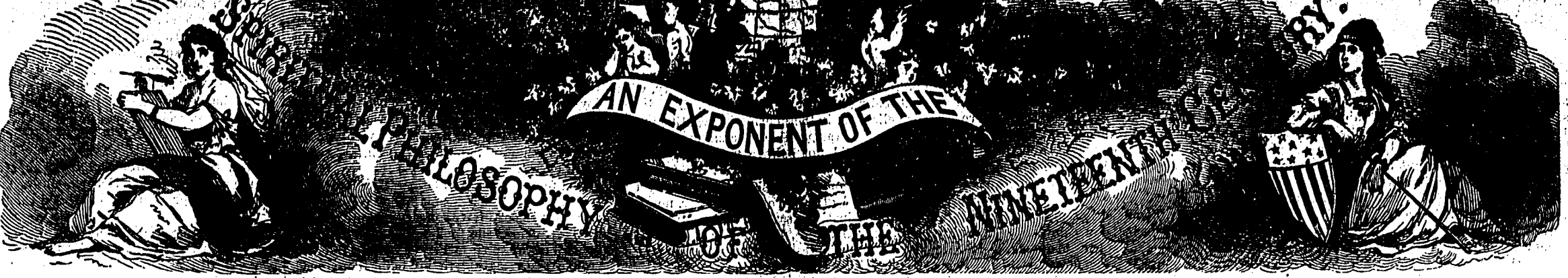


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NO. 19.

Written for the Banner of Light.

## A RISEN MAN OR A FALLEN SAINT.

BY MARY WOODWARD WEATHERBEE.

I'd rather be a risen man—  
Not think I least attain,  
If tracing lineage in unbroken line,  
From least creation, there was spark divine—  
Than be a fallen saint.

I'd rather feel 'twas God's great plan,  
This breath of life should fire  
The veriest weed, or slimy, creeping snail,  
Than think 'twere energy without avail,  
Or flame that could expire.

For who can say it yea or nay:  
This power that works for good?  
That makes for progress in the world's great heart,  
A rhythmic harmony in every part,  
That cannot be withstood.

Who would not trust the power that flashed  
The smile upon the rose?  
For love divine could never bar the way  
To Paradise, nor earth's least child withstay  
From her resplendent close.

I'd rather feel in God's great heart,  
That reaches on and out,  
This love that lifts the weakest to its place;  
To mine and thine will give such large embrace!  
Not one should be left out.

## The Spiritual Rostrum.

### LESSONS OF THE HOUR.

A Lecture by  
**MRS. MILTON RATHBUN,**  
Before the First Society of Spiritualists, New  
York City, Sunday Evening, June 5th.

(Reported for the Banner of Light.)

As the cycles come and go, it is encouraging to note the progress made by the cause of Spiritualism, which lies so near our hearts that its weal or woe is of the deepest interest to us. Some would fain try to convince us that Spiritualism is losing ground because of the apparent apathy of many of its professed adherents. We argue that this cannot be true, for the reason that any close observer will discover in the strong undercurrents carrying our Cause forward noiselessly, but rapidly, abundant proof that, all assertions to the contrary, Spiritualism moves steadily forward, never resting, never stepping backward. Insensible to the idle talk of its listless admirers, or to the bitter denunciation of its enemies, this Cause pushes right on, overcoming all obstacles placed in its pathway, to the amazement of its would-be detractors, and the gratification of its loyal adherents. When individuals like Rev. Talmage, Joseph Cook, or Madison C. Peters, for instance, rise up in imagined might and superiority, holding aloft the broom of priestly arrogance with which to sweep away this "delusion" and "humbug," as they are pleased to term a friend whom they treat as a foe, Spiritualism smiles in pity at their mad fanaticism, and walks right on, past, over or through them, unmindful of the ripples caused by these insignificant units of the great human family.

Every now and then, but less and less frequently, we hear that Spiritualism has been exploded or "exposed" to that extent that its resuscitation is an impossibility. Do these statements have weight with or disturb the true believer? Not at all; they have almost ceased to annoy, and in many instances become amusing. Knowing the strength of our side, we can afford to watch the puny efforts of the enemy to seize our fortifications, and enter our places of importance where Spiritualism has planted its banner, unfurling to the breeze the emblem of freedom from tyranny of all kinds whatsoever. We can afford to be patient with the enemies who, from various motives, falsify and traduce our Cause and its loyal disciples, knowing that in the long run we shall be victorious, having gathered into our fold, as earnest advocates, many who now refuse to listen to the teachings of the progressed in spirit-life, and even those who willfully or ignorantly set at naught the truth concerning Spiritualism. Not that we have no dangers besetting or hedging us round about; not that it is safe for us to relax our vigilance, or become apathetic or indifferent. Far from it. We cannot be too vigilant, nor too active in diffusing the enlightening truths freely given us by the wise of other spheres, whenever we will but lend a listening ear, having our minds in the healthful state of receptivity. We cannot be too earnest in our advocacy of whatever we believe to be right, though we can injure our Cause by making ourselves obnoxious in thrusting upon unwilling subjects the burden of our beliefs, our knowledge, our experience, and our ideas as to what all should accept and believe. We have learned that except the soil is somewhat in readiness, it is useless to throw precious seeds broadcast; that we must wisely seek opportunities for advancing our Cause, careful to do good, careful to avoid harm. We have many times been pained by the indiscreet recital of marvelous experiences in the presence of those wholly incapable of receiving such strong food. Indeed, it is difficult to choose between the indiscreet enthusiast and the cowardly ones who whisper the words we deem so honorable to utter aloud—it is hard to say which of these classes brings the most reproach upon the Cause. In the one case, we feel tempted to silence the over-ardent; in the other to utter words of scathing rebuke. When a man or woman shows cowardice, it rouses the righteous indignation of the loyal who have "the courage of their convictions"—it cannot fall to lessen the respect of those before whom the cowardly cringe and falter. It requires a

deal of wisdom and courage, after one knows the right, to dare to do it. A declaration of principles now and then is just and proper, but it will not do to proclaim unceasingly to the world at large what to us means so much, everywhere and at all times.

Two important lessons of the hour are Patience and Courage—both tempered and guided by wisdom. To be truly patient involves many trying ordeals by which patience is developed or evolved. The manifestations of impatience show that discipline is needed, that training is necessary. When we see a person patient under trying circumstances, we know that individual has been disciplined and has learned self-control; when the mind rules the body, we know that height has been attained only through prolonged struggles for the mastery; that, slowly as the petals of a flower unfold, under favorable conditions, do the mental faculties gain power and command over those of the body—or purely physical. Slowly, by degrees, do we, by persistent aspiration and effort, rise on the hillside of spiritual attainment; and as we rise we develop the marvelous trait called patience. To cultivate this trait, that it may increase in strength and quality, is one of the most important lessons of the hour. To be truly courageous—who will inform us how best to attain this rare condition? To stand the fire of ridicule, and especially the genteel irony of cultured opposition, without wincing, requires courage as well as patience. To patiently bear the calumny of the ignorant, requires no little courage and self-command; but to bear the malicious falsifying of the educated requires a great amount of both courage and patience. Under great pressure no little wisdom is required to know just when to keep a patient, courageous silence, and just when to open fire upon the enemies of kinds so various that classification seems impossible.

That we must learn Wisdom by cultivating both patience and courage is still another lesson of the hour. Men in all ages have found this true; but there never was an hour when the combination of wisdom, courage and patience was more urgently needed than in this hour of opposition to Spiritualism from all grades and types, in all conditions, and from every quarter. Did we not know that our Cause is strong in the right; that it has a heaven-born mission to perform, and that hosts of the wise and good and true are its founders, promoters and protectors, we might, in the face of so much open and covert opposition, be disheartened, and lose some of the courage we have already gained. We might lose our patience, too, thereby diminishing our strength; but despite all against us, there is no cause for anxiety regarding a steady gain in Spiritualism and its ultimate triumph.

There is a lesson for the "weary in well-doing." If you have done well in the past, happy are ye, for your reward is sure. But why relax your efforts? If your efforts to benefit others have been met with ingratitude, the evil consequences will not fall upon you. If, while striving disinterestedly to promote the welfare of others, your motives have been misjudged or impugned, you are deserving of sympathy, and we admit that such treatment naturally makes one feel, for a time at least, that it is hardly worth while to trouble one's self about the condition of others; that it is just as well to "look out for No. 1." But this selfish view cannot abide the reaction which will surely set in sooner or later. The lesson of the hour to you is "the still small voice," whispering incentives to further deeds of well-doing. You cannot afford to sit with folded hands while the fields are full of stones and rubbish. The broad highways are to be made; work of all kind is to be accomplished. To you and to all of us a lesson of the hour is Labor—continuous, persistent; and we shall learn that a certain amount and kind of this work belongs to each one. We sadly fear that however willing we might be to do this work for you, or you for us, however anxious we might be to relieve or spare each other, we must each fulfill our own mission. If this be true, what folly to halt in idleness or indifference. If we become selfishly engrossed in material affairs, ignoring our spiritual work, sooner or later there must come to us an awakening—a time of remorse and regret, which the lessons of the hour should teach us to avoid by constant, unremitting, careful, daily striving to accomplish that which before us lies, for the uplifting of humanity—the enlightenment of the world—and to make the sunshine of happiness dispel the malaria of discontent.

Those who have lost heart and confidence in individual effort, because the work is so stupendous, we would refer to the mighty structures, the wonderful mechanical and scientific accomplishments standing as monuments of fame to their authors and projectors; to the evidences in Nature of what persistent, relentless, though perhaps comparatively small efforts may do; for instance the action of water upon rocks. Watch the rush of the waters. Do the waves make a visible impress by their mad whirl while you look? Oh, no! But by unceasing persistence they convert huge bowlders into basins or bowls, wherein they can whirl and eddy without detriment. If in the building or construction the wonderful phenomena conceived by man, the builder or architect had refused to accept the aid of even the most humble workman, because he could, individually, do so little toward the mighty whole, think you we should have today these practical studies in architecture, decoration and engineering skill lifting their great domes heavenward, and climbing over vast mountains, when man has decided not to go around or through them? Even insects and spiders, the birds and all animal life, can

give us useful lessons, particularly as to what can be accomplished by patient industry.

When we become restless, determined to run before we have learned to walk; when we "despise the day of small things," the lesson of the hour comes in a note of warning, that if we continue in this unhealthy mood we shall become unhappy and dissatisfied, a burden unto ourselves, and a greater one unto others; for it is true that a life made bright and sweet by contentment, born of that satisfaction which comes of deeds well done, however small they may appear, is a continual benediction to all within its radius or atmosphere; while a morose, discontented being casts darkness over all pathways crossing his own, bringing to all around him shadows of unrest and dissatisfaction.

Another lesson of the hour, which we should learn speedily and thoroughly, is Humility. We are too often puffed up with pride or egotism, fancying ourselves less than the smallest part of the universal whole; that our sayings and doings will, or ought to, command world-wide attention; when the fact is, except in the small corner where we stand, our existence is unknown. The great man is always a humble one. Never side by side with true greatness do we find arrogant assumption, or that pride which reflects in distorted proportions the claims of its unfortunate victim upon the brotherhood of man. If we would wield an influence for good, we must command respect. We cannot command respect except we wear the jewel Humility—"in honor preferring one another." Do we prefer one another in honor? We fear not. Our most earnest efforts, if probed to the bottom, will be found resting upon selfishness as a foundation, and that selfishness prompts toward a prominence of some kind, where we can become noted or conspicuous. When we have learned the important lesson of humility, all this will be changed. We shall then seek the uplifting or honoring of another before ourselves. If we do not learn this lesson of humility, our fall as individuals is certain; for there never was a truer saying than "A haughty spirit goeth before a fall."

Still another lesson before us in this hour of retrospection and introspection is that of Aspiration, and there can be no more important lesson than this. If we have no aspiration we are as one dead. If we aspire not toward the good, we shall be content to drift in whatever direction the tide may set. Without aspiration the springs of the fountain which supplies our natures with benevolence, sympathy, love, hope and charity, will run dry, and we shall become warped, hardened, unsympathetic, uncharitable, unlovely and unloving. This life and its material joys will become our all in all, and thoughts of the better or higher life will become distasteful. We shall treat with impatience, perhaps unkindness, those who would tell us of the life to come, the joys we may anticipate, the home we may inherit, if we will in this life but build for the other. We cannot afford to crush out this inborn quality of our natures, which we term aspiration. If we are natural we shall aspire toward the good, as a plant reaches and climbs toward the light when in a darkened place. If in the line of heredity and our environments this jewel has been covered or hid from our view, it behooves us to strive with all our might to uncover and bring to the surface this God-given talent which will win for us bright garlands, if we but put it to use in our daily lives.

Another lesson of the hour, to be learned only through suffering and discipline, is Purity. As pure gold is purged of dross by the fire, so must we gain purity by the fire of suffering, the discipline of pain and sorrow. The dross of materiality and sensuality will gather and cling to our garments, until we pass through the fiery furnace of affliction in some form. It may come in the form of physical pain or in the loss of worldly possessions. The death-angel touches the brow of our loved ones, dearer than life itself. Their lips are sealed, their voices are hushed, their smile is the one left when they beheld the radiance and glory of the new life. We are left to mourn their earthly presence, though we know they can and will return, not once or twice, but often, as the years roll by. Sorrow comes in all forms; friends become alienated or treacherous; our many loyal admirers in prosperity become cold and indifferent in our day of adversity. Perhaps our offspring wound and disgrace us. Alas, how many ills is the flesh heir to! But from all our suffering we shall rise purer in spirit and sweeter in soul-strength. We have been told by one who has been in spirit-life a century, that no matter how heavy our cross or how hard our earthly lot, when we have crossed the border-line and face the glory of our reward we shall indeed be glad that the iron entered our soul so many times, and that we were tried in the fiery furnace of affliction; that some will cry out to return to suffer more that they may also enter into the sacred joy of those who have been purified through much suffering.

One more lesson of the hour is Watchfulness. We must set a guard upon our thoughts, our words and our deeds. We as Spiritualists are enlisted in a Cause which we are bound to honor and advance. If we are impure in thought we shall be likely to become immoral in purpose if not in deed. If we are careless in our expression, if no greater harm comes we shall be misunderstood, and consequently misjudged. Now that we know our dear ones can come in close rapport with us, we cannot be too watchful for their sake as well as for our own, and the sake of the Cause we represent. Now that the eyes of our dear mother are upon us in spirit-love, we cannot, must not be so cruel as to wound that love by acts we

would not think of committing in her earthly presence. In the innocent light of the bright eyes of the children from whom we have parted, how can we sin, or be coarse or vulgar! Believing, yea, knowing as we do, that all our loved ones can return, it behooves us to cultivate watchfulness. As we overcome, by watchfulness and perseverance, some evil thought—some tendency to hasty words, or some enslaving habit—we shall grow stronger and stronger, making our victory over self a prophecy which shall be fulfilled.

