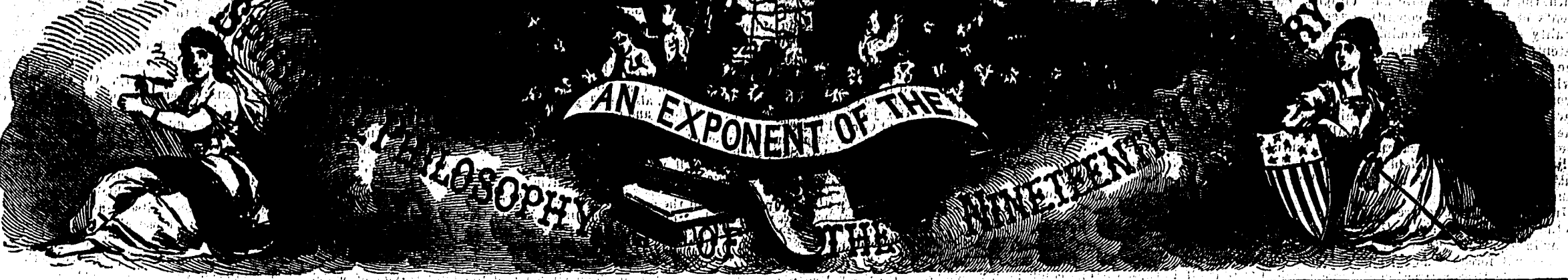


BANNER OF THE LAMP OF LIGHT.



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Written for the Banner of Light.
THE INFINITE.

BY MARY WOODWARD WEATHERBEE.

Out, out in space I sought the Infinite.
That restless, winged part of me, the soul,
Forever seeking for the Blessed Best,
Went out in search of God the Best.

Into a realm of mystery so vast,
So all-embracing in its starry sweep,
I had no voice to call: "Oh, where art thou,
In reverence of whom I bow?"

"I, fashioned like thyself, as yet too blind
To see Thee in thy strange immensity,
But scarcely know if 'twere for joy or fear,
I heard Thee whisper in mine ear."

As high as Heaven, as deep as shades of hell,
I sought this Presence, whom my heart adored;
Myself, a part of this Embracing Soul,
And God, the Universal Whole.

"If mortal may not see Thee face to face,
Nor hear Thy voice, or ever he should die,
Then let thy speech, 'distill as dew,'
Or fragrance, that the flowers bestrew."

Ere yet I ceased entreating, lo! there came
A still small voice, amid the rustling leaves,
Was it that I might know the God was passing by,
Yea, see him face to face, nor die?

For what is God, Infinity, but life,
That flushes golden in the buttercup?
The Force of Love that struggles in the vine,
To climb and yield its blood-red wine?

A Spirit-Energy, that thrills and throbs
In floating atom and the whirling stars,
That pulses in the ocean's wild unrest,
And in the stormy petrel's breast?

That clasps us each, the heart of weak and strong,
Calls us by name, and yet we heed it not,
Till some dear birdling in the nest lies dead,
We pause to wonder what he said!

I could not reach Thee, though on eagle flight
I sought to explore the mighty sweeps of light;
And yet, deep in my heart, oh! Blessed Best,
I feel thy presence and thy best.

Thyself and I, and all the earth as one;
Thy Kingdom in the world's warm, beating heart,
Whose answering love makes man to man more true,
By all the good he strives to do.

Infinity; oh! Power divinely true;
So near, why should I seek to compass worlds;
Thine arm encircling me, how could I fare
Abroad, and yet not find Thee there?
May, 1892.

The Spiritual Rostrum.

THE SPIRITUAL RAPS.

How They Should Be Invoked, Received, and
Made Use Of; Their History, Mission
and Bearing on Present Modes
of Thought and Life.

An Address Delivered in San Francisco, Cal., by
MRS. ADA FOYE.

(Reported for the Banner of Light.)

Socrates, the sage of Greece, the marvel of all ages, and the glory of his own, calmly and confidently drank the cup of poison, 399 B. C., and left his mortal form of flesh a martyr to a firm belief in the immortality of the soul. He said, "I respect my own soul, though I cannot see it."

Jesus of Nazareth, who taught peace and good-will among men, who lived the purest life known to history, and whose memory is honored by Brahmins, Buddhists, Mohammedans and Christians throughout the world, exclaimed: "Father, into Thy hands I commit my spirit," when, as a martyr to his divine teachings, his flesh hung bleeding on the cross. Thus as his spiritual body passed from his mortal form, he affirmed that while flesh and blood return to dust, the soul is immortal, and returns to God who gave it.

Men of understanding dare not preach the creeds of their own sects, for the grievous burdens of popular theology are too heavy for thinking minds to bear. They dare not preach what they cannot believe, and many are unable to give a reason for their faith.

Reason is useful, and should always be used, but inspiration and revelation are both superior to reason, though they will never contradict it. The wiser persons become, and the greater their knowledge of divine laws, the broader will be their fundamental premises, and the more correct and elevated their reasoning.

Some will refuse to hear unwelcome truths, because contrary to their early mental training, but that free inquiry now universally accorded to political, civil and scientific affairs, may justly be applied to religious doctrines and existing forms of belief. The materialist believes that matter formed itself. The agnostic believes in nothing. But Spiritualism is a living faith in known conditions of future existence, confirmed by phenomena, capable of being understood by our physical senses, and availed of for purposes of spiritual communication. It is a belief in the spiritual existence of departed souls, once clad in flesh, who have preceded those on earth to more advanced spheres of existence. Spiritualism is the religion of a higher power. It is a divine gift to humanity. Science and religion cannot contradict each other, when properly understood. Humboldt, the acknowledged father of modern science, said: "The universe is governed by law." Now law is the declared will of a superior being. The presence of law implies the existence of a law-giver. By use of the word "God," man designates that Infinite Intelligence revealed by a being superior to anything man can imagine.

From these well-admitted premises our only possible deduction is, "that the universe is governed by a law which is God's will." The phenomena of Spiritualism reveal to us that

God wills to offer peace of mind to such as seek him humbly, in spirit and in truth. Spiritual communion has been known through all ages; for the Great Spirit, whose Infinite Intelligence giveth all varieties of phenomena, has never left himself without some witness of his goodness to his children.

Both Hebrew and Christian Scriptures record constant spiritual intercourse; and Socrates, the greatest philosopher of Grecian history, bears witness to the existence of the restraining influence of his spiritual guardian and guide.

Paul, apostle to the Gentiles, urged the Corinthians not to be "ignorant of spiritual gifts"; while John, the apostle, admonished his brethren not to believe every spirit, but to "try the spirits, whether they are of God," for false prophets are about the world, and many spirits are yet dark and undeveloped. This is high testimony to Christian people who, having ears to hear, refuse to listen to the voice of this beautiful dispensation of God's love.

Spiritualism has inexhaustible resources, and its phenomena are many-sided. Vast numbers of media have existed throughout the world. The phenomena revealed in the United States of America have arrested the attentive study of many able scientists, and already act as a powerful factor in the modification of former dogmatism; while a knowledge thereof is rapidly spreading to every portion of the globe.

A few early details of the modern progressive unfoldment of spiritual communion between inhabitants of earth's visible, and to us invisible spheres, may well claim attention.

Although for many centuries the world had been told to "try the spirits," and not to be ignorant of spiritual gifts, the modern dispensation of Spiritualism found the world so sunk in spiritual ignorance that when its spiritual gifts were first manifest they did not know them; and the general disposition of mankind was to fly from rather than to try the spirits.

To many the early features of the modern movement partake of the style of some weird, spectral tale of the dark ages, when direct guidance by outward manifestations was generally withheld. But God, in his wisdom, employs agents to execute his will, who in turn employ means best suited to accomplish the desired result.

[Here followed the narrative, showing how Mr. and Mrs. Bell occupied a humble one-story and a half wooden cottage, with a basement cellar, in the township of Arcadia, Wayne County, State of New York.]

From November, 1847, to April, 1848, the family of John D. Fox, consisting of himself, wife and daughters Leah, Marguerite and Kate, the youngest twelve years old, occupied the house. They were exemplary members of the Methodist Episcopal Church, and well-known to sustain a character unimpeachable for honesty and truthfulness. Every night they heard loud and persistent knockings, and were appalled by hearing sounds like a fearful struggle, the death-rattle, or gurgling of the throat, a sudden rush of falling blood, the dragging of a helpless body across the room, then down the cellar stairs, the digging of a hole, nailing boards, and the filling up of a grave. All the ghastly sounds of a murder were continually reenacted with tragic reality to their ears.

On Friday, March 31st, 1848, Mrs. Fox resolved that their lonely home was no longer habitable. That night the family retired early, completely worn out, the mother having charged the children "to lie still and take no notice of the sounds." Man proposes, but God disposes, and that night rest was impossible. Furniture was dragged about, groans, walls and sounds of dragging a body to the cellar door, filled the air. Doors were opened and violently closed, bed-clothes dragged from their beds, and the floor shook as in an earthquake. Before retiring Mr. Fox tried the windows and doors, which he found securely fastened. Raps, which had continued with increasing pertinacity, now imitated each sound made in trying the doors and window sashes.

Kate Fox, the youngest daughter, had become familiar with the knocks of the invisible raper, and was more amused than alarmed. Snapping her fingers, she called out: "Here, Mr. Splitfoot, do as I do." Five knocks immediately responded to the five times she had snapped with her finger and thumb. Then she made ten such motions without the least noise, and ten raps instantly responded. In childish astonishment and delight at her momentous discovery, she cried: "Look, mother, it can see as well as hear."

Mrs. Fox then questioned the voiceless raper, asking it to rap the number present, their ages, etc., all of which proved correct. Neighbors were hastily summoned; the raps continued by daylight, responses being always correct. These disturbances soon crystallized into a well-defined system of telegraphy. Questions were asked and the alphabet called.

The continual throng of curious inquirers soon drove Mrs. Fox and her daughters to Rochester. Then it became clear that the presence of Marguerite or Kate was necessary to the production of sounds. When their Methodist clergyman joined Mrs. Fox and her daughters in imploring heaven that the manifestations might cease, the spirits rapped constantly—with loud raps—at amen. The family found it impossible to escape notoriety; a reign of persecution began; they were forced to sever all connection with their church; the poor mother's hair was blanched in a single week, and threats of lynching the whole family were openly made. Dr. Isaac Post, an esteemed Quaker citizen of Rochester, took them under his kind protection. Soon, communications

were in like manner received in the family circles of many wealthy and influential residents in and around Rochester. One of these, Rev. A. H. Jarvis, a Methodist clergyman, early appreciated their beauty and worth as a proof of future existence. Noble spirits proclaimed that "raps would spread all over the world"; and the number developing medium-power fully bears out their prophecy. Hundreds of bitterest persecutors became apostles of the movement. Investigation became so searching that fraud was proved to be impossible. Spirit Benjamin Franklin gave his name, to indicate that he was prominently engaged in developing the new spiritual telegraphy.

The public furore to witness manifestations became so intense that Leah, Marguerite and Kate appeared nightly in Corinthian Hall, Rochester, where multitudes came to see and hear. Each audience chose a committee to watch upon the stage, two-thirds of whose members ended by becoming apostles. They proved brave and fearless, and reported that the raps came from spirits, who answered intelligently, and were their departed friends. Cruel mobs threatened to lynch them if they reported the sounds were made by spirits. One committee man boldly announced that any attempt to lynch the girls would be over his dead body. He who in his wisdom gave this wonderful power, protected these children with an invisible army of spirits.

The tidings spread rapidly throughout the States. Then came the phenomenon of moving bodies. Apparitions appeared; portraits of deceased persons were drawn; musical instruments played; communications were given through hands influenced to write involuntarily; and messages were written by unseen hands on closed slates without mortal agency. Unlettered persons and children developed as trance mediums, with great oratorical power and astute learning, while under influence. Intelligence permeated all. The children were tied within silken bags to satisfy electricians. Imbecile explanations framed to fit existing theories wholly failed. None are so blind as bigoted sectarians in science, politics and religion. As fast as scientific men assumed to have exploded one phenomenon, another came, always leading to regions of the dead. Baron Reichenbach discovered odyle force, which explained less than a tenth of the known phenomena. Faraday and Huxley pronounced it involuntary muscular motion. No true Spiritualist or honest medium ever shrink from legitimate investigation. For a whole week the Davenport Brothers and other media volunteered to sit and endure the sneers of Harvard Professors, who never had the manliness to give their Report to the world. No report or answer came from Congress, when asked to investigate the genuineness of the phenomena.

Dr. Mahan of Oberlin College attributed it to unconscious cerebration of the cerebrum, while Dr. Rogers laid it to the cerebellum. Little raps displayed greater wisdom than these doctors of divinity.

History must again record that mediums have suffered as martyrs, while ignorant darkness strove to crucify the messengers of light. Let us examine and see what Spiritualism has endured at the hands of unscrupulous individuals.

The present movement was inaugurated and is sustained in the wisdom of a higher power, by the use of the best means available, to accomplish lasting results. Spiritualism is no exception to universal rules, and the tares of an obstinate self-will, mixed with its pure wheat, must coexist until a harvest is gathered in. Thousands entered its ranks from atheism, and multitudes came, hide-bound by every shade of deep-seated sectarian dogma, for which they sought the confirmation of some new authority. Others rushed to claim high seats, coveting apostolic powers. But MAN failed to control a movement which higher powers were directing with broader knowledge and special wisdom. Fewer invoked spirits for simple amusement and personal gratification, and many began to consult them as teachers and guides amid the varied lessons of a checkered state of existence. Impartial observers began to search for and question their inward monitor. The still small voice of reason proclaimed that no man or spirit can stand as a bar between the creature and his Creator, whose temple is the living soul. To the worthily discouraged came the answer: "Try the spirits; hold fast that which is good."

Those who seek the mammon of unrighteousness attract and commune with spirits of a like disposition. Few near earth's level have acquired much beyond worldly wisdom. Those who truly desire higher light, wisdom and guidance for the good of their race, will receive what they seek with satisfaction, an hundred fold, for other good gifts shall accompany these.

Science approaches the phenomena attendant on Modern Spiritualism with distrust; while cold philosophy weighs its logic and written expressions. Technical specialists, with microscopic eyes, fail to comprehend its beauties.

The disgrace of its rejection or tardy recognition by Christian nations lies at the door of those who, for nineteen centuries, have claimed the verbal inspiration of a book wherein is said, "I would not have you ignorant of spiritual gifts," yet have kept their followers so ignorant of them that when these came they did not know them from molecules, electricity, muscular contraction, unconscious cerebration, and a host of other unmeaning obscurations.

To the devout Spiritualist, life has a new purpose. Every thought is reorganized, and a new heaven and new earth break in upon his former loneliness. Without mortal impulse,

Spiritualism has carried light and consolation to every part of the civilized world. The world is awakening, and able minds, with broader observation, are deeply interested in its success. Believers in Modern Spiritualism already number millions in America, and many believe in secret what they fear to acknowledge openly. Those who have visited Central Asia and Africa found Spiritualism already there. It is in Australia and among the islands of the Pacific. In France, Italy and England it is gaining headway among the better class of thinkers.

Its mission is to combat materialism and religious skepticism, to harmonize all sects, and unite the children of one Universal Parent, by a common faith in their divine origin and future well-being, all under care and direction of the Good Father, whose ministers are angels of light, once dwellers in the flesh.

How base the ingratitude of that humanity which turns a cold reception on communications from loved ones who have preceded us to realms supernal.

Humbly and lovingly and trustingly we bend before the Great Intelligent Spirit—the Father of All—and devoutly offer thanks for the higher and more glorious light of Modern Spiritualism, which in His mercy He has allowed to pierce the dark clouds of ignorance that preceded our present age of progress and enlightenment.

