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BANNER OF LIGHT.



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Original Story.

MARY ANNE CAREW: WIFE, MOTHER, SPIRIT, ANGEL.

BY CARLYLE PETERSILEA,
Author of "Oceanides: A Psychological Novel," "The Discovered Country," "Amy Lester," Etc., Etc.
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CHAPTER XIX.—CONTINUED.

"Now, Mary," she said, "I shall try to make you understand just how this hall has been erected. You already know, my dear sister, that thoughts are real things, and that desire is a wish to clothe a thought in a visible garment. Now, in the earthly life, a company of ladies or gentlemen might desire to erect a hall, but before that hall could be built, it must first exist as a thought; and those persons must have a desire to clothe their thoughts; but having material bodies themselves, and being on the material earth, they must clothe their thoughts with material substance in order that they may be visible to others and themselves. Now, spirits have spiritual or magnetic bodies, and when they desire to clothe their thoughts they must clothe them with spiritual or magnetic substance, in order that they may be visible to others and themselves. If one with a material body were to stand here with us now, he could pass directly through this building as one could pass through a mist; it would be to him like a shadow, and *vice versa*: we can pass through his material walls of brick and mortar or wood precisely as though they were mists or shadows. Material substance is so coarse to us it is as though it were naught, whereas our spiritual substance, being so fine and ethereal, is to him as though it were naught. Spiritual things are objective. Material things are subjective. A man can pass through air and say, 'Oh! there's nothing here!' But what is more real and powerful than air? Likewise, he might pass through the spiritual world and say, 'Oh! there is nothing here!' But all spiritual things are more real and enduring than the material atmosphere. Air is as real to a bird as water is to man, and spiritual things are more real to a spirit than material things are to man, for they are imperishable.

"Now, a company of ladies here in this realm desired to erect this hall, that it might serve them as a place in which to care for and properly educate those who might be classed under the head of forlorn, despairing and wronged; also those who had false ideas of the life of the spirit. The ladies who desired to erect this hall consulted together, and all agreed on the style of the building needed; and when each point had been carefully weighed and decided, they earnestly threw their united thoughts outward to the spot where they wished the building to stand. A thought must, in the spiritual world, take on form and substance; the spiritual substance, which the thought attracts to itself as a covering, is a fine aura, yet it clothes the thought so completely that it is as impervious to a spirit as thoughts clothed with material substance are to mortal men and women."

"Yes," I replied, "that building is as real to me as any stone church I ever entered, or any other building which I ever saw before leaving the earth. Would that the people of earth knew how real and beautiful this life is! Oh! that the gulf betwixt the two worlds might be spanned!"

"That is right, Mary," said my dear sister. "Keep on wishing and praying with all your might; there are thousands of others here who are earnestly desiring the same thing, and when the proper time comes, you and I will join these spirits and angels; they intend to form large companies, who will consult together as to the best means to be used to accomplish the desired result. Mary, you will yet see your wish fulfilled; in the meantime, gather to yourself as much wisdom as you can, and labor diligently, for without wisdom you can do but very little."

"Do you think, Annie, that my precious darlings on the earth will eventually know that I can be with them whenever I desire to be?"

Annie's face saddened slightly as she replied:

"Mary, I will never deceive you in the slightest thing. It is given me to know that but one of all your little family on the earth will ever be made aware of your spiritual presence, and that one is he who, at the present time, you would consider the least likely to comprehend such things: your little boy of three will yet hold communication with you, will yet be an instrument in your hands to aid in spanning the gulf; but when the gulf is once spanned you will desire to have something of importance to give to the men and women of earth; therefore, dear Mary, we will enter this hall; it will be to you an educational visit; others, who learn more slowly than yourself, remain there, often, for months."

We now entered the lovely garden which was around this beautiful building. Annie paused that I might take in all the details of its architecture; but I will describe the garden first.