Still another lesson of the hour is Helpfulness—to extend a helping hand to all humanity in need of assistance. From every quarter comes a cry for help. Above the din of worldly strife, the struggle for worldly achievement, rises in plaintive notes of appeal the voices of distressed ones calling for help. From our pinnacles of comfort and safety we look down upon this seething mass, feeling pity for them, but often impatiently wondering what one can do for so many! We are disturbed by their turmoil and cries, and would close our ears or go beyond their call. Yet we cannot safely do this. True, since we cannot help them all, we can only reap satisfaction for what we may do to relieve their suffering condition, and bear the pain of regret for what we cannot. But what we can do is often greater than what we will do. How little self-sacrifice do we exercise; how rarely do we share our last crust or divide our last dollar, that some one may not go hungry, or suffer for what a little money will buy! In our helping hand we must carry not only money, and the loaves and fishes, but sympathy, love, and the spirit of true charity. Then shall our deeds, our gifts and our words—even our smiles—carry with them the aroma of true benevolence, and become unto all within reach blessings of value beyond all mortal estimate.

One more lesson of the hour is Honesty. If we drive sharp bargains, even though no protests come from our victims, we are not honest. If we misrepresent, or withhold a part of the truth in our statements in matters vitally affecting another, we are guilty of deception, and are not living honestly. If we are hypocritical we are not honest. If we tear down the reputation of another, in order to build up our own, we are far from living an honest life. We cannot follow the instruction of our wise spirit-guides and leaders, and at the same time fail to lead an honest, upright life.

Still another lesson of the hour is Kindness. We wantonly, either carelessly or deliberately, wound the sensitive, and those whom we love, by harsh words, cross looks and indifferent manner. Little children are drawn to or repelled by our manner. If we are kind in our expression and gentle in our ways, the most timid child will, upon due assurance of our sincerity, place all confidence in us. If we are brusque and ill-natured, even dumb animals will be so wise as to keep out of our way. Show me the man or woman whom children love, and I will vouch for the tender heart ruled by kindness of that man or woman.

Yet another lesson of the hour is to avoid the Snags in life. When a great emergency comes, we brace up to meet it with becoming fortitude, patience and resignation. But when we strike a snag—one of the little thorns of the flesh, or small worries—we are off our guard, and almost before we know it, are goaded or annoyed into fretful expressions, which the remembrance of in after hours causes us to blush with shame, and wonder how one could have been so greatly troubled by what, when viewed in the past, seems so small a matter. It is these small snags which twist and twirl our bark in its course, making us, for a time, almost helpless at rudder or oar. We should avoid these snags when possible, or if impossible, learn self-control, and rise superior to them.

We might go on and on, until we had drawn from your strength by exhausting your stock of patience, and yet leave many Lessons of the Hour still unmentioned. A sufficient number have been enumerated to keep us busy in their study and application. May we all strive successfully in gaining patience and courage in well-doing, each with his own work—in gaining fortitude for individual effort, in gaining humility, aspiration, purity and watchfulness. May we not only be anxious to extend the helping hand, but have wisdom to extend it in the most effective way. May we become honest liars, wearing the pearl of kindness in our hearts, and able to steer clear of the snags in life. Finally, may we wisely, kindly listen, not only to the counsel of our friends in earthly form, but also to those who return from spirit-realms with warnings, counsels, prophecies and proffered aid to help us over the rough places in this pilgrimage, which is but a preparatory school for entrance into that life to which we look forward in glad anticipation, or dread, as we regulate our daily lives; that life where the motive rather than the deed will bring the joy of approval or the sorrow of condemnation; where we shall pass for what we are, rather than what we seem to be; where all masks shall be laid aside, and the light of Truth make plain all mystery; where we can go on and on in the delightful, never-ending way of progression. May we all hail the setting of life's sun with joy, glad that we can enter, even through "the valley of the shadow of death," into the life eternal, where we shall inherit the homes and wear the robes which, in our mortal existence, we have built and woven by our deeds for good or ill. May our entrance into that life be flooded with the sunlight of joy, undimmed by remorse or regret. Then, when our feet shall touch the further shore of the river called Death, hosannas will burst from our lips, and our souls will outpour in thanksgiving that unto us has been given the victory.

## POURQUOI LA VIE?

BY LÉON DENIS, OF TOURS, FRANCE.

Translated exclusively for the BANNER OF LIGHT, with the sanction of the author,

BY W. N. EAYRS.

The Purpose of Life; A Rational Solution of the Problem of Existence; What we Are; Whence we Come; Whither we Are Going.

[Concluded.]  
CHAPTER VIII.  
Experimental Proof.

The solution which we have just given of the problems of life is based on the most rigorous logic. It is in harmony with the belief of the grandest geniuses of antiquity, with the teachings of Socrates, of Plato, of Origen, with those of the Druids, whose profound philosophy, restored by history to-day after the lapse of twenty centuries, fills the mind with astonishment. It is the basis of the philosophies of the East, and has been in all ages the inspiration of sublime and generous deeds. From this view of life and its destiny, our fathers, the Gauls, drew their indomitable courage, their contempt of death. In modern times it has been the teaching of Jean Reynaud, Henri Martin, Esquiros, Pierre Leroux, Victor Hugo, and a host of other illustrious thinkers.

However, notwithstanding the absolutely rational character of these conceptions of life, notwithstanding the authority of the traditions by which they are supported, they would be considered as mere speculations and hypotheses, and relegated to the domain of the imagination, if we were not able to establish their truthfulness upon an immovable base, upon experiment made with scientific rigor, appreciable by the senses, and within the reach of all.

The mind of man, weary of theories and systems, to-day at every new affirmation demands the proofs. These proofs of the existence of the soul, of its immortality, experimental Spiritualism provides; proofs material, evident, convincing. One needs only to observe, with calmness and sincerity, the phenomena called spiritual, to study them with patience and perseverance, to be convinced of their reality and of their importance; to feel of what immense consequence they will be to social transformation, by offering to the moral laws, to the idea of justice, without which no civilization can be strong, a positive base, a solid ground of support.

The souls of the dead reveal themselves to the living; they make their presence known by us; they converse with us; they initiate us into the mysteries of recurring lives; they show us the splendors of that future which is to be ours.

Here is a real fact, too little known, too often disputed. The experiments of the new Spiritualism have been met with sarcasm, and those who in the beginning occupied themselves with them, have been scoffed at, ridiculed, and treated as fools.

Such has been in all times the fate of new ideas, the welcome extended to great discoveries. The use of turning tables has been considered as trivial, but the grandest laws of the universe, the most powerful forces of nature, have not been revealed in a manner any more imposing. Was it not due to experiments made on frogs that electricity was discovered? The fall of an apple led to the discovery of the law of gravitation, and the boiling of water in a pot to the force of steam. As to the charge of insanity, the Spiritualists share the fate of Salomon de Caus, of Harvey, and many other men of genius.

It is worthy of notice that while the larger part of those who violently criticise these phenomena have neither witnessed nor studied them, in the number of those who are acquainted with them and affirm their reality, are found the most learned and scientific men of the age. Among these last are such men: in England, Wm. Crookes, an eminent chemist, member of the Royal Society of London, to whom is due the discovery of the radiant state of matter; Alfred Russel Wallace, the rival of Darwin; Varley, the electrician. In America, the jurist Edmonds; Prof. Mapes, Agricultural Chemist. In Germany, the illustrious astronomer, Zollner; Professors Ulrici, Weber, Fechner of the University of Leipzig. In France, Camille Flammarion, Dr. Paul Gibier, pupil of Pasteur, Vaquerie, Eugène Nus, Charles Fauvety. In Italy, the celebrated Professor Lombroso, who, after having for a long time denied the possibility of the spirit-phenomena, has, as a consequence of his studies, just publicly acknowledged their reality. Let the objectors say on which side are the guarantees of serious examination and mature reflection. Galileo replied to those who denied the rotation of the earth, "It does move, however." Crookes makes this affirmation concerning the spirit facts: "I do not say that this may be, I say that it is." Truth, deemed utopian at its first appearance, always in the end prevails.

Let us notice, moreover, that the attitude of the press in regard to these phenomena has sensibly improved. No longer does it fear at and ridicule them; it is beginning to think that there is something serious and important here. The great Parisian journals, *Le Rappel*, *Le Figaro*, *La Gil Blas* and others publish frequently serious articles upon this subject. The doctrine of experimental Spiritualism is spreading throughout the world with a prodigious rapidity. In the United States its adherents are numbered by millions. It has invaded Western Europe, and in the most distant sec-



tions, in Spain and Russia, societies for investigation are founded, and numerous publications are issued relating to the subject. A society for psychic research has just been established at Paris by Professor Charles Richet and Col. Rochas, manager of the Polytechnic School, for the experimental study of spirit phenomena.

The cooperation of persons specially endowed is indispensable to the production of psychic phenomena. The spirits are unable to act upon material objects and to strike our senses without the aid of vital fluids which they borrow from these persons called mediums. The faculty of mediumship exists in all persons, though in a latent state; and by exercise and study it can be developed.

The soul, in its life beyond the tomb, is not a formless thing. It has a fluidic body, of a refined and vaporous substance, which in all respects resembles the human body, and to which the name, perispirit, has been given. The perispirit existed before the material body and survives it. It is in this ethereal structure that all the intellectual acquisitions and memories of the being are stored and accumulated. It constitutes a subtle organism, and it is by its action upon the vital fluid of mediums that the spirit manifests itself to mortals, that raps are caused, material objects displaced and communication established with human beings by the aid of conventional signs. Under certain conditions it can even render itself visible and tangible, and give messages by direct writing. All these phenomena have been observed thousands of times by the scientific men to whom we have referred, and by persons of every rank, of every age and of every country. They prove, as the logical result of experiment, the existence around us of an invisible world, peopled by souls that have once lived upon the earth, among whom are found those whom we have known and loved, and with whom we shall some day be reunited. It is they who teach us the philosophy, at once grand and consoling, of the essential doctrines of which we have here given the outlines.

It is a fact to be borne well in mind that these phenomena, regarded as strange, abnormal and impossible, by many persons who are under the control of narrow prejudices, have always existed, occurring at intervals in all times and among all peoples. History proves this to be the fact. The apparition of Samuel to Saul, the spirit-guide of Socrates, those of Tasso and Jerome Cardan, the voices which inspired and sustained Jeanne d'Arc—these and the multitude of other phenomena analogous to these, proceed from the same causes. But what was formerly considered supernatural is to-day invested with a rational character, as a body of facts manifesting the operation of rigorous laws, from the study of which there is produced in us a profound and enlightened conviction. These facts, it will be seen, far from being trivial and contemptible, constitute one of the greatest revolutions in intellect and morals that have ever occurred of which history has preserved the record; they are the most powerful argument that can be brought to oppose materialism. The positive assurance that there is life for us beyond the grave, life in the plenitude of our faculties and of our conscience, takes from death all the terror with which it has been invested; and the knowledge which has been given to us of the happy or wretched states in which the spirits dwell, situations, too, which they have created for themselves by their good or their evil acts, is a powerful incentive to virtue, an effective moral sanction. The prospect of the infinite progress, the intellectual conquests which await all beings and carry them to a common destiny, can alone bring men together in harmony and reconciliation, and unite them in bonds of brotherhood.

The doctrine of experimental Spiritualism is the only positive philosophy that answers the moral needs of humanity.

#### CONCLUSION.

The doctrines which are the offspring of Modern Spiritualism, doctrines taught us by exalted spirits who are in a much better position than we are to discern the truth, are these:

The existence of God, the directing intelligence, the living law, soul of the universe, supreme unity in which all relations end and are harmonized, centre of perfection from which radiate and diffuse in the infinite universe all the moral forces—justice, wisdom, love.

The immortality of the soul, a spiritual essence which contains the germ of all faculties, all powers which it is the destiny of the soul to develop by its labors by becoming incarnated on material worlds and by raising itself through an infinite succession of lives, step by step, from the lower and rudimentary forms of being to perfection in the plenitude of existence.

Communion of the living with the so-called dead, and the reciprocal action of each upon the other; the permanence of the relations between the two worlds; the solidarity of all beings, identical in their origin and in their destiny, and differing only because of their temporary situation; some in the state of spirits, free in space; others, clothed with a perishable envelope, but passing alternately from one state to the other; death being only a season of repose between two terrestrial existences.

Infinite progress, eternal justice, moral sanction. The soul, free to act as it will and responsible, itself creates its future; according to its moral state, the fluids, gross or refined, which compose his perispirit, and which it has attracted to itself by its habits and inclinations, these fluids, acting under the universal law of attraction and of gravitation, drag it down to the inferior worlds, the worlds of suffering, in which it suffers, expiates and redeems the past, or, on the other hand, bear it to the happy spheres where matter has less dominion, where harmony and felicity reign. The soul in its superior and perfect life is a collaborator with God, creates worlds, directs their evolutions, watches over the progress of humanity in the fulfilling of the eternal laws.

Such are the teachings which experimental Spiritualism brings to us. They are no other than those of primitive Christianity, divested of the forms of external cult, stripped of the dogmas, the false interpretations, the errors under which men have veiled and rendered unrecognizable the philosophy of the Christ.

The new doctrine, by revealing the existence of an occult, invisible world, as real and as living as our own, opens to the human thought horizons before which it yet stands hesitating, amazed, dazzled. But the relations which this revelation facilitates between the dead and ourselves, the consolations, the encouragements which flow from them, the certifi-

cude of finding those whom we thought forever lost, to receive from them those higher instructions, all this constitutes a totality of inalienable forces, of moral resources, which man cannot overlook or condemn without danger to himself.

And yet, notwithstanding the high value of this teaching, the man of the present age, profoundly skeptical, blinded by his prejudices, would have paid little heed to it, if facts had not come to support it. To arrest the attention of the human mind, superficial and indifferent to the great verities, there were required material and noisy manifestations. For this reason about 1850, and in different localities, domestic articles of all sorts began to be moved about without apparent cause; walls resounded with sonorous blows; heavy bodies were displaced in a manner contrary to all known physical laws; but after this first gross phase, the spirit phenomena became more and more intelligent and refined. Facts of a psychic order (from the Greek, *psyché*, soul), succeeded the physical manifestations; healing-mediums, orators, clairvoyants and writing-mediums appeared, acting, mechanically or intuitively, under inspiration, the source of which was extraneous to themselves; visible and tangible apparitions were seen, and the existence of the spirits became to all observers except those who were blinded by prejudice an incontestable fact.

This appeared to humanity the new belief, resting, on the one hand, upon the traditions of the past, upon the universal principles which are found at the source of all the religions and the larger part of the philosophies of antiquity; on the other hand, supported by innumerable psychologic proofs, upon facts observed in all countries by men of every condition.

Is it not a remarkable thing that this science, this new philosophy, simple, accessible to all, free from all form of cult, this science appears at precisely the time when the old beliefs are weakening and falling to pieces; when sensuality like an immense plague-spot is extending; at the very time when morals are growing corrupt, when the social bonds are relaxing; when the old world is wandering haphazard, without check, without ideal, without moral law, as a vessel without a rudder is tossed, the sport of the winds?

No man who observes and reflects can conceal from himself the fact that modern society is passing through a fearful crisis; a deep-seated disease is secretly consuming it. The love of money is becoming day by day more absorbing; the desire for material pleasures more ardent.