FROM PARADISE.

BY EDITH WILLIS LINN.

She stood upon the battlements of Heaven—a white-robed angel, with a lily in her hand. She gazed out over the starlit universe, down, down the deep arches of the night, until her soul-vision pierced our atmosphere, while through the air of Heaven sweet music stole.

Thus she beheld the restless throng of men that hurried up and down in selfish haste; she sensed the greed for gain, and the hot fire of uncontrolled passion struck out at her through the gloom.

She beheld poverty and disease rampant in the world; she saw men's souls dwarfed and belittled by lust and hate and crime—while through the air of Heaven sweet music stole. "Alas! that they should suffer so," she said. "Would that I could go to them bearing this lily—this lily whose name is purity." And across the deeps of night a soft wind came, and fanned the angel's brow—while through the air of Heaven sweet music stole.

Turning, she perceived behind her one whiter than herself.

"Daughter," he said, "I have heard thy words. If in thy soul thou truly desirest to go yonder to the world, red and reeking with the blood and sweat of war and toil, thou shalt depart. But remember this: thou shalt bear great sorrow; thou shalt be led through pain and woe, such as thou hast felt before but rememberest not. Thou shalt know again the burden of the breath; man shall tempt thee; but fear not; if thou bearest ever with thee thy lily thou needest not fear."

"Thou art fit to bear a message unto man, but thou must be brave and faithful; and though when thou art dwelling below, thy earthly consciousness shall not remember this, thy truer life, during rare moments thou shalt have visions of the celestial city and be strangely conscious of thy angelhood. Be true to these glimpses and thou shalt bless the world, and gain, through added earthly experience, a greater strength and glory."

He ceased; and through the air of Heaven sweet music stole.

Then one came close to the angel bearing her a black mantle. She gathered it closely about her and started across the gateway, but paused, and, turning, gazed back upon the heavenly land.

"My home," she said, "farewell! I shall visit thee in dreams. I shall come again, more fit to dwell amid thy holy precincts. I go to bliss and to be blessed. Farewell!"

It had been whispered in Heaven that a soul was to depart. Thus came a host of bright ones, gathering about her and speaking words of cheer and hope, and beautiful flowers were strewn about her feet—while through the air of Heaven sweet music stole.

Then a chosen few passed with the angel through the open portal, and kept with her for a time down the star-strewn ways from Paradise to Earth.

At last they left her alone amid the starlight, still bearing the spotless lily in her hand. Now she waited silently, her hands folded in prayer, her feet resting upon a cloud above a great city.

Suddenly she beheld a door open, and following a light she entered in, while through the air of Heaven sweet music stole.

Down the deeps of night a shooting star fell, and one said: "A soul departs for Paradise"; and another said: "A pure one is born."

In a humble home, where poverty and toil were household words, where daily labor barely met the daily need, where ignorance belittled and pain dwarfed, that night a child was born; and the mother, as she gazed upon her, lifted up her face and said: "She is pure and spotless; let her name be 'Lily.'"

So came an angel out of Paradise—so a babe was born—while through the air of Heaven sweet music stole.

Glenora, N. Y.

Somebody has been told by somebody that somebody told him that, old Mr. Somebody told this last designated somebody, some little time ago, that Miss Lizzy Borden had said of her father that she wished he was dead, while the dispatches summed up the situation by the statement that "there is nothing new in the case."

Original Essay.

THE EQUAL RIGHTS OF THE SEXES.

BY MRS. FANNY WILLIAMS.

Let us see if we can solve the problem of woman's right to the tree of knowledge in all its cultivated and far-reaching proportions, as an equal legacy from our Heavenly Father to his children, male and female.

Let us see if the quickened thought of the present generation of mind is able to analyze the symbolic rendering of language in its earliest grasp upon human consciousness, selecting therefrom the most significant and wholesome lessons, which in time develop into ripened fruit upon the tree of knowledge, becoming delicious and palatable food for all the inhabitants of earth.

We are told that upon the sixth day of creation God made man in his own image and likeness; male and female created he them, and gave them dominion over everything below them in point of understanding. This being the crown of his creation, he considered his work, pronounced it good, and rested from his labors upon the seventh day. Upon reflection, God saw there was not a man to till the soil of mind, and he breathed upon him intellectual power, and man became a living soul. God saw that it was not good for man to be alone upon the intellectual plane, and he breathed upon woman the same intellectual power of thought, and she also became a living soul.

And God called their name Adam in the day they were created. This symbolic pair are now placed in the garden of Eden, whose realm is mind, with permission to cultivate and to dress it, and partake of all the fruit which its soil could be made to yield, save the fruit of knowledge of good and evil. When mankind become possessed of sufficient mental power to discriminate between good and evil, accountability is born to the soul, and the warfare of life begins.

The symbol of the creation of woman as an intelligent being does not represent her as having been taken from the head of man that she might rule over him, or from his feet to be trampled under them, but from his side, that she might walk in her dignity as a "peer" and "helpmeet" in all things pertaining to the journey of life.

The perceptive faculties of woman being found quicker in discernment than those of man, she is represented as having been first to partake of the fruit of the tree of knowledge. Finding it good for food and desirable to make people wise, she prevails upon man to become a partner with her in the cultivation of knowledge as one of the blessings of life; hence, woman takes precedence of man in the intuitive perceptions of mind in the realm of knowledge.

Man taking precedence in physical strength upon the animal plane, has from the beginning assumed a superiority of mental strength which does not belong to him by natural inheritance; therefore must be subject to manipulation and change in the regular order of progressive life. Man declares that unto woman belongs the inalienable right of motherhood; and to this high and holy calling she becomes in duty bound to subordinate all aspirations for higher attainments in mental power, lest her sex becomes jeopardized through her inordinate desire to improve the condition of mankind by means of her own improvement in the higher education of mind. The quality of sex then divides opinion upon the vexed question of woman's right to plunge into unknown realms of thought, seeking for hidden treasures both old and new.

Can the statesman and law-giver draw any sharply-cut lines separating the mental and moral endowments of mind in relation to sex, showing their exact limits, and thus define the position which the sexes must necessarily occupy in the diffusion of knowledge?

If they can do this successfully the argument is theirs, and it becomes woman to yield in quiet submission to their superior sagacity and insight into the hidden problems of a living existence.

If they cannot do this successfully, it becomes man to be modest in his claim to superiority of endowments of mind over her whom a cultured manhood is ever ready to acknowledge as the better half of himself. Is not woman said to be of one flesh with man—bone of his bone and flesh of his flesh? Is it not a fact of nature's law that the twain actually become one flesh in the propagation of the human race?

We often hear it said of a daughter, She is the very image of her father, and quite as often we hear it said of a son, He is the very image of his mother, both in physical and mental endowments. This constant change and interchange of the functions of life in the kaleidoscope of creation, intimately blending all the activities of mind and body through the entire family of man, make it impossible to base the status of power in social life upon the quality of sex.

In seeking for the dominant power which grows upon the tree of knowledge, let us see if we can trace the correspondence of the tree of knowledge with a veritable tree in physical life.

A quickened inspiration of thought teaches the fact that truth, love and justice are the positive elements of mind, which lays the foundation and builds up the body of the tree of knowledge; and naturally combining with the independence and strength of physical manhood, constitutes the sterner quality of sex called masculine. At the same time we find

that faith, hope and charity are the minor elements of mind, which cling to the positive for support, forming the branches and all the outgrowth of the tree; and naturally combining with the more effluvia and clinging elements of womanhood, constitute the gentler quality of sex, called feminine. The fact is patent, even to unthinking minds, that it is the natural prerogative of the more delicate twigs and branches to put forth flowers (the promise of fruit), and then to sustain and mature the fruit, which is the crowning glory of the parent tree. Thus we find all the elements of life, both physical and mental, mutually dependent upon each other in the constitution and make-up of a completed human family.

In her appropriate sphere woman now comes to the front, demanding her God-given right to bring into active exercise all the refined and intellectual force at her command bearing upon a radical reconstruction of human society. As supply always follows demand in all the walks of life, we now behold her upon the platform of action in every land and in every clime, putting forth flowers of refinement in the capacity of educator, refiner and purifier of both private and public morals; a thorough-going champion of human rights in every department in the realm of knowledge.

Questions of the most vital importance to the best interests and happiness of the family of man are forcing themselves upon the attention of thinking minds to-day, to be considered and decided upon by the united voice of the people, whose voice is destined, sometime in the future, to be the sovereign power of all enlightened nations. The time is not far distant when the voice of the people will comprise both male and female elements of power in the subduing and bringing into subjection to the rule of Right all the evil influences of language, which have been distilled in cesspools of corruption and brought to bear upon the life of manhood in actions of the vilest and most loathsome description, causing anguish, desolation and woe all along life's pathway, as the common inheritance of human life.

As well might the favored few who have swayed the scepter of arbitrary and despotic rule in the past, think to grasp the modern cyclone and hold it in the hollow of the hand, as make the attempt to stay the onward march of mind in the day when the magnetic spur of an enlightened public opinion holds the balance of power in favor of the universal Fatherhood and Motherhood of God, and the universal brotherhood of man; thus bringing equal rights to bear, without distinction of age, race, sex, or color, in laying the foundation and building thereon a reconstructed policy of social life which shall meet the wants and protect the best interests of every son and daughter of the human race.

And then comes the building up of a kingdom of righteousness in the earth, whose glory shall not perish with the using, but whose light shall become more and more luminous and brilliant through the realms of an eternal day.

Alhambra, Los Angeles Co., Cal.

ONSET IMPRESSIONS.

BY HENRY LACROIX.

From the 10th of July to the 15th of the present month I remained at the Onset Spiritual Camp, enjoying the southwest breezes, the delightful view of the Bay, lounging here and there, and attended twenty-two materializing séances. The lectures and conferences also occupied a good share of my time and attention.

Onset Bay has now attained that degree of development which insures the success dreamed by its noble-minded promoters. It stands unrivalled, and bids fair to become an elysium for mortals and spirits to meet congenially and frame new plans for the future welfare of humanity at large. Its origin has been spiritual, and it is spiritualized more and more every day, as it grows, as a body or organization, for purposes of usefulness. To an American, who has seen the world under many climes, this spot is *unique* as a source of study, as an uplifting element for the mind, and as a realization of what pure men and spirits prayed, hoped and worked for.

Conflicts of many kinds are unavoidable in all new beginnings, and Onset has had them, and will have more of them; but its vitality, leavened by the noblest intentions and purposes, will enable it to go through all difficulties victoriously. I have no doubt of it, as good is sure to vanquish evil.

The large and eager crowds who assemble in the pleasant grove to listen to the lectures and conferences from the rostrum, manifest, as a rule, a great deal of interest in the orations and debates. I was once invited by the President to state how and why I became a reincarnationist. This subject comes up now and then as a rippling wave over the great sea of the general doctrine to the attention of those initiated ones who have not as yet become imbued with the higher teachings that explain away the contradictions and inequalities or injustice which prevail everywhere.

I stood next day before a good audience at a disadvantage, as I am not accustomed to speak publicly. I cited myself first as an example of having lived on this earth over three hundred years before the present era—having been so informed, directly, by many spirits, who, besides, entered into the details of my life then. I was at that time a great traveler and a teacher of philosophy (in Central Asia); both propensities are still in me. I recalled also that two of my spirit-children at a materializing séance in Boston came and testified as to the truth of the doctrine as exemplified by their personal knowledge. My spirit companion also did the same before some twenty odd people. I showed the perfect inconsistency of those who denied the doctrine of reincarnation, but admitted that of evolution! Where is the difference? said I. Prove that I am wrong in making that statement. None came forward to contradict me; but it was easy for me to see that several opposers of the theory, on the platform principally, were nailed down by prejudice, and that no argument, however strong, could move them.

The reincarnation, on a small scale, of spirits in the cabinet, I said, proved their existence on a large scale. I claimed that nature made no mistakes, and that the Latin races, to whom the doctrine of reincarnation had been handed down for dissemination, were organized by nature to act as pioneers, as shown by history; that their perception was large and quick; larger and much quicker than that of the Saxons. The lively faculty of the Latins—in seeing and seizing ideas so quickly—was counterbalanced, however, I said, by an inherent weakness; they dropped everything as quickly as they took it up; while the Saxons, like bull-

dogs, held on fast and strong, and that the time will come when reincarnation will be admitted and welcomed here to beautify and complete the edifice of Spiritualism. There is no need of being hasty about it, as it will come in good time, after the practical part has been attended to.

I noticed that most speakers, entranced or not, sadly confounded the spirit with the soul, and, in my address, I referred to that almost continuous mistake, saying that there was just as much difference between the spirit and the soul as there was between the mortal being on earth and the spirit. "Know thyself" may well be repeated to every Spiritualist, even to speaking mediums, who are the mouthpieces of spirits. As the latter influence the first, they themselves cannot produce a sound or thought which the instrument does not harmonize with.

All advanced spirits know that matter manifests itself in three distinct conditions, which determine three distinct spheres, which include the history of every planet, or of those intelligent workers (ourselves) who get them up. That is, matter on every planet is concrete—in every spiritual sphere it is fluidic or more plastic, while in the superior realm it is ethereal or the quintessence of matter. In the first condition we are so-called material, in the second spirits, and in the third or highest, original condition—ethereal beings or souls, fully illumined by intelligence or wisdom, virtue and power. The condition determines the effect. As souls, or intelligences, we all are eternal but not immortal. The spirit may be called immortal, in one sense, as it has a beginning. No soul can err or be contaminated by any condition whatever, but the spirit is affected by conditions. And, as the ancient Magis imagined and proclaimed in their Pantheistic doctrine (which forms the real foundation of Christianity): "All in One, One in All"; or, in other words: "It is the collectivity of souls that is the Divinity!"

As a logical sequence much of our spiritual doctrine is still tinged with theological views that formed our previous education, and that will disappear only when our Brotherhood will be able to entertain the doctrine of reincarnation. By entering into that higher sphere of thought the initiated will come en rapport with spirits who can lead them upward, or divest them of the cramped notions that hold them earth-bound. They will then find out that the mission of man is not especially to develop himself, but to develop matter as well. Individual and collective development, so-called, is a natural consequence of the development of surrounding matter. That is all, as man holds within himself all potencies.

I have been influenced to express the above very condensed views for the benefit of those who yearn for something else besides the surface-matter which forms the body of our grand doctrine. In a French book, which I was inspired to write (1890), and which I published a second edition of this year in Paris, France, the above views are treated in *extenso*. That work is entitled "Man and His Fall." I call it my best work.

Much of my spiritual knowledge lies in my being clairvoyant and clairaudient, and in my ability to leave my body and roam consciously in the upper spheres, without being entranced or asleep. Much experience, also, as a spirit, determines the nature of the knowledge I thus acquire, or recall, in those peregrinations, and of the status of those I then come in contact with. Vanity has naught to do in these expressions; but I am forced to explain for the purpose of usefulness to others.

Before closing I think it well to say something of the phenomenon of materialization, which is extensively represented just now at Onset, as many materializing mediums hold circles there. I have attended, since my conversion in 1855, at least four hundred materializing séances, with many mediums, East and West, and therefore I justly claim to have some experience on the subject. We will have to remodel or improve a good many of the conditions which surround materializing circles to ensure more satisfactory results. As it is, the productions are very often spoiled by inharmonious conditions, which react against the manifestations. These mediums require to be put above the tempting conditions of want, to be carefully protected from aggression, and held under a strict surveillance of practical and pure-minded men and women. Thus, and thus only, will cabinets become sanctuaries in which the departed may commune with their earthly friends. Liberty forbids coercion to any rule or law, however good. Evil has its uses; but good alongside of it must be equally active. It behooves us to materialize spiritual things and spiritualize material ones, and thus the balance will attain an equilibrium.