It was in the form of a square, enclosed on all sides by walls of amber, and in the center of each wall was an arched gateway of solid gold. The walls were about four feet high, the arches about seven: the walls were some two feet in thickness, and upon the top of them grew trailing vines, mosses, ferns, and many kinds of small, sweet flowers; and upon each corner was placed a statue, for we have statuary here far more beautiful than any on the earth. The statues represented four female forms, with the name of each written on its pedestal. My eyes rested first upon Hope.

The beautiful image stood like a thing of life, one delicate hand pointing upward, the eyes looking expectantly at something which could be seen in the distance. My eyes instinctively followed, and as I looked there appeared a picture, or vision, which made my heart quake with terror; then as my glance followed upward, my terror was merged into hope and joy.

The first scene seemed to be set in dark, angry clouds, that were whirling and warring together; in the midst of them were large armies of men, who were also warring and killing each other. The scene was horrible in the extreme. Blood, carnage and murder: men killing each other; men killing their brothers. Just above the black clouds hovered an immense eagle, with a long pennon streaming from its beak, on which I plainly read the word, 'Liberty!'

"Blood must flow like water," said Annie, "before Liberty can arise on strong pinions above the black clouds of slavery and error. Truth and error are forever at war, but truth is invariably victorious in the end; therefore, how foolish for error to try to slay his brother truth. Slavery of any kind is error. Men will war and kill each other; liberty, or truth, will arise from the fray on strong pinions; error and slavery will be beaten back severely wounded, yet will they arise again in other forms."

My eyes now followed upward, and must have taken on the hopeful look that was expressed in the eyes of the statue, for over and above the terrible scene below I saw immense congregations of angels and spirits, and they were constantly passing and repassing downward, in and out of the black, warring clouds, and each one ascending, bore upward a languid spirit of one whose body had just been slain. As far as my sight could reach, the expanse above the black, warring clouds was filled by the spirits of the slain, and a bright angelic form was by the side of each one, who had thus been thrust forth from his body, busy in re-vivifying his spirit, and as soon as the slain soldier felt that he was alive and full of a new-born power, if he were on the side of liberty, he was soon taken back by the angel, and brought into close relations with a soldier still in the body and fighting; the spirit of that slain one would nerve the heart and brain of the one in the body, and impart to him agility, endurance and strength, beside warding off danger as much as possible; but the spirits of the slain soldiers who were on the side of slavery and error were not permitted by their accompanying angel to return and help those on the side of wrong, but were carried far on, away from the scene of warfare, and there restored to consciousness.

"Those on the side of error will not be allowed to help their brothers," said Annie. "Truth is always encompassed round about by an invisible host, and that is why it is at last victorious. Those spirits on the side of error will be shown the truth, and when they are able to perceive it they will be carried down again, like those other soldiers, to aid on the side of truth, but not until they are able and willing to aid the right cause. Some will not be permitted to return until the war is over, because they are slow to perceive truth. Mary," she continued, "there is shortly to be just such a war as you now see on the earth which you have but so lately left, and this is a shadowing of that which is to be. This shadow is cast before, or upward, from the conflicting minds of political parties; it is, as it were, a mirage of that which is shortly to be, and is shown you as preparatory education, that you may be able to take an active part on the side of truth in the coming terrible warfare between Liberty and Slavery, Truth and Error!"

We now turned our attention to the next corner of the wall, where another statue stood. This image was calm and grand beyond anything I had ever seen. Its broad, expansive brow was crowned by a wreath of immortelles; it was draped heavily but very majestically; its features were grand and massive; the hands partly raised, the arms bearing up large folds of drapery, its feet encased within heavy shoes. Upon the pedestal was the word, "Immortality!" Its great, beautiful, calm eyes were looking straight into that which was before it in the distance. I also looked in the same direction, and there I saw a landscape spread out before my sight; it was something like one of earth, and filled with weary, plodding men and women; many were oppressed or in slavish bondage; many more were despairing and hopeless, because they had not the light of truth to guide their weary feet. Great buildings, wherein error was taught, reared their steeples toward the sky, and multitudes toiled slavishly to build these temples, and pay those in power to instruct them in error. Little children were taught the doctrines, from which at first their souls recoiled in awful terror; but as they grew the erroneous teachings grew with them, and became a part of them. Many strutted about clothed in purple and fine linen, reared elegant mansions, fed upon the choicest viands, but always at the expense of their toiling brothers; the men who toiled and produced lived in poverty, ignorance and often filth, while their task-masters lashed them with fears, unjust laws, beside threatenings of awful punishment to their souls after death. Thus the masses were kept under that the few might ride over them rough-shod; and still the unequal warfare raged on until what?—the masses rose and the few sank.

