . . .

When the final severance took place, the features, which had shown lingering traces of the prolonged struggle, lost all look of pain, and there stole over them an expression of repose very beautiful and very touching to behold. All was over; and, for good or ill, the new birth was accomplished.—"M. A. (Ozon.)" in the *Psychological Review*, June, 1879.

THE FASHIONABLE DOCTOR.—He came in a carriage and four, with the necessary bald head and the indispensable white cravat. He turned his back solemnly, as only a great doctor can, on his own positive internal conviction that the patient had nothing whatever the matter with her. He said, with every appearance of believing himself, "Nerves, Lady Lundy; repose in bed is essentially necessary; I will write a prescription." He prescribed with perfect gravity aromatic spirits of ammonia, 15 drops; spirits of red lavender, 10 drops; syrup of orange peel, 2 drachms; camphor julep, 1 oz. When he had written *misce* (instead of *mix* a draught), when he had added *ter die samentis* (instead of *to be taken three times a day*), and when he had certified to his own Latin by putting his initials at the end, he had only to make his bow, to slip two guineas into his pocket, and to go his way with an approving professional conscience in the character of a physician who had done his duty.—*Wiltkie Collins*.

There were more than 6,000,000 letters received at the dead-letter office at Washington last year. 600,000 were never called for at the post-offices to which they were addressed, 150,000 were sent in by hotel-keepers because their departing guests failed to leave their new addresses, 120,000 were erroneously prepaid for mileage, 400,000 were carelessly or illegally addressed, while 17,000 bore no superscriptions whatever. 18,000 contained money amounting to \$35,000 in all, and 23,000 contained drafts, checks, etc., amounting to \$1,600,000.

Written for the Banner of Light. THERE COMES A TIME.

BY ST. GEORGE WEST.

There comes a time when we shall meet
The watchers on the other shore;
There comes a time when we shall greet
The loved ones gone before.

Friends in this world may turn to foes,
And love its fondest vows forget,
Fortune may fly from us, and woe
Our pathway may beset;

A beggar's lot may be our share,
A stall our only place of rest,
A crust of bread our daily fare,
And rags our very best;

And yet there comes a time when we
Shall win, who fall not in our trust,
The crown of immortality,
Reserved unto the just.

There comes a time when never life
Shall pulse through every swelling vein,
When peace shall take the place of strife,
And loss give way to gain.

There comes a time when angel hands
Shall close on earth our aching eyes,
And waft our souls to greener lands
And more ethereal skies.

There comes a time when we shall meet
The watchers on the other shore;
There comes a time when we shall greet
The loved ones gone before.

Ripple-Marks.

"A Light in the Window."
THE BEAUTIFUL STORY ON WHICH THE WELL-KNOWN SONG WAS FOUND.

Few are probably the persons who have not one time or other heard the Sunday-school song, "A Light in the Window." Unless I am mistaken it is founded upon a story told upon the little island of Sylt, but which might easily have its exact counterpart on almost any seashore where a man beats with yearning love for his sailor son and keeps its fond promise from night to night.

Among the simple fisher folks on the island lived a woman and her son. He was her only child, the pride of her heart as well as the source of constant dread, for the boy loved the sea as his father before had loved it, and nothing gave him so much pleasure as to watch the incoming tide tumble its curling waves over the sands. No sooner was he strong enough to wield an oar and steer a boat than he joined the men in their fishing expeditions.

The mother, with all her fears, and the fate of a long line of sailors in her mind, yet would not have had it otherwise, for it would have been deemed dishonor among the hardy coasters to have kept the boy at home or sent him safely at work for some farmer. Whatever the dangers, they must be faced for the sake of family pride. Had not the boy's grandfather been a captain in the great wars, even the last time? Had not his father sailed his own ship when he went down in a great storm? The child was the last of his race, but he must not dishonor it by fame and cowardly safety on shore. So the boy grew up, tall of his age, straight as a mast, nimble as the fleetest and handiest boat, blue-eyed, fair-haired, true-hearted—a real son of the sea. The fishermen taught him the tricks of his craft until he knew how to sail a boat, splice a rope, and do many little things which a sailor must know. Whenever a ship was in the offing he was soon aboard, learning the rigging and how work was performed upon her. He was a great favorite among the longshore folk and with the sailors, and when at last his thirteenth year came around and he obtained the consent of his mother to go to sea, he easily found a good ship and captain. Then there was parting and tears shed by the mother, while he looked forward into the great wide world with all the joyous eagerness of a boy. But with her last blessing the widowed mother promised that every night a light should burn in the seaward window of her cottage to light him homeward, and to show him that she still lived, awaiting his return.

The ship sailed. Six months passed and sailors dropped into the village and told how she had been spoken and all was well, and the neighbors came to the cottage and told the pleasant news to the waiting mother, who mightily trimmed the candle, lit it, and set it in the window to make a bright path up the sands. Again six months elapsed, and other sailors arrived from far-off lands, but they had no news to tell of the ship. A great storm had happened and she was overdue. She might yet make her port, but the people shook their heads and carried no tales to the widow, whose candle burned brightly every night and cast long streamers of light to the sea. Another year passed, but the sailors going and coming brought no news of the ship, and the neighbors whispered apart and shook their heads whenever any spoke of the widow's son, but no one was cruel enough to cut the slender threads which held the anchor of her hope. And thus the light continued to glow out toward the sea at every gloaming, and burned steadily through every night.