It is a common fact, well-known, that mediums, like artists, are generally poor, notwithstanding the prosperous career of favorites. When I first attended these séances it was seldom that more than six or seven forms made their appearance, and it often happened that the spirits only materialized a bust and showed themselves at an aperture, while now it often occurs that forty of fifty forms, and sometimes more, come out fully materialized.

The drawbacks frequently witnessed at these séances cannot always be laid to the account of the mediums. Discrimination is called for there, as elsewhere. The plain fact is this: that everything is formed of light and shade—all objectivities being heavily laden with shade.

I cannot here enter into details or define the laws that determine these phenomena. My clairvoyance has often enabled me to detect discrepancies in cabinets, and as one of my spirit sons acts for me in the capacity of detective, I get pretty well posted. I invariably judge for myself, and may say that I have been highly benefited by going to so-called "frauds"—so-called by persons that were held to be competent judges. The hue and cry periodically raised against materializing mediums is naught but a spasmodic effort of mentally disordered individuals. They exaggerate and go beyond the limit of facts and common sense. They see but darkness in everything; nothing redeeming; and their profession of faith in "sacredness" is a farce which deceives no one.

While, at Onset I had an interesting séance writing séances with the medium Mr. Stansbury, Jr. Communications were given me on three slates by two of my daughters, Josephine and Marguerite, and the third by Jean J. Rousseau. Flowers in colors appear on the two of the slates—a rose and pansy. These slates may be seen at the BANNER OF LIGHT office, Room No. 10.

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.

Banner Correspondence.

Massachusetts.
SALEM.—A correspondent sends us the following: "At a meeting of the joint committee of the Spiritualists of Lynn and Salem, at Camp Progress, Sunday, Aug. 14th, the following resolutions were adopted on the passing to spirit-life of Brother L. A. Sawyer, one of the committee of the Salem Spiritual Society, also of the joint committee between Salem and Lynn at Camp Progress:

"Whereas, In the natural course of this life our brother, L. A. Sawyer, has dropped the mortal body, and answered the call which comes sooner or later to every one, to come up higher; therefore,

Resolved, That by the passing from the mortal of our dear brother, we have lost an earnest and indefatigable worker in the cause of Truth and Justice.

Resolved, That as we gather from Sunday to Sunday we shall miss his genial smile and friendly hand-clasp, yet we know, though invisible to mortal eyes, he is still with us.

Resolved, That we tender our heartfelt and deepest sympathy to the family of our brother in the loss it has sustained of a true, kind husband and father, of one faithful in all the relations of life, and may its members feel that he has attained a glorious immortality.

Resolved, That a copy of these resolutions be sent to the family of our brother, to the BANNER OF LIGHT, and also be spread on our records: Mr. W. Meade, Mr. G. Moreland, Mr. N. H. Gardner, Mr. W. A. Peterson, Mr. T. G. Troy, Mr. J. W. Chase, Mr. J. P. Lewis, Mrs. E. B. Merrill, Mrs. J. A. Sawyer, Mrs. A. Hutchins, Mrs. S. J. Williams, Mrs. S. J. Tyler, Mrs. A. Hall, Mrs. N. H. Gardner."

LAKE PLEASANT.—J. D. Bacon writes: "Mr. H. L. Wilson, the young English clairvoyant of Providence, R. I., held a private circle here, which was largely attended, and gave great satisfaction. He gave many tests, all of which were satisfactory, being fully recognized."

DORCHESTER.—A correspondent writes: "It was a small but very pleasant party of friends gathered on the afternoon of Aug. 13th, at 68 Essex Street, the residence of Mrs. H. D. Greene, to celebrate and honor her eightieth birthday. Many more would have been there, but were out of town."

After a social conversation, one of the party, in behalf of the friends, presented her with a sum of money, for which she returned cordial thanks.

Some letters of congratulation were then read from the absent friends, also a poem addressed to her from the intelligences of W. J. Colville. When fully recovered from her surprise (which was complete) her father gave, through her lips, a beautiful benediction.

After another season of social chat the friends departed for their respective homes, feeling it both a privilege and pleasure to do honor to and assist a friend well worthy of assistance.

Mrs. G. is an old and faithful worker in the cause of Spiritualism, having been, I think, one of the first mediums developed for healing, very many people have been benefited by her physically, also mentally.

She has made by her instructions and the example of her daily life many converts to the cause of Spiritualism. She has had a varied experience, which, could it be written, would indeed be an interesting book. Although eighty years of age, she is still vigorous, and exercises her gift of healing with wonderful success; any one needing assistance would, I think, do well to call on her, and those seeking genuine spirit manifestations may be assured of obtaining them through her mediumship.

May she live long and be happy is the sincere wish of her many friends.

NORTH AMHERST.—F. P. Ainsworth writes: "Facts are what we all desire as a sure foundation for our theories. At one of John Slater's test circles at Lake Pleasant last year, he told a lady present—who, if I remember correctly, said she had never seen him before—that she had a brother (whose name he gave), and that he left his home twenty (?) years ago in July (naming the day also), that she had not heard from him since he wrote her from Chicago (I believe eight years ago), and had no means of knowing whether he was alive or not. He then gave a town and county in California, and said if she would address him there she would find him alive and well, and ready to answer her letter. He further told her she had a relative (uncle, I believe) in the spirit-life, and gave his name also, and said he was the one from whom this message or test came to her. The lady said the statements were known by her to be correct except the present address of the party named, which was of course the vital point of the test. She promised to write as indicated, and report the facts when ascertained. I have no means of knowing who the lady was, or where from, and send you this in order that you may publish the matter, with the request that should it come to her knowledge, or that of any other person who knows the facts in the case, they may reply through THE BANNER, and so demonstrate that these tests are not all imaginary, as they are sometimes supposed to be."

Connecticut.
NIANTIC.—De Loss Wood writes, Aug. 14th: "Edgar W. Emerson spoke here to-day to the largest audience ever assembled on these grounds. In the forenoon he gave an able, instructive address, supplemented by tests, and in the afternoon answered questions, followed by a test séance. In the evening Mr. Emerson held a test séance. During the day about one hundred messages were given in that well-known and unexcelled style of 'Sunbeam.' Mr. Emerson's able control; and, as far as I could learn, every one of them was recognized. I understand Mr. Emerson has been reengaged for the season of 1893. He has spoken at this camp now three seasons, and a noteworthy fact is that he has always been greeted by the largest audiences assembled on the grounds, and the collections amount to a much larger sum than on other occasions."

This camp employs the best talent, but will never grow as rapidly as it ought until good private mediums are induced to locate here. A good clairvoyant or business medium would find plenty to do."

August Magazines.
INDEPENDENT PULPIT.—C. L. Abbott continues "Rational Studies in the New Testament," and Mr. Zediker "A Catechism for the Clergy." The leading editorial treats upon "Sectional Prejudice," followed by others upon "Unconverted Church-Members," "The Senate and Sunday Closing," "The American Bible," etc. Waco, Tex.: J. D. Shaw.

THE PHRENOLOGICAL JOURNAL gives an interesting compend of instructive articles in its various departments, including "Notes in Anthropology." New York: Fowler & Wells Co.

OUR ANIMAL FRIENDS.—An article contributed by Ernest Ingersoll is strongly and justly condemnatory of sport with a gun, because of the suffering and bloodshed involved. This journal energetically opposes vivisection, and bravely defends the right of animals to care and protection. New York: 10 East 22d street.

THE HUMANITARIAN contains papers on "The Emancipation of Punishments," "Child Culture," "Hereditry," etc. New York: 142 West 70th street.

THE HOUSEKEEPER continues its serial story, and is instructive in the various branches of domestic economy. Minneapolis, Minn.: Buckeye Pub. Co.

VIOK'S ILLUSTRATED gives seasonable instruction regarding flower culture, including articles upon "Soil for House Plants," "Winter Flowering Bulbs," and "Garden Lilies." Rochester, N. Y.: J. J. Jamps. Viok's Sons.

Nearly all women have good hair, though many are gray; and few are bald. Hall's Hair Renewer restores the natural color, and thickens the growth of the hair.

Touching and Simple Service at Maranacook, Maine.

(Reported for the BANNER OF LIGHT.)

Craig's Point, a strip of land dotted with pine trees and extending midway into the beautiful sheet of water called Maranacook Lake, is situated in the heart of Maine, and is the favored spot where a few spiritualistic families have erected their summer cottages and gathered in search of health and recreation.

During the present summer Mr. and Mrs. C. P. Longley have passed a part of their vacation at their cottage, "Lotela Lodge," on this Point, having with them as guests during the season, at different times, Dr. and Mrs. J. A. Shelhamer, Messrs. Chas. W. Sullivan and Frank Tallman, and Mr. and Mrs. J. B. Hatch, jr., with their two children, Masters Eddie and Charlie.

The simple and touching service of which this article is a sketch, occurred at the Longley cottage on the morning of Saturday, Aug. 6th. The afternoon previous Master Eddie found a tiny barn-swallow, that had been injured by a fall, and brought it home to be cared for until it should be well enough to be returned to its native haunt. The little bird partook of the food and drink provided it, and tried to repay the care bestowed upon it by chirping cheerfully during the evening; but in the morning the little boys found the poor, tiny swallow lying stiff and cold in the bottom of the basket. Then it was decided to give the birdling burial, and the children invited Mr. Longley to sing, while it was requested that Mrs. Longley should make remarks.

The little swallow was placed in a snow-white box and covered with flowers, while Master Eddie, assisted by his brother Charlie, made all necessary arrangements and invited the cottagers to attend.

In the meanwhile, Mrs. Longley was visited by one of her spiritual guides, who said: "We will not make this service a burlesque, but will turn it into a spiritual lesson for the instruction of each one. All life is sacred, and even that of a little bird may hold a lesson that we may contemplate with profit. Go into your room and we will give you a poem for the occasion."

At the hour appointed sixteen friends had gathered at "Lotela Lodge," and Master Eddie called upon Mr. and Mrs. Longley and Mr. and Mrs. Hatch for a song, "When I Go Home," which was finely rendered, after which Mrs. Longley spoke upon the beauty and significance of life, which we find manifested everywhere; in the heart of a flower, in the throbbing of an insect's wing, in the breast of a tiny bird. "We feel," said the speaker, "that all life is sacred to its creator; that all life is imperishable; that nothing is lost in Nature's economy; and we ask, whither has fled the life-principle that animated the tiny birdling form? into what new form will it penetrate with its marvelous power? into what great sea of eternity will it flow as a never-ending wave of light?"

About ten minutes were given to this and like spiritual discourse by the speaker, who concluded by reading the poem written for the occasion, as given below. Following the reading, the quartet before mentioned sang "Little Birdie's Gone to Rest." Master Eddie then invited all who wished to go to the tiny grave prepared for the bird; and each one of that company of men, women and children, filed down the grassy path to witness the interment, so impressed had they been with the spiritual significance of the occasion.

THE POEM.

THE LESSON OF A BIRDLING'S LIFE AND DEATH.

BY MRS. M. T. LONGLEY.

A little form divinely planned
And fashioned by a Master hand,
A tiny spark of vital flame
That from the Great Creator came,
A feeble breath that spent its power
Within the watches of an hour.

And yet, no man can call it back
Along earth's mystic beaten track,
No ante mind of strongest will,
With life's electric touch, can thrill
That tiny form of silent clay,
From which the soul hath sped away.

Oh! wondrous Life! Oh! matchless Law!
From Thee this lesson may we draw,
That all things thrive alone through Thee,
From kindly man to buzzing bee,
And even in a birdling's sigh
We hear the echo of thy cry.

Hushed is the swallow's cheerful note
That swelled the tiny feathered throat,
But Nature in her kindly mood
Will gather all that's sweet and good
From out that little life, and give
It power in other forms to live.

Sweet are the songs that Nature sings,
And beautiful the light she brings
To bless old Earth and comfort man,
And make him wise and strong to scan
The meaning of this wondrous force
That keeps the planets in their course.

From fleeting mote to grandest zone,
From birdling's nest to kingly throne,
The throbbing, beating, boundless power
Of quenchless Life flows in each hour,
And Death and Change in joy rehearse
The Glories of God's Universe.

A Contrast Worthy of Note.

To the Editors of the Banner of Light:

It has been my privilege for more than twenty years to read nearly all the foreign publications devoted to Spiritualism, from forty to fifty periodicals coming to me regularly each month; and I have yet to find the first line in which the writer gives evidence that he has forgotten that whatever may be the difference of opinion between himself and others, he is a gentleman dealing with gentlemen. I have never yet met an instance in which the writer has thought it necessary to meet his opponent with a slur upon his integrity, an insinuation of his incompetency, an attack upon his motives, or an insult to his name. This forbearance has not been due to want of courage or force of conviction. Neither has it been due to the lack of subjects in dispute.

There have existed, and still exist, in the spiritual circles of the Old World, grave and important matters of discussion; and I have followed the progress of many long contests and vigorous debates upon vital questions; but whatever may be the private relations of the parties engaged, their public intercourse has never been marked by any other than the courtesy and mutual respect which should characterize the intercourse of gentlemen devoted with equal honesty and sincerity to the cause of truth.

In striking and painful contrast to this stands a portion of the Spiritualist press of America; I am sorry to say. Often for many years as

perious have appeared that should never have been printed, for the important reason, especially, because such matter has been a disgrace to the holy Cause of which they claim to be the exponents. Is it to be the case that America is to show to the world how great is the distance which separates spiritual profession from spiritual deed? One would think so from the course pursued by a few professedly spiritual papers in this country. On the contrary, THE BANNER deserves, in my opinion, a grateful recognition for its constant rectitude; for its unwavering fidelity to the highest ideals; and for its judicious calmness, self-respect and courteous forbearance, even under great provocations. For these reasons, as well as for the conspicuous ability with which it has ever been edited, it commends itself—as I am in a position to know—to those abroad and at home, whose estimate of the holy Cause in which it and their labor is too high to permit them to descend to sensationalism for success.

W. N. EAYRS.

(From The Press, La Crosse, Ind., of Aug. 6th.)

Calling on Ghosts.

DR. SLADE AND A PARTY VISIT AN ALLEGED HAUNTED HOUSE; MURDER IS DISCLOSED BY SPIRITS.

Hunting ghosts! Rather an odd expression, the reader will say, and he will be right, for the pastime is rare. But that is just what a *Daily Press* reporter indulged in during the wretched hours just preceding the close of last night. Our readers will remember that Dr. Henry Slade, the Spiritualist now journeying here, had heard of a so-called haunted house in the city and determined to visit it, accompanied by a *Daily Press* reporter and others. The expedition took place last night.

The reporter does not believe in ghosts, nor spirits, nor haunted houses; but he believes that others believe in them; and if the latter are right, then the former was in contact last night with one or more specimens of each of the uncanny things. The so-called haunted house must, for the best of reasons, remain nameless; suffice to say that it is situated in one of the best neighborhoods of the city, and is a comparatively new and expensive structure. There appears nothing peculiar about it, and would appear the least likely of a thousand houses to be selected as the abiding place of a troubled spirit. Whether it is or was haunted, as "rumor has it," we leave to the pleasure of the reader to decide; but that it was believed to be so by many we know. Certain unexplainable noises have been heard, always in a particular room of the house; while two or three have experienced such gruesome sensations that they could not remain in it. A late instance of this kind occurred not long ago; a lady visitor was about to throw her wraps upon a bed in the room, when she was heard to shriek in a frightened way, followed by her precipitate flight from the place. She saw and heard nothing, but she felt the most mysterious and peculiar sensations. Several persons have died in that particular room.