Possessions must be had whatever their cost. All means are fair, if by using them one can secure his comfort and acquire fortune, the only object which is deemed worthy of life. From aspirations such as these can come but two results: pitiless selfishness on the part of the fortunate; hate and despair on the part of the unfortunate. The situation of the weak and the lowly is deplorably wretched; and too often plunged in a moral darkness in which not a ray of consolation shines, they seek in suicide the end of their sufferings. The number of suicides, which was for France in 1850 one thousand five hundred, has gradually risen to more than eight thousand annually.

The spectacle of these inequalities in the condition of the different classes of society, the sufferings of some contrasted with the manifest prosperity, the sensual pleasures, the indifference of others, this spectacle fans the feeling of hate in the hearts of the unfortunate into a glowing flame. Already is the readjustment of material goods loudly demanded: let the lower masses of society but organize and rise, and the old world may be shaken by frightful convulsions.

And this evil science is powerless to avert; it cannot build up character; it cannot stanch the wounds of the combatants in the battle of life. In fact, in our day, there are scarcely any other than special sciences, each dealing with a certain side of nature, collating the facts, and furnishing to the human mind a sum of information upon the subject which is its field of study. It is, to be sure, from this method that the physical sciences have within a half century been prodigiously enriched; but these isolated constructions lack a bond of unity, of harmony. The science *par excellence*, that which from the facts will ascend to the cause which produces them, that science which is to bind and unite the different sciences in one grand and magnificent synthesis, a science which will cause a general conception of life to spring from them, to fix our destiny, to draw from them a moral law, a basis of the amelioration of society, this science, universal and indispensable, does not yet exist.

If the religions of the past are dying; if the old faith is in the pangs of dissolution; if science is powerless to furnish man with the necessary ideal, to direct his course, to regenerate society, shall everything be considered lost? shall all be despaired of?

No; for a religion of peace, fraternity and progress, like the dawn of a new day, is breaking upon the troubled world. It is coming to appease savage hatreds, to calm the warring passions, to teach to all the lesson of solidarity, of pardon and of goodness.

It offers to science that synthesis for which it has long been waiting, in the heart of which it will be forever sterile, it triumphs over death, and throwing its inspiring rays into realms beyond this life of trial and suffering, it opens to the eye of the spirit a radiant perspective of infinite progress in immortality.

It says to all, "Come to me, ye heavy-laden, and I will refresh you; I will console you, I will make life sweeter for you; patience and courage easier and trial more supportable. Over your dark and tortuous path I will throw my cheering light. To those who suffer I give hope; to those who mourn, comfort; to those who are seeking for truth, illumination; to those who are in doubt and despair I bring certainty and faith."

It says to all: "Be brothers; aid and support each other in your collective march; the goal toward which you are moving, the prize for which you strive, lies far beyond this fleeting and material life; it is in the spiritual future which will reunite you all members of one common family, sheltered from the cares, the needs, the countless sufferings of this world. Deserve and win this prize by your efforts and your deeds."

The day when this doctrine, the infinite source of consolation, shall be understood and accepted, humanity will rise in its grandeur and its strength. That day envy and hatred will be extinguished in the hearts of the weak; and the powerful, knowing that in the past he has himself been weak, and may be so again, that he holds his power and riches merely as a trust from on high, will become more helpful to his fellows, more compassionate for his unfortunate brothers. Science, completed and fertilized, will drive from before it all superstitions and darkness. No more atheists, no more skeptics. A faith simple, broad, sustaining and inspiring, will extend its beneficent control over the material life; it will unite them in fraternal bonds; their resentments and bitter rivalries will cease. That day, the earth, rescued from the pests that are devouring it, will pursue its majestic march without a check and rise in the scale of worlds.

## Spiritual Phenomena.

### FROM DARKNESS TO LIGHT.

The Experience of an Investigator.

To the Editors of the Banner of Light:

The latter part of October, 1891, I attended a public séance of Miss Maggie Gaulle in Washington, D. C., merely to gratify curiosity, without feeling in any way skeptical, disbelieving or believing; in fact, perfectly negative in condition, if it was possible for a man to be in that state who did not believe that there exists a life beyond death. I had been told of the wonderful gift of mediumship possessed by that lady, and I had a desire to hear her, not, however, anticipating any test to be given to me, and was, therefore, satisfied in not receiving any; yet, by the tests given to others, I was led to investigate the phenomena of Spiritualism.

The test that attracted me was one of the first given at that séance to a lady acquaintance of twenty-five years, whose family affairs were familiar to me. It covered both the spiritual and material sides of her life, and was so vivid that I recognized it as applying to her conditions, though I did not know that the lady was present, but I leaned forward in my seat to see to whom it was given, and saw, with no surprise to myself, that it was my old acquaintance. In thinking this over my mind was impressed with the possibility that perhaps there might be something tangible in Spiritualism, and that, after all my investigations and studies, I might possibly be plodding along in darkness, whilst a bright light had been given to lead us to happiness. If investigation would prove this I was willing to accept the blessing of such a light, for I can say with truth and sincerity that I found naught to comfort me in any of the orthodox religions. I therefore determined to investigate in an honest and just manner, and ascertain what of truth Spiritualism possessed. I also resolved that I would accept of nothing that contained even a shadow of a doubt. But in starting out I fell into an error that investigators often do, and that was to demand of the spirits certain tests before I would believe in spirit-return. I accordingly planned a number, and of them all I have yet to receive the first one. Though Miss Gaulle gave me one at a private sitting, it was cloaked with other words, and came in this form: The spirit of my wife was communicating, when I asked for the pet name I called her in life. Miss Gaulle said she declined to give it, but told her to tell me, "I am as much your baby now as ever." The name was contained in that sentence. I became a constant attendant at the séances of Miss Gaulle, and heard many wonderful tests night after night, all given with such semblance of sincerity that I was mystified. At first I thought they were manufactured and arranged beforehand, and that she had confederates, also an excellent memory, especially of faces, for she appeared never to give a test to a wrong person. But this theory was banished one night by a test a man received from his spirit-friend who gave only his initials. The man was a member of the Episcopal Church, and a thorough disbeliever, as Miss Gaulle told him, and would not recognize the spirit. He demanded the spirit's full name. This the spirit refused to give, and when the man was informed of that he asked that the spirit give him the man's own name, and to his surprise Miss Gaulle called out his full name, as given to her by the spirit.

At times she describes scenes and places where she has never been, and often never heard of, yet they are so described as to call forth a ready response from those to whom the tests are given, as being correct in detail. A stranger from the far West found his way into a séance, and she described his home to him as she saw it from the top of a mountain that overlooked the valley in which it was situated, telling him of one who was lying sick in bed, of the condition of that person, and assured him it would not result in death. She also told him of his business in Washington, the truth of all of which was corroborated by the stranger, who said he had received news of the sickness at home a few hours previous.

I had been in attendance at the séances two months before I received any test, when I received what was intended as such from my father, who passed on over fifty years ago; but it was very unsatisfactory to me, being of no importance, in fact scarcely more than his surname, and, as the President of the Society had asked me my name only three days before, I concluded that perhaps he had informed her—so I put it aside for better proof.

I had been placing each night a package containing a piece of lace and a veil worn by my wife when in this life, on Miss Gaulle's desk. This I had done in such a manner as to prevent any person from knowing who had placed it there. Miss Gaulle does not claim the gift of psychometry, but takes the articles up under spirit guidance. When she is not led to take up every article, she, in her extremely delicate sensitiveness, feels deeply the disappointment of the individuals whose articles are not taken, and often apologizes for not being able to. It was while thus apologizing that I received my first impression that there was something tangible in Spiritualism. She in an unconscious manner often picks up articles and holds them in her hand whilst she talks. This time it was the package I had deposited upon the desk, and I cannot describe the scene better than to say it was like a boy who wanted to let go of the handles of an electric battery and could not; her writhings and contortions were similar to those I have often seen and felt in connection with a strong current from a battery, and I could not understand why it should be so; all I did understand was that I then and there received the best test given me, and said: "This is the first nail that has touched my belief; when will it be driven in?"

Time wore on for weeks, and not one test came to me. I began to despair, when Mr. Keeler, the independent slate-writing medium, came to Washington. As soon as I found where he was located I had a sitting with him, and the consequence was that I was driven through my belief; but still I did not believe. I wanted something stronger. On the following Sunday, at 1 p. m. Feb. 28th, 1892, I got that something through the instrumentality of Miss Maggie Gaulle, who approached, after the morning lecture, and asked me if I would be at the evening lecture. I answered affirmatively. She told me her guides directed her to say I would receive two tests from her that night. After talking a few minutes, with her and Professor Peck, we separated for the time. While shaking hands with Miss Gaulle, I made the following remark: "Miss Maggie, you were the first to place a nail in my belief in Spiritualism. Mr. Keeler has driven it through, and it now remains for you to clinch it." Instantly she

was entranced by the spirit of my wife, who passed on six months previous, and of whom Miss Gaulle knew nothing—in fact had no knowledge that I ever had a wife, and said: "You have asked for it and you shall have it, Guu." Then followed proofs stronger than I had dared to ask for, winding up with "I am Ida."

When the first two words were uttered, I instantly knew who it was that was talking, also that I would acknowledge I was convinced, and the tears—and I must say they were tears of joy—started from my eyes. Then I did not know anything that took place around me until the closing of the test, yet every word burned deep in my mind, and will therein always remain bright.

In a few minutes, and before Miss Gaulle had fully recovered her normal condition, she remarked to me, "I have something more to say," and advancing, she took my hand, and, under control of my spirit-father, gave me the second trance test, relating to my being convinced, and gave directions for my future life in Spiritualism. Strange to say, in giving his name it was pronounced as I have always heard it from the lips of my grandfather.

After recovering myself—for I was pretty well scattered, and scarcely knew who or what I was, and Miss Gaulle had recovered her normal condition and started to leave the hall—I went forward to her, acknowledging that her work was well done, and that I now fully believed in spirit-return. Again, to my surprise, she grasped my hand, and leading me to the rostrum, turned my back to it, she doing the same herself. She then, being entranced by and under control of one of her guides, delivered a valedictory, the best I ever read or heard. Old Spiritualists say that the tests I received were the best and the strongest given in Washington to convince one of the truth of Spiritualism.

Though being fully convinced of a spirit-life and existence after death, now came to me a new question: To what extent am I a Spiritualist? This question required time to study, because I had to learn what constituted the belief of a Spiritualist. I do not know that I changed materially in my belief except as to existence after the change termed death, and the possibility of those who have met that change to return to earth. So far as being convinced of that, I am in full accord with Modern Spiritualism, and I give all the credit of being born into the new life to those to whom it rightfully belongs, and they are Miss Maggie Gaulle and her guides. I hold that she is one of our best mediums. As she has converted hundreds, perhaps thousands, may she convert many thousands more; guiding them from darkness to light, and through Spiritualism become wiser and better, and more fully understand the object of life on this earth, and be enabled to fill their mission in such a manner that when they are called to the life beyond they may find that they have built for themselves beautiful mansions in which to enjoy spirit-life and sing anthems of praise to those who revealed to them the true way to happiness, the way in which even overhanging clouds of sorrow and trouble will have a silver lining. This I have found in what she has taught me as the first steps to take; and though the steps taken, out of darkness and doubt, were at first weak, they are now firm and strong, for I know I walk on solid ground. Once, viewing conditions and prospects, I suffered untold agony of mind; now I am light-hearted, joyous and buoyant, for clearly do I perceive and accept the spirit-guidance thrown around me. Before accepting the truth of Spiritualism the spirits guided me, but I was unconscious of it, and attributed the effects of their guidance to what some call "luck." As I now look back over my past life I understand it all, and know I was led by unseen hands. Whenever in the past I have gone, as I now perceive, contrary to their guidance, I have reaped the ill effects of so doing; but henceforth I shall follow as they lead. I am doing it now, else it would not be possible for me to pen these lines from this city, for of my own will I would be far away from here; but the spirit-guidance is to stay, and stay I shall until they instruct me otherwise.

A. A. CAMPBELL.

317 Pennsylvania Ave., N. W.,

Washington, D. C., June 29th, 1892.

#### APPRECIATION OF PSYCHIC SCIENCE.

To the Editors of the Banner of Light:

Among theologians the term "a soul to save" is a general one, having no distinctive meaning beyond "that mysterious something within us that requires the specific exercise of almighty power to preserve from the ends of justice." The latter practically supersedes mercy, in spite of theoretical preaching on the abundant and everlasting mercy of God. The scope of human knowledge on this inexhaustible subject has been narrowed and trammelled for ages through the theological assumption that "the race is depraved and helpless, and wholly dependent upon a definite work wrought, or to be wrought, by the Godhead." This doctrine, which has obtained so fully, has induced mental apathy and laziness to such an extent that it is a modern miracle—a marvel indeed—that any knowledge other than what priestly erudition (?) has deigned to bestow upon the populace should have been gained. But the advance of Liberalism to day, notwithstanding the extraordinary efforts of opponents to down it, proves occult powers of the soul transcending the fullest conceptions of the best theological teachers of the times.

As we think of the old Grecian counsel, "Man, Know Thyself," we are impressed that the world's progress would have been a thousand-fold enhanced under the teachings of Hyacinth than it has, because her despicable Christian murderers prevailed. After many ages the time has come when pure philosophy is having a victory over religious bigotry, and under the régime of Modern Spiritualism (still less than half a century) greater proportionate advancement has been made than during many centuries of the past; and with the headway already attained the prospect presents no actual discouragement—contrarily, a sublime success. From the first consoling influx of thought from the spirit-world the seeds of that "charity" which "never faileth" were sown, and in their germinations have given a marvelous impellent power to the psychic force perceptible on the earth-plane.

So apparent is the psychic sense of the present time that it manifests itself in the pulpit, in literature, on the platform, in politics, in business, and more than all the rest, in the homes; and though denied by opponents, to the open-eyed, wakeful student it cannot fail of recognition.

Pitiable indeed is the man to-day who denies himself the luxury, the exquisite delight of psychic development, mainly because his theology

teaches him that "Jesus Christ paid it all, all the debt he owes," and that on the resurrection day "Jesus Christ will wash him so clean from sin and defilement that he will be fit at once to enter the presence of God."

We can profitably take a few proverbs from the philosophers of so-called heathen nations that will add to our common sense. We can wisely adopt suggestions of true manliness, pure manhood, superior womanhood, innate nobility, and we shall begin to be not over-conceited but appreciators of the wonderful elements. There is a proper humility that is becoming, and there is the "Urah Heep" pattern that is contemptible. There may be a liberalism that is too liberal, but the superlative degree will always be that which encourages the universal brotherhood of all and the Divine Fatherhood.

The principle of development as presented and demonstrated through Modern Spiritualism opens to us the vista of the soul's future, and as the process of unfolding is continued, our appreciation of psychic powers must of necessity increase.

In all ages it is by experience the race has learned to move, to creep, to walk; soon it shall learn with the speed of thought to fly, and to properly appreciate psychic sense we have but to have experience with it. Let us be taught by common sense experience rather than by the dogmatism of the past. We are not asked through the beautiful philosophy and joyful religion of Spiritualism to believe, because theologians taught it, but are invited to an actual, individual experience of our own soul or psychic sense.

And if investigators will permit the accumulation of facts to their own sense, I am convinced the weight of evidence will so increase as to make them avowed Spiritualists.

WILL L. LATHROP.