Years came and went. The children who had played with the sailor lad had grown to be men and women, her own head had been silvered with age, her form was bowed, yet no one dared to cut the cables of her hope. Tender words cheered her and tender hands smoothed the way for her as she patiently waited for the home-coming of her fair-haired boy, and every night the glow of her candle streamed out to seaward and told the story of the loving heart waiting for him.

How many years did she watch and wait? I do not know. But one day, at eventide, there was no gleaming patch of light across the sands. The window remained dark, and the accustomed beacon failed the fisher folk, and when they wondered and went to the cottage they found that the mother's soul had gone out to seek the son.—*Louisville Times.*

Indian Humor.

The Indian has a keen appreciation of humor, and is like a child in his mirthfulness. No orator can see the weak points in his adversary's armor or silence a foolish speaker more quickly. Old Shah-bah-kong, the head chief of Mille Lac, brought all his warriors to defend Fort Ripley in 1862. The Secretary of the Interior and the Governor and Legislature of Minnesota promised these Indians that for this act of bravery they should have the special care of the Government and never be removed. A few years later a special agent was sent from Washington to ask the Ojibwas to cede their lands and to remove to a country north of Leech Lake. The agent asked the help of "Shah," who replied: "I know that country; I have camped on it. It is the most worthless strip of land in Minnesota. The Indians are not fools. Don't attempt this folly. You will surely come to grief." The agent called the Indians in council and said: "My red brothers, your great father has heard how you have been wronged. He said, 'I will send them an honest man.' He looked in the North, the South, the East and the West. When he saw me he said: 'This is the honest man whom I will send to my red children.' Brothers, look at me! The winds of fifty years have blown over my head and silvered it over with gray, and in all that time I have never done wrong to any man. As your friend I ask you to sign this treaty."

Old Shah-bah-kong sprang to his feet and said: "My friend, look at me! The winds of more than fifty winters have blown over my head and silvered it with gray; but they have not blown my brains away."

Girls Who Stay at Home.

I have heard country girls talk of coming to the city for employment, giving as one reason that they want to lead a better life. Well, that is just what they will not get: the woman of business is not a woman of leisure, and she has no time for society. She will find more social

life in her own home, even if she be a worker, than she could ever have in the city, and the loneliness of a stranger in a crowd. Salaries are not large enough to permit of much relaxation in the way of entertainments, and after the day's work is over one is too tired to go in search of enjoyment.

In the country home, in these days, the daily paper and the magazines come, so that one may keep in touch with the world, even if she be at one side of the bustle and confusion of city life. The fashion articles tell her how to dress her hair and make her gown, and give her the latest notions in small toilet details. No town is so small that it has not its public library, where all the new books come; and the lecture and concert are not infrequent in visits. Railways and telegraphs have brought the corners of the earth together, so that one is never very far from the centers of things.

There are occupations, too, for the girls who stay at home, and particularly those who stay in the country; these will be talked about by-and-by. Do not throw to the cities in search of employment, for you will be doomed to bitter disappointment. The country stores employ women as well as the city stores, and you can make a good beginning in them. I myself know country towns where, a few years ago, nearly all the positions in stores were held by young men, which to-day are held by women. Everywhere it has come to be quite the accepted state of things that women shall sell goods.—*Wide Awake.*

Original Essay.

THE GOVERNMENT OF OUR CITIES.

In the opinion of Rev. Heber Newton, the present year is the year of success for a municipal reform movement in New York, if not in other large cities where it is so much needed. In point of fact, he feels so confident of it as to be impatient of any contradiction. "We have a ballot law," said he in a very recent sermon; "now strike for common-sense municipal government." What he recommends and would like to have, is a permanent representation of the great commercial, industrial, trade and professional organizations, constituting the bone and sinew of our citizenship, in a combined non-partisan movement in the next city election, the delegates coming together and forming a Citizens' Committee for the conduct of that election. To be at all successful it must be a general movement. It must represent not merely the Chamber of Commerce, the Board of Trade and the Exchanges, but the true labor organizations of the city, the great trades unions—workingmen whose interests are thoroughly identified with true social order.

What is wanted, he insists, is that which makes success in a great business house, and insures prosperity, order and character in a State. A successful business house cannot be run by amateur servants, amateur heads of departments, amateur cashiers, amateur salesmen and amateur clerks. It first of all makes sure of finding men qualified for its various positions, men who have had experience in their several lines, and then it trains them for its own peculiar work and retains them in it, to bring to the enriching of the house their growth in experience and skill. This is the principle which has been so largely neglected in the administration of municipal affairs in our country.

Who would believe, asks Mr. Newton, in this last decade of the nineteenth century, that among the most generally intelligent people of the world it is a cardinal principle of the average man that the vast business affairs of civic, state and national government can be successfully managed by making the public offices the booty of political campaigns; that it is the natural order of things that governmental administration should change hands with the changing features of this passionate strife; that it should be filled by successive bodies of men raw to their posts, untrained for them, left in them barely long enough to begin to learn how to fill them?

He openly charges that the New York Board of Aldermen represents the constituency of the saloons, but wholly fails to represent the constituency of the churches, the chambers, the exchanges, the trades unions, the colleges, and the schools. A local legislature should truly represent not merely the numbers of the city, but its brains and character, its varied interests, all that is vital to the life of the city. It should likewise contain a fair representation of the tax-paying community, that those who pay for the city's expenses may determine them. So far as the example of European cities may help us, a true civic administration ought to achieve home rule. This is the plain story of Berlin, of London, of Paris, of every great city. Foreign, and especially continental, municipalities have a much greater freedom of action than those of America.