But the expedition must away. It was ten o'clock when a party of eleven intrepid souls and the reporter met by appointment outside the house. The party included Dr. Slade, A. W. Seha, Prof. Ourat and two daughters, Mr. and Mrs. A. L. Kirschner, Mr. A. B. Shaver, the doctor's representative, and several others who desire to be nameless. The house was opened and lighted, and the party made its way to a pleasant parlor adjoining and connecting with the haunted room by sliding doors. After joining in the discussion of general topics for awhile, the doctor intimated that certain influences were at work upon him, and asked all to seat themselves before and place their two hands upon a rather heavy walnut table there. As many as could complied, and the silence was unbroken for a few minutes, when suddenly one of the ladies of the party—a resident of the city and known to hundreds—exhibited much agitation, while the table rose and fell in an irregular way, and finally started off directly toward the haunted room, the lady following with her hands upon it. Several of the spectators barely had time to get out of the way of the moving table, while the reporter fell over in his precipitate flight. Through the open door went the table and bang up against a bed in a corner, where it flopped about as before and then quieted down.

"There is some one here, doctor, right in this corner!" cried the young woman. The spectators all drew nigh in silence.

"Is there some spirit here which wishes to communicate with us?" asked Professor Ourat. The table rose and struck against the bed three times, which means "yes," in the language of spooks.

"Who are you?" cried Professor Ourat. The table remained quiet.

"Are you the spirit of Mr. —?" asked the professor. The table rose and fell three times, with as many loud bangs against the bed.

"Did you die here?" Three more bangs.

"Did you die an unnatural death?" Three bangs.

"Were you murdered?"

This time the spectators feared that either the bed or the table would give way under the three thunderous blows that followed the question.

"Were you killed by a relative?" Three more blows answered "Yes."

"By your wife?" "Yes."

"Were you poisoned?" "Yes."

"Do you want the guilty one punished?"

No answer.

"Do you want her crime punished?"

Continued silence signified no.

"Are you now satisfied, and will you quit this house forever?" Three loud bangs.

"Ladies and gentlemen," said the professor to the spectators, "you all heard. Do any of you care to question the spirit?" But no one did.

The young lady medium then withdrew her hands from the table, and all returned to the other room to discuss the mysterious manifestations and the crime that had been unearthed.

Presently Dr. Slade was observed to close his eyes and twitch convulsively for a few moments; another moment and he was delivering a strangely-worded address, couched in beautiful but ancient words. He said that the manifestations which had just been made came from the spirit of one who had died a violent death in the adjoining room—chloroformed to death by the wife of his bosom. But the spirit was a forgiving one; it knew that the murderer had already suffered ten-fold more than her victim, and that was sufficient punishment. It was not even desired by the departed one that the crime be published to the world. The spirit only desired to communicate its secret to some one, and it could then be at rest. It would immediately quit the room and the house and never return.

The doctor ceased speaking, resumed his seat, and in a moment opened his eyes with a bewildered, expectant gaze.

The doctor then said he would put himself into communication with the spirit of Robert Campbell, and in a half-minute or so he was talking the broadest kind of Scotch, as well as the best of sense, relative to the subject which had taken the party to the house. Among other things, Mr. Campbell's spirit said that the ground beneath the house was strongly impregnated with a mesmeric influence that could readily be felt; in fact, a piece of steel hanging upon the collar wall at that moment would give distinct sensations to the arm it touched.

Shortly after the doctor had concluded he again opened his eyes. A half-hour or so was spent in general conversation, after which it was mutually agreed to keep secret the exposures of the evening, and the company disbanded.

Pneumatic wheels, such as are used on bicycles, have sprung into sudden popularity in horse racing. They are clumsy-looking as compared with the ordinary wheels, with their trim, neat, steel tires, but they make a sulky run easier, and it is claimed, result in considerably faster time.

WRITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Spiritualist Camps.

The Onset Ladies' Fair.

This important event in the life of Onset opened with a Grand Ball on Monday evening, Aug. 25th, which was well attended. On Tuesday everything was in place, and the ladies ready for visitors. The *New Bedford Journal* has made most favorable and minute reports of the proceedings. It says:

The Ladies' Fair opened last evening very auspiciously, a good first night crowd being in attendance. The Temple was prettily decorated with bunting and pictures, the booths around the sides being especially noticeable because of their attractive display and the fair clerks in charge of the entrance, surrounded by potted plants, the visitor had an opportunity to quench his thirst with the delicious lemonade dealt out by the Misses Ethel Woodbury and Blanche Drew. Mrs. Brown and Miss Berry were in charge of the refreshment table on the other side of the hall, while Mrs. Wyman and Mrs. Benner looked after the interests of a second one. One of the most interesting and instructive features of the Fair is the under supervision of Mrs. C. B. Bliss. This is the art gallery, where the articles and pictures exhibited are the "Birthplace of Burns," "Drive Through the Wood," "Out of the Forest," "Lost in the Red Sea," "Shades of Evening," for the humorous side, the "Scene of Departed Spirits," "The Companion of the Boat," and "The Tax on Tea" are the best masterpieces.

We have passed up one side of the hall listening to the entertainment, and viewing the beautiful, as well as useful, fancy articles displayed; and now we will cross the hall and look at the other side. We first see a table surrounded by a large crowd, and find out on questioning that this is the slip table, presided over by Miss Eva Cassell and Mrs. Sylvia Morrill. Articles are suspended from the string, and the "slip" table is a pair of scissors at the end of a dime a slip. The confectioner's table next attracts the eye, it is so prettily arrayed, and Mrs. E. McEntire or Miss Jennie Faunce will supply one with any or all kinds of sweets at store prices. Mrs. Brown, Mrs. Griffith, Mrs. Shewell and Mrs. Adams are in charge of the two fancy tables on this side of the hall, and are busy waiting on would-be purchasers. The next table was one that interested a large number of people, it being the ice cream table, in charge of Mrs. Sholes, assisted by Mrs. Allen, Mrs. Adams and Mrs. Packard. The last table on the right was the lunch table, ham sandwiches and coffee being served by Mrs. Pennington, Mrs. Dickerman and Mrs. Packard. At intervals during the evening, from 6 o'clock until 10, a large dance will be rung from the stage, announcing a number on the program of the good entertainment that was given. A different program will be served each evening; and if last evening's is a criterion of the rest, visitors will secure more than their money's worth of entertainment. The orchestra, French and German; song, "I Duno," by Mrs. E. McEntire; Rothelme; song, "Yankee Doodle," Master Bates; tableau, "The Bashful Lovers"; dance, Master White; musical selections by Maynard and Coffin; tableau, "Stillness is a Picture." Mrs. Wendenmuth has charge of the entertainment for the evening. Among the beautiful articles to be voted to the most popular persons is a hand-painted plaque to the most popular lady.

A handsome rocker is to be given to Mrs. Blakely or Miss Mabel Edgemoor. A number of articles were given away at the close of the Fair, among which is a crayon picture of Onset Bay, with the Steamer *Island Home* at the wharf and Wickett's Island in the distance, making a very handsome picture and souvenir for the place. It is by Miss K. L. Drummond of Jamaica Plain. Other interesting articles are a magnificent comforter, that looks as if it might do yeoman's duty on a cold night; a number of aprons of all kinds, sizes and descriptions; an excellent picture, artistically framed, of a Head; a hand-painted plaque of roses by Mrs. Jones; a hand-painted table scarf; a toilet set valued at ten dollars; and a nice auto lamp.

There was on one table a large, handsome young lady with this legend written on a placard which she holds in her lap. "Guess my right name and you may have me," a chance for some enterprising young man who has not the time to go through the usual formalities to secure a mate.

Mrs. Edwards and Brown was the lady consulted as to the future life of all who wished any information on that score.

Prof. Carr set the ball rolling by giving a selection on the guitar and harmonica.

Miss Annie F. Irish, always a favorite with Onset people, was the next on the program with a solo, and was obliged to respond to an encore.

Miss Maude Allen, another favorite, appeared in a song and dance in such an acceptable manner that a second appearance was necessary to satisfy the audience.

A tableau, "Who is the Tallest?" claimed the applause which followed—a mother deciding which of her two children was the taller by standing them up in front of her and measuring with her hand.

Prof. Maynard in a piano solo was obliged to respond to an encore, as he usually is.

Master Elliott, dressed as a colored person, delivered a very effective sermon on the Ship of Israel. The sermon was short and to the point, a second one being called for.

A tableau, "The Flower Girl," closed the evening's entertainment.

The attendance on Thursday evening was better than before, those present being entertained by a splendid program.

Master Baker rendered a harmonica solo in a very acceptable manner, being obliged to respond to an encore.

Miss Lula Morse followed with a song.

A trio, composed of Prof. Louis Poole, violin, Mr. Smith, violin, and Miss Smith, pianist, was the next on the program, having to appear the second time.

A tenor solo by Mr. Towner was nicely given.

A farce, entitled "Where is My Hat?" created lots of fun.

Carrie Rothelme sang a beautiful solo, and for an encore rendered "The Spanish Cavalier."

Other items were: Tableau, "The Dancing Lesson," a tambourine dance by Louise Barlow; tableau, "Liberty."

The Fair closed on Saturday evening with a much larger attendance than before. The goods drawn as prizes were assigned, others disposed of at private sale.

Verona Park, Me.

To the Editors of the *Banner of Light*: Sunday, Aug. 14th.—In the morning the Park was enveloped in a dense fog, that completely hid river, hill and sky; but the numerous coveys on the grass (said the weatherwise) prophesied the speedy advent of the sun in all its glory. About ten o'clock their prophecy was fulfilled, and we had a real Sunday, which was fully appreciated after the steady downpour of the two previous days.

At two o'clock a large and appreciative audience assembled in the Park. President Ware opened the meeting with a few well-chosen words of welcome, briefly stating the object of our yearly gatherings. He emphasized the fact that they were entirely unsectarian, and designed to benefit those of every shade of belief, and afford an opportunity for investigation and inquiry to every one. He said: "We do not claim to have yet appropriated all the truth, but we know we have a portion, and are ready, willing and anxious to receive more. We adhere to the motto of our motto, 'We know no one who has an equal right to its possession.'"

The aim of this Association has been from the beginning to promote true fraternal relations with all mankind, and we cordially welcome as brothers and sisters those who are in sympathy with us, and those who are not; those who wish for enlightenment, and all earnest, honest investigators who seek to know more of the phenomena and learn with us of the philosophy.

After the recitation by the Secretary of an original poem entitled "Welcome to Verona," Dr. Ware gave the opening address, taking as his subject, "What Mean Ye by this Service?" He referred with words of loving tenderness to the members of our body, and we with us in the physical body last year, but who have since passed on to the invisible world. He expressed his convictions of their presence here with us and their appreciation of the choice floral offerings, showing them that they were still remembered in the remembrance as we celebrate their entrance into the other life. He alluded to the beautiful, fragrant blossoms as Nature's teachers of immortality, showing the new life that had succeeded their seeming death when buried beneath the winter snow. Messengers of Divinity, they bring healing and consolation to mourning human hearts.

In regard to progression, which all Spiritualists accept as the corner-stone of the Temple of Truth, he said: "We have been taught in years past that perfection is attainable sometime in the future. I do not believe it. Eternity, to my mind, would be worthless were we to find ourselves at any period in a state of perfection, with nothing before us to strive for, aspirations and spur us on to greater achievements. The continual upward progress, the increase of wisdom with each new revelation of truth; the consciousness of the harmonious unfolding of the germs of beauty, purity and love, constitute the grandeur and glory of the life here." Mrs. Matilda E. Cushing gave a brief address, treating of the necessity of recognizing and obeying the laws and conditions that govern our intercourse with the spirit-world, and the change that "Modern of the nineteenth century," "Devoted and unselfish was the work of the uneducated youth, Andrew Jackson Davis, whose inspired utterances have laid the foundations of the religion—grand, benevolent, and glorious, and in the light of this new revelation of Truth, the teachings of Jesus of Nazareth shine with renewed lustre, and we are filled with wonder that they could have been so widely buried under the weight of deathly dogmatism, and subservient to the selfishness, injustice and cruelty of men and of nations. Do you ask what Spiritualism has done for us? It has taken from death its sting, from the grave its vic-

tory. The last enemy of mankind has been transformed to an angel of light, ushering the freed spirit into a new life of progress. Now when our nearest and dearest are called before us, we do not bury hope and love in the grave with the body, but we have more than loved, are not enshrouded by impenetrable darkness, where our love and prayers and soul yearnings cannot reach them. No longer are we compelled to put them out of our lives and wait for the hour of death to unite or separate us forever. No longer do we mourn that we cannot minister to their comfort, add to their happiness or assist them in their upward progress. The seen and the unseen worlds are only separated by a thin veil, and the magnetic currents of love and sympathy flow continuously from one to the other.

May our hearts be filled with love and adoration, and our souls, responsive to the music of the spheres, be in unison with the joy and gladness of the dear ones whose entrance to the higher life we celebrate today.

The memorial service, with offerings of flowers and poetical tributes, was conducted by Mrs. C. F. Ware, assisted by Mrs. Cushing. A birch-bark canoe filled with wild-flowers, which Mr. J. T. Coombs of Boston had prepared as a gift for the occasion, was presented by the reading of "The Vandalia," written by our beloved Quaker poet, John G. Whitier. A beautiful lyre of white immortelles, decorated with flowers, arranged by Mrs. Ware, was dedicated to "All our spirits, in the West, back of the mountains, bouquets of choice flowers, artistically arranged, bore the names of Simeon Farmer, Cora S. Abbott, Sylvanus T. Hinks, Alice D. Ware, Capt. Jabez Stubbs and daughter Mary, John B. Wentworth, Dr. J. E. Jordan, Little Eyden, John Ward, Mr. John Douglas, Louise Shaw, Beatrice Farnum, Edward F. Blackinton, Mattie Blackinton, Atal E. Smith, Viola Williams, Charles F. Cate, Alice Cotton, Augustus Safford, Josiah A. Colcord, Clara E. Colcord, Paulina B. Roberts, Polly Ann, Mrs. E. B. Ber, Horace E. Atwood, Phineas Heywood, Fannie O. Coombs. At the close of the service, Mr. J. T. Coombs of Boston made some remarks suitable to the occasion, followed by a short but satisfactory test séance. In the evening a social meeting, with tests, was held at Union Cottage.

Monday was devoted to informal gatherings among the cottagers, with a large and interesting circle at the Pavilion in the evening.

Tuesday our conference meeting was well attended. Mr. Peter Abbott (Vice President) spoke earnestly on the necessity of developing material conditions, in order to prepare the way for the development of the spiritual. The more light we get here the better prepared we will be for the life of progress beyond.

Mr. Freeman W. Smith of Rockland gave an interesting account of the opening meetings at Temple Heights, and then referred to the custom of holding yearly reunions and family gatherings here as a type of the grand reunion when we shall meet our loved ones in the Summer Land. A test séance, conducted by Mr. Coombs, concluded the meeting.

The Association, as a mark of their appreciation of the generous help given them by Mr. Coombs, announced their plan for the evening. A test séance, proved to be a success, and showed his varied phases of mediumship under the most favorable conditions. Wednesday the subject for consideration at the conference was, "If Spiritualism is a truth, why did it not come earlier?" As the subject was so generally accepted that *Spiritualism* had been on the earth as long as man himself had dwelt thereon, and that "Modern Spiritualism" did not make its appearance earlier because, in the process of religious evolution, the human mind was not yet fitted to receive it. Personal experiences that had been instrumental in the acceptance of Spiritualism as a truth in individual cases were given by Mr. F. W. Smith, Mrs. M. H. Cushing, Mrs. Eliza Eddy and Mrs. Annie E. Gray. A large and interesting group of thoughtful, elevated spirits, stated in a clear, logical manner, that carried conviction with them.