#### Rest for the Weary.

There are two sayings concerning those who go from us into the great unseen, which always appear to me singularly beautiful and appropriate, and I earnestly hope they will not fall out of use: "They have gone home," and "They are at rest." This is what we need—a view of the future life that suggests the home and the homelike—the haven and its rest. Especially is this the case when we think of any one whose life has been one of physical pain, or whose later years have been lived under the burden the body can cast upon the soul. For such a one what truer thing can be said—what more religious thing than this, in the very words of my text—"The weary are at rest."

And this with all sobriety we have a right to say—with as much reliance upon good sense as upon the good God: for if there is a life beyond all that, that life must be a life which is not physical; and, if it is not physical, the conclusion is not only allowable but inevitable that all weariness and pain that depended on bodily conditions were left behind, and just consider what that means. Think of the physical misery of the world. You cannot: it is happily unthinkable, but some dread vision of it has at times passed before our eyes or risen upon our minds. Think of the wretchedness of poor women and helpless children doomed to live with animals with whom it would be a mockery to connect the sacred or noble name of father or of man: think of the lifelong misery of poor creatures born with some taint of blood or discord of blood, or whose whole life has been spoiled and turned to agony by the accident of a moment: think of the long-drawn-out severing of soul and body in tedious and piteous illness year after year, and then just think what it is to be made free! Think what it is to glide out of the broken tabernacle, to drop the last galling fetter, to be free from the last agony. Think what it means to be put into possession of one's self, perhaps for the first time, without being tortured, and burdened, and bowed down with mere physical pain, and then say how we ought to regard what we call "death." I wish not to speak the conventional language of the preacher, but to speak as a man; and I ask—What do we mean by allowing advancement into the unseen to be associated with so much gloom?—J. Page Hoppes.

#### Close of the New Era Camp-Meeting, Clackamas, Ore.

To the Editors of the Banner of Light:

The Camp-Meeting which closed at New Era June 27th, was one that will long be remembered by many who were there. We can truly say we had a feast of good things of a spiritual nature, and a revival in the work of religious reform. Some forty odd members were added to our Society, and our receipts were nearly double our expenses.

The annual election of officers of the Society came off on the 26th, resulting in the choice of Hon. R. V. Short as President, Hon. John Cruise Vice-President, W. E. Jones Secretary, and Mrs. Goulding as Treasurer.

The principal speakers were Mrs. Flora A. Brown, Mrs. Abigail Scott Duniway, Mr. S. D. Swank, Mr. James Cowley, Prof. Seymour Colburn, Col. W. C. Winger, and a Miss Riley from one of the Rockies, were with us a few days at the close of the meeting. Mrs. Flora A. Brown and Mr. S. D. Swank were licensed by our Society as teachers of the religion of Spiritualism.

Trance, test, personating and independent slate-writing mediums were kept busy in the tents, and under the shade of our firs, demonstrating to us the fact of spirit-return, and many related to receive such evidence. Psychometric readings, independent slate-writing and public tests were given from the platform, and seemed to be well appreciated by the people.

Our attendance was larger than on similar occasions heretofore. The people were quiet and peaceable, without disturbance of any kind, but each seemed to vie with others in the good he could do. We have a hall in which we meet in cool or rainy weather, but when the sun shines brightly at the atmosphere is warm and we meet under the shade of those stately firs that so beautifully adorn the New Era Camp-Ground. We have a hotel also on the grounds for the accommodation of those who do not choose to camp. But both the hall and the hotel must be enlarged for the accommodation of those who attend these meetings. Our Society has an efficient Board of Officers, each of whom seems to be a host within himself, and we believe the work of improving the grounds and the buildings to be pushed forward, and plans laid for a grand meeting next June.

Clackamas, Ore., June 30th, 1892. WM. PHILLIPS.

With but little care and no trouble, the beard and mustache can be kept a uniform brown or black color by using Buckingham's Dye for the Whiskers.

#### Passed to Spirit-Life.

From Lincoln, N. Y., May 15th, Parker Bagley, aged 22 years. All his life he had been burdened with a diseased body, yet bore his sufferings patiently, finding in music that which cheered his otherwise sad life. He was dearly beloved by his parents, who were always indulgent to him, while his brothers and sisters loved him as only those who love and pity. Not only in his home will he be missed, but also by a large circle of friends in the neighborhood in which he lived, and at Quon City Park—where he was always ready to assist in any way his services were needed. For several years he had been medium, having an Indian control whose advice was often considered very valuable by his family. When the hour of his transition drew near, he took control and made remarks regarding the life, and the knowledge and the light required for the continuance of the work in the spirit-world. The funeral services were simple, but impressive. Dr. J. C. Winger being requested to take charge of the same, delivered the invocation, and made remarks regarding the life and last days of Dr. Blake, closing by reading the over-soulful poem: "There is no Death." Mrs. Blum on Smith told a story with an address to him, while his wife, Mrs. Maynard of the New York Alliance made appropriate remarks. The exercises were brought to a close by the first of an invigorating hymn, and the service was ended. The friends having taken a last look at the body, the interment took place the following morning at Greenwood, in the care of the family.

Brooklyn, N. Y., July 1th, 1892. E. F. K.

[Obituary Notices not exceeding twenty lines published gratuitously. When they exceed this number, the publisher charges additional lines will be charged. Ten words on an average make a line. No space for poetry under the above heading.]



## CARE.

BY ELIA HUGHSON.

You may build you an elegant mansion,  
And fence it around with gold;  
But it will burn with fire and flames,  
You may keep out wind and cold.  
You may banish from it all intruders,  
Have music and levity there,  
You may shut out discord and envy—  
But you cannot shut out care.

You may build you a lowly cottage,  
And paint it all in white,  
Grow vines and shade trees about it,  
Let in only sunshine and light;  
You may keep out the envy and malice,  
That wrinkle the faces we wear,  
You may keep love inside and contentment—  
But you cannot keep out care.

You may sing with the voice of an angel,  
You may dance with a fairy's foot,  
You may laugh till your laughter makes music  
For every one that you meet;  
You may dance till your feet seem twinkling,  
Till the flowers fade in your hair,  
You may dance till the world dies of envy—  
But you cannot dance away care.

You may ride in the early morning,  
You may ride in the dewy night,  
You may ride till your eyes outlive  
All the glittering stars of light;  
You may ride till your cheeks are like roses,  
With the red, rich wine of the air,  
Ay, until your road swims beneath you—  
But you cannot ride away care.

You may smile in the faces of women  
Who envy your very life,  
As you hide from their eyes all the burdens,  
The weariness, heartaches and strife;  
You may live so the poor will adore you,  
Live a life that the world will prize,  
You may let love be conquered by duty—  
But you cannot live without care.

## Accused by a Ghost!

How a Murder Was Brought to Light by the Spirit of the Victim.—The Murderer Tried and Acquitted, but Forty Years Afterward, when on His Death-bed, Confesses the Crime.

(From the St. Louis (Mo.) Daily Globe-Democrat.)

HUNTINGDON, TENN.—In 1851 William Gamble and Lebanon Mercer lived near the Tennessee River, the one below and the other above the old town of Reynoldsburg, the county seat at that time of Humphreys County. Gamble was indebted to Mercer in the sum of \$147 by note, and was unable to pay the same upon maturity. He gave Mercer a note for about \$200 on a man named Whiteman, who lived in the neighborhood, as collateral, and the understanding that it would be paid upon presentation, and when paid Mercer was to return to Gamble the difference. Whiteman could not pay on demand, and Mercer reported the fact to Gamble, who demanded the return of the note, as it was largely in excess of the amount due. Mercer declined to give up this security, whereupon they agreed to meet the next day at Whiteman's and arrange it. Gamble, being under the impression that he could get Whiteman to pay at least a portion. Whiteman, like Mercer, lived on the river, and the latter went to the place agreed upon in a "dug-out." Gamble lived a mile or two from the river, and went on horseback. They failed to settle the matter. Mercer refused to give up the note, and they separated in anger.

The next day Mercer's skiff was found adrift in the river, and the conclusion was reached that he had been drowned. As he was a wealthy man for that section, and was known to have had several hundred dollars on his person, a liberal reward was offered for the recovery of his body. The river was dragged, and a cannon procured and fired up and down the stream for miles, but without avail.

Three years elapsed. The widow of the drowned man had remarried, his estate had been wound up and the matter forgotten. One evening a young man named Hindman, who had been living in the State and vicinity for only a few months, having removed from Northern Ohio, was walking through the meadow toward home, after the day's work was done. He was suddenly joined by a stranger, who appeared so abruptly, coming, as Hindman expressed it, "out of the ground," that he was greatly alarmed.

"You do not know me?" said the stranger.

"No!" said Hindman, "but I suppose you are one of my neighbors."

"No, I cannot say that I am, or ever have been, your neighbor. Look at me well. Look at my clothes—the texture and fit. See this mud on my pants and coat? See this slit in my boot-heel?"

Hindman was now thoroughly alarmed, and mechanically more than critically made the examination as he was bade. When it was completed they resumed their walk, and the stranger said:

"My name is, or was, Lebanon Mercer. Three years ago, I was murdered by William Gamble, and my body buried in a slough near the river. He killed me because I would not give up the note on Whiteman. He called me to the bank of the river by telling me that he had borrowed the money from a neighbor that he met immediately after we parted."

The stranger then described the place where he was buried, and gave the names of parties whose testimony would probably convict, among them a peddler named Pentecost and a man named Burfield, who had received one of the bills taken from his person. Having finished, the apparition disappeared as suddenly as it had come, and Hindman fainted from sheer fright.

When he recovered and made his way to the house his indisposition was so marked that a neighbor was sent for and restoratives applied. He narrated his adventure with all the minuteness of detail possible under the circumstances, and the family were advised to send for a physician to treat him for an aberration of mind. He repeated his story to the physician and others in strict confidence. By-and-by the wonderful occurrence spread over the country. The public settled down to the conclusion that Mercer had appeared in the twilight in his own proper person, that he had been referred, as he was supposed, and had adopted this method of revenging himself upon a prominent citizen (Gamble).

If a breath of suspicion had ever rested upon Gamble this incident had blown it away, and he was regarded by many as a martyr. Hindman became an object of suspicion, and was looked upon as a tool of Mercer's. This annoyed him so much that he concluded to test the testimony presented by the wonderful visitor, and for this purpose he found the parties to whom he had been referred, and was convinced from the statements made in profound secrecy that Mercer had been murdered and appeared to him from the spirit-land.

A few days before the strange visitation described above, the Jenny Dale, a steamboat, had run aground below Reynoldsburg. A small stream emptied itself out of a morass into the river at this point. A bar had been formed opposite its mouth, upon which the boat had grounded. In attempting to "back off" great waves had been thrown in upon the morass, and the banks washed and stirred. A week or ten days after this occurrence a float was found twenty miles below Reynoldsburg. The body was in an advanced state of decomposition. The features were unrecognizable. There was an absence of any swelling, as is the case with bodies drowned. The clothing was of a peculiar texture. The right boot was split up to the top from the instep on the right foot. The two small fingers on the left hand were gone. A pair of yarn socks, marked "L. M. Man," were found. In the clothing everywhere was to be found a slate-colored dirt, very hard, and apparently indissoluble in water. The skull was fractured.

A jury of inquest was held, and after sitting two days and hearing proof, rendered a verdict that the body was that of Lebanon Mercer; that he had come to his death by violent means at the hands of some person to the jury unknown, and that the crime had been committed a long time prior to the discovery of the body; that it had been exhumed, and found its way to the ghost to Hindman was remembered, and notwithstanding the high standing of Gamble, brave men began to investigate. Gamble was arrested and brought before a committing magistrate. The widow testified that her husband had in his possession three hundred and ten dollars in five, tens

and twenties. One twenty-dollar bill had been wet, and the colors had run together. Some doubt had been thrown on its genuineness, and her husband had made a memorandum of its number, date, and from whom he had received it. She identified a bill shown her as the one her husband had in his possession when he left home. The Sheriff of the county testified that he had received a bill from Gamble about six months after the disappearance of Mercer, and had taken a minute description of the same for the reasons given by the widow. The peddler testified that he had stood over night with Gamble a few months after Mercer's disappearance, and it was the subject of conversation. Gamble expressed the belief that Mercer had not been drowned, but had fled the country on account of some shady transaction in which he had been engaged in the past; that there was a good deal of company at Gamble's house that night, and Gamble occupied a room with him during the crowded condition; that during the night he was awakened by a scuffle in Gamble's bed. The latter was on his knees in the middle of the bed, and appeared to be desperately struggling with an imaginary person. He heard him say: "By G—d, Mercer, I am going to have it." Giving a sudden lurch he came near falling out of bed, and awakened. The next morning, when they went out to the stable to stall where the stock, Gamble walked into the stall where the peddler was, and with a huge bowie knife in his hand, made the witness on his knees swear that he never would reveal or repeat what he had heard. He had never spoken of it on that account until recently, and then to Hindman.

A man living on the premises testified that Gamble came home the night of Mercer's disappearance after everybody had retired, and that his clothes were very muddy with a peculiar colored clay, and that he accounted for his absence by stating that he was with his brother-in-law, and got the mud on him in pushing his wagon up a certain hill. The brother-in-law could not remember anything of the kind. The neighbors testified that this mud or dirt on the clothing of the corpse found was similar to that found on Gamble's clothing, and was peculiar to a morass or low place at the mouth of a certain stream where the steamboat had grounded, and did not exist elsewhere on the river except near Clifton, one hundred and ninety miles above. Other witnesses testified that they had gone to this morass after the waters had receded, and had discovered an indentation in the mud six feet long, nearly two feet wide and twelve inches deep, that had been partly filled with drift and loose mud; that at one end they had found nearly a handful of short black hair, and at other points what appeared to be woolen and cotton lint.

The prisoner offered his character in defense and asked. The magistrate committed him to prison without bail.

The Acquittal.—At the ensuing term of the Circuit Court, the Grand Jury having brought in a "true bill," the prisoner, to the surprise of every one, announced himself ready, and the trial proceeded. The State introduced the same witnesses used in the magistrate's court and rested. The defense offered as witnesses learned scholars, who ridiculed the ghost theory, and proved a complete alibi by accounting for Gamble's whereabouts every moment from the time he left Mercer until the following morning. The jury brought in a verdict of "Not guilty."

The Confession.—In 1890, nearly forty years after the murder, Wm. Gamble, an old man, died on Trace Creek, in Humphreys County, and on his death-bed confessed that he had murdered Mercer at the time and place named by the spirit; that he had buried the body in the morass, after killing him with a hammer taken from a wagon as he went around to head him off; that the witnesses who proved an alibi were suborned by him, one of whom he had subsequently killed to prevent him from annoyance.

## July Magazines.

THE CENTURY.—The contents open with an account of Daubigny, the French landscape painter, with a portrait as a frontispiece and engravings from his works, showing his favorite nature. A paper of great archaeological value by Prof. Waldstein is "The Finding of the Tomb of Aristotle," by the American School at Athens, with eight illustrations. The third of Castelar's papers on the life of Columbus describes his trials and disappointments. Of the illustrations are portraits of the King and Queen. The second part of "Architecture of the World's Columbian Exposition," is particularly rich in reproductions of its sculpture. In fiction the closing pages are given of "Characteristics" and "Nauhalika," and new ones of "The Chateau de La Trinité," and "The Chosen Valley." Many fine poems, thoughtful and suggestive editorials, "Open Letters," and pages "In Lighter Vein," complete the contents of a superior number for summer reading. New York: The Century Co.