He believes a new citizens' movement is in the air, that the time is ripe for it; but something more is needed for it than popular enthusiasm merely, which cools as rapidly as it is heated. An element of permanency is needed, a thread of continuity in our efforts at civic reform. The true nerve centres of our great cities are the great commercial, trade, industrial and professional organizations. They are not of yesterday, and will not pass away to-morrow. They are the true units for civic action.

Verifications of Spirit Messages.

ALDEN LOOMIS.
The communication published in the BANNER OF LIGHT July 27th, 1890, from ALDEN LOOMIS, through the mediumship of Mrs. B. F. Smith, is a message from my father, and is, in the main, as real to me as anything I ever read with the exception of locating his home in Brookfield, Vt., in place of Coleraine, which has been explained to me by him through the mediumship of Mrs. John Hutchinson, of Lima, Fayette Co., Ia., saying that the naming of Brookfield as his home was caused by the influence of a lady residing whose home was in B. being one of his controlling forces. I was not at Lima to criticize his communication, but to gather as a general result what there was in store for me, which was the grandest and most loving greetings of father, mother, brother, and other dear ones that I have ever experienced in a séance.
—GEORGE E. LOOMIS.

JENNIE H. FORTER.
I desire to state that JENNIE H. FORTER's message (printed in the BANNER OF LIGHT July 18th) is thoroughly accurate, and is a broad, sunny, and uplifting, and universal charity for all, even for those mediums who are sometimes unfaithful to the high mission bestowed upon them by the spirit-world. Well, it is for such to bear in mind her warning, "If there is a false one among the spirits who have purported to come through their organs." Very needful indeed is it for every one to follow her admonition, "Be charitable with your mediums; I well understand that they are not overtaken when they have many obstacles are thrown in their pathway, for I was many years a medium."

Let us lay her counsel to heart, and endeavor to surround our psychic sensitives with more harmonious conditions, and seek to place them in greater appreciation and stronger fraternal sympathy. Then will the good work of evangelizing the world go

on with increasing power, until the truths of our grand spiritual philosophy shall be fully understood and accepted the wide world over. All honor to such fearless souls and faithful advocates as those who founded the BANNER OF LIGHT, and have made its name a synonym of all that is progressive and humanitarian. Long may it prosper and proclaim the glad tidings of human love and brotherhood to the whole world. Yours fraternally, DR. JOHN C. WYMAN.
15 Greene Ave., Brooklyn, N. Y., July 21st, 1890.

JULIA GALE.

IN THE BANNER OF May 21st, I read with pleasure a message from JULIA GALE, (though spell by me Kale), which we were most happy to read and now testify to its truth. Her mother and myself are very fast friends. My Charlie Emerson—though not acquainted in earth-life—has formed her acquaintance in spirit-life, and knowing our mother's hearts were mourning our children, thought to comfort us by sending us the message. Thank the dear ones, and also dear Mrs. Smith, through whose guidance the message was brought. C. A. DAYTON.
Haverhill, Mass., 28 Broadway.

Passed to Spirit-Life.

From her home, at East Auburn, Me., July 15th, Mrs. Sarah P. Hall, aged 62 years 10 months and 15 days. She leaves a husband and widowed daughter, who will deeply mourn her absence in the form of a physical distress for several years, she faithfully administered to the needs of her family.

A large circle of friends and neighbors met at the funeral, by whom she will long be remembered for her numerous acts of kindness in times of distress and grief. For many years she has been known as a medium, and has given gifts in Boston, Mass., Portland and Lewiston, Me.; but the last few years of her life were spent at her home at East Auburn.

The sweet consolation of a spiritual reunion comforts the bereaved family and cheers the lonely hours of earthly pilgrimage.

From Lewiston, Me., July 14th, Mrs. Roxie F. Nevens (wife of Dr. Ira Nevens), aged 72 years and 10 months.

For several years from disease which had the power of medical skill, she welcomed the messenger to release her fathered spirit from its prison-house of clay and willingly sought for the faithful bosom of mother earth. She leaves a husband, whose care was steadfast to the last, and who, we trust, will be sustained through all the conditions of life by that assurance which he has gained that there is no death—the only change.

May the light increase until all may know that although we pass through the change called death, yet shall we live; and every heart be cheered by the sacred thought that each shall find its own, and we "know each other better in the dawn of the morning when the mists have cleared away."—*Forward*, July 17th, 1890. Mrs. L. M. LEAVITT.

(Obituary Notices not exceeding twenty lines published gratuitously. For space in excess of number of lines for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.)

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Spirituality rises to its proper sphere of knowledge.—Hunt John Pierpont.

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For the purpose of inducing parties who are non-subscribers to obtain an experimental knowledge of its practical value as an exponent of the Spiritual Philosophy in all its various phases,

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We shall print next week a *verbatim* report—prepared expressly for THE BANNER'S columns—of an inspirational discourse delivered in Adelphi Hall, New York, July 13th, by W. J. COLVILLE, titled

"The Great Impending Crisis."

A Sound Decision.