"As old error always does and must," said Annie's sweet voice. "Look again, dear Mary: look higher, my sweet sister."

And once more my eyes were riveted upon a landscape higher up, one above the clouds; one, as it were, on a level with where we stood, the other had been lower down; and just above the clouds I saw an angel rising, mighty and powerful; in one hand he carried a banner, in the other a lighted torch. Upon the banner I read the following words:

"TRUTH SHALL SET MAN FREE, AND ITS TORCH SHALL FIRE THE RUBBISH OF ERROR!"

In this upper landscape I saw, as before, a multitude of spirits and angels hovering over the darker scene, and now I beheld small bands of men and women on the lower plane, whose minds had been cleared of error by the angel's torch, and the rubbish burned out; but they were very few compared with the masses. Now I saw spirits and angels ascending and descending: each one as it ascended bore by its side a new-born spirit from the lower plane; and when the new-born spirit had been revived and instructed in truth, it was carried back to earth, placed by the side of its nearest and dearest loved ones, to enlighten, strengthen and encourage their darkened minds, until the little bands of men and women who were warring for truth became mighty and powerful; their numbers were added to until they encompassed all the land, and old Error was beaten down.

"But he will rise again in some other form," said Annie; "still immortality will be proven and stand firm, for Truth is ever victorious in the end."

We now turned our attention to the third and fourth corners of the wall. On one corner stood a female figure, on the other a male. His right arm was stretched forth toward the female, her left toward him. They were much alike in form and feature. His left hand pointed outward to an extended plain, her right hand pointed upward. On his head was a blazing crown of pure diamonds, on hers a chaplet of roses interwoven with pearls. Glancing at the names on the pedestals, I read "Wisdom" for the male figure and "Love" for the female. Over the archway of the gate, in the centre, I read: "THE TRUE ETERNAL MARRIAGE OF LOVE AND WISDOM IS THE ONLY ROAD TOWARD HEAVEN AND HAPPINESS!"

And now I gazed out over the plain toward which "Wisdom" was pointing, and saw what at first appeared to be

paudemonium. "Certainly, it was the most incongruous sight ever seen, men and women mixed together in one promiscuous crowd; they all appeared to be careworn, discontented, complaining, quarreling and bickering.

I was now able to distinguish that the most of this throng were the so-called married, and I could see the secret motives which prompted the greater part of these unions. There were old men married to young girls, and occasionally the reverse; there were thousands of women married to men whom they absolutely disliked, because they coveted position, money and a fine house; there were thousands of men married to women for the sole reason that they wanted a home, regardless whether the woman was competent to make one for them or not; there were strong men united to little, puny girls, and men filled with crime, debauchery and disease, to pure, lovely women, and sometimes the reverse; there were both men and women whose souls were starving and forlorn: there were men who beat and murdered their wives, and sometimes women who secretly poisoned their husbands. I saw all kinds of misery and degradation; one and all laboring under the mistaken idea that such relations, once entered into, must be perpetuated at all hazards; and I continued to see that from such marriages spring forth children of crime, disease and vice. Oh, what a struggling, warring pandemonium it all was!

And now, as I looked above all this misery and crime, I saw two forms rising majestically upward; they were male and female. His right hand clasped her left, and arched above their heads was a bow like unto a rainbow, and set within the bow in letters of gold, above his head, Wisdom! above hers, Love! At the apex of the arch, resting upon it, was a golden crown; and set with diamonds, shining brighter than the stars of heaven, was the word, TRUTH!

"Yes," whispered Annie, sweetly, "when men and women marry, if they unite themselves in Love and Wisdom, Truth shall arise and crown their union, like that beautiful jeweled crown, and Heaven and Happiness will have been attained."