NEW ENGLAND MAGAZINE.—"The Heart of Chicago," with twenty-four engravings, gives the reader a very clear conception of the architectural beauty and business activity of this great city of our West. "The Republic of Mexico" is the subject of a thoroughly interesting article by Don Cayetano Romero, First Secretary of the Mexican Legation. Its twenty-five illustrations include a portrait of President Diaz, the Cathedral, and views of Popocatepetl, Ixtaccihuatl, Cuernavaca and the Coton Mills near that city. Other illustrated papers treat upon "Future Electrical Development," "The Town of Winthrop, Mass.," and "The True Bonivard, the Prisoner of Chillon." "Witchcraft in Connecticut" is an interesting historical contribution by Prof. C. H. Levermore, who states that prior to 1692 there were eight or nine executions for witchcraft in Connecticut, only six having suffered death during the same period in Massachusetts. Boston: 86 Federal Street.

ST. NICHOLAS.—The frontispiece illustrates an incident that befell two American boys in Paris, described by Victor Mapes as a true story. "The Spare Bedroom at Grandfather's," is a reminiscence sketch by Mary Halleck Foote. The story of the first voyage of discovery by Columbus is a straightforward recital of facts by B. B. Smith. Two stories on Revolutionary topics are given, one in prose, one in verse, and a Fourth of July poem is contributed by Harriet Prescott Spofford. In amusing verse and illustrations are described the ingenious doings of "Ben Ali, the Egyptian." Continuations of three serials, complete stories, poems, a profusion of amusing pictures and short articles complete this midsummer number. New York: The Century Co.

HALL'S JOURNAL OF HEALTH.—"Talks with Dr. Mandeville" reach their sixth number. Prof. Conley directs attention to "Approved Originality" to the mad race for wealth, place and power that prevails, by which the nervous strength of this generation is exhausted, and which in a number of cases has resulted in mental derangement and premature death. Of other topics considered are "Longevity of the Sexes," "Hints Regarding Children," and "A Married Man's First Duty." New York: 340 West 60th Street.

THE HOUSEHOLD.—In "Piazza Work" are given new designs and suggestions for lace trimmings and fine sewing. A portrait accompanies an article respecting Mrs. French Sheldon, the first woman explorer of Eastern Africa. Stories, poems and domestic economies complete the contents. Boston: 50 Bromfield Street.

OUR LITTLE ONES in its contents will satisfy to the fullest extent all its young patrons with its overflow of pictures, stories, musical verses and quaint jingles. Boston: Russell Pub. Co.

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## Banner Correspondence.

## Massachusetts.

BOSTON.—"A Spiritualist" writes: "I have seen from time to time different articles in which reference was made to the trinity, and they all gave a different view about the way it was engrafted upon the religious creeds, and other erroneous ideas about it. I have given the question much study, and if I am wrong I wish to know it. I find it a subject about which most people know but little. Even those who believe in a God of one substance and three personalities have no just conception of the dogma and its meaning."

One writer in THE BANNER wrote about Servetus being burned at the stake because he did not believe in the trinity. I read he refused to pray to the 'Eternal Son of the Eternal Father'; the trinity had nothing to do with it. In a recent BANNER there was this statement: 'The dogma was adopted by a majority of the great Council of Nice, A. D. 325.' I read the same was called together to settle the question of the divinity of Christ, and his relation to the deity.

In none of the twenty canons of that Council is the subject of the trinity mentioned (according to Dean Dudley's 'History of the Council').

In some articles of faith mentioned in the Council there is mention made of belief in the Holy Ghost, but not a word about the personality of the same.

As I read history, the Council of Constantinople, A. D. 381, was called to settle the question of the Holy Ghost, and the bishops who had come out from paganism being in a majority, they carried the vote on the question of the personality of the Holy Ghost, and St. Jerome, the author of the Latin Bible, embodied it in his edition of the Scriptures, and it has been handed down through the different Bibles until the last revising committee (not being all of one faith) expunged the strongest prop from beneath the great trinity mystery."

## Maine.

BATH.—Dr. Rouse writes: "I have upon my table an Almanack or the New England Diary 'for the year of our Lord Christ 1732,' the year Washington was born. It is edited on the front page by 'A Native of New England,' and on the last page his name is shown to be N. Bowen of Marblehead, Mass. From all inquiry it seems to be the only copy in existence, therefore all that is in it is of interest, and especially to me, as my Grandfather Rouse, who was born in Boston, was the only resident of Bath who had seen Washington—which for many years of his life (he was ninety-four when he left us) was looked upon as a remarkable event by all young persons. The six lines of poetry on the front page are as follows:

The Earth's with Thorns and Briars overspread,  
And Men in 'T Toil, to get their Daily Bread;  
The Light leaves us to the dark shades of Night,  
In which we stumble, and can't stand upright.  
Farwell my Muse; meet me again next Year,  
And then Consult what's most likely to appear.

Boston: Printed by B. Green, and Sold at the Book-sellers Shops, 1732.

Kind Reader: My desire of serving my Native Country has prevailed upon me, once more to appear in Public, tho' I confess, he that adventures to be a Public Writer in this censorious Age, ought to be endowed with every virtue, and more especially the Annual Writer, who puts himself in the midst of danger, by maintaining an Opinion, that flows not in the common Channel, must be either truly Heroic or audaciously impudent. I am not over solicitous in acquiring which of the two, tho' I fall to my lot, I share not doubting but the World (ungrateful as it is) will honour me with them both.

Courteously Yours, N. BOWEN."

## Connecticut.

MIDDLETOWN.—William Peckham writes: "In the seventeenth century the inhabitants of the spirit-world made an effort to develop mediums, through whom they could bring 'tidings of great joy' to the people, as in the days of Christ; but the ignorance of the creed taught and bound multitude in this country and Europe led them to destroy mediumistic persons, through whom were being made crude manifestations of spirit-presence, that would have developed into better, had not the thousands of instruments being prepared been cruelly murdered by church bigots. But the world had become more enlightened, when in 1848 a new effort was made by the spirit-world to accomplish its purpose, and though persecuted, scorned by pulpit and press, and ridiculed by those who came to believe, so long as death was not the fate of those the spirits sought to influence, they pressed on, until now a hundred million men and women live in communion with their once thought dead and banished friends, and free from the slavish servitude of blind idolatry."

## Canada.

TORONTO.—W. H. Graves writes: "A Society of Spiritualists has recently been organized in Toronto, with Prof. Seymour as President. The Professor is well known in many parts of the United States, as well as Canada, as an able lecturer on Phrenology, mesmerism, (Hypnotism) and kindred subjects, and is speaking acceptably every Sunday evening on Spiritualism for the Society. It will no doubt be some time in this Orthodox community before the subject becomes popular, but an earnest interest manifested in the movement betokens signs of progression even here, which will develop and spread all over the Dominion, as it has done in the United States."

The members are holding circles for the purpose of investigating the phenomena, and the development of mediums, which, if patiently persisted in, may create a general awakening to the truths of the Harmonical Philosophy. This, it is hoped, may prove to be the case."

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Specimen copies will be furnished gratuitously to canvassers and to those who desire to increase the circulation of this paper.

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## Medical Monopoly in England.

A somewhat prolonged correspondence appears in the different June issues of the London *Echo* from the pens of medical men, instigated by the case of Dr. T. R. Allinson in his controversy with the General Medical Council. Dr. Emmet Densmore takes up the cudgels with energy in behalf of outside practitioners, male and female. "It is the determination of the medical organization—the medical 'Trades Union,'" says Dr. Densmore, "to see to it that a monopoly of medical practice is kept within the ranks of the orthodox doctors. Their influence is subtle, far-reaching, and well-organized. Representatives of their organization keep a most effectual watch over the legislation of England and America, and have succeeded in getting laws passed that have a very strong influence toward keeping the monopoly of medicine in their hands." He rightly stigmatizes such business as "really class legislation of the most corrupt sort," and gives sufficient reasons for his belief.

He comments on the remarkable feats of Madame Delchin, a natural bone-setter of Vienna, who succeeded in the reduction of the femur, successfully setting a dislocated hip-joint, where eminent surgeons of the regular school had declared the patient beyond help. No sooner did this woman's success threaten the pockets of the doctors than they procured her indictment and had her cast into prison. Fortunately she had treated some members of the aristocratic and influential class, who appealed to the Emperor, and she was given a diploma. Mrs. Eddy of Boston, and Dr. Keeley of Dwight, Illinois, are likewise mentioned, and their cases described in the same communication.

Dr. Densmore states that in England no physician is allowed to sign a death certificate unless he is a member of the Trades Union. "The result manifestly is to compel any one and every one in cases of serious illness to employ a member of the doctors' trades-union, for the reason that otherwise in case the patient died, he would have to face a coroner's inquest and run the risk of prosecution. In this way the medical profession in England protects itself."

A regular undertakes to reply, beginning with an attempt to decry Dr. Allinson because his name does not appear in any English medical directory. He thinks it is in very bad taste to call every medical man "doctor," he considers the ordinary title of "Mr." quite enough. Quoting, however, from a very popular book on medicine edited by a Fellow of the College of Physicians and of the Royal Society, he inadvertently cites him as confessing that "all systems of medicine are of necessity false; that allopathy and homeopathy are all equally unreasonable, not wrong solutions of a scientific problem, but ignorant answers to an absurd question." And he further refers Dr. Densmore to Sir Astley Cooper's most respectful mention of the bone-setters of the last age, he even going so far as to hold them up as proofs of the incompetence of some of the less sagacious of the surgeons of those days.

Very naturally Dr. Densmore avails himself of these authoritative medical admissions to strengthen his case, and to carry the war into Africa. He says the friends of medical reform are under special obligations to this writer for pointing out that a Fellow of the College of Physicians and of the Royal Society, M. D., has affirmed that "all systems of medicine are of necessity false—ignorant answers to an absurd

question; likewise for pointing out that Sir Astley Cooper credits natural bone-setters with being more competent than some of their contemporaneous surgeons. All of which, he insists, goes to show the absurdity of allowing any trade union a monopoly of useful work, when thereby the people are liable to be debarrred from superior services, which, according to this very testimony, are likely to be obtained outside of the profession.

Referring to mesmerism, which the regular doctors for years denounced, and finally adopted under the more euphonious title of hypnotism, Dr. Densmore strongly deprecates giving a monopoly of the practice of mesmerism to men who were its zealous opponents until the laity had investigated its wonders and forced it upon the world's attention.

## Evolution in Preaching.

The now generally accepted and illuminating doctrine of evolution exhibits the operation of its laws even in the case of the modern minister. Once, and that, too, within the memory of most of us, his avocation was to preach and propagate raw doctrine, enjoining it upon all who heard him, that upon the right character of their belief hung all the chances of their salvation. The natural consequence was, they declined, quietly but firmly, and in increasing numbers, to continue to listen to men, one Sunday with another, whose doctrine, as they presented it from the pulpits, might or might not be flawless, and thus incur the awful risk of endless revengeful punishment, simply because they were so unfortunate as to be ministerially misinformed.

The second or ulterior consequence is that the preacher has had to modify and mend his old doctrine, to relax its gloomy rigidity, and to become far less exacting in all his thought, no less concerning the present than the future life. Thus the condition of his preaching is greatly changed, and by and through that change are taking place the processes of evolution in both his utterances and his character.

Charles Kingsley introduced a new school of needed pulpit teaching, and made it include political economy and social philosophy, preaching the broader and every way sounder doctrine that health and happiness were the most efficient means of grace. And Mr. Murray, once of the Park-street church pulpit in Boston, preached in the most vigorous and convincing strain that Christianity is not a creed, but a life—not merely a salvation insurance policy, but a constant and practical service to man, through which service our highest possible attainments were to be reached.

And the new school of preaching is widening and growing stronger all the time. And with it the minister is consciously or unconsciously passing through the process of evolution. More men in the pulpit are every year finding out that their true work lies wholly outside of the old and narrow limitation of doctrinal instruction, the groundwork of which they were unable to verify and substantiate. Life is studied from the pulpit more and more in its actual conditions. Prevailing evils are met with practical proposals for their removal. Work and toil are sought to be converted from an inherited curse into a perpetual blessing. The one problem to be solved is that of showing men how to become better. Preaching and teaching are being exchanged for sympathetic and sacrificing effort. Old conservatism may be counted on to hold back, and it does not fail to be true to its natural temper; but the sentiment of brotherhood is growing, and an energetic and inspired minority will, in good time, become the prevailing majority. This is the work Spiritualism is doing in the pulpits, and it will never have to be undone.

## New Use for Water Power.

Electricity being the coming power for an indefinite number of uses, every method of generating it becomes a matter of increasing interest to the entire public for whose practical benefit it is employed. Water power is found to be the cheapest and most convenient of the several ways of producing the electric current. The substitution of water for coal is regarded as one of the signal economies connected with its production. We have in this country an almost endless supply of water power that is capable of being converted into electric force by the simplest methods, and applied to the uses of man in every variety of way.

An illustration of so interesting a fact is to be noted in the village of Crosswicks, N. J., about four miles above Bordentown, and containing a population of eight hundred. The electric current is generated at the breast of a dam only nine feet high, which it is proposed to elevate to a height of twenty feet, thus increasing the present ninety horse power to a three hundred and fifty horse power. Dynamos are to be erected on the bank, and electric power is to be supplied to the Bordentown street cars, to manufacturing establishments, and to lighting the streets of the town. It is readily shown that the experiment will certainly result in a wonderful economy and a consequent corresponding profit.

Take a town of varied industries and active business employments, and apply this universal force so cheaply obtained, and the result to the entire community will be so magical as to seem like a complete revolution in the modes of living. And so indeed it is. Think of the increased facilities afforded for living miles outside of it while being obliged to come to it for daily work and business. Not the least of the many benefits to be conferred by electricity is that of making one's home where there is room for individual life and happiness.

## A Good Confession of Faith.

Lewis Morris was the grandfather of Governor Morris, the noble and self-sacrificing statesman financier of the American Revolution, but for whom the struggling colonies never could have pulled through, in their long war with British power. Lewis Morris was a Governor of New Jersey, and died in 1746. In his last will and testament is to be found the following confession of his faith: "What the state of the dead is I know not, but believe it to be such as is most suitable for them, and that their condition and state of existence after death will be such as will fully show the wisdom, justice and goodness of their great Creator then." Here is a man of the old time. He did not dogmatize; he exercised his reason. His brief but comprehensive creed simply stated his belief in "the wisdom, justice and goodness" of the Creator. Was he in any respect below the saints?

Next week we shall publish another installment of Mrs. Love M. Willis's reminiscences of the early workers in the cause of Modern Spiritualism, which refers to ANNA M. MIDDLEBROOK TWISS.