The Supreme Court of Wisconsin has very recently rendered a decision relative to the use of the Bible in the public schools, which cannot fail to commend itself to all open and unprejudiced minds as containing both the sense and the essence of the whole of this needlessly vexed question. The full text of this very clear and wholly sound and right decision is given in the *Albany Law Journal*. In order to make up a case for the disposal of the question, a petition for a *mandamus* was brought before the court, commanding the school board in the city of Edgerton, in that State, to cause the teachers in one of the public schools of that city to discontinue the practice of reading during school hours portions of King James's Version of the Bible. The petitioners were residents and taxpayers of Edgerton, although the character of their religious belief does not appear. They simply entered their complaint of the practice referred to in their petition.

Upon such a petition the court was obliged to meet the question face to face, whether the practice complained of was consistent with the Constitution of the State of Wisconsin. That constitution declares, to begin with, that "The Legislature shall provide by law for the establishment of district schools, which shall be as nearly uniform as practicable, and such schools shall be free and without charge for tuition to all children between the ages of four and twenty years, and no sectarian instruction shall be allowed therein." It was decided by the court that the reading of King James's Version of the Bible in the public schools of the State during school hours is "sectarian instruction" within the meaning of the Constitutional prohibition, and therefore was inconsistent with it. It was held by the court that the prohibition "manifestly refers exclusively to instruction in religious doctrines," and in such doctrines as "are believed by some religious sects and rejected by others." Inasmuch as King James's Version of the Bible is accepted by some of these religious sects in Wisconsin and rejected by others, the book was held by the court to be a "sectarian book," and the reading of it in the manner and for the purpose set forth in the complaint of the petitioners is therefore forbidden by the Constitution of the State.

The next point decided by the court was, that "the practice of reading the Bible in such schools can receive no sanction from the fact that pupils are not compelled to remain in the school while it is being read." The language of the court is, that "when, as in this case, a small minority of the pupils in the public school is excluded, for any cause, from a stated school exercise, particularly when such cause is apparent hostility to the Bible, which a ma-

jority of the pupils have been taught to revere, from that moment the excluded pupil loses caste with his fellows, and is liable to be regarded with aversion, and subjected to reproach and insult. But it is a sufficient refutation of the argument, that the practice in question tends to destroy the equality of the pupils which the Constitution seeks to establish and protect, and puts a portion of them at a serious disadvantage in many ways with respect to the others." In point of fact, the common sense of the matter is this: that not to compel the attendance upon the reading of the Bible of those children whose parents object to it, in order to continue the reading, is equivalent to an admission that the reading is "sectarian" in its character, and therefore comes within the forbidden limits laid down by the Constitution. It cannot be denied that it is sectarian as between those who desire it and those who object to it.

The third point decided by the court was that the reading of the Bible is an act of worship within the meaning of the Constitution, and therefore the taxpayers have a right to object to it. And the fourth point decided is, that "as the reading of the Bible at stated times in a common school is religious instruction," the money drawn from the State treasury in support of such a school is "for the benefit of a religious seminary" within the meaning of the Constitution of Wisconsin, which prohibits such an appropriation of the funds of the State. "The design of the clause referred to is to prevent the State from using the public funds to defray the expenses of religious instruction; and this design is frustrated just as really when these funds are used to support common schools in which such instruction is given, as it would be if these funds were used to support religious societies or religious or theological seminaries."

Here at last is a decision on this question of reading the Bible in the public schools, whether elective with the pupil or the contrary, which fairly commends itself in reason and common sense to the adoption of every State in the Union. The question of religious instruction, as a part of school practice—what it is, who shall impart it, and how it shall be paid for—is remitted, as it should be, to the effort of individuals, and becomes a wholly private matter, no longer disturbing the regular order of primary education, and being taken out of all discussion of the true methods and proper limitations of public instruction for the young. It is common sense, and it is common equity. If there is danger that sectarianism may destroy the common school system in striving to get control of it, the only way to do so is to expel sectarianism from the public schools while it is yet in our power.

Mental Science.

The old saying that "thought travels in the air and intuitive minds drink it in," is fully illustrated in the following statements which we copy from the *Amesbury News*. It seems the editor of that paper had brought conspicuously to his attention recently an article written by the German scientist, Dr. Zwardenmaker of Utrecht, from which the following extract was given in *The News*:

"Odors have been found to vary according to the molecular weight of substances; and it is believed, with good reason, that smell is due to gaseous vibrations, like sight and hearing. Substances of low molecular weight have no odor, probably because their particles cannot strike the olfactory nerves with sufficient force to be perceived. Odors do not combine, the strong one being perceived alone. By studying two odors at the same time with an instrument varying their relative proportions, Dr. Zwardenmaker has lately shown that when so balanced neither was perceived alone—the sensations were extinguished completely. The effect is analogous to the interference phenomena of light and sound."

The editor of *The News*, in his comments, infers that the German Doctor's conclusions must have been derived from Dr. Hiram Collins of Amesbury, U. S. A., as instead of his originating them himself, Dr. C. had broached this theory—"the undulation of sound"—nearly fifty years ago. We can fully attest to the truth of the editor's statement, as we are personally acquainted with Dr. Collins, who is also a friend of the poet Whittier. Even the language of the German scientist was similar to that of Dr. Collins, and thus the editor of *The News* calls it "home talk," and pertinently asks: "If that is not Collins's theory, whose is it?" Our reply is, as quoted above, that thought travels in the air and intuitive minds drink it in. When an original thought is expressed in language by a mortal it becomes public property. This was Bronson's theory, and he was a deep thinker in his day. The time is rapidly approaching when the human mind will fully comprehend the occult laws it but little understands at present. Then honest people, who have been so often accused of plagiarism, and have declared themselves "not guilty," will be fully vindicated.