And now, as I looked higher still, I saw no spirit simply, but each soul was joined to its corresponding soul, forming a galaxy so bright and beautiful that their united glory was as the light of the sun, whose rays penetrated the wrangling masses beneath; many, very many, were enlightened, and would no longer live the wretched lives they had been living, but separated, each going his own way, yet were they dejected, for they did not understand how to unite themselves in Wisdom and Love. The eyes of my own spirit were beginning to open, and Truth was being forced in upon my understanding.

CHAPTER XX. LADY AGNES.

WE now turned our attention to the building or hall itself, whose magnificent beauty astonished and bewildered me. It was surrounded, as before stated, by extensive grounds filled with exquisite flowers of all kinds, and very many such as I had never seen before. Beautiful trees and shrubbery abounded; elegant statuary gleamed through the verdure; fountains set up their spraying jets in which could be seen the most magnificent colors; silvery paths intersected, winding themselves like shining serpents everywhere.

The building was an immense structure, four-square. The great dome of pearl, surmounted by a golden belfry, within which hung a large silver bell. At the four corners, where the dome joined the body of the house, were four smaller belfries, in which were chimes of silver bells. The body of the building was a study indeed! Although the structure was of immense size, yet each stone differed from another; no two were alike throughout all its vastness; still all were so perfectly united and welded together that the walls appeared absolutely impenetrable: all the dark, heavy, coarse material was at the base, and as it rose, tier upon tier, the material became lighter and more exceedingly beautiful. Each of the four walls was pierced by an arched entrance; and set within the curves of each arch, with various colored gems, appeared a word, but no two gems composing the letters were alike.

Over one arch blazed the word, WISDOM! over the opposite one, LOVE! on another, TRUTH! and over the last, ERROR! No two of the four large doors were alike. The one marked "Error" was dark and sodden; the three steps leading up to it, which were of rough marble, were stained by indelible marks, some looking as though made by bloody feet and filthy fingers; all about the doorway were marks and indentations as though made by violent, intemperate hands, although all had apparently been washed clean, yet the stains, marks and indentations remained.

"This is the door," remarked Annie, "by which the souls of those steeped in error, vice and crime enter this educational hall for ladies. You, and others, may think, dear Mary, that women, not ladies, are guilty of vice and crime, but before you leave this place you will think differently."

We now passed around to the door marked "Love." Here the most beautiful roses were blooming, filling the ethereal air with fragrance: the door was a garnet, glowing deeply and darkly red; the steps were ingrained, and flecked by rose petals in all their different shades, each leaf overlapping the other in beautiful mosaic, yet no two alike, or of the same color. The door-knob was of pearl, heart shaped, a ruby set in its center.

Seated on the upper step was the most beautiful child imaginable, a chubby little girl playing with roses, a veritable cherub. Her sweet, red lips were wreathed in smiles; her little teeth gleamed like pearls; her broad white brow was surrounded with dark, curling masses of fine, soft hair; her full, roguish eyes were filled with glee as she playfully showed us with rose leaves. Her white dimpled shoulders and arms were bare; she wore a rose-colored frock with an over-dress of dainty lace and pearls. I turned to Annie and said:

"You did not tell me there were children here."

"No. This is not a home for children," she replied; "still, many of the inmates here have children from whom they are not willing to part. The time will of course come when they will feel differently, but many who love intensely have not attained the corresponding wisdom, therefore these children of love are not taken from them, but remain with them until sufficient wisdom is attained to balance their love, when they will, of their own accord, place their children within schools where they can learn all that children should know. Mary, you are already much wiser than many mothers, for you are willing that your children should remain where it is best for them to be. Great love can injure its object if not equally coupled with wisdom."

"But this child is exceedingly beautiful," I said.

"Yes; but if she were always to remain at the door of

love, she would never be anything more than she is at present; in fact, as she grew without wisdom, her beauty would soon fade and grow dim; love would pine and die for want of wisdom."

We now passed around to the door of "Truth." Instead of a door there appeared a burning flame, and in the center of the flame stood the form of a woman. The scene held me spell-bound with astonishment.