## Mrs. Nettie C. Maynard.

Mrs. Maynard, of whose recent transition to spirit-life and obsequies a full report was given in our columns last week, was a remarkable medium, and one of the earliest and most efficient of Modern Spiritualism, through whose instrumentality great good was accomplished. As far back as the winter of 1845 a demonstration of spirit presence and power occurred at her father's residence in Bolton, Ct., and one of similar character in the fall of 1849, while she was seriously ill; both were prophetic, and the prediction made in each case was fulfilled by subsequent events. In 1855 she was informed by spirits that she possessed mediumistic gifts; also that her mother and eldest brother possessed similar gifts, but not in the same degree as herself. As a child, with another of about the same age, she sat, hoping that spirit manifestations would occur in their presence, and her hopes were realized. Miss Colburn's development as a medium was rapid, and within a year she was engaged nearly every evening in the exercise of her medial gifts, people coming from near and far to sit with her, all of whom declared they received surprising revelations from deceased relatives, of whom she could not have had any knowledge.

On Christmas eve of 1856, under the influence of her spirit-guides, at the earnest solicitation of those who had heard her lecture in her father's house, she delivered a lecture in a hall in Poquonock, Ct. At that time a strong antipathy against Spiritualism prevailed almost universally, but notwithstanding this the hall was filled with a curious company, anxious to see the trance speaker, and to hear her expound the new, and to them strange, doctrine. Of that occasion Mrs. Maynard has recently said: "I shall never forget the sinking sensation I experienced, and how my heart palpitated in facing the sea of faces on this my first public experience. I felt I should never become passive enough, or still the violent throbbings of my heart sufficiently to enable the unseen intelligence to obtain control." Soon, however, a gentleman proposed singing, remarking that "it would assist conditions." Some of the comical features of the attempt thus made to "assist conditions," so diverted her mind that she lost consciousness of her surroundings, and knew nothing further of what transpired until an hour and a half later, when her lecture had been delivered, and the exercises were over.

During the subsequent three years Miss Colburn lectured in New England, her engagements frequently being for three months in a place. She received and accepted a call to speak in Albany, N. Y., in 1858, and from that time on her reputation as a medium, public and private, became more generally known.

A medium from her birth, born with a mission that was destined to bless thousands, nobly, grandly, and ever loyal to her highest conceptions of truth and duty, Mrs. Maynard fulfilled that mission. Writing in September of last year she said:

"Looking back over my life, it is a source of undying joy to recall the scenes where I have been the instrument in the hands of the spirit-world to carry health to the sick and peace to the sorrowing, and to kindle the light of hope where reigned the darkness of despair. It brings me that peace that passeth understanding, to remember that by the aid of this precious gift I have brought comfort to the bedside of the dying, and more than once have staid the suicidal hand, while many souls wandering in the paths of sinfulness have been reclaimed and brought back to a life of virtue and honor. It is also gratifying that the ties of friendship formed in many households, twenty-five or thirty years ago, are still unbroken. That the memory of my work as a spirit-medium is tenderly cherished, is proven by the letters of kind sympathy that I so frequently receive. But sweeter far than all these memories, is the ministry of angels unto me in my helplessness and suffering, as I now lie upon a bed from which I may not hope to rise in this life. The spirit of my dear mother comes and goes before my spiritual vision as plainly as she appeared to my mortal eyes when on earth. And I find strength and comfort from the dear ones who wait unseen by my side, until I can in truth say that 'Death' has lost its sting and the 'grave' its victory."

"I thank God that the spirit knowledge is spreading broadcast through all lands; that mediums with more perfect gifts than mine are developing each day, to carry to all who will receive the glad tidings of a demonstrated immortality."

## Opening of the Onset Camp-Meeting.

Last Sunday, July 10th, was the opening day of the season at Onset Bay Grove, Mass. The weather was delightful, and the large concourse of Spiritualists and others who were on the grounds, was estimated in round numbers at four thousand.

In the morning Mrs. Sarah A. Byrnes gave an excellent discourse, which was listened to by the large audience with marked attention. Previously Dr. H. B. Storer, the Chairman, made brief remarks appropriate to the occasion. He spoke encouragingly of the outlook for the summer meetings, giving an account of the improvements around the grove, and notified the visitors in regard to the sances to be held at the various residences of the mediums who had already arrived.

In the afternoon Mr. W. J. Colville, the well-known eloquent platform lecturer, gave a very able discourse to an immense crowd of people, many having come from New Bedford on the large steamer, the "Island Home," she making two trips, morning and afternoon. There was also a large contingent from Boston and vicinity.

This auspicious opening for the season of 1892 is indeed encouraging. No wonder the officers were well pleased. It is the sixteenth summer since Bro. Williams, the first President, discovered and recommended the plant as the best site the Spiritualists could have near the ocean.

While on our brief visit to Onset we were the guest of that very active and efficient gentleman, Bro. William F. Nye of New Bedford, who owns several cottages at Onset. He informed us that next season he is to have the grounds beautified with beds of flowers, to which the angels are attracted, even if he has to pay the bill himself. "That is the kind of man he is."

We met many old friends, all of whom greeted us cordially, and spoke in strong terms of praise in regard to THE BANNER and its effective work for the advancement of the Spiritual Cause. For all which we feel grateful.

Mr. Cyrus W. Field, late of New York, died at 9:30 o'clock, July 12th, aged seventy-three. He was the chief promoter of laying a telegraph cable across the Atlantic Ocean, forming a company with \$1,000,000 capital; but success was only temporary. Nothing daunted, this mediumistic individual, with spirit Ben Franklin behind him impelling him on, luckily secured financial aid a second time, when success perched upon his banner. He received from Congress a gold medal and the thanks of the nation.

## Important Question Answered.

The following question has been sent us for consideration in our Public Circle-Room by a distinguished thinker of Pennsylvania; but, as our Circles have been closed for the season, we submitted the matter to Spirit John Pierpont, through Mrs. Longley, with the following result:

QUESTION.—Some years ago the Controlling Spirit, Cardinal Cheverus, declared burial of the body after death, and slow decay under ground, superior to cremation; that the spirit rarely departs thoroughly from the physical body in less than three days after death, and that during this time the spirit can gain information which it could not obtain otherwise, as to the operation of the withdrawal of the psychic elements from the body. Cremation would deprive the spirit of this knowledge, and would naturally extremely accelerate the process. The Cardinal also declared that the spirit suffers intensely if the body be put on ice. Spirit Pierpont, on the other hand, recommends most emphatically cremation as by far the best. How can we reconcile the discrepancy? and does ice cause suffering to the spirit as alleged? Some cause the body to be embalmed immediately, or soon after death. What effect has this upon the spirit? Does it retard the emanation of the magnetic elements? or is it of no consequence?

ANSWER.—It is very true that in many instances the human spirit remains in contact with the physical body for two or three days after death has been pronounced as established. Not from choice, on the part of the deceased, but because of certain psychological attractions and environments belonging to matter, which the new-born spirit is unable to overcome at once, does this condition arise. Besides, there are certain subtle forces and elements in the body that are of magnetic quality which really belong to the spirit, and not until these are separated from the clay which holds them, is the spirit-entity really free to depart.

These magnetic emanations are needed by the spiritual body, and they must gravitate in time to their proper place; but whatever tends to separate the particles and atoms of the physical, and to hasten the disintegration of the organic structure, such as the process of cremation will do, only assists in the work of more speedily releasing the spirit from its irksome contact with senseless clay. A spirit may be obliged to remain with its vacated body for three days because that body still possesses certain forces that belong to the spirit and tie it down to matter. But if these forces can be loosened, and the spirit set free through the service of the crematory, surely the result will be beneficial to the intelligence concerned. All spirits are not, however, thus confined. As man grows superior to the demands and claims of the physical, his spiritual nature gains ascendancy over matter; and, in passing from the mortal he can, by the force of his cultivated will, acquire knowledge, gather the elements of the body that he requires to himself, and rise above the limitations of the physical into the clearer air of the Beyond. Save as all experience in human life bears a useful and perhaps a needful lesson to its recipient, we do not agree in the thought of Cardinal Cheverus, that the experience gained by a spirit, through being tethered to an inanimate body for three days, is valuable and necessary.

Pain may be of importance to humanity to teach it of the reality and uses of discipline; but if a higher law than that which produces pain can be operative in human life, so that through its agency pain may cease to exist, all human beings will rejoice and bless the power that sets the superior law in motion. So, if through cremation the spirit may be assisted to gather its forces, and to be delivered from the decaying flesh, he will rejoice, and bless the hand that lights the purifying torch.

We have always deplored the custom of placing a body on ice, as the action of this as a stance upon the mortal elements is such as to retard the natural process of dissolution, and thus to prolong the unpleasant sensation of the spirit if it should happen to be held close to the form. The same objection applies to the action of embalming fluids. These tend to preserve the body intact, and to unduly retain the forces that the spirit is waiting to receive. A person who has been ill for a long time will have discharged most of the magnetic qualities of his body into the spiritual atmosphere, and he will find them already a part of his spirit-covering when he emerges from the clay. So will one who lives largely in the spirit while on earth, and does not cling to material things. But even for these, and under all circumstances, we believe cremation to be the most desirable method of disposing of decaying flesh.

Frequently the presence of one or more mediums in the dwelling where a body lies will aid the spirit in freeing itself wholly from contact with the flesh, a battery of electro-magnetic force being established by the mediums and their spirit-attendants that can be utilized in this way, even though the mortals concerned are entirely unconscious of the work.

## The Life Beyond.

The almost universal inquiry is concerning the reality of a future life. How few of those who profess and call themselves Christians can sincerely say that they are entirely satisfied of it. Says Rev. J. Page Hopps in the London *Truthseeker*, this current disbelief in a life beyond the grave is not confined to men of the world, to men of science, to infidels, or to the utterly careless. And he has reached the conviction that there is little genuine trust, a great deal of sentimental hope, a large amount of vague expectation or awe-struck sense of mystery, but very little downright belief in continuity of being after death, among persons who are supposed to be believers. These imaginary believers are startled, or irritated, or shocked, if you calmly and seriously talk about the dead as being alive, if you speak of them as men, women and children still, if you describe them as doing things which men, women and children would be likely to do; if, in short, you accept people's own statements and treat the dead as really alive.

It all comes to practically this: that you find their so-called faith in a future life is only a section of cloudland, with the characteristics of incoherency, unreality, and thin, gray haze. It is without realness, and outside of the limits of human conception. Yet Christian professors assume to tell us that such misty, cloudy, evanescent faith, is solid enough ground for a firm belief in the continuity of life after death. They have much to say of "the promises," yet cannot tell us anything whatever of the reality of their meaning. Is it not obviously true to add to faith the substantial groundwork of knowledge? That is what Spiritualism does; and yet they will fully reject it, alleging that all such knowledge does away with the "mysteries of faith." It ought, on the contrary, to strengthen it, to broaden and deepen it, and effectually build it up.

## Mediumship and Its Management.

Dr. J. R. Buchanan's remarks upon "Mediumship and Its Management," for which see page seven, are well worthy the consideration of every Spiritualist, and all who desire to give spirit phenomena a course of investigation for the purpose of obtaining the best and most satisfactory results. The world has thus far received only an infinitesimal part of what the workers upon the other side of life are not only willing, but earnestly desire to give, when the proper conditions are complied with by mortals, which Dr. Buchanan so clearly and cogently sets forth.

We are highly gratified to learn that Spiritualism is gaining ground in Canada as well as in the United States. Read Bro. W. H. Graves's letter in another column, from the Dominion.

## Two Significant Facts.

(Translated from *La Lumière* for The Banner.)

Mme. Grange refers to the two murderers, Anatay and Trommann, who had been condemned to pay the penalty of their crime, solely for the purpose of calling attention to the two singular facts which follow. It will be admitted that here is food for serious study:

"On the day of the crime, a medium, well known to *La Lumière*, was deeply affected by reading the account of the recent tragedy. Suddenly entranced by a spirit in tears, she wept bitterly involuntarily, and cried out, 'It is not he who killed her; it is not he.'"

On Wednesday, April 6th, two days before the execution of Anatay, at a séance of *La Lumière*, the assassin Trommann manifested his presence very unexpectedly. He showed himself as if bent beneath the weight of a great distress, and his eyes were closed. 'Are you blind?' we asked. 'It is not that I have no eyes,' he said, 'but I am in as great darkness as if I had no eyes. I can see nobody. I am Trommann.' He asked for help and strength. All that words could do for a suffering spirit was done, and he seemed grateful. Then he uttered these words, 'Whenever any one is about to be guillotined I suffer terribly, because with each one I must cause myself to be guillotined anew.'"

It cannot be denied that here are two very significant facts: one, a spirit comes to exonerate an assassin who is still alive, and who has confessed his guilt; second, an assassin who has suffered his punishment of the guillotine, but who is compelled to be present at all executions and suffer again the penalty of his crime.

## Social Problems in Europe.

The impression prevails that the leading scholars in Europe are deeply interested in the social problems, and that our own people are far behind them in dealing with the progressive interests of the age; but, according to Prof. Stukenberg of Berlin, this is not the case. The scholars are an aristocracy by themselves; the churches have their intellectual limitations; the preachers are indifferent to the social questions. And yet the Socialists cast twenty thousand more votes in Berlin than all the other parties, and furnish problems that the church must solve, or lose its hold upon the people. The persons who are dealing with these problems are the least able to treat them wisely, and those who could best deal with them think them beneath their notice. The books that reach us on this subject from Europe are chiefly treatises of the chair, and are not written by those who are in fresh contact with the working classes.—*Boston Herald*.

## Andover Seminary.

It appears that the graduates this year from Andover Theological Seminary are in quick demand by the Congregational parishes. The bare fact that a young man has pursued his studies at Andover Seminary would seem to be a recommendation of him to ministerial service. That certainly does not look like a state of decay for Andover since the Smyth heresy trial began. The old mossback dogmatists have vainly sought to stop the effervescence of healthy thought in that institution. An appeal is made to the churches in behalf of the Seminary for pecuniary aid in the further development of liberal thought, and the more complete equipment of its several teaching departments. It is said not to have been the recipient of any such aid in twenty years. We give the appeal the added publicity in the columns of THE BANNER, wishing the speediest success to the new movement there.

Annie Eva Fay's Exhibition.—Mr. Emanuel Campbell, New Bedford, Mass., and formerly of Blackburn, writes respecting an entertainment given in the Opera House, New Bedford, on Sunday evening, May 23rd, by Miss Eva Fay, who was exposed by the Blackburn Spiritualists some years ago. The manifestations were severely tested, and were the same as she gave in London when we reported her proceedings many years ago. In addition there was a cabinet séance in which hands were shown. Miss Fay is no doubt a medium, but for professional purposes she is ready to do or say anything to meet the requirements of the case. As at Blackburn, she is known as a trickster wherever she has been.—*Medium and Daybreak*, London, Eng.

This is the same party who was repudiated by Professor William Crookes, when she visited London several years ago with the late notorious H. Melville Fay, whom THE BANNER has exposed many times.

We published in THE BANNER last May, among others, a communication from a spirit who gave the name of Margaret Ann Anderton. She could not speak for herself, as she was very young, therefore Father Pierpont, the President of the Circle, spoke for her. She reported that she had lived in Lancaster, Eng., etc., as our readers are aware. Now we find in the London *Medium and Daybreak* of July 1st a very concise verification of said message, which we shall copy into THE BANNER next week. We can state positively that neither ourselves nor our medium knew aught of the person alluded to above previous to the giving of her name and address at our Public Circle.