Dr. Ware gave the closing address, and we felt that his lips had indeed been touched by fire from the altar of inspiration. As he concluded, he said: "The early heroes in the Cause, their persecution by church and society, and their unselfish devotion to truth and to humanity, our hearts burned within us, and we were stimulated to raise ourselves, to gird on the armor, and follow their glorious example."

In the evening the faithful gathered in circles for mutual spiritual help and development.

The cottages are nearly all occupied, and our "home talent" is daily appreciated.

MATILDA H. CUSHING, Sec'y.

Lake Brady, (O.)

To the Editors of the *Banner of Light*:

Dr. J. C. Street of Boston lectured on our arena platform on Friday afternoon, Aug. 12th. His subject was "The Soul." The Doctor is so well posted in ancient lore that he handled his subject in a far different manner than most speakers do, and he seems to know what a man's soul is—or ought to be. In the forenoon of Saturday, Aug. 13th, Rabbi Solomon Schindler of Boston addressed the audience in our forest arena on "Injustice." As the Rabbi is a Jew, and as the Jew has had a great deal of rank injustice done him, he was in a situation to deeply interest his audience.

Dr. Street was followed by Mrs. Kilbin, who gave good tests, and Rabbi Schindler, followed by Frank T. Ripley, who also did well; both are first-class platform men. In the afternoon, the Rev. Lyman C. Fredonia, D.D., gave an inspiring and instructive lecture of a logical character, and medium Ripley followed with fourteen full names. The Pittsburgh and Cleveland Railroad sent us between three and four thousand people from along the line between Cleveland and Pittsburgh, and our camp swarms like a hive of bees.

The dances and socials held each Wednesday and Saturday evening in the Pavilion have proved to be a grand success, both as far as business is concerned, and financially. Saturday evening last the pavilion was crowded, the young and old alike enjoying the fun and exercises.

Mrs. H. S. Lake has partially recovered from her severe indisposition, and is able to walk a little. She has been obliged to cancel an engagement in the Eastern States on account of her sickness, but will speak for us again on the 21st.

W. J. Colville will come to us the 21st, and will stay a week, or the remainder of the camp season, if possible. Sunday, Aug. 15th.—The ladies of the camp decorated the platform in a delightful manner for Sunday work. Flowers, ferns and beautifying growths are abundant near the arena.

In the morning Rabbi Schindler of Boston addressed a large audience. Among the people that came down from Cleveland to hear the Rabbi were a large number of Jews. The eloquent speaker's subject was "Nationalism," which he handled well, proving that he, at least, was in favor of it. In the afternoon, his theme being a consideration of whether man and the gospel of Nature prove immortality.

In the evening Mrs. H. S. Lake held a séance in the largest tent, that seats about 100 people. "The Little Flower" took possession in the early part of the evening, and gave many good psychometric tests to her admirers; at the close Mrs. Lake was remembered in a substantial manner.

On Sunday, Aug. 16th, we had a very interesting and profitable session of the purpose of entertaining the people that do not attend the numerous circles, have proved to be a prominent feature in our program of entertainments.

Charles Barnes, the trumpet medium, is here, convincing many people of the grand fact of spirit-communication.

Moses Hull took part in our Tuesday's conference, and gave us a quantity of Bible morals and quotations to prove that Spiritualism is true. Mr. Hull is as full of Bible as a lawyer. He is on his way to Onset.

Harmony, peace and perfect quiet reign throughout the camp, and it is the design of its officers to maintain their rule.

Wednesday, Aug. 17th.—Hypnotism and trance were discussed by the audience at conference. Much good common sense is displayed at these meetings, as every phase of mediumship has been or will be discussed before the meetings close.

This afternoon, Lyman C. Fredonia gave a full house, and Thursday, the 18th, Mrs. Hagan-Jackson will use the platform to address our people.

Mrs. Ada Sheehan is now due here, and Mrs. F. O. Hyzer is expected this or next week; so that the balance of our program will be well filled.

The visit of Moses Hull of Chicago to our camp has caused a loud whisper that he has secured an engagement for several lectures, to be delivered from our rostrum next season, and as this is not an official announcement, we will not say more. He will, however, give a sum that Moses will be on hand at the appointed time in August next.

J. W. DENNIS. Aug. 17th, 1892.

Lake Sunapee Camp-Notes.

The meetings during the past week have been good and well attended. The speakers were Edgar W. Emerson, Mr. F. A. Wiggins and Pres. Eben Cobb. The social dance was well attended, and the Saturday evening entertainment all that could be desired. Pres. Cobb giving a large and complete index in connection with the same.

Sunday, Aug. 18th.—The meeting was held in the grove, the speaker's stand being handsomely decorated with ferns and wild-flowers. Beautiful bouquets adorned the desk, and the program was well filled. The exercises opened with singing, and a poem by Mrs. O. Fannie Allen, who was also the speaker of the morning. After a fine poetical invocation, subjects for the lecture being requested, the following were given: "Come, ye Saints, and follow me," "The Love One Another." The speaker gave a grand and practical discourse on Spiritualism as an aid to humanity in its effort to pass up higher. The other subjects were also brought in. Following the lecture, an improvisation of great merit was given. At the close of the morning service, the Third Regiment Band gave a most enjoyable concert in the Auditorium.

At 1 P. M. Mr. F. A. Wiggins held a test séance, at which some very convincing proofs of spirit return were given. The platform in the afternoon was occupied by Mr. Wiggins as speaker, and test medium. The discourse, which was on Reincarnation and Regeneration, was good and logical; the tests which followed were equally good, and the evening drew many to the Pavilion. Humanity is

never weary of hearing from the beyond; it eagerly seeks to get more and more from those who have gone on and so all the test séances are filled with those anxious to catch a whisper from the homes of the departed. This long line has been more than satisfied to-day in the séances and from the platform.

The National Developing Circle met this evening. Quite a number of mediumistic persons were present. Independent writing and clairvoyance were among the phases developed. We are greatly favored in having among our musical talent Mrs. Grace Cobb Crawford, whose fine contralto voice has been a great addition to our singing.

August 18th, 1892. JANE D. CHURCHILL.

FOR ADDITIONAL CAMP-MEETING REPORTS, SEE EIGHTH PAGE.

Mrs. Ada Foye in Colorado.

A large and appreciative audience assembled in the P. O. S. of A. Hall, Sunday evening, Aug. 7th, to hear the lecture and witness the phenomena delivered by the instrumentality of Mrs. Ada Foye, the celebrated medium, who attracts immense crowds wherever she goes, says the *Daily Leader* of Aspen, Col. Her lecture was an introductory one, dealing generally with the subject of Spiritualism, recitals of her own experience, and how from infancy the wonderful power began to develop in her organism. She also explained intelligently, and in an interesting manner, many of the secrets involved in the phenomena, and how they operate in different individuals. All she said was listened to with the closest attention, and it is safe to say that by her scripture citations, by her reason and logic, plain and honest statements, she did much to remove prejudice, create interest and enforce conviction with reference to the fundamental truths of Spiritualism.

She emphasized her position by saying that Spiritualism, properly understood, made no war on church, sect or belief; that it had neither creed nor dogma; that the Christian could accept it, know its truth and thereby have a livelier hope of immortality. She believed in a God, an Infinite Father, who ruled and governed and presided over the Universe. She believed in Jesus of Nazareth as divinely commissioned to do good to mankind, "to bring life and immortality to light." His deeds, his sayings, his law of love, his sacrifice for the good of humanity, were of imperishable value to the human race. He went about doing good, and what sublimer work for God or man?

At the conclusion of her remarks the demonstrations of spirit-power began. All who desired wrote names of friends on the other side, on slips of paper, closely folded. These were gathered up and laid on the stand in front of the medium. Then she placed her finger on them, one by one, asking the question: "Is this one here?" Every now and then three loud raps, heard by all the audience, would come. Mrs. Foye would then call up some person to hold the folded slip. Then the name would sometimes be written by her hand, automatically, in the reverse fashion of writing; sometimes she would read the name in the air, pointing her finger upward; and sometimes hear it clairaudiently, and announce it. The person holding the slip of paper would, at her request, open it and read the same aloud, and always it would be the name she had given. Then the person in the audience who had known the spirit in earth-life would arise and ask questions relating to the time he or she passed to spirit-life, to the age, cause of death, and other matters—all of which were invariably acknowledged to be correct. Frequently the medium would say, "Here is the spirit of so-and-so," giving name in full. This would be recognized by an auditor, and invariably all answers to questions were pronounced correct.

The whole audience was startled by these demonstrations, many convinced, and all were highly interested and delighted. In Mrs. Foye's talk, in her manner and methods, the impression irresistibly forced itself upon every one that all she did and said was sincere, honest, genuine, free from fraud, even the suspicion of it.

How a Policeman Heard Ghostly Footsteps.

"Asked as to whether he had ever seen a ghost, the policeman replied, 'I never saw one, but I had a peculiar experience once, on the occasion of my attending the funeral of a relative in Devonshire. I was too far from home to be able to return the same night; and there not being accommodation at the inn, I and an uncle were obliged to occupy the bed in which the relative died. After putting out the light, we commenced talking about the deceased, when suddenly we were made aware of the presence of a third person in the room, walking up and down with a heavy, distinct tread. To our inquiry as to who was there we received no reply, and on striking a light we could perceive no one. But no sooner was the light again extinguished than the heavy tramping recommenced, and it continued all night. After an hour or two I became overpowered by sleep, but fear kept my uncle awake.'" Cornubian, Eng.

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Materialization a Fact in Nature.

The eloquent and impressive lecture delivered by Mr. Willard J. Hull at Cassadaga Camp Aug. 6th, in which he fully demonstrated the above named truth, and which was listened to with the utmost degree of attention by a large and deeply interested audience, will appear in these columns next week, from the author's manuscript. It will be perused with deep interest at this time, both in this country and in the Old World, while there is so much discussion, pro and con, upon the subject.

By all Means a Court of Arbitration.

If labor strikes entail so much actual loss, and so much more apprehension and confusion, there assuredly should be adequate remedy which is not beyond the reach of final discovery. In this country the appeal in all cases of dispute under the rule of common law has hitherto been to the courts. They are legalized tribunals, and hence their authority and the universal respect in which that authority is held, and if, resting on the common law as a basis, the statute laws of the different States provide for the peaceful adjustment of other questions of difference, why may they not equally provide for the adjustment of questions of difference between employers and employed, between labor and capital? Why may not legislation likewise establish courts before which such disputes or disagreements shall be presented, the case duly settled forth the facts in dispute and the claim of the complaining party?

If strikes could be practically prevented by these courts of arbitration, why would it not be the best thing to do to expand the statute laws so far as to include in their regular jurisdiction the disputes of which they are the lamentable result? In this way both capital and labor would be protected, and the means of support would not be withheld from the laboring masses. Nor would such a law destroy the right of private contract, or offer any obstruction to organized labor in its pursuit and promotion of its own interests. On the contrary, it would make much more secure and stable the mutual rights, just and equitable, of employed and employers.

If in the necessities of social evolution there are likely to arise contingencies all the time which invite conflicts between labor and capital, it seems to be a common duty to provide tribunals that will take cognizance of the facts which form their alleged causes, with a view to the promotion of the general peace and quiet, the suppression of popular commotions, and the discouragement of class prejudices. Any step in this direction would be taken in the interests of public order as well as public prosperity. Such a tribunal would signalize, too, an industrial era whose parallel the world has never seen. It would be a tribute paid to the cause of humanity, and a testimony to the sovereignty of the higher qualities of our developing nature.

It may not be forgotten that a message of President Cleveland to Congress recommended a system of voluntary arbitration as the most effectual and equitable means of settling these labor difficulties. It suggested the creation of a "commission" of labor, consisting of three members, who shall be regular officers of the federal government, charged among other duties with the consideration and settlement, when possible, of all controversies between labor and capital. As they gained experience, the members of such a commission would constantly improve in their ability to deal intelligently and usefully with the questions which might be submitted to them.

And the establishment of such a bureau by federal authority would be a just and sensible recognition of the value of labor, and of its right to a representation in the departments of the Government. The interposition of such a commission might be tendered, in the frequent disputes between the laboring men and their employers, upon the application of the legislature or executive of a State, whenever domestic violence was threatened, under the constitutional provision requiring the general Government to protect the States against "domestic violence." The risk of a loss of popular support and sympathy resulting from a refusal to submit to so peaceful an instrumentality would constrain both parties to these disputes to invoke its interference and accept its decisions. Furthermore, it might be expected that its very existence would invite application to it from both sides for advice and counsel, thus assisting to avoid misunderstanding and contention in the beginning.

In a proposition of this character is undeniably to be found the readiest and surest solution of a problem whose dimensions are growing ominously large all the time. There is not much serious question that no longer delay should be suffered in the adoption of a recommendation at once so just and so practical. There is a national want to-day of a permanent board of arbitration, organized on such a basis as that it may be confidently relied on by capital and labor alike for the accomplishment of the ends of justice and the security of the common peace.

The School of Applied Ethics.

The sessions of the ethical school at Plymouth are concluded for the year. The discussions have concerned the social, intellectual, and industrial life of the time on the basis of ethics, which signifies the application of the principle of justice to all the interests of society alike. It is on this basis alone that any one or another of the movements of our varied modern life can be dealt with, with any hope of success. The lectures at Plymouth have been directed in courses of five or more to each subject involved, thus seeking completeness and the fullest illumination possible of the subject. There has been no concealed or strained display of thought for the sake of effect, but the treatment of the themes chosen has been comprehensive, elevated, strong and thorough, without the show of any desire to render individuals prominent rather than the subject itself under discussion.

The want of the ethical principle in our common life is felt more than perhaps anything else. That life is acknowledged to be too intensely individual, and consequently selfish. In the fields of trade and industry the power of the ethical principle, which is that of justice itself, is very slightly understood. There is a lack of something in our modern life which people vainly seek to find. The individual may manage to serve his own necessities in the case, but the aggregate of individuals which is termed society is confounded to know what is for its highest good and where to apply for its discovery. Such meetings as the one just ended at Plymouth are moral centers to attract the thought and energy of modern life, and the very things of which so many have long stood confessedly in need. They show that our social and industrial life contains larger and more forceful movements than has been thought.

The avowed purpose of this school is moral. The incidental issues that naturally pertain to the themes allotted for its discussion are silently avoided. The object is to establish the fact of an existing unity among all the great forces which operate for the fashioning and the directing of our modern life; to show that they are above the level of individualism, and sweep into their current all that pertains to the interests of humanity in its varied employments. It is not to be questioned that this Plymouth School of Applied Ethics has launched a work of the highest value to our modern life.

Religious Bigotry.

It is here, right at the door—the Massachusetts Sunday Protective League. The worn old Sunday of the days of short views and narrow sympathies, of strait-laced Puritanism and cast-iron bigotry, has fallen so low in popular esteem and reverence as to need the help of protection, just like domestic manufactures and things of that sort. Mere moral protection will answer no longer. Men are fast becoming so bad, it would seem, that they cannot prudently be entrusted with the use and enjoyment of their own institutions and customs, particularly if there is a flavor of piety about them. So the self-righteous ones feel called upon to combine and compel such a use and observance as they deem appropriate.

This Sunday Protective League has just issued a formal proclamation, with a metaphorical flourish of trumpets and roll of drums. It calls aloud and vociferously upon clergymen of all denominations to denounce what it calls "the present alarming desecration of the Sabbath by railroad and steamboat companies, in manifest disregard of the law and the Christian sentiment of the Commonwealth." This desecration, we are further told, consists in the running of excursion trains on Sunday by the railroad companies, and the excursion parties of steamboats by their owners. And this most ridiculous of all imaginable denunciations is put forth at the close of a week of the most oppressive and exhausting heat that could be inflicted upon a helpless mass of sweltering and suffering humanity! It is worse than ridiculous; it is almost idiotic.