None of the shafts and slabs of marble in our countless churchyards—moralizes W. H. Murray, himself once a popular clergyman—bear the inscription that "to die is gain." Few or none within the ordinary lines of church belief realize death as "sunrise"; the mourners betray no knowledge of such a fact; men only reveal their skepticism by their surprise at being assured of it. Little do they seem to know that the conditions of the life to be will be far better than those which we have here to-day.

Our Shaker friend and firm Spiritualist, Mr. John Whiteley of the Shirley and Harvard Community, intends to pay a visit to his native land, England, on the steamer *Servia*, which sails from New York August 9th, to be absent probably six or eight weeks. We commend this gentleman to the kind attentions of our spiritualistic friends on the other side of the Atlantic.

Landlord Barnard, of Lake Pleasant, was at Onset a few days last week, for the special purpose of bluefishing. We understand that he shipped to his hostelry among the woods twenty-one fine fish, the result of a day's work. He informed us that Lake Pleasant is rapidly filling up with guests, and a good season is anticipated.

On our seventh page will be found the advertisement of Mrs. Webb (from New York). Advice received from her since that announcement went to press state that she will stay at Onset until Aug. 16th (instead of the 6th), and be at Lake Pleasant, Mass., Aug. 16th until Aug. 27th.

Mrs. B. F. Smith, trance test medium, left her residence at Crescent Beach, Mass., Aug. 1st, on an extended vacation, which will embrace a tour to the West. She will be absent from home until the last of September.

Independent Slate-Writing.

Mr. J. M. Ordway, of Haverhill, recently at Onset, Mass., showed us eight slates obtained at two sittings of not more than twenty minutes each. Five of these slates were held in Mr. O.'s hands at one and the same time! Upon one slate was a crayon portrait in colors; on No. 2 was a long message purporting to have been given by Thomas Paine; on Nos. 3 and 4 a message was given, addressed to Mr. Williams of "Summerland," Cal., from his spirit-wife.

Mr. Ordway has just returned from Cassadaga Lake, N. Y., where he has had sittings with P. L. O. A. Keeler and W. A. Mansfield, the independent slate-writing mediums. He informs us that seventeen slates were written upon—mostly messages from his mother and relatives in the higher life, which he fully recognized as legitimate spirit productions.

The materializing mediums at Onset are, most of them, doing a thriving business peculiarly, and giving greater satisfaction to visitors than ever before.

At Mrs. Bliss's séance on Saturday evening at least one hundred different forms appeared, male and female. On this special occasion the light at the latter part of the séance for at least half an hour was turned on to its full height, so that the fine print of a newspaper could be read in any part of the room. During this time nearly thirty forms appeared, mostly in groups of five or six persons, male and female, who followed each other successively at intervals not exceeding two seconds. It was a marvelous representation of spirit-power, Mr. M. B. Little of Glens Falls, N. Y., assures us.

On Sunday evening, at the residence of Mr. Albrow, the séance was a remarkable one in many particulars, giving evidence of the reliability of his new medium, Mrs. A. E. Whidden. We were present by special invitation of Mr. E. A. Brackett and other friends of his. The circle was a very harmonious one, thus giving the spirit-friends who were anxious to show themselves much more power than is usually manifested in materializing séances. A spirit-friend of Mr. Brackett's materialized behind the semi-circle, to the surprise of some of the visitors, who had never before seen the manifestation of a spirit in this way. The spirit, after holding a private conversation with her friend, passed into the cabinet at the opposite side of the room. The same spirit shortly afterward materialized from the floor in the middle of the room, in the presence of the whole company of nearly twenty ladies and gentlemen. A spirit came to us, giving the name of "Nelly," whom we recognized as one of the controls of the late Jennie Rudd, who officiated in our circle-room for three years. This spirit greeted us with apparently lively interest. She wished, she said, to remind us of the fact that she once told us she would, if ever opportunity offered, materialize, to let us know whether in spirit-life she possessed a small or a large form. Other spirit-friends were fully recognized by those present.

At Major Griffith's cottage Mrs. Fay on Sunday night gave an excellent séance to a select party, which was very satisfactory.

Mrs. Beste's circles are well attended, and are said to be of the most satisfactory character—so we are informed by Mrs. Sayles.

Last week the report of Onset Bay Camp contained an account of a remarkably successful séance for independent slate-writing held at the auditorium by Dr. W. R. Colby. We met the Doctor subsequent to the meeting, and when we shook hands with him we saw at once that he was possessed of mediumistic power to a great extent. We were about to explain to him that we were pleased to see among the names of spirits written that of an old friend of ours from Amesbury; and did say: "A lady from our town"—when he, himself, called out at once "Mary Webster," the correct name. How could it have been possible for him—a stranger in this locality—to have, unaided by unseen monitors, selected this name at once from the large number so indiscriminately inscribed on the slate above referred to?

Visitors at the Banner of Light Publishing House, 9 Bosworth street, Boston, will find on free exhibition there—among other matters of spiritual interest—two photographs, one representing the result of the successful slate-sitting given by Dr. Colby at Onset, and fully described in these columns last week; the other a portrait of "Socrates," which, with its inscription, is spoken of this week in the report of the reception given to Mr. and Mrs. C. P. Longley at Lake Pleasant Camp—on our eighth page.