We fully agree with Mrs. Rathbun, the eloquent lecturer, a report of whose latest New York address may be found on our first page, that the alleged apparent apathy among the Spiritualists has no foundation in fact, as our Cause is steadily moving forward, never resting, never stepping backward, notwithstanding the denunciation of its enemies and all other obstacles placed in its pathway.

W. J. Colville, who lectured at Onset last Sunday, will occupy the platform there again on Sunday, July 17th, at 10:30 A. M. [His work at Casadaga Camp commences on the 22d inst. His address until further notice will be Lily Dale, N. Y.] On Sunday afternoon, the 17th, Mrs. Jennie B. Hagan-Jackson lectures and Edgar W. Emerson will give tests.

What is the matter with the periodical and newspaper dealers in Gloucester, Mass.? A correspondent has just informed us that he cannot find a Spiritualist paper on any of the counters there. It is a strange thing, when we take into consideration the fact that the owner of the largest bookstore and periodical dépôt is said to be a Spiritualist!

Miss Mary Edwards some time ago rode five thousand miles on horseback from Maine to Oregon, clad in masculine attire, with her own faithful horse as her only companion, via the Atlantic, Gulf and Pacific coasts. She is twenty-three years old, and says she is going to take another long trip, as she likes outdoor exercise.

Everybody should know that Onset Bay is the coolest and healthiest locality on the coast during the heated term.







## Message Department.

It should be distinctly understood that the Messages published in this Department indicate that spirit-communication is the life of the body, and that those who pass from the life of the body to the life of the spirit-world, are not lost, but are in a higher state of existence, and are able to communicate with those who remain on earth. It is our earnest desire that those who recognize the messages of their spirit-communication will verify them by informing the publishers of the fact for publication.

Letters of inquiry in regard to this Department must be addressed to

### Notice.

The Banner of Light Free Circle Meetings have been suspended for the summer. Due notice of their reopening in the fall will be given in these columns.

### Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

#### Report of Public Seance held April 12th, 1892.

Unto thee, oh! Great Spirit of Life and Light, we accord all praise and thanksgiving. We know that all things in the universe are thine, governed by thine immutable law, subject to thy mandate and control. We know that the splendor of thy being permeates all things with light and power. We feel that the activity of thy nature creates the animating force that gives vitality to all existence, for thou art the all-in-all, the beautiful Over-Soul, impressing all things with thy life.

We come near unto thee in thought this hour, seeking for a comprehension of thy great truths as revealed throughout the universe. We know that thy lessons are written upon the boundless pages of nature in glowing lines of light. We know that the moving planets above and around us speak of the majesty of thy law, and thy wonderful skill. We know that every object upon this earth displays something of thy handiwork, and of thy intelligent design. The tiny blades of grass springing up and clothing the hillside and field in fresh beauty, speak of thy tender care. The unfolding buds upon the branches of tree and shrub, and the entire work of nature as revealed in the springtime, tell of the glorious life-giving powers that are from thee, oh! We read the lessons of the season, and come to understand more of thy life and law. May we behold in the springing forth of the blade of grass and the unfolding of the bud the same law which governs the spiritual part of humanity, and realize that as there is no death, no dissolution and decay for nature, save as these precede the rejuvenation of life and power, therefore there is no death for man save in a material sense, and as the bodily powers decay and the years bring that change which man dreads, the soul within bursts the shell which confines it, and springing forth to new life and power, finds a glorious springtime upon an immortal shore. We thank thee that this is so. We praise thee that life eternal awaits every quickened heart. We are thankful that the gates of the life beyond are ajar, and that thine angels may send messages back to earth into mortal haunts, bearing that which is consoling, uplifting, full of strength to the weary spirit pressing on amid the turmoil of mortal existence.

We ask thy benediction to rest upon us all forever.

### QUESTIONS AND ANSWERS.

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

Q.—[Mrs. W.] of Baton Rouge, La., writes: "How are we made conscious of the presence of our spirit-friends?"

A.—One can only be made conscious of the presence of spiritual intelligences by coming into a spiritually receptive state. Those who are not generally known as mediums, but whose mental faculties are not sufficiently developed for them to come into conscious and intelligent communication with the denizens of the spirit-world, may yet become aware of the presence of invisible intelligences if they cultivate that spirit of receptivity which enables them to sense something of the atmosphere of the spiritual life. We know of many individuals on earth who cannot give a spirit-message, nor can they describe a spirit-presence to any other individual, and yet there are seasons when these friends of earth are fully satisfied of the presence of spirit-friends with them, and also that they are acted upon or moved in thought by these spiritual attendants.

One may acquire the faculty of sensing the presence of spirits or of becoming conscious of spiritual guardianship and guidance; but in order to do so he must withdraw, so to speak, from thought of and contact with the physical life, so as to bring the mind into a negative state, and he should also respond in thought to the impressions made upon him by what may seem to be intelligences from another world. To develop mediumship one must not only cultivate this state of passivity, but it is wise for him to sit purposely for the attendance of spirit-intelligences, that they may have opportunities to operate upon his mental qualities. By sitting two or three days or evenings weekly, at a stated hour, in a well-ventilated apartment, in a placid state of mind, asking earnestly for the attendance of good spirits, he will not only attract such intelligences to him, but perhaps will afford the necessary conditions for the development of latent mediumship. It is well, too, for the sitter to have pencil and paper at hand, and if he is strongly impressed with any thought to place it upon paper, or if he feels impelled to take pencil in hand and allow it to move mechanically, he should follow his impression, thus aiding the spirits in whatever work they may have in view. Above all things, keep in a harmonious frame of mind, seek earnestly for the gifts of the spirit, which are of good, ask for the protection and influence of wise and pure beings from the other world, that you may not be afflicted with the presence of turbulent and mischievous spirits.

Q.—[By the same.] A woman being left a widow, and in consequence of her strong attachment to her late husband, has no inclination to again marry, does the spirit of the departed one know of her loyalty?

A.—Undoubtedly the spirit of her companion will be aware of her condition and her sympathy with and fidelity to him. If the one left on earth is so thoroughly attached to the spirit who has passed onward that she cannot possibly form any new associations or ties in this life, the spirit-companion will know her mind, and probably be in sympathy with it. If she reaches out in thought, aspiration and desire toward this spirit-companion, then will he be attracted to her atmosphere, and very likely be able to bring her intelligence and magnetic forces that will be encouraging and helpful to her life.

Those who are in perfect sympathy can never be separated. Congenial minds that know what true spiritual friendship and love are cannot be estranged, no matter how many seas may roll between them, outwardly speaking. Spirit travels like thought, and soul-companionship remains intact, whatever the external conditions may be.

### INDIVIDUAL MESSAGES.

#### A. E. Newton.

I am happy to greet you, Mr. Chairman, and to give greetings to all my dear friends in the Spiritual Cause. True, I may claim friendship with hearts that do not pay allegiance to Spiritualism, and I do not ignore these in coming with my love and greeting to friends of earth, for I have a warm feeling of fraternal fellowship for each soul that has responded to my own in thought and action through the years of the past.

I would that I could give good cheer to every soul that is struggling onward amid the difficulties and trials of the flesh; and if I could sweep aside the veil of mystery that intervenes between their vision and the glorious light of the spiritual world, I know that I should be able to bring good cheer into every heart; for ours is a world of light that lies just beyond the veil, and I sometimes wonder that its glory does not permeate more fully the lives of many who are toiling here, and illuminate with the force of conviction their understanding of God's eternal truths. But I know how it is. One must grow to understand, one must become receptive through processes of experience and preparation ere he can comprehend

the world of spirit and its conditions. So I wait until the light shall pierce the darkness of each life, and in place of the ignorance that it shall dispel, bring the eternal knowledge of the spiritual good which is beyond.

So many old workers in the Spiritual Cause have been struggling back to earth of late, bringing their word and influence for some useful result, that I felt I could not stand idly by and refuse to give my little thoughts. Today our good Brother Florpout motions me to enter and give kindly greeting to my friends. It is needless for me to say that I am most happy to do so.

I have only a word of encouragement to bring to the workers in the field. I know that sometimes the labor seems very hard to them and the reward slight. The harvest does not appear at times to bring the rich fruition that their toil deserves, but it is only in seeming, for the grand fruition of life and its works is piled up as all these faithful souls, and by them will discover how beautiful it is, how ennobling to their spirits, and how beneficial to their inner lives.

As I look over the field and realize what great work has been accomplished by our spiritualistic workers on both sides of life, I feel that in all the generations that have gone no such stupendous task has been essayed or achieved in enlightening the world and freeing human souls from bondage. Superstitions have been relegated to the past, that a century ago were alive in human minds and full of baleful results to humanity; errors that in former generations were sown thickly in human hearts, and which raised a large crop of thistles and thorns to sting those that harbored them, have been banished by the clear light of spiritual revelation, and I feel that never before in the history of the race has man stood upon such a lofty height of thought and progress, nor has he ever been able to look back with such clear vision over the movement of his little thought, and his advancement and to realize the possibilities of his being as he can do at the present time. Then, sir, I look forward into the future, and see that fields which are now ready for the sowing will receive the seed, and later on yield a bountiful harvest of spiritual light, thought and truth for the healing and for the educating of the nations.

I feel that the spirit-world was never better equipped for its great work than now, for it has gathered unto itself wise and noble apostles of freedom and truth who never flinch, and who never will flinch, but who stand on their armor and press on to greater scenes of conflict and reform. So, as these souls cannot be idle, they will go forth to battle with all that menaces human happiness and welfare, and Spiritualism, with its stronghold of truth and right on earth, will give them strength and aid them in the performance of their blessed work.

Some are being enrolled in the ranks of Spiritualism who are to take the place of the old workers when they are called home, so I think there need be no fear. Mediums will spring up in private homes; public workers will be brought forth when the time demands them; those who shall be ready to oppose all that is dangerous to human progress will be fitted for the conflict through experience and preparation, and brought into the field of action by those on the other side who have these things in charge. It has been so through all the past, and it will be so through all the future.

I wish my friends to feel that I am with them in every good work. I am not asleep, nor am I altogether silent, because at times I do speak a word that is understood by dear ones on the mortal side who know that my heart is with spiritual reform and that my sympathy is with humanity as a brotherhood of which I am a member. A. E. Newton.

#### Nicholas Brown.

I find myself taking possession of your medium almost unexpectedly, for I did not feel certain that I could do this and make myself known. I have wished to at other times, but had not the power. To-day I am strengthened by changes that have come into my life from the mortal side by new accessions to the spirit company in which I dwell. It is a privilege to have come and speak through mortal lips, and tell my friends and the friends of my family that we are well situated in the spirit-world, and that we have no desire to come back and take up the experiences of earth as mortals.

I lived in Providence, R. I., and I think I can say that I made an impression in the circle in which I moved, that I was positive enough to have my individuality felt by those I reached, for it seems to me, from what I learn of spirit-forces and magnetisms, that no one can pass through this world with an experience and an length, who is active and intelligent, and who has any kind of a positive energy of his own, without leaving an impression that cannot be erased. It seems so to me, because I learn that we leave an influence upon every object we handle and upon every life with which we come in contact; so I feel that I shall not be found to have been entirely washed away, so to speak, from the atmosphere of my old surroundings, and some there may be who will be glad to know that I have come back. I am pleased to be in the spirit-world, and I have for some time been learning its conditions and getting acquainted with its affairs. I find it very agreeable to me with its associations. A good many passed away that I knew and loved before I was called, and some have come since. I have been glad to meet them all on that side and feel the joys of a reunion there. Only recently one of my family joined the throng of friends in the spirit-world. Far from the home of my youth, on a foreign shore, she passed away; but time and distance were nothing to the spirit, and in a little while she had joined the loving ones of other days, even those who had never visited a foreign port as she had done. I must speak for that daughter, and say that she wishes all to know that it is well with her, very well indeed, for she has gained the immortal shore of that fair, green country that is ever bright and full of light for the soul that wishes to travel on in search of knowledge and truth.

[To the Chairman.] I do not know, sir, as I can say anything more. If we can only awaken interest in the minds of those who have known us, but who are ignorant of this spiritual communication, and inspire them to ask questions and to seek to know of this truth, we shall feel that we have accomplished much. Nicholas Brown.

#### Cora S. Abbott.

Spiritualism is no stranger to me, for by its light I passed many pleasant hours before I was called to the angel-world. Through the beautiful manifestations and tokens of spirit-presence I could receive comfort, and also peace and satisfaction, which gave me strength to go on with my duties, and to try to make the world better by my influence. I have been Spiritualist since I entered the beyond has been a great comfort, because it has enabled me many times to come close to dear ones on earth, and to give some little impression or sign of my presence, that they might know I was not far away, but that I had come near to the earth-life of those that I cared for when here.

I feel that I had not only relatives that were bound to me by natural ties, but also many friends that were bound to me by spiritual ties and ties of sympathy, and I have come to some of these sometimes with my influence, trying to assist them in their work, and to make life a little pleasanter for them. I send my love and greeting to all my friends in Maine—at Bucksport, Verona, and other places—and I would tell them that I do not forget one. I am with them in soul-sympathy in all their beneficent undertakings and aspirations, and I will do all I can to make them happy and to help them in the work of Spiritualism.

I thought that it would be a blessing to me to come here and say my few words, and so I am delighted that the opportunity has been afforded me.

I am the companion of Thomas Abbott, and you may call me Cora S. Abbott.

#### Charles H. Twichell.

[To the Chairman.] Good afternoon, sir. [Good afternoon.] You are a stranger to me, and I do not see familiar faces, though I feel attracted here to-day by some mysterious force that I do not understand. I seem to slip in quite readily, and the thought that I can

speak and let it be known that I am alive is stimulating to me.

I am Charles H. Twichell, and I have friends, and very near friends they were, in Brooklyn, N. Y. I would like to have them understand that their old friend "Charlie" is alive, that he is not asleep, but active and full of earnest thought.

I have turned my attention to spiritual things ever since I passed from the body, which was some time ago. I did not think of these things when I was here, as I should have done, for I was full of thought concerning business life—how I could best develop my faculties in business ways to make them yield me the largest returns; how I could extend my influence so as to make it not only profitable in a financial way, but also useful in social ways. In fact, I suppose you would call me a worldly man, for I did not realize the existence of my spiritual nature as much as I might have done.

I was not altogether given to material matters to the exclusion of the cultivation of my mind, because I was quite a reader. I wanted knowledge, but I sought for that which concerns this physical universe more than I did for that concerning spiritual things. I desired to know of the operation of law, and to learn of this stupendous engineering of life that we see all about us, and that we call natural laws. I tried to employ my spare time in the study of books, and of subjects that were interesting to me. I would inform my friends that I can pursue these studies on the spirit-side, but they are more delightful, and, in fact, they are more encouraging to me there than they were here, because along with them I take a certain spiritual atmosphere or magnetism, I hardly know what to call it, but it enlarges my perceptions and enables me to understand more clearly the things that I wish to investigate.

I would like to have a private talk with my friends, and I am certain there must be mediums in Brooklyn, or at least over the river in New York City, that I can reach, and that my friends here can reach, through whom I can give something of a practical nature. I would like to convince my friends of this immortal life and of my identity with it. It seems to me that if they do their part and I do mine, something may be accomplished in this way. I come here to sort of throw out a feeler to see how it is regarded, and to follow it with other attempts if I find it is worth while.