"Oh! Annie," I exclaimed, "that woman will be burned to death!"

"Oh! no," replied Annie. "You forget, dear Mary, that she is a spirit, and cannot be hurt by fire; besides, the fire which you perceive is not material fire, but the flaming brightness of Truth, in which she is being cleansed, and the filthy rags of error burned up from around her. That young woman is one of the advanced pupils of the school, and when the flame of Truth has consumed every vestige of error wherewith her spirit has been clothed, she will leave this school, become an angel, and enter into the joys and perform the mission of an angel."

The steps leading up to this flaming door were slashed and cut as with a sword or battle-axe, for, said Annie:

"Many battles between Truth and Error have been fought there, but flaming Truth has never yet been conquered within this hall."

There now remained but one door for our inspection, the door of Wisdom; and we stood before it awe-stricken, dazzled by its brilliant beauty. The door was closed, being one immense diamond, priceless as Eternity, brilliant, and flashing back as many colors as Immensity. There was an ebony knocker on the door, and above it in letters of gold the words: "SEEK, AND YE SHALL FIND! KNOCK, AND IT SHALL BE OPENED UNTO YOU!" I glanced at the steps; they were of the whitest marble, veined with gold, without a vestige of stain, spot or blemish.

"Shall we knock, sweet sister?" asked Annie, turning to me.

But I drew back, feeling unworthy to enter through this grand, brilliant and spotless arch.

"Cannot we enter by some other door?" I asked.

"You would not care to knock at Error's stained portals, would you, my sister? for none but the vicious and criminal ever enter by that door."

"Oh! no," I replied, tremblingly.

"Nor by the door of Love? for it is not love alone that we seek; nor by the door of Truth? for you are not ready yet to bear its flame. No, dear Mary, we must knock for admission at Wisdom's door, or not at all. Approach the door, my sweet sister, and knock."

I ascended the spotless steps with timid reluctance, and, raising the knocker, knocked faintly.

"Louder," said Annie.

Gaining courage, I knocked urgently. Annie smiled, ascending to my side. The splendid door opened noiselessly and wide; we passed through into an elegant hall; the door closed softly behind us, and we stood gazing about wonderingly. The first thing that struck my sight was a stairway of shining gold. Let not my readers demur, and say there can be no gold within the spiritual heavens, for I assure them this was not material gold, but as real to the spirit as material gold is to mortal man. Let not my Orthodox readers demur, for the heaven in which they believe is one whose entire streets are paved with gold, and this was one of the mansions within the heavens, not made with hands, but by the Eternal Spirit working through spiritual beings. But to continue, however. The hall floor was of pure emerald; the walls of alabaster, wherein was suspended many a beautiful picture, which I will not now describe in detail. There was an arched doorway at the right of the hall, another at the left, and a large double arch directly ahead; the doorways all hung with the most exquisite drapery of pale blue and gold, with filmy lace over-curtains, worked in the loveliest and daintiest of patterns. The statue of a beautiful female goddess stood midway of the hall, with filmy drapery gathered about its exquisite form by one hand, while with the other it pointed directly toward the large archway at the end of the hall, its beautiful eyes wearing a welcoming expression as they gazed into our own. Really, it seemed almost lifelike in its perfect beauty, yet it was but a work of art.

Over the entrance to the room were the words, as though written with electric light, LADIES' PARLOR. Annie pushed aside the drapery, and we entered a large and exquisitely-appointed room. The room was circular, and directly beneath the golden dome, which appeared transparent when looked at from the interior, and a flood of subdued light filled the place. A carpet, like the softest and daintiest of moss, with here and there a rosebud, a dandelion, a small bunch of violets, a few pansies, and many other delicate flowers, that looked so perfectly natural one was tempted to stoop and pick them, covered the floor. A large circular table, whose top was of pearl, stood in the centre of the room, and elegant chairs, of various sizes and patterns, were scattered about; lastly, my eyes rested on a magnificent grand piano! The daintily-tinted walls were adorned by many beautiful paintings, beside other pictures of various kinds; so beautiful were they that the finest works of art by the greatest masters on earth would appear mere daubs.