The contents of the Message Department the present week—both as to Questions and Answers, and individual communications—will be found of special interest.

Everlasting Punishment.

The late William White, of England, of whose transition mention was made recently, held to what to many is a new view of everlasting punishment. In his book, "Other-World Order: Suggestions and Conclusions Thereon," that view is set forth. If asked whether he believes in the everlasting punishment of sinners, he answers, Yes; but if asked whether he believes in everlasting sinners, he answers, No.

He holds that the confusion, perplexity and anguish which exist as to the future life arise from the constant assumption that the everlasting punishment of sin is identical with the everlasting existence of sinners. Sin or transgression has been, is, and ever will be eternally punished; torment and misery are everlastingly inseparable from wrong doing; and precisely because inseparable, the wrong-doer must, sooner or later, cease from wrong-doing.

In short, the everlasting punishment of sin is sure warrant for the impossibility of everlasting sinners.

Hon. A. B. Richmond

Created a profound impression on the people of Onset, during his stay, and carried away with him their best wishes. We trust to see him again at the Bay next season, as we understand that he was equally pleased with the camp-ground and those with whom he came in contact, whether in a public and official, or merely friendly capacity.

Some idea of his great interest in the spiritual work can be formed from the fact that though he came to the Bay under an engagement to deliver two lectures, he actually addressed the people there eight times—on each occasion impressing his hearers with his marked ability and classic knowledge.

By-the-way, can any unprejudiced person fail to consider it a shame and disgrace for the *New York Herald*—which prides itself so much on its respectability—to publish such a perverted statement as it did in re Mr. Richmond's views, and then refuse to make the slightest correction?

Prof. J. W. Cadwell.—In response to many inquiries we are authorized to say that Prof. Cadwell does not expect to be at either Onset or Lake Pleasant this season. He will be at Sunapee Lake, N. H., the last week of the camp-meeting, and may hold a few developing circles while there.

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 way 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.

Woman Suffrage in the United States.

That the women of the United States have the right to vote on all questions upon which men vote seems to have become fully recognized (by precedent) through the recent admission of Wyoming into the Union, with its Constitution, which says that "the right of citizens to vote and hold office shall not be denied or abridged on account of sex; both male and female citizens shall equally enjoy all civil, political and religious rights and privileges."

When the question for the admission of Wyoming came up for Congressional action a majority and minority report—the former in favor of, and the latter against—were returned by the Committee to whom the bill was referred. The latter turned chiefly on the question of Woman's Suffrage. Three amendments were in turn voted down—the third, to strike woman suffrage out of the Constitution, re-submit it as amended to the people, and if adopted then the State to come in without further action of Congress—was defeated 138 to 132. The majority report was championed by Hon. Charles S. Baker, of New York, who, touching this franchise provision of the report, said, in the course of his remarks:

"As a Territory woman suffrage has obtained and existed for twenty years in that government (Wyoming). The people of the new State, men, women, and children, all, irrespective of political affiliations or religious prejudices, so far as we are informed, want the same principle ingrafted into their fundamental law. I honor them for it. He may not be a 'bold, bad man' who will deny them statehood or argue against their capacity for self-government because they want to continue in statehood the principles which they have adopted, they have prospered and built for themselves a State; but he does assume to battle against a sentiment which steadily through four decades or more has grown in our land until it has become a mighty power."

"The people of Wyoming State now in the Union may not in legal manner amend its constitution by ingrafting thereon the same identical provisions quoted from the Wyoming constitution. Shall it be said, then, that in their organization they shall be denied the right to begin their career as a State by according to women the equal rights before the law granted and enjoyed by them during all their existence as a Territory? Will any man dare to stand up here before the people of this country, taking as we do to sixty miles or more of our equals, and assert that a constitution containing such a principle is unreplicable in form?"

Hon. J. M. Carey, delegate from Wyoming, made an able showing of the material resources and development of the Territory, of the low rate of illiteracy, of the broad and successful educational system, and of the various progressive, yet careful, provisions in the constitution by which the rights of the people are protected. Of that constitution he said:

"The provision most to be commended is the clause that makes no discrimination on account of sex, so far as political rights are concerned. The people of Wyoming are a practical and experienced people during their entire territorial life, hesitated not one moment on this subject. They were substantially of one mind. The manner in which woman has exercised her right of elective franchise has left few men indeed who would deprive her of the privilege if it were in their power to do so."

The entire article relating to suffrage and elections is worthy of consideration. If a pure ballot and an honest election are obtainable by it is provided for in the constitution adopted by the people of Wyoming.

The arguments, if such they may be called, of those who opposed the admission of Wyoming on account of its free suffrage, were what have been so often repeated that they have lost much of their power, and with many classes all of it. Some of them were weak and puerile, and altogether out of place in the legislative halls of a nation. Of one of these Mr. Kerr, of Iowa, said:

"I am not surprised that the best argument the gentleman from Tennessee [Mr. Washington] has been able to produce against the suffrage feature of the Wyoming constitution is his apprehension of danger that some lady might occupy a seat on this floor dressed in a particular fashion. It seems to me that a case must be devoid of argument when this point is the only reason assigned against such a proposition. The gentleman who wrote the report of the minority of the committee also makes this suffrage provision about the only argument against the constitution of Wyoming. Now, I would call the attention of the gentleman on the floor to the Constitution of the United States, which provides:

"That citizens of each of the States shall be entitled to all the privileges and immunities of the citizens of the several States."