#### Helen Baker.

I have near relatives in Bloomington, Ill. I know it is a long ways from here, but I do not know how else to reach them except by coming in this public manner, for friends of mine, I am told, read your paper, and through them my relatives have learned of Spiritualism, and they wonder if it is true that spirits can come back and give messages. One very near friend was like a sister to me, and I am certain that she could hear from some one in this way and I thought I would try to do what I could to fulfill her desire.

I bring my love to those who know me, and tell them I am most happy to come in this way. I would have tried long ago to give them something from the spirit world had there been any way for me to do so. I have not forgotten the old times that I passed on earth, and I think they are still alive in the memory of those who are left.

Some of our dear ones have come to the spirit-world, and they join with me in sending love and greeting to the loved ones here. Father and mother are happy in that bright world, for they have grown out of the conditions that troubled them here. The weariness, the pain and the struggle have all gone, and they are reaping the bright harvest of life in the spirit-world. They do not wish to come back to speak, or to control a medium, but they send their love and happy greetings to the friends who are yet on earth.

I think that there are among my people those mediumistic enough to get influences from the spirit-side for themselves, and I want them to try to do so, to ask the good spirits to come to them, and give them knowledge of the other life. I want them to sit quietly, and with patience for this influence to come, and it seems to me that in the course of a few months they will be developed, or that there will be developed in their midst mediumistic powers that will be for them the open way between the two worlds, through which they can gain tidings of the beyond. Helen Baker.

#### George Anderson.

[To the Chairman.] I went out from Boston, sir, a few years ago, perhaps five or six, and all the while I have been thinking of less than ten years since I went away from the body. I was not sick, but I went rather quickly and unexpectedly to myself, though I find that some of my friends on the other side were looking for me to come, and had sort of made a little preparation for me.

I found myself in a very good place, because I suppose it was the home of good people, and they all gave me a warm, jovial welcome that I felt it to be my home at once. I have been there ever since, because I claim that no home can belong to a man until he earns it for himself. He cannot make himself feel at home for any length of time in places that belong to others, and have been earned by them. So I have been busy collecting material together to make my own home, and I have been having a very good time doing it. I like it. It is pleasant work, though sometimes I have to hustle around a good deal to get what I want.

I thought I would look in upon you and see if there was any chance for a fellow like myself to get in here and say a word, and much to my surprise I found that I could get in without any trouble. I have been here before and tried to elbow my way in, but it did not do any good. The forces seemed to close around and crowd me out.

My friends are not far away. I have friends in Boston, and I have some good friends in Cambridge. I want to tell them that I have got back, and that I am busy. I was always busy about something. Sometimes it was one thing, and sometimes it was another, for I did not hold myself close down to one particular line through all the years of my life, but I turned my hand to different things. Sometimes I had to change because one line of work did not hold out. I have likewise been turning my thought to different things in the spirit-world, ever keeping in view the object of building my home and making it as bright and attractive as some others I have found.

I am quite like the spirit who came before me, ready to refresh my friends and give them something practical if I can. I have not been able to do anything in that line yet, but I believe that I shall have the power of coming privately to some I have known, and giving them an idea of what this spirit-life really is. You cannot do much in a place like this, because there are so many crowding in; but if I could come to my friends privately, I think I might give them something that would make them open their eyes in astonishment, especially those that have been asleep concerning the spirit-world and its realities. George Anderson.

#### Mrs. Charlotte Smith.

[To the Chairman.] I feel, sir, like singing praises to the good Father for all his mercy and kindness to his children. I feel that I can sing for joy because of this life which is given freely to us when we cross the rolling tide and are called home.

It is a little while, only a little while since I gave up the body. It had grown old and feeble and full of many ills, but the new form that I am clothed in is strong; it seems full of life, and I rejoice that it is so.

I wish to tell the good folks that I am safe and well. All is bright to me, all is sweet. My path is full of sunshine and warmth. I have seen the dear friends—so many of them slipped out of the earth-life before I was called, so many dear ones whose forms we had to lay away—but they are all safe in the heavenly land, and they have given me such a welcome that my soul is full of joy. It has been like one long reception since I entered the spirit-world.

When some of my friends told me that they were coming here, because they liked to watch the spirits come and make themselves known to their friends—for it carries a great way of happiness over the land when the departed can make themselves understood—I wanted to

come, too, and so I am here. The good guide who stands by to help returning spirits has kindly given me his aid to speak to my friends and tell them that all things are well with me. "There is sweet rest in heaven." I find it so, and while I cannot say much of the new country because I am such a stranger in it as yet, I can say that it is beautiful, and I rejoice that I have been glorified home.

Tell my daughter, Mrs. Ware, that I shall be with her and hers in many an hour to bring light and peace if I can from the spirit-world, and I will do what is given me to do to brighten the way of these dear ones.

The friends to whom I address my words are in Jacksonville, Vt. Mrs. Charlotte Smith.

#### Report of Public Seance held April 15th, 1892.

### QUESTION AND ANSWER.

QUES.—W. P. A., of San Francisco, wishes to know if Spirit Plurality is opposed to the exercise of hypnotism in the development of mediumship?

ANS.—That depends very much upon circumstances. The exercise of hypnotism or mesmerism power by one who does not thoroughly understand his own forces as well as the nature of his subject might be very injurious to the one acted upon. We do not, as a general thing, believe in the exercise of this mesmeric force in the development of mediumship unless it be by one like Prof. Cadwell, who not only understands considerable of the law of psychology, but also understands very much concerning the law of mediumship and of spirit control.

There are many individuals who find themselves possessed of this power to a certain extent, being more positive than those with whom they come in contact. They learn that they can exercise a certain influence over those more susceptible persons, but they do not comprehend the workings of this law, which may be beneficial or baleful in their influence and results according to the case. Such a person, knowing that he has psychological power which he can exercise over a sensitive, might use that power indiscriminately at almost any time and bring his subject under his influence to such an extent as to rob the sensitive, so to speak, of his own individuality. We do not recommend any such course. We do not advise a medium to yield himself up implicitly to the influence of the psychologist, nor do we advise one who possesses this hypnotic power to seek to gain such a control over a fellow being as to subject that other to his own will and purpose.

Sometimes in the development of mediumship a sensitive gains assistance and his spirit-guides may receive help through the hypnotic influence of a wise, congenial and conscientious person who possesses the hypnotic power and can exercise it over that sensitive. Of course each individual case must call for its own advice, and it is impossible to lay down one law for all; but we think one can judge of these matters pretty closely after a very little experience in this line.

### INDIVIDUAL MESSAGES.

#### J. M. E. Kenney.

[To the Chairman.] Good afternoon, sir. [Good afternoon.] I have been informed that you keep open house and make all welcome who approach, and so I am happy to avail myself of the opportunity of reaching your office, and through its agency extending my hand of greeting and good fellowship to my friends on this side of the great line of existence.

Sufficient time has elapsed since I passed on to the other life for me to learn something of its conditions and environments, and I feel in coming here to-day that I can truly report concerning this spiritual world that it is a great and glorious place, full of active life and energy, and that its people are progressive minds, reaching out constantly for higher light and understanding, and also pressing forward to the achievement of greater works.

The law of spirit existence seems to be well established, and while we may pride ourselves here in this country upon our form of jurisprudence, I find that it falls far short in many essential points of that higher form of jurisprudence which maintains in the spiritual world, and under the dominion of which all human beings seem to be supplied with just that form of protection or encouragement which they most require.

I speak of this because I was interested in the legal jurisprudence of this country, because I have been identified with the bar, and I find that line of thought returning to me as I come to this office, though I am not here to give a treatise upon any form of law, but merely to bring my word of affection to my friends and former associates, and to assure them of my identity.

It is wondrous strange to one who passes through the experience of death to find himself really and without mistake a living, active man, full of mental energy, and as far as he can tell, clothed upon by a form that is complete in all its parts and charged with vital force. Even those who know something of this spiritual life before they pass from the body, having gained the knowledge through the avenues of spirit-communication, must feel a little strange when they find that they arrive on the spirit-shore and find its realities.

It would gratify me, Mr. President, very much if I could come into private communication with friends of the past. I am sure that in New York City there are mediums whom I could employ if my friends would seek them. I am acquainted in Gotham, and I feel at home there, although I report now, materially speaking, from the city of Buffalo. To Buffalo friends I bring my warmest thought, and reach out to them in spirit, asking that I may not be forgotten in the fullness of spiritual life, as if death had wrought no change in my existence. If my friends will give me an opportunity to come to them personally, and I can find an instrument which I can handle, I have no doubt I can give them something which will prove that I am the same intelligence which I was here.

Before I close allow me to say that I am interested in the study of the classics in the spirit-world. I felt myself familiar with the line of studies in the spirit-world, and I am sure that I can deal with matters pertaining to this practical life of their times and give them something worthy of their attention.

Be kind enough, sir, to put me down as J. M. E. Kenney.

#### John A. Squire.

I have been guided to your meeting, and I find it congenial to me. I feel here the spirit of brotherly love, and it warms my heart, so that I venture to come near enough to say a few words.

I would have my family and friends know that I can come in this way. I would also have them know that I immediately rose out of the feeble conditions that held me for some little time before I passed away, and that I found myself with a new body, strong, and without any internal growth to eat into the vitals and make life a misery and a pain. I felt myself strong to go out into many places, as I could do in my earlier life and in mature life, and I feel how glorious it is to be free.

I was not very much surprised at the conditions in the spirit-world, for I believed in the universal good, in the love of the Father for his children, and that all would be saved in time. It seemed to me that the Father's love was broad enough to take in all his creations, and the spirit-life seemed very natural and real to me as I gazed around upon familiar faces that I had not seen in many days, upon homes that seemed flourishing and hospitable. It was just the kind of life that I might hope to find in going back to my Father's kingdom, where love and justice reign.

I suppose my good friends would tell you that I was a member of the church, and that I subscribed to the doctrines of Universalism. Well, I do now. I believe in the universal brotherhood of man, in the universal Father-

hood of God, in the universal love of the Divine Parent extended to all his creatures, and I believe that in time, through the law of spiritual growth and progress, every human soul will reach up to the light and to an understanding of the Divine Goodness, and so be purified from wrong-doing. That is my creed, and I bring it from the spirit-world, and I think it is broad enough to take in the whole of earth.

My friends may be surprised when they are told that one comes here in my name to speak as from the dead; yet let them not be surprised. There are more things in heaven and earth than are dreamed of in the philosophy of man; and in the wise providence of God nothing is too great or too wonderful to be designed and accomplished for the welfare or instruction of mankind.

I bring my kind greetings and good cheer to my dear ones, to all who hold an interest in me. As I take possession of your little medium I feel a weakness coming upon me, such as I had for weeks before I passed from the body, an all-gone feeling of the stomach, but I know that this is only temporary, for in the spirit-world no such afflictions rise that I know anything of.

[To the Chairman:] I lived, sir, on North Main street, in Palmer, Mass., and my name is John A. Squire.

#### Fannie M. Chapin.

[To the Chairman:] Do you know where Woodlawn Park, Ill., is? [Yes.] That is where I went out to the great spirit-world. It is in Cook County.

I come here to send my love, as I see others doing, to my friends, that they may get a gleam of sunlight from the spirit-world, if they care to open their hearts to it, and so gain warmth and strength spiritually. I thought I would like to have my husband know that I could come here, and I would like all to understand that I am not dead. Why! It seems so strange to me, when I feel so full of life and thought in coming back near my friends, to have them think that I am dead, or to have them speak of me as one who is gone, and has no part in or knowledge of their affairs. I do not like to have this thought grow in the minds of my friends, and so I tell them all that I am alive and happy in the spirit-world. Were it not that I desire to bring them something that will be of benefit, or that will brighten their lives, I should not feel anxious to come back to earth, because there are many things to attract me over there, there are many beautiful occupations and scenes to take part in, and it is a larger and more wonderful world, I think, than even this world that you know so well.

I went to Chicago a little while ago because I was attracted there (that is in Cook County, too), to a place where friends were sitting together and trying to get knowledge or manifestation from the spirit-world. I gained a little power there, and one of the spirits that I met said she would come with me here to your circle and help me speak. That is why I am here to-day.

I do not want any friend to feel that I neglect to mention him or her, whether that individual is in the West or the East. I want all to feel that I have the same warm friendship for each one, and though I cannot call their names, surely they may believe that I hold them in memory and that I am looking forward to the time when they will join me on the spirit-side and renew old friendships. My husband was E. C. Chapin. I am Fannie M. Chapin.

### INDIVIDUAL SPIRIT MESSAGES TO BE PUBLISHED NEXT WEEK.

April 15 (Continued).—Henry Sampson; Jane Elliott; O. R. Lane; Walter Savage; Margaret Fuller O'Connell; Israel Graham; Solomon Jones; Susan Crosby; Charles Elmes; L. B. Wilson.

### Sickness Among Children.

Especially infants, is prevalent at all times, but is largely avoided by giving proper nourishment and wholesome food. The most successful and reliable is the Gall Borden "Eagle" Brand Condensed Milk. Your grocer and druggist keep it.

### Vermont State Quarterly Convention.

The Vermont State Spiritualist Association met in Convention in Hubbard's Hall, Tyson, Friday, June 2d, 1892, at 2 o'clock P. M., President E. A. Smith in the chair. After singing by Mr. L. J. Eggleston and Miss Etta Hubbard, a conference was held. A. F. Hubbard, the first speaker, was followed by Mr. Gillingham, Abbie W. Crockett, D. P. Wilder and others. Evening.—The Convention was called to order by the President. Mr. F. A. Wiggins gave a short address, followed by Mrs. A. W. Crockett.

#### SATURDAY, JUNE 4TH.

Morning.—Met at 10 o'clock, President Smith in the chair. After singing, a conference was participated in by Mrs. Crockett, A. F. Hubbard, Dr. E. A. Smith, and other members. Lucius Colburn gave the customary address.

Afternoon.—After singing and a short conference, F. A. Wiggins delivered a lecture and held a test séance both of which were instructive and greatly appreciated.

Evening.—After singing and a short conference, Abbie W. Crockett gave an interesting address. Mr. F. A. Wiggins gave names of spirits present.

#### SUNDAY, JUNE 5TH.

Morning.—Singing by Prof. Maxham. After a conference, Mr. F. A. Wiggins gave an address supplemented with tests.

Afternoon.—Invocation by Mrs. A. W. Crockett. Address and tests by F. A. Wiggins.

Evening.—President Smith in the chair. This, the last session, was spent in singing, and remarks by A. F. Hubbard, L. J. Eggleston, F. A. Wiggins and others. Mr. Weeks offered the usual vote of thanks to all who had in any way assisted in the success of the Convention. Mrs. Abbie W. Crockett closed the meeting with an appropriate address.

Mrs. Fannie Davis Smith of Brandon, and Sarah A. Wiley of Rockingham, two of our faithful workers, were detained at home by sickness. The lectures were all of a high order, and well received. The many names of spirits given by Mr. Wiggins were nearly all recognized. Mr. L. J. Eggleston and Miss Etta Hubbard furnished excellent music. Prof. Maxham arrived Saturday. To those who







main Rowbottom, Chairman.