One of our Boston dailies, in commenting on this silliness of the self-constituted Sunday League, says that it will accomplish nothing but to make itself the laughing-stock of the community. That is precisely it. The best way to deal with such narrow-minded people is, instead of treating them with the respect of seriousness, to laugh them down. Apropos to the above is the following: While there is not a single passage in the New Testament from which it can be inferred that under Christianity there is such a duty as Sabbath-keeping, or such a sin as Sabbath-breaking, certain champions are continually crying out for stricter penal laws enforcing the observance of the first day of the week. The worst effect of such demands is that they inevitably provoke opposition to a custom which is of great value to society. The practice of devoting one day in seven to moral, religious and social uses stands firmly upon its own merits, and, like schools, needs no other support.—*Samuel J. Barrows.*

We had a pleasant interview last Saturday with Mr. James Buchanan from Washington State. He is on his way to San Francisco, from whence he will permanently settle at Salt Lake. He has come East to have sittings with mediums in this section, and was to visit Onset.

Theodore Parker.

A QUARTET OF MEMORIALS.

This appears to be a memorial season of the earth-life and services of Theodore Parker. Eight months since a new and suitable monument was erected by his many friends and admirers over the depository of his material remains in Florence, Italy. At nearly the same time contributions were being made in this country for a memorial window to be placed directly over the pulpit in which he preached in West Roxbury, that had been transferred from the old to the new church edifice. Those contributions, we are gratified in being able to say, now aggregate about \$700, and designs are being made for the window by the best artists in the country.

There is stored in this city, awaiting the designation by the authorities of a place in which to erect it, a finely executed bronze statue of Mr. Parker, which will ere long be placed in its position, where it will remain permanently, as a memorial of the pioneer in the great reformatory religious movement now sweeping over the world, that is destined to continue until every vestige of a creedal religion that dishonors God and mentally enslaves mankind is banished to oblivion.

Within a few months past the popular author and lecturer, Mr. H. W. French, purchased the grounds on which stands the massive oak that, during Mr. Parker's residence in West Roxbury, was a favorite resort of his. Beneath the shade of that tree Mr. Parker passed many thoughtful and studious hours, and no doubt there, environed by the quiet scenes and teachings of Nature, was first inspired with truths which he subsequently made known to the world.

Mr. Parker alluded to this tree in his journal as follows: "May, 1851.—At West Roxbury in the afternoon. The *Polypodium pauciflorum* just opening; laid some at the foot of my favorite tree in memory of old times—the great oak."

Mr. French has removed from the tree its few decayed branches, has renovated it under the direction of the city forester, and by so doing has given it a new lease of life. He has built two very pretty cottages near by, in one of which he will reside; has suitably graded the grounds, sunk a well within twenty feet of the tree, from which is a flow of the purest and coldest of spring water, and will put graveled walks and seats around it for the convenience of visitors. At the entrance will be a sign indicating the place, and that all are welcome to sit beneath the shade of the Parker Oak.

Return of Spirit-Friends.

We were highly gratified last Sunday to receive two communications through a reliable medium in this city, namely: One from our old friend and brother printer, BEN: SHILLABEER. It is true we had been expecting he would respond from his new quarters whenever he had the proper facilities to do so, as he was conversant with the Spiritual Philosophy before he passed to spirit-life. He has promised to communicate at our office whenever the conditions are favorable. Here is what he says:

My Friend Colby—What strange events occur in one's life that lead one on to the spiritual plane. So it was in your case. The Post got through with you in its daily work, and you left that office through the investigation of spiritual light to enter new fields of labor. You need have no regrets, for you have won laurels from those who have entered a new life—strange to you—even stranger than my own sayings. This is my first experience in writing through a medium. I had the opportunity to come this morning, and I made the most of it. I have done the best I could. I shall come again to you whenever opportunity presents itself.

The other spirit who came, was our old friend and excellent medium, George Redman. He wrote:

"Mr. Colby, I am here, and will come to you before a great while and relate many experiences in my life when here on earth, and also speak of my new life on the spirit side. I know one thing, and that is, we are to work for THE BANNER. We are ever impressing you how to proceed in business connected with your spiritual labor. No changes are coming just yet to interfere with the work of the paper; but a power will be brought to bear in your behalf that will not only astonish Spiritualists but the world at large."

I have been with this medium whom I now control a good while. He did not know who I was. We often work silently through medial instruments for a time. I have found that this medium can do a good deal of spiritual work of the most satisfactory character, as we can use his organism with perfect freedom for the enlightenment of the people of earth.

GEORGE REDMAN.

A Warning Not Heeded.

On Sunday, July 24th, a New Bedford gentleman visited Onset, says a correspondent of the Boston Post, and while there was told by a medium at a private seance, in presence of several ladies and gentlemen, while entranced, that he lived in a queer place, high in the air, and that water was used beneath his floors. This was true. She then told him he had better move away, "as an accident was about to happen; the floors would give away, owing to poor underpinning, and that somebody might get hurt. Her advice was not taken—her prediction forgotten."

A few days subsequent to this warning all that had been told him transpired; eight tons of baled hay fell through the floor, two carriages were demolished, and one man barely escaped with his life.

Skepticism Vanquished by Facts.

Alfred Russel Wallace, LL.D., says: "I was a confirmed philosophical skeptic. I was so thorough and confirmed a materialist that I could not find a place in my mind for the conception of spiritual existence, or for any other agencies in the universe than matter and force. The facts beat me. They compelled me to accept them as facts long before I could accept the spiritual explanation of them; there was at that time no place in my fabric of thought into which it could be fitted. By slow degrees a place was made, but it was made, not by any preconceived or theoretical opinions, but by the continuous action of fact after fact, which could not be got rid of in any other way."

Quoting the above, Rev. John Page Hopps, in the Coming Day, introduces it as follows: "Alfred Russel Wallace is one of the most patient, one of the keenest, and one of the most truth-loving men of our day."

The Bangor Daily Commercial is giving enthusiastic accounts of Verona Park life, and how fully the visitors and sojourners there are passing the hot days of mid-summer. It is, unquestionably, one of the most attractive and enjoyable of the Spiritualist camps now in session.

Hamant Theological Bigotry.

A Lake Pleasant correspondent writes as follows: "On account of complaint being made through spite of a few on the grounds, to the authorities of the town of Montague, that the State Sunday law was not being complied with at the Camp, a deputy sheriff and constable last Saturday evening served a notice on every medium not to hold a seance or give private sittings on Sunday, (the 21st inst.) under the penalty of arrest and fine!"

There were thousands of persons on the grounds, says our correspondent, and hundreds of highly respectable people wished to attend seances, or have sittings, but were deterred from so doing by Bigotry's edict. Several mediums held open meetings, however; but that was all. Some of the stores (their keepers being similarly notified) were also open. It now remains to be seen whether their proprietors will be arraigned or not.

Judge Dailey, who has just been elected President of the Lake Pleasant corporation, should attend to this high-handed usurpation at once.

It is a curious circumstance that while theologians, and Spiritualists tintured with ultra-conservatism, are declaiming against mediums, the Rev. Dr. Simpson, at Old Orchard Camp-Meeting, has been practicing what he calls the art of "divine healing in answer to prayer," just what our medial instruments have been doing the last forty years! He, while repudiating Spiritualism, utilizes his magnetic healing powers to secure the sympathies of church-going people, and then tells them he wants funds for the foreign missionary cause—thus securing some \$50,000, it is said. The account further says, that while all classes were there, not a few of the money classes were present. The fact that fifty of them subscribed five hundred dollars each shows that. This he calls "Christian perfection"! What a pity this amount could not be utilized for the relief of the indigent poor in our large cities!

The annual meeting of the Lake Pleasant Spiritualist Corporation took place August 18th. The attendance was said to be large. Hon. A. H. Dailey of Brooklyn, N. Y., was elected President for the ensuing year in place of Dr. Beale. It is a little singular that a New England camp-meeting association could not have found a New England man competent to fill the chair. But Bro. Dailey will doubtless make an excellent presiding officer. J. Milton Young of Haverhill, Mass., will continue to be Clerk; Treasurer, Frederic Haslam of Brooklyn, N. Y.; Vice-Presidents, Hon. Newman Weeks of Rutland, Vt., H. A. Buddington of Springfield, Mass., Mrs. Sarah P. Wilson of Bridgeport, Ct.; Directors, Hon. A. H. Dailey, Dr. E. A. Smith of Brandon, Vt., David Jones of Utica, N. Y., David P. Barber of Nashua, N. H., John W. Wheeler of Orange, A. W. Caswell of Gardner, Mass., Mrs. Annie E. Barnes of Boston, Mrs. J. T. D. Storrs of Hartford, Ct.

Those hymns which are most immortal in the hymn-books, says T. W. Higginson, are often those which the churches borrowed from poets whom they left outside. Who wrote "While Thee I Seek, Protecting Power"—that perfect utterance of the last triumph of religious trust? Helen Maria Williams, the friend and imitator of Mary Wollstonecraft. You will still find her branded as a heretic in the biographical dictionaries. Who wrote "Nearer, My God, to Thee"? It was Sarah Flower Adams, the friend and disciple of W. J. Fox. In her lifetime she would have been disowned by the very churches which now can not draw near to God without borrowing her wings to fly with!

The man and woman who dips his and her pen in the gall of bitterness and voices a wail because of the rapid advance of Modern Spiritualism and the credence given to mediums among all classes of people, will find their earthly lives curtailed sooner than they expect, as the sword of the spirit is sharper than ever. We aver that the medial instruments of the spirit-world will be sustained in spite of the antagonism of certain people who profess to be Spiritualists.

Mr. and Mrs. Longley have left Lake Pleasant for Queen City Park, to be present on the day set apart by President Dr. Smith in the interest of the Veteran Spiritualists' Union, of which Mrs. L. is the corresponding secretary, it occurring on Monday next, Aug. 29th.

Dr. Dumont C. Duke and wife of New York City are sojourning at Queen City Park, and so is Mrs. Rathbun. The Doctor informs us that Mr. C. O. Poole is also on the grounds, but is keeping very quiet.

Mr. J. Clegg Wright delivered at Onset on Tuesday, the 16th, while entranced, a discourse on "The Progress of the Soul." We are informed that it was a masterly production, and hope to receive a verbatim report for publication. Mrs. Clegg Wright, M.D., is an excellent improvisatrice of poetry. We had a pleasant call from these devoted workers on the 19th. They were on their way to Queen City Park.

We want no private armies in America. The Pinkertons are inept-anarchists, hence the evil must be stamped out as speedily as possible. No military should be allowed to exist outside of law; otherwise this country will one day become a military despotism. If the law is not of sufficient strength to protect the rich and poor alike, make it stronger speedily, to the end that justice may prevail.

Mrs. Ada Foye addressed an audience at Aspen, Col., Sunday, August 14th, that filled the large hall to its utmost seating capacity. She closed her engagement there last Sunday. The next day she left for Chicago, designing to rest for a week with her family, preparatory to commencing her labors for the coming season. Address, P. O. Box 117, Chicago, Ill.

Spiritualists and others in this vicinity will be interested in a communication in this week's Message Department from Lorenzo D. Grosvenor, in which he sends greetings to all his friends and words of cheer to his sister Roxana, who, by the way, is a beneficiary of the Veteran Spiritualists' Union, of which she is a worthy member.

At the moment of going to press last Tuesday we received an abstract report of a lecture delivered by Mr. W. J. Colville at Cassadaga Camp, August 20th, which we shall place before our readers next week.

Sunday visitors to Onset from Boston should take the 8:15 A.M. fast train from the Old Colony R. R. depot. It returns at 6 P.M.

NEWSY NOTES AND PITHY POINTS.

This number of The Banner is allied with a vast amount of original matter of the very highest order of talent—just such liberal thought as the world demands to-day.

Over \$10,000,000 will be expended upon our coming World's Fair. This is nearly three times as much as has ever been expended upon a World's Fair hitherto. But then, we are more than three times as big as any country that has ever before held a World's Fair.

The soul's dark cottage, battered and decayed, Lets in new light through chinks that time has made. Stronger by weakness, wiser men become, As they draw near to their eternal home.—*Edmund Walker.*

When Monsieur Six Deniers, the artist, was drowned in the Seine in 1840, after his body had been vainly sought, a clairvoyant was applied to, in whose hands they placed a portfolio belonging to him; and being asked where the owner was, evinced great terror, held up her dress as if walking in the water, and said that he was, between two boats, under the Pont des Arts, with nothing on but a flannel waistcoat; and there he was found.

"Circumstances alter cases; but I wish I could get hold of some cases that would alter my circumstances," said Lord Brougham when he was a struggling lawyer.

"Is time money?" asked a gentleman of a jeweller. "It is said to be." "Well, I thought so, and here is an evidence of it. I bought this watch here six months ago, and it has gained time enough to pay for itself."

Newsdealer—"I have n't the change; you can pay me to-morrow." Gentleman—"But suppose I should be killed to-day?" Newsdealer—"Oh! it would n't be a very great loss."

God's greatness flows around our incompleteness; Round our restlessness his rest.—*Mrs. Browning.*

Mrs. Grundy—"So you've been left a lot more money, I hear, Miss Luckie." Miss Luckie—"Yes; quite a lot." Mrs. Grundy (with a sigh of resignation)—"Well it's true, what the Good Book says—'Them as has gets.'"

Time is always represented carrying a scythe, and it is supposed will continue to carry this primitive agricultural implement until Time shall be no more.

A scientist asserts that a bee can only sting once in two minutes. We would respectfully add that 't all it generally needs to. Vide the late episode at Onset.

Samuel Wheeler of Philadelphia favored us with a flying call on the 18th, while on his way to Verona Park Camp.

He wrote a little poem That in his heart had burned, And he called it "The Umbrella," So it would not be returned.

If one takes the juice of a lemon, diluted with water, before breakfast every morning, he will never be troubled with dyspepsia. Lemon juice will also alleviate the pain resulting from the sting of a bee, it will keep your hair from falling out, it will cure corns, it will keep your hands white if mixed with glycerine in equal parts, applied at night as a lotion. Cut a lemon in two and rub on your temples, if you have a headache, and you will soon experience relief. The M. D.s think of having a law passed making it a penal offense to use lemons!

If organized labor expects to hold together, it must first of all disassociate itself from anarchy.

Shakespeare's religion has been the topic of discussion at the Catholic summer school, New London, and they have brought out arguments to show that he was a Catholic, drawing them mainly from the internal evidence of the plays themselves, and the fact that his father, John Shakespeare, left in his will the words: "I believe in the firm belief of the Roman church." If the Protestants are not able to make out equally as good a case on their side, they will not avail themselves of the many-sidedness of Shakespeare.

The difference between a looking-glass and a dude is that one reflects, but can't talk, and the other talks but can't reflect.

IT STUCK.

Through Jersey's sun she wore a veil, And great was her dejection To find she had, on her return, A lattice-work complexion.

CHICAGO WATER.—The Detroit Free Press tells this story, and no doubt it is true. No wonder so many unexpected deaths have occurred there of late. Bro. Francis must look out or he may be the next victim. But we hope not. Here is what The Press says:

He was a tramp in Chicago for the first time, and it was with some trepidation that he knocked at the kitchen door of a elegant Prairie Avenue residence. "Can I get something to eat here?" he inquired of the cook. "Certainly," was the generous reply; "I'll get you a glass of water." "But I want something to eat," he implored. "Well," responded the cook, "I don't say I'd give you a glass of water?" "I can't eat that, can I?" he asked pleadingly. "I don't know whether you can or not," she said kindly; "it's pretty bad, but I'll give you a knife and fork with it, and maybe you can handle it. I'm positively certain you can't drink it."