According to that very provision, at the time the Constitution was adopted a woman of New Jersey could under it have voted in every State in this Union, for women were allowed to vote in New Jersey at the time of its adoption."

The admission of Wyoming with its Constitution intact has given a new and vast impetus to the cause of Woman Suffrage, and encouraged its friends as no other event possible could. Its recognition on the floor of Congress as a constitutional right, and the reasonable conclusion that if in one State women can vote for Presidential electors, women in all other States, being equally citizens of the Union, can also do so, are facts that will go far toward bringing to the Woman Suffrage movement its day of triumph. Allying to the new State as first of the forty-four in point of honor, since it is the only self-governing community in the world that grants the suffrage to woman on all questions equally with man, *The Commonwealth* of this city says:

"The new State seems worthy of the honor. She is rich in her soil, and in her grazing, but her main wealth lies in her enormous coal beds and great oil belt, and in her agricultural interests, pure and simple. With these elements of wealth production, the young State ought to grow fast and well, and her older sisters should look to her for example, that she does not far outstrip them in justice and progressiveness."

"Unanswerable Logic"

Is, as is well known to our readers, the title of that fine sheet of spirit utterances which the widow of the late trance orator, THOMAS GALES FORSTER, has lovingly brought before the world in a published volume of 438 pages. It should be in the hands of every Spiritualist in the land; and deserves, beside, the widest circulation among the masses, as the sublime truths and the incontrovertible facts which the book contains are calculated to do great good wherever it may find perusal.

PREMONITIONS.—John King, a farmer, living near Guntersville, Ala., says the *Philadelphia Press*, was killed by lightning a few days since, and at the same time his little daughter, lying sick at the house a mile away, was warned of his death. King was plowing in a field when a cloud came up, and he drove his team under a tree for shelter. A flash of lightning struck the tree, killing King and his horses. Just as the flash of the lightning which killed him was seen, King's little girl, who had been sick with fever, suddenly sprang up in bed, exclaiming, "Papa's dead! Papa's dead!" She was so positive he was dead that some of the family hurried to the field, where they found him dead under the tree.

We are pleased to see that the Boston *Record* is now investigating the notorious "Polley Shops" of this city, which are increasing in number day by day. That paper contains a column of facts in regard to the swindling operations of these illegal concerns, and says they discount the bunco and double discount three card monte games. The question arises, Why do not the city authorities suppress them? Hundreds of poor mechanics, and even working-girls, throw away their earnings day after day in these establishments. Morally, if nothing else, demands their suppression.

NEWSY NOTES AND PITHY POINTS.

TIM HOBBSKREPP. How can I tell her? By her collar. Cleanly washed and whitened walls. I can guess her. By her dress; By the back of her neck and hair, And with pleasure Take her measure By the way she keeps her brooms. Or the peeping. At the keeping. Of her back and unseen rooms; By her kitchen's air of neatness, And its general completeness, Where in cleanliness and sweetness The rose of order blooms. —Jewish Messenger.

The man who is resigned to his fate says there is comfort in being poor. The too fat man with a fat purse says he wishes he were poor.

By the wonderful discovery of an Italian astronomer, Schiaparelli, it seems that both Venus and Mercury turn but once on their axes during a revolution around the sun. In the case of the former this fact means that, in the beautiful planet, the people—if there be people there—are either in perpetual sunshine or eternal midnight.

Rev. Robert Laird Collier, one of the most widely known Unitarian divines in America, died at his home near Salisbury, Md., July 27th. Cause, paralysis.

Does the business man who lies abed Sundays lie all the rest of the week?

THE VERY "UNCO GUID." "Oh! ye, who are sae gaud yersel, Sae plous and sae holy, Ye've naught to do but mark and tell Your neighbour's faults and folly." —Burns.

RECEIVED.—From Hon. John F. Andrew, of Massachusetts, a printed copy of his speech on the tariff, delivered in the U. S. House of Representatives May 10th.

"Educate the people" was the first admonition addressed by William Penn to the colony which he had founded. "Educate the people" was the legacy of George Washington to the nation which he had saved. "Educate the people" was the unceasing exhortation of Thomas Jefferson. These words of the fathers of the nation have a special meaning at the present time.

It is said that the Chicago man who corners corn gets cornered.

CHURCH TROUBLE.—Rev. W. W. Downs has brought criminal suit against several of his late parishioners for alleged conspiracy to convict him of adultery, placing his damages at \$50,000.

BUTCHER'S PAIR.—The rough, ginger-colored stuff that comes wrapped about steaks and chops—has long been known to have sweet uses in the nursery. Properly spread with hog's lard, and sprinkled with Scotch snuff, it makes a plaster which will tackle the worst case of croup, and come out the winner every time.—*Et.*

It is a sad thing to say, but a few Chiangoans are trying to handle the World's Fair like a pack of school-boys.

"Oh! life," said the youth, "is a song, I trow, That is wondrously tripping and gay. A seaside meadow I'm doing now, To the tune of four dollars per day."

The Argentine Republic, being tired of trying to pay the interest on its liabilities, has inaugurated a revolution to "scale down" its debts. The navy is with the insurgents, the army is divided, there has been sharp street fighting, and a state of siege is declared at Buenos Ayres.

The volcanoes up in the Alaskan seas are raising steam and getting ready to open fire on anything that attempts to haul down the American flag in that neighborhood.