I hope my readers will not take exception to the piano, for all the angels in the olden heaven were said to have harps of gold on which they played, and as a piano is but an improved harp, please believe me when I tell you that all kinds of improvements are allowed within the spiritual heavens as well as on earth; in fact, that they first exist within the minds and homes of the spirits and angels, before they are handed down to earth, through the medium of men's and women's brains, by spiritual impression. Spirits and angels stamp or picture them upon sensitive souls who are still within mortality.

A beautiful young lady was seated at the piano, striking the keys softly with her dainty fingers, which filled the lofty room with enchanting melodious sounds. She raised her large blue eyes as we entered, and, with the sweetest of smiles, extended a lily hand to each of us.

"And this is your sister Mary, dear Annie?" she asked, looking at me.

"Yes," replied Annie, for they seemed to be well acquainted; "this is my dear sister Mary, whom I have brought here to be educated, as we all have been, and must be, before we can become wise or do much good within the heavens or to the dwellers of earth. But Mary is a very sweet, apt pupil, who will not give you much trouble. I think she will be able to help around and be of great service to the teachers, before many days have passed."

The beautiful young lady pressed her sweet lips to mine with a welcoming kiss, saying:

"Yes; we greatly need all the assistance we can get; as our work extends before us forever, dearest Mary, we may not be idle."

[To be continued.]

Written for the Banner of Light.
IN SUMMER.

In summer time I move amid delights
Of fancy, love, and feelings fine as air;
A spirit presence greets me everywhere,
Enraptured slung thoughts and dreams and sights
Poetic, sweet, with grace of good that smites
The heart as winds the rose a bloom, to share
With all the world a perfume pure and rare,
And joy that heaven and earth as one unite;
The bliss of peace descends and fills the soul;
It wins a while man's first and last estate;
Love's happy powers have full control,
And far behind lie wastes of fear and hate,
New flowers of faith and hope and peerless love,
Breathe pleasures of the purest life above!

WILLIAM BRUNTON.

The Spiritual Rostrum.

The Law of Psychic Phenomena.

A Lecture (in Review of a Valuable Book)
Recently Delivered at Cassadaga
Camp, N. Y., by

W. J. COLVILLE.

(Specially Reported for the Banner of Light.)

ON no way do we become more fully and reasonably convinced that Psychology is making its way surely, and not slowly, among thoughtful people everywhere, than by dipping into the contents of the latest books issued by leading firms both in England and America, to say nothing of the widespread and constantly increasing interest in all that pertains to mental therapeutics and all that relates thereto, manifested by persons of recognized scientific standing in France, Germany, and many other influential European countries.

The latest, and in many respects the most valuable, because the most complete, treatise on this general subject, recently sent to us for review is titled, *THE LAW OF PSYCHIC PHENOMENA: A Working Hypothesis for the Systematic Study of Hypnotism, Spiritism, Mental Therapeutics, etc.*, by Thomas Jay Hudson; published by A. C. McClurg & Co., Chicago. The *New York Sun* (May 21st) gave a long and in some respects exhaustive description of the leading theories advanced by the author, who is certainly a man of deep thought and profound convictions, one moreover who considers various explanations of allied phenomena, and seeks to deduce a good working theory from a large array of collected facts rather than inclining to a limited and one-sided hypothesis.