When a man undertakes to take Time by the forelock with a vengeance, he generally slumps through. That's the case with the late Onset episode, that the Boston Herald printed such a long yarn about, which its reporter got from an individual there whose prejudices against physical mediumship have become chronic. Since then The Herald has apologized editorially for printing such gross stuff against the Spiritualists; which fact only proves that "curses, like chickens, will come home to roost."

The cholera at Teheran was reported on the 22d to be frightful. Eight hundred persons died the day previous. At St. Petersburg 381 new cases were officially announced on the 21st; the whole number up to the 22d was 6891—deaths 3313.

The heat in Europe has been phenomenal. On the 21st, at Tours, France, after a drill, 101 soldiers were stricken down by the heat. Sunstrokes have been many in Paris, and the hospitals crowded. In Vienna the mercury was 101 in the shade; at Trieste, 110, and about the same temperature existed at Berlin, Venice and other places, with numerous fatal results.

A New York paper, in speaking of an accident, says that Inventor Edison, "saw the crash." But then, Edison is a wonderful man, and can see things which ordinary people can only hear. That is because he is a spirit medium.

Patsy Sears, the oldest woman in Indiana, is dead at the age of one hundred and eight. She was born in Virginia, and did not learn to read till she was eighty years old. She smoked for ninety years, and never was sick a day in her life. Here is a nut for anti-tobaccoists to crack.

The Framingham Gazette says that a cynical contributor avers there would be few new churches if there were no quarrels in the old ones. Isn't that why Onset Bay has now got on a firm basis?

A Beautiful Charity.

The Institute Seashore Home for boys and the Home for girls at Beachmont, have given hundreds of poor children a delightful vacation of six days each. These homes will close Sept. 3d, on account of the opening of the public schools. An earnest wish has been expressed that many tired mothers might have a week's rest at these seashore homes just the same. There are no funds for this object, but the committee in charge will be glad to carry out the suggestion. Contributions for a week's outing for mothers and their sick little ones will be gratefully received, by S. B. Thing, Treasurer, Young Men's Institute, No. 5 Charndon street, Boston.

Message Department.

It should be distinctly understood that the Messages published in this Department are the private communications of individuals to the public, and are not the property of the Banner of Light. The Editor of the Banner of Light is not responsible for the contents of the Messages, but he is responsible for the correctness of the reproduction of the same. The Editor of the Banner of Light is not responsible for the contents of the Messages, but he is responsible for the correctness of the reproduction of the same.

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 TRANSCENDENTAL MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Séance held May 13th, 1892.

Spirit Invocation.

Almighty Spirit, thou Supreme Intelligence, who dost rule the universe in wisdom and love, we seek thy presence through our inmost consciousness, with the desire to know of thy being and to understand thy law. We reach out to thee for inspiration and guidance in spiritual things, that we may receive the light of the higher life into our lives and be quickened in perception and illuminated in understanding by its sublime rays. Oh! may we be imbued by the spirit of truth to know and to comprehend the wonders of this great, teeming existence, that we may learn of humanity and its destiny; that we may come to understand of the here and the now as connected with human life; that we may study the secrets of the material universe and find them made plain to our minds; and that we may reach forth in thought in aspiration to the spiritual world, learning of the high things and planes and beings that are there. Thus shall our minds be enlarged, and our knowledge of which we partake be increased within us many fold; thus shall our hearts be brought into sympathy with the all of life, with our brothers and sisters here and in the world beyond, that they may be purified through study, through experience and discipline; thus shall the beautiful flowers of love spring forth from our inner natures and bloom, making sweet our lives; thus in spirit we may be uplifted to understand the lives of spirit-helpers and teachers, and receive from them lessons of great worth, that shall tend to expand our natures and to give us continually deeper and higher thoughts of the significance of our existence.

Oh! may we come into contact with the pure and good of spiritual realms, not only that we may receive personal benefit, but that our atmosphere may be illumined by their clear light, which in turn, we trust, may serve to light others on their way. May we give out to these heavenly visitants something from our own magnetic aura that shall be encouraging and full of love, that they, too, may be blessed by their return to mortal spheres, and that all may be alike assisted.

We ask thy blessing to be with us. We seek for the benediction of pure angels. We desire to grow in spirit, to reach out in helpful thought to our brothers and sisters. We trust that these returning spirits, the immortal world, will give opportunity to each with their illumination those who earth who sit in darkness and are blind to the spiritual things of life; that they may bring to the weak and sad consolation and strength that shall be as a shield and a guard to their weary lives; that those who are in doubt and who know not of the future may be given information and guidance concerning the better land and the hereafter; and that those poor souls, struggling along the ways of time, battling with the passions and habits of their own lives, degraded and deformed in spirit, may be brought under the ministrations of pure angels, who will have the power to guide them onward to a higher and nobler condition. These things we ask for, trusting that the strength of the spirit shall be shown in all places and the power of the Most High be made known.

QUESTION AND ANSWER.

CONTROLLING SPIRIT.—You may now present your queries, Mr. Chairman.

QUES.—[By "Sincere Investigator."] Communication of spiritual truth should be free from involvement and contradiction in major points, however great the differences in minor considerations. I quote from a recent issue of THE BANNER the following paragraph from the communication of the Controlling Intelligence: "The spirit-world, as a world to which the inhabitants of this planet pass after having done with the experiences and the discipline of this mortal life, is a counterpart of this planet, and is a body rolling in space just as much as is this planet earth." In the same issue of THE BANNER is printed a report, which I know to be correct, of the answer of the controlling intelligence to a question propounded at the meeting at the First Spiritual Temple on Sunday, May 8th, and which reads as follows: "The spirit-world is an infinite number of planes of being—spheres upon spheres of interior experience. There is no location of spheres as that expression is understood in the earthly life." As one of these statements palpably contradicts the other, will the Controlling Intelligence kindly explain the reason therefor? While I can readily conceive of great differences of opinion in spirit life, as in earth life, as to methods and conclusions, it is very discouraging to find such broad contradictions in matters of observable and comprehensible fact.

ANS.—This is not a question of personal veracity on the part of spirits, nor should it be one of speculation or theory, but rather one of individual experience. One should also thoroughly understand the terms employed by the various controlling intelligences of different mediums before he undertakes to say that there is a discrepancy between them upon important subjects.

We challenge any mortal or spirit to affirm positively that there is not a spiritual counterpart of this planet earth, one that is to all appearances and purposes as real and substantial to the inhabitants of that spiritual orb as is this physical body called earth to its inhabitants. Indeed, we affirm that all good experiences and the discipline of this mortal life, go to make up the form clothing the spirit-essence or soul-principle, as well as those that go to make up the atmosphere or magnetic environment of this universe and of its people who dwell upon the planet earth and other planets, are substances, etherialized certainly, but yet substantial, more so even than are the objective forms of this earth, because, unlike them, these spirit substances are not subjected to change and decay in the same manner as are these material forms of which we speak.

We have met spirits, Mr. Chairman, who are intelligent, who are keen and alert in intellect, broad in comprehension and experienced, but who, coming in contact with material life, disclaim any knowledge of a substantial spirit-world. They know nothing of special localities in space belonging to another world that are inhabited by people who once dwelt upon earth. They live largely in the subjective life, and are nothing for the external forms of existence.

There are other spirit intelligences, thousands of them, sir, who know very well that there is not only one spirit-world, but that there are many spirit-worlds, that they move in space, even as do the physical planets which belong to your solar system, that they are real and substantial, and that they have their various localities, their scenery, their homes and temples of art and learning, and are filled with potent activity drawn from the great Central Source of all force and potentiality.

Your correspondent claims that he knows the second statement quoted to be true. We cannot see how he knows this, since he cannot have had the experience of coming in vital and personal contact with the spirit-worlds and their laws and conditions apart from the laws and conditions of matter; for even a clairvoyant who is highly susceptible to the influence and environment of the spiritual life, and has the power of passing out for a time from contact with his physical form and coming in rapport with the spirit-world and its people, is to an extent governed by the material laws of his external being, and it is impossible for him to derive such knowledge and experience through roaming in space and coming in contact with exalted intelligences as to say without qualification that he knows these things that he has reason to think he has learned are true. We do not deny that there are spirit intelligences that there are no spheres, or gradations of spheres, in the spirit-world such as there are understood to be by mortals, for our interpe-

tations of the word "sphere" may be different from that of other individuals. Our idea of sphere is something that encloses a place, person, or object, an atmosphere that surrounds individuals or planets. There are atmospheres upon atmospheres in all directions, and yet these may not be called localities in the direct sense that we understand the term. Every individual that breathes upon this planet or any other possesses an atmosphere of his own, a magnetic environment which is his sphere. This is made up of physical and mental elements gathered from the mental and physical state of his being. So are planets surrounded by an atmosphere of light and atomic material. Heaven is not a locality. Heaven is a condition of mind, one of exaltation and supreme satisfaction, and any soul may acquire that state that is progressive and aspirational, that rises in thought and desire until he is able to achieve great things, not for his personal aggrandizement, but for the benefit of his kind.

This brings us back to the primal question: Is there a spirit-world that is capable of being demonstrated to the interior senses of intelligent beings? We reply, Yes. How many thousands of spirits returning to earth have told you of their beautiful homes, of the lovely gardens through which they roam, of the schools of learning they attend, some of them describing these structures, depicting the scenes of beauty and grandeur around them, telling you of the sweet sounds and delightful sights which appeal to their senses in the other world! Do you think spirits are romancing? That spirits have no senses after they have become dispossessed of the mortal form? Indeed, we affirm that spirit is all sensation, that it is made up of such a sensitive, susceptible, and sensitive that it may perceive and experience life through every avenue of its being, and that it has the power to externalize the beautiful ideals of its nature until they stand out grand in objective form before them, just the same as your artist here has the power to externalize his ideal and bring forth a beautiful picture for you to gaze upon, or the same as the sculptor has to reveal to you in stone the angel of his soul that he has carved out for your inspection. The spirit-world, we repeat, is a real and natural world. We believe we have the right to make that claim. Moreover, we assert that it is a counterpart of the earth, and that these spirit-counterparts of the planets belonging to your solar system will be revealed to scientists through astronomical research in years to come, together with many more facts connected with this subject.

Controlling Spirit.

We will say, for the benefit of the friend who desires to know why Theodore Parker does not communicate with earth from this platform, that we have long since learned that he feels that his duty has been fulfilled in connection with this place of spirit-communication years ago. He had a certain mission to perform in connection with earth's children and communicating spirits, and for a period of years in the fulfillment of this mission he took up his place by the side of a former medium of the Banner of Light Circle-Room, through whose agency he accomplished his work in that direction. Becoming satisfied with what had been achieved, the spirit in question withdrew from this Circle, leaving his place for others to fill, the work to be carried on by other attendants.

The spiritual thought of Mr. Parker has gone forth and is going forth through various channels and avenues of mortal life, making its way into darkened places and brightening them up by its grand illumination of spiritual force, reaching sensitive minds, not only in the ranks of Spiritualism, but throughout the world, and bringing to them the quickening of perception which enlarges their thought and understanding of the spirit-life. His labors have not ceased for humanity, but they extend onward and are accomplishing much of good.

INDIVIDUAL MESSAGES.

J. B. Snodgrass.

[To the Chairman.] I greet you, sir. I would also like to greet my friends of Berkeley County, West Virginia. I desire to tell them that I sometimes mingle with them in their lives and try to take part in their movements. I was a busy man in the body, and my good friends in Martinsburg will tell you so if you happen to meet them. While I received from my constituents in the county in former years evidences of their good-will toward me, now, sir, I would like an evidence of their good-will toward me at the present time; not by any honor they can confer, but by a thought coming from their warm hearts to me as a spirit, proving that I am remembered, and that I am not forgotten to one who senses and is able to respond to any call, but that they think of me as one who is alive, and who regards them with kindness and affection.

Oh! sir, I had many things to take up my thought when I was here; and when I passed to the spirit-world, and found myself away from the body and yet possessed of a form looking very much like the one vacated, when I realized what the great change meant to me, I seemed to be in the wilderness, who does not know his bearings in the new world? Sometimes it seems that I belong more to this life than to the spirit. Things draw me here and hold my interest that belong to the body. I do not know whether I am sorry for that or not. I do not think I lived long enough on earth to finish my work; and if I had a mission, it seems to me it was not completed. So I feel that I belong to this age and I come back to tell my friends that I want to be known in the spirit-world.

As far as I know anything about the spirit-world, it is very much like this. I have listened to what the gentleman said, and I really cannot but agree with him. We walk our roads and travel over our plantations in the other life, and they are as real to us as yours are here to you. I do not know but that the whole universe is filled with worlds of that kind that we are to travel sometime in the eternal years.

I want to say that I hardly know whether I have an occupation in the spirit-world, or if I am giving a good deal lately with some of my political friends on this side, and trying to help them shape their affairs. I do not know why a spirit cannot do these things as well as a mortal. Of course I have my political bearings, and I feel that my interests are with the Democracy. I see that there are spirits here who are on the other side, but it does not matter to me; I say let the strongest and the best win. I want to tell my people I am not inspecting timber or doing anything whatever of that was of work as a spirit; yet the spirit-world seems very real and practical to me. If I thought I could come back in this way down in our parts and talk to those who know me, I would be very happy. I cannot tell if this is possible, but if my friends on this side will try to find an open way I will do my best to come. It seems to me there is a medium that does some writing at Hedgesville. Now it may not be known at all outside of the family of that person—I think it is not—but if I could get hold of that hand and make some writings, it would do me a power of good.

I saw a friend at Jones's Springs not long ago. I got very near to him, and almost felt as if I was in a body, but I found I was a spirit and that he did not know anything of the power of the spirit standing by his side.

I do not feel as if I had accomplished much by coming here, but I think it is an opening ledge, and perhaps I can do better some other time. J. B. Snodgrass.

George Fry.

[To the Chairman.] I wish you would tell the folks in Moultonville, N. H. that George Fry is not dead, and has not been. That may seem strange to them, but not to me. I, for one, have never felt for a minute that I was dead. I have felt full of life all the time ever since I went out so unexpectedly. It was just a going out of one place into another, and I was back home again right away; but no one seemed to understand it, and I had to have the light let in upon me before I found out just how to let all my friends and telling them that this is a very good place where I am. I do not want to come back here to live, neither did I want to go. I would not have tried to go out of the body,

because I had rather have stayed here a good many years; but as long as I did go, I think it is all right. I see so much around me in the spirit-world that I do not have time to feel sorry for things that I have gone. The spirit may go into the water, but it cannot drown, and fire cannot burn it; so I do not see but what it can get along anywhere in some kind of fashion, and come out all right in the end. This is more than can be done on this side, and so I think we are aligned.

I see in the spirit-world young people grow older and become more noble, and the old people grow younger and get more strength and life upon that plane, and that is about as pleasurable as you can expect. So I am content with my life, and I thought I would come back and say so, and perhaps give some of the folks an idea of what there is after you pass through what you call death.

Andrew Fry comes, too, from the spirit-world, and he sends out a greeting to the friends here. He says he does not know as he will be recognized or remembered, but he feels that he belongs, in part, to the old life, and he wants it known that he has come back in this way.

Mrs. Lizzie S. Hawes.

My home was in New Britain, Conn. I passed away—not there, but from my dear mother's home. I bring my love to the dear ones who are left on this side, and wish them to know how much I think of them in the sweet spirit-world.

It was hard to leave the affairs and the associates of earth. I had a dear husband, a precious little one, and other ties to hold me to this life; but the body was frail—it could not contain the spirit—and so I had to pass on to the higher life. But with sadness there came much of light and joy. Many sweet welcomes were given me in the world beyond. A father, a mother, a sister, a brother, and many friends at home, and many fond words were spoken to me, so that I could not be as a stranger in a strange land.