"A HARD SENTENCE."—This is what the Boston *Evening Record* of July 24th said, in recording that day the conviction of Mr. E. H. Heywood, of *The Word*, charged with sending obscene matter through the mail, Judge Carpenter of the U. S. Circuit Court having sentenced him to be imprisoned in the Charlestown State Prison for the term of two years.

[A CAMPING CATASTROPHE!] A man sat down on a hornet's nest; Quake his form uprose and fell. It took like a shot, but it did not rise One-half as high as his yell. —Philadelphia Times.

The conservatives employed a native to assassinate President Barillas of Guatemala, July 27th, but he had a revolver himself, and "stood off" his assailant till help arrived.

Cuba for sale! Spain will "sell out" her interest in "the ever-faithful Isle," for \$200,000,000. Uncle Sam is to be interviewed in this direction by a Spanish-American commission.

The price for bar silver, July 24th, was 50 1/2 pence per ounce in London. This is an unprecedented price, and is due to changes made in the value of the precious metal throughout the world by the passage of the silver bill.

SPokane Falls, Wash., July 29th.—A fire at Wallace, in the Cou d'Alene mines, almost annihilated the town. The ruin is complete, and not a business house is left standing. The total loss is \$412,000. On this there is only \$38,000 insurance.

Wed-lock is a dreadful bad luck when it becomes rusty.

South Lawrence, Mass., was devastated on Saturday morning, July 26th, by a tornado, which cut a path four hundred feet wide and a mile and a half long, sweeping away scores of buildings, burying many people in their ruined homes, and bringing death and disaster without warning upon a happy population. Eight persons were killed outright; nearly a hundred injured; and a property loss caused of over \$200,000, mostly borne by the struggling poor. Measures are being widely instituted for their relief.

Mrs. S. Dick—a fine trance medium of Boston—while sitting recently in the auditorium at Onset, became aware through her gifts that a stranger gentleman by her side was "of the clerical cloth." So strong was the impression that she said to him: "Excuse me, sir, but are you not an Orthodox minister?" "I am," he replied. "I came here to note what the Spiritualists might have to say. How did you know that I was an Orthodox clergyman?" "Well," she replied, "I smelled the brimstone around you." A sardonic smile was seen to pass over his countenance when he left.

Proposed Medical Law in Maine.

To the Editor of the Banner of Light: Your readers will find a Remonstrance Petition by reference to the issue of THE BANNER for July 12th, which not only states the cause which originated the remonstrance, but also the line of argument that has been made use of in Massachusetts, and which has thus far prevented medical bills from being enacted in the good old Bay State.

The editorial remarks in THE BANNER of July 26th on the medical law of New Jersey—whereby physicians are required to be registered—show the medical issue in all its hideous proportions, and the New York M. D.'s now have a taste of "registration" to their hearts' content.

Dr. Charles F. Ware, of Bucksport, has the interests of medical freedom at heart in Maine, and in his possession copies of the headings of the remonstrance above mentioned, which will be circulated at the various camp-meetings in that State for signatures.

Individuals not having such copies can cut out the one printed in THE BANNER as above stated, and get names of signers in their district. Let there be a unity of action in this movement for JUSTICE.

ALBANY, N. Y.—An account received too late for insertion last week sets forth that the attendance at the Alliance has been good, and that Mr. J. W. Fletcher has never been heard to better advantage, both as lecturer and medium. Mr. F. was to conclude his engagement on Sunday, July 27th, when the hall would be closed for the month of August, to reopen with the same speaker on the 31st. The very best of feeling has prevailed during the meetings, and everything points to a successful work during the coming season.

DR. STANSBURY'S

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Spirit Remedies.

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REMEDY.—A powerful vegetable specific for the cure of Rheumatism, Neuralgia, Sciatica, Heart Disease, Kidney and Urinary Complaints, Aged Hoarseness, and all Maladies of the Mercurial, Syphilitic, Neurotic and Rheumatic Pains in the Nerves, Lymphatics and Muscles. The greatest Blood Purifier yet discovered. \$1.00 per bottle; six bottles, \$5.00.

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The great nervous antidote. Cures Palsy, Paralysis, Nervous Headache, Nervous Dyspepsia, Hysteria, Nervous Stomach, Nervous Depression, and all Nervous Disorders. Very pleasant, harmless and wonderfully efficacious remedy. \$1.00 per bottle.

COLBY'S CATARRH CURE

—Anti-Microbe Inhaler and Snuff combined. Gives immediate relief in Catarrh, Asthma, Influenza, Colds in the Head, etc. Has cured some of the worst cases on record. Try it. 50 cents.

THROAT AND LUNG HEALER

Will cure any Cough, If taken in time. Greatest value in La Grippe. \$1.00 per bottle.

DYSPEPSIA TABLETS

—50 cents per box.

LIFE REMEDY

—A sovereign remedy. 50 cents per bottle.

WHITE ROSE EYE WATER

—\$1.00 per bottle.

SEA-MOSS HAIR TONIC

—\$1.00 per bottle.

HAIR RESTORATIVE

—50 cents per box.

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PSYCHO-HYGIENIC PILLS

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How sweet it is, after we have laid off the mantle of flesh, to be permitted to visit our loved ones. Many, many times we come close, and not a word can we make them hear; then we return to our abiding homes, but we come again; we persevere in asking the guide

New Work Advertisements.

(continued)

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Arar and Collins (1971).