In the preface he says he does not wish his work to stand on literary merit, for if unsound in principle felicitous diction cannot save it; his chief desire is to assist in bringing Psychology within the domain of exact science. The book is divided into twenty-seven chapters, each one of which is of great interest and considerable importance; a general summary of the scope of this large but not bulky volume of four hundred and nine pages may be gained from the following headings of the various chapters: Chapter I. is introductory, and deals logically with the necessity for a working hypothesis; II. deals with duality and suggestion; III. is devoted to a consideration of the reasoning powers of the two distinct minds of which Mr. Hudson considers man is possessed; IV. and V. treat of the perfect memory of the subjective as differentiated from the objective mind; VI. is a treatise on perception of the fixed laws of nature; VII. gives many pointed, practical illustrations of the deterrent effects of adverse suggestion; VIII. and IX. contain an able digest of the views of the different modern schools of hypnotism and mesmerism, beginning with the psychic and fluidic theory of mesmerism, and passing through the physiological theory of Braid to the opposed and most recent theories of the present French schools of Nancy and Salpêtrière; X. furnishes much greatly needed information on hypnotism and crime, and proves pretty conclusively that the dangers of hypnotic influences have been and still are greatly overrated; XI. and XII. are titled *Psycho-Therapeutics*; XIII. and XIV. treat of a new system of Mental Therapeutics; XV., XVI., XVII. and XVIII. deal entirely with the phenomena of Spiritism in general; XIX. with the physical phenomena of Spiritism, studied apart from mental phases; XX. is headed *Phantasms of the Dead*; XXI. on *Suspended Animation and Premature Burial*, ends with a valuable treatment in cases of catalepsy; XXII., *Practical Conclusions and Suggestions*, is the last in which the author steers clear of the special domain of theology, and confines himself to scientific experiments and philosophical deductions; XXIII. and XXIV., will prove of intense interest to liberal-minded Bible students who wish to consider the physical manifestations and philosophy of Christ in the light of modern psychic phenomena; XXV. is on the *Spiritual Philosophy of Christ*; XXVI. deals with the *Mission of Christ*, also with future rewards and punishments; XXVII. is confined to deductions from various attributes of the soul.

Take up all in all, we feel justified in saying that this is really one of the few books which will repay not only reading but careful study; for though we are far from agreeing with the author where he thinks he imposes unwarranted limitations in the discussion of the evidences of direct or simple Spiritualism, we cannot fail to admire the self-evident candor, thoroughness of research and liberality of sentiment with which his book abounds. It is evidently the work of a sober thinker, who is a man given to deep reflection as well as to close observation of occurrences which lie a little out of the path of ordinary every-day events.

To review such a book exhaustively would be to almost rewrite the whole of it. This we certainly cannot do. Our hearers must therefore content themselves with the meagre result of our honest endeavor to cull from the most remarkable chapters such passages—or the gist of them—as in our judgment not only give a clear insight into the contents of the volume as a whole, but embody the leading points both of difference and agreement which characterize the more prominent schools of psychic science whose published sentiments are now given to the world.

On the necessity of a working hypothesis, Mr. Hudson logically argues that in the absence of proof positive of the correctness of a postulated theory, the one entitled to largest consideration is that which not only accounts for all the known facts, but so accounts for them that we may say, as in the case of the atomic theory in relation to chemistry, events happen exactly as though it were true, even though we cannot demonstrate its correctness with such axiomatic certainty as we can that two and two equal four.

To the doctrine of Spiritism Mr. Hudson is not altogether favorable—i. e., he does not draw the same conclusion from phenomena which Spiritists usually draw; he, however, fully credits the genuineness of spiritistic phenomena, and endorses the reliability of sensitives, and the reasonableness of their demand for necessary conditions. Though he does not appear to advocate the distinctly oriental theories of many professed theosophists, he agrees with them in holding that a vast mass of phenomena usually attributed to the presence and activity of exalted human entities is properly traceable to the action of the incarnate entity.

Maintaining, as we have always maintained, that phenomena pertaining to psychics are so varied that no single explanatory theory explains every phase or elucidates every incident, we partly agree and partly disagree with the conclusions of this author. It is certainly only right for honest experimentalists to weigh all theories before finally accepting any, and when all have been fairly dealt with it will doubtless be discovered that all contain a portion of a truth far too vast to be confined within the limits of one, or even all of them together. The theory that man is possessed of two minds is not new, but the mode of presenting it in this volume is largely novel. The distinguishing attributes of the two minds are clearly differentiated. The terms subjective and objective are wisely employed, as there are no better or more explicit words in the popular vocabulary whereby they can be clearly distinguished. The objective mind, which is operative when we are awake and in our ordinary normal condition, is given to inductive, while the subjective or interior mind—often called the sub-self by hypnotists—is confined to processes of deductive reasoning, i. e., the subjective ego reasons syllogistically from given premise to logical conclusion, regardless of what the premise may be, while the objective or exterior ego reasons inductively from physical appearances to their root in hidden causes.