I have been given the privilege and the opportunity of returning sometimes to my loved ones, and bringing what influence I can to brighten their way. It is very beautiful to me to feel that I am not shut out from the earth and its associations; that I can reach my friends with a thought of love and an influence of the way and that I can perhaps come back, but try to help them to be well and to do well. I want them all to know that I appreciate the blessings of the spirit-life, and feel that all things are wisely ordered by a tender and loving Father.

If I could come to my dear ones and speak in private to them, I could tell them of many things concerning my past life with them, and also of the new life which is mine above. Sometime I hope I shall have many opportunities of returning, and then I can perhaps remember the spirit, that they may know and prepare for the world they will enter after the affairs of the body are laid aside. I am Mrs. Lizzie S. Hawes.

Harriet Davis.

My name is Harriet Davis. I come from Chicago, where I have friends to whom I promised to manifest after I passed from the body, if I could. I have given intimations of my presence, but I do not think they have received a knowledge of it, though I think I gain power every day to come nearer and nearer into the external life, and to give some influence that may be felt and perhaps recognized.

The knowledge of spirit-communication and guidance is a beautiful knowledge to many people. It brought me comfort in many hours of pain and weariness, and sometimes when I could not sleep at night and the time seemed long, the belief in the presence and affection of spirit-friends brightened the weary moments and eased my suffering. So I feel that it is a blessed light to many souls, and I rejoice that it has been given to earth and its people in this century. I only hope that its power will increase until every human being will realize the great undoubted truth that it will surely make their way more easy to tread, and their burdens lighter to bear.

My dear brother in the spirit-world finds a pleasant vocation, and he is full of active work. Not an hour passes, I think, but that he accomplishes or thinks out something that is of use, and I am proud of his achievements in that other life. He sends his greeting to friends, and wishes them to know that the experiences of earth, which were many and sometimes very trying, have all been summed up in his consciousness by his retrospection, and he feels that there was not one that was not useful to him in helping to make out the line of results, which in his spirit-life he can count up as his possessions, and as having aided in the development of his mental powers.

Lorenzo D. Grosvenor.

[To the Chairman.] I greet thee, brother. [The same to you.] I bring a spirit force from a band of working intelligences that I hope will be felt in this Circle and made to be a power for good.

I rejoice to come and manifest to my good friends and brothers and sisters in heart and sympathy, that are here in our good city, and also around in other places. My brother, Elder Williams, comes with me to-day, and he sends out his spirit-blessing that it may be far-reaching with mental healing and bear strength to weary souls.

I have felt for a long time that I would like to voice my hearty love for and my desire to cooperate with the friends here in your midst that are doing their best to make spiritual things more real and practical to the people of the world, and that are trying with all their might to make Spiritualism a helping force and power to bear into the hearts and homes of earth's children strength, comfort and assistance for every material and spiritual need. I am in sympathy with all good works that go to reveal and to declare the presence of a loving Spirit in our midst. I feel this Spirit moving over the face of the waters and through all the lands, giving its influence and spreading its light and truth to the remotest corners of the world, and that is the grand and glorious Spirit of all Goodness, the Fatherhood and Motherhood of creation, the great Love and Wisdom of all things, which is exemplified and expressed through the intelligences that come and go bearing ministrations to needy, weary hearts, and bringing consolations and peace where they are required.

So, my brother, give my greeting to those who are here. Tell them that I come with love, not so much in my own personality as in sympathy with all in the good work.

Tell my dear sister Roxana that we come with influences and magnetisms to bring healing, strength and consolation to her life, that she may be uplifted into the atmosphere of spiritual presences, and feel the power and might of the All-Loving Soul. She does, I know; but a word from the spirit-world may be acceptable. She may know that we come to bear her help through mundane agencies. Friends will appear, as they have done in unexpected ways and places, to show her the token of spirit attendance, and that she may know beyond a doubt that she is guarded and cared for by the invisible friends. Our sister Mary breathes her love and sympathy from the spirit-world. Our mother Mary brings hers, too, full of grand and benevolent affection for the dear soul struggling along the ways of earth.

Let me feel that while it is a blessed thing to become freed from the wearisome bonds of flesh, yet it is also a blessed thing to bear with patience all things while thus numbered, knowing that when the end shall come we shall be freed from this environment and be led onward to higher worlds.

Aralecta.

[To the Chairman.] How do you do, Chief? [How do you do?] I well, I, Indian maiden, come to speak counsel words to squaw Ella and brave Willam, to say that spirit band full of strong words. Good spirits join together to make the work of good spirits. I come from the hunting-grounds to bring the influence of encouragement and good cheer, to weave it into a mantle and place around the lodge of friends here that he working and

looking for the spirit-world. The good spirits coming from the Indian hunting-grounds and from the pale face spirit-world will more work to be done, new work to be done, and by and by, when the autumn leaves shall fall and the snows fly, the strength will be known. People here in the lodge will see that they have grown to know of the spirit what it wishes to do.

I come to your Council, and the good spirits here say they give me more strength, more magnetism to carry to the band, to come near to the pale-faces on the earth and give them strength.

Sometimes the Indian maiden hopes to be messenger-spirit to give light and comfort to mourning hearts through the medley, and make, in the lodge at your Pitsburg place, the people feel there is no separation between them and the loved ones on the other side.

The little papposes in the hunting-grounds that went out from the lodge life are safe. They are happy and full of good works. One with the sweet lily comes here to-day to the Council with me, that she may bear back the strength and beauty and take the white lily and place it in the lodge to give perfume and bloom and light. Aralecta.

Report of Public Séance held May 17th, 1892.

QUESTIONS AND ANSWERS.

QUES.—[By J. H. Bean, Fort Worth, Tex.] Does telepathy form an essential part of Spiritualism? or is it merely a mental phenomenon apart from the influence of communicating spirits?

ANS.—The transmission of thought from mind to mind without the aid of external means, such as speech or other methods of communication, is a science. It belongs to spirit, certainly, since it is the spirit that thinks and acts in every case as far as we know anything of human or animated life. The body is merely the vehicle of expression for the spirit, and responds to the call or the action of the possessing intelligence which we term the spirit.

Telepathy is the transmission of thought from one mind to another. One individual may be situated in Boston and another with whom he is in sympathy and in rapport may be perhaps in California, and yet it may be possible for a mental action to take place between the two friends which is similar in force and method to the external system of communication called telegraphy.

Mental phenomena thus frequently occur; and from our own experience we know that minds may not only communicate with each other, but have an influence upon each other strongly manifested in various ways; yet it may not be through the action of exalted spirits, because the spirit within the human form has the same possibilities that the spirit exalted possesses, and it is also possible for the spirit still tethered to the flesh to develop its resources and powers to such an extent as to be able to manifest them in a measure.

All the various forms of spirit manifestation, such as telepathy, telegraphy and other methods of communication between mind and mind, may occur certainly under the direction and operation of exalted intelligences, and generally these phenomena do occur, we believe, through the management of invisible attendants; but at the same time we must remember that all are spirits now, even though encased in the flesh, as much as they ever will be, and that they possess powers and possibilities of expression which may be brought into active use while the spirit belongs to the planet earth.

Q.—[By A. H. Nicholas, Summerland, Cal.] Will the Controlling Spirit please tell us where in the doctrine of predestination is true, and in what points untrue?

A.—It is difficult to say just how far a human being is destined to any special place, or use, or work.

We are told by many minds that every individual has his path in life marked out for him, and that he must pursue a certain course, or follow a certain career, and that he could not deviate from such be the case, then this predestination or destiny would certainly extend not only through life in this world, but also into the life of the next sphere and determine his state and condition there.

Other intelligent minds declare man to be a creature of free will, circumscribed by varying conditions of earth, but possessing within himself mental and spiritual powers which, when brought into activity, will enable him, as an indomitable and immortal spirit, to overcome these adverse conditions and circumstances that have environed and held him down, and be able to rise above them to a loftier state.

The old theory or doctrine of predestination for human souls, which claims that some are destined to find eternal happiness, and cannot help being good whether they will or not, because they have been elected to be so, and thus win a crown of rejoicing and happiness beyond, while other souls are destined to a state of unhappiness, and cannot resist evil if they will, the greatest desire so to do, because it is inherent in them, and its tendency is to ways to drag its victims downward with it, we think, been exploded by intelligent thinkers in the present age. Very few believe or accept the doctrine of election or of predestination. Advanced minds certainly cannot accept it if they look beyond the external covering of man to behold the eternal spirit full of potential possibilities, full of power and grandeur, that may be unfolded when the opportunity and circumstances shall arise to permit the spirit to reveal its highest and noblest nature; and therefore they cannot believe that one man is doomed to punishment, eternal and another to endless happiness, not by any merit or fault of their own, but because it has been foreordained. A few who still cling to the old opinions, who have been filled in old tracks, may perhaps be able to hold the same opinions and not have the power to rise out of them while they remain on earth. Hence they must wait for their instruction and development along high lines of thought and liberty of sentiment until they pass to the spirit-world.

INDIVIDUAL MESSAGES.

William M. Butts.

I listened to the remarks of your speaker, and I thought perhaps it was foreordained that I should go out of the body as I did and that I should not have come, because I seem to perhaps that it was predestined that I should come back here and manifest in this way, if all things are arranged for us. I believe in a man's working out the best that is in him if he can, and struggle against the odds all he can. Sometimes the sea swamps in upon him and carries him away from the shore, but if he has done his best, no blame should attach to him.

I hardly know, Mr. Chairman, why I come here, but I feel myself taking a strong interest in the work of the Circle, and though I let go of it in one sense, I have kept hold of it in another, and I still feel as if I had a work to do on this side. I find that by letting go of the mortal, I did not and could not let go of my work. There were many things calling me here and demanding my attention, if I may so express myself, for that is how I felt when I came to consciousness in the other world. That world did not have the attractions for me that I had here, because I seem to be weighed down to this earth as if something called me here, and that I had no business to go out when I did. I have been trying to work out of these things, and have been sometimes with friends and former associates assisting them in their efforts and labors, and so finding a satisfaction for myself.

I am not in any very unpleasant state of mind or of surroundings as a spirit. Sometimes I feel restless, as if there was much to be done, but my friends can comfort me, and perhaps that it was predestined that I should come back here and manifest in this way, if all things are arranged for us. I believe in a man's working out the best that is in him if he can, and struggle against the odds all he can. Sometimes the sea swamps in upon him and carries him away from the shore, but if he has done his best, no blame should attach to him.

I come to bring a greeting to my friends and former co-workers. I am interested just as much in the work and the publication as I was here. I feel that the United Workmen have yet a grand power to put forth that will be of benefit to them as a body, and also to them individually. I can tell them for encouragement that they have hosts of good spirits working to increase the influence for good in behalf of the masses who are laborers and who have need of protection and strength.

I thought I would just look in here a few moments and see if I could do anything to make myself known. I feel very grateful that I have been privileged to come in as I have, and if I can ever do anything for you or those connected with this place who consecrate it to the use of returning spirits, I shall be most happy to do so.

My friends and my work were, and I may say are, in Baltimore, and I think I shall be pretty well remembered there. It may not be supposed that I shall come back in this way, but I have come, and I intend to come at some other time, if possible. I am William M. Butts. You can tell my friends that I find I do not have to come and so much with certain conditions within that I need to battle with here, and so I can get along more easily, and feel freer and more powerful than I did when in the body.

Nancy Wiggin.

It is a good while since I went away from the earth-life. I lived a good many years here, so that I felt pretty well tired out when I was called to my long home; but I got rested a good while ago, and have been living the spiritual life with a great deal of satisfaction and peace. Many of my dear friends went before me to the better country, some have come home since I went, and they are all safe and well on the other shore.

I come back here for I have people that know me. I hope those in Beverly and Ipswich care something about my welfare, and I believe I may give them a little something to think of concerning the spiritual life and its work. I do not suppose they know a great deal, if anything, about this spirit communication; that those who die are still alive, having only thrown off the old blanket, and that they can come back and see their friends and sort of look after them a bit.

I did not know about this when I went out of the body; if I had I would have felt it a great blessing. I thought if I should be judged good enough I might find a place of happiness, but I did not know whether I should come up to the mark or not; so I thought I would just come and tell the good folks that this is a blessed truth; that there is light and home and comfort on the other side, and that we have all we work for and deserve. We get better pay for our work than we did here, and it is not so heavy as things are down here. We just get what we ought to have; and if we work for good things we will find them there.

I think that is all I have got to say. I am Nancy Wiggin.

James Clark.

I think, my friends, it is about four years since I passed on to the higher life. To my understanding it was a higher life—a vast spiritual country full of light and lofty purposes, where the advancing soul might progress through endless time, unfolding more beautiful qualities and increasing in power.

This Spiritualism was a comfort and a truth to me. I felt that it was good enough to live by, and good enough to hold on to when the Angel of Deliverance should come to summon me from the mortal form. I carried it with me to the other world, and found that it had been no false light, no delusion, but an immortal truth; and I found an innumerable company of beautiful beings on that side who had gained light, instruction, consolation and strength for themselves through this same Spiritualism that had come to them on earth.

I hold this truth to my heart to-day, and feel that it was never more important to me than at the present time. I have loved ones on this side that I feel need an influence that I can bring, and I have brought what I could from the spirit-life. I have given them my love and sympathy, and all the good cheer that was possible; and I have, and had before I passed away, loved and loving ones of my heart and home in the spiritual world. Oh, how beautiful it was to be greeted by those sainted ones, and to feel myself at home in their presence!

I come to send my greeting and affection to the dear friends on this side. Tell those at Union, Ill., and any of them who are in La Salle County, that I do not forget them; that I hold a warm place in my heart for all, and that I will do what I can to assist them in their journey over the highways of life.

I have occupied places on this side that did me honor, and I feel that in the friendship and sympathy of my fellow-beings, my neighbors and friends, I can find—as I have in the past—something sweet and encouraging to my life. I wish to give in return some spiritual influence that will be useful, and am certainly am trying to bring a power that may be felt and understood as coming from the spirit-side. James Clark.

INDIVIDUAL SPIRIT MESSAGES

TO BE PUBLISHED NEXT WEEK.

May 17 (Continued) Thomas Porter; Dr. Abbie E. Cutler; Mrs. Sheridan; Margaret M. Brewster; May 20.—Aaron A. Spencer; Pete Welch; Mary M. Randall; William Hammond; Maudie Andrews; Col. Hiram Ferry.

Cleanse the blood with Ayer's Sarsaparilla, and realize what poor health you have had.

Passed to Spirit-Life.

From Abilene, Texas, Aug. 11th, 1892, Jos. H. Priest (of Abilene, N. H.), aged 74 years.

For twenty-five years he has been a staunch advocate of Spiritual Philosophy. He was always ready and willing to help the Cause, and his house was ever open to mediums and to those who desired to learn the truth of Spiritualism. He was noted far and wide for his honesty, his upright character, and no one had occasion to speak ill of his standing in society. He was a medium, and developed as a clairvoyant, physician and a magnetic healer. He practiced for sixteen years, and then was obliged to retire from active work on account of failing health. He was a devoted man, and was a true and noble character. He was well known at Heidelberg, Cal., Spring Rock, Ill., and Merrill, Wis.

The Rev. Hayes of the M. E. Church officiated at the obsequies, there being no Spiritualist to perform the service.

OLYDIA F. HATHAWAY.

From the old homestead of her parents, near Clyde, Ohio, Pamela Stewart, the only surviving daughter of Mr. and Mrs. George Stewart, who were pioneer Spiritualists, faithful to the end of their lives. Hudson Tuttle gave the funeral discourse to a large assembly of friends.

To the Editors of the Banner of Light: Please insert in the BANNER OF LIGHT that Mr. W. H. King, a prominent Spiritualist, died at an early hour this morning. Yours truly, JOHN B. KING. Springfield, Mass., Aug. 16th, 1892.

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

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