Notwithstanding this general distinction, which is referred to repeatedly throughout the book, Chapter Second contains the carefully formulated statement, which strikes us as extremely complimentary to the objective mind, that the objective mind is capable of reasoning by all methods—inductive and deductive, analytic and synthetic; but the subjective mind is incapable of inductive reasoning. While treating of this important difference between the conduct of the two minds, some very amusing cases are cited of brilliant extemporaneous speeches delivered under hypnotic influence; but though the author argues against the spiritualistic view of trance and inspirational utterances with considerable ability and force concerning several pertinent and probably well-founded illustrations, some of the arguments he considers as the strongest within his grasp do not apply to many instances of that kind of oratory where opposing suggestions from an adverse audience have no effect whatever upon the inspired speaker. We feel grateful to Mr. Hudson for his recital of facts, but some of these are of a nature to prove the distinction between oratory induced by hypnotism and inspirational speaking *per se*. In the former case it is evident that harmonious conditions are necessary to success, while in the latter, in presence of bitterly opposing audiences, whose mental suggestion was entirely antagonistic, the spiritual tongue of flame has descended upon the mediumistic orator, and caused him or her to pour forth burning torrents of eloquence refuting from first to last the positions taken by the unfriendly assemblage, and at length, if not convincing them, at any rate compelling them by the sheer force and majesty of the ideas and language to pay respectful attention.

Some years ago in England, when we were engaged in a lecturing tour through districts where the most determined hostility to Spiritualism was publicly exhibited by bigoted parsons of several phases of narrow thought, we have risen to oratorical heights when confronting a most antagonistic audience that we seemed never to reach in a calmer mental atmosphere. Possibly Mr. Hudson might in such a case refer to auto-suggestion—which is worthy of consideration at all times—and say that the lecturer was so possessed with the imperial conviction of his ability to conquer in spite of opposition that the hypnotic trance was self-induced, and in that state the subjective mind demonstrates its marvelous argumentative ability, coupled with absolute fearlessness; this possibility is ably dealt with in Dr. Baker-Fahnestock's work on "Statuolism." The absolute test of spirit interposition may not always be easy to apply, but we should think it could be reasonably assumed in cases where the result by far transcended the best efforts of the individual in an ordinary condition, and at the same time conveyed information not in the speaker's memory. The true relation of hypnotic to spiritualistic achievement is not difficult to find even from Mr. Hudson's narratives, when we see that he freely admits, indeed positively declares, that only such facts are related by the speaker under influence of "suggestion," as are known to the hypnotist if there is an operator, as well as such as are stored up in the memory of the subject.

In cases of auto-suggestion, or self-induced trance, the facts revealed are all brought forth from the secret treasure-house of memory belonging to the individual who voices them. The subjective mind is said to be incapable of controversial argument, and if this is so it effectively disposes of the theory that inspirational speaking is due to the action of the subjective mind, for no persons on the public rostrums of today are more capable of sustained argument of a highly controversial character, if such is called for, than these same trance-orators. What inference, then, remains but that this peculiar feature clearly evinces the truth of the proposition that if their own objective minds and memories are incapable of this same, when the *affluence* comes, they are inspired by some intelligence who *knows* whereof he speaks. Hypnotism will yet show the difference between various phases of mental phenomena more clearly than it has yet been exhibited, but all endeavors to do away with some of the essentials of the Spiritual Philosophy through recourse to its revelations will always prove a total failure after the various classes of facts presented have been reviewed, compared and sifted.

Mr. Hudson is evidently a thorough student of hypnotism and mesmerism, and unlike many learned men—who are unhappily often handicapped by prejudice; and therefore disqualified from making an impartial review—he discusses the theories of Mesmer, Braid, Charcot, Bernheim and others, all with equal fairness and seeming impartiality. The chapters under

the caption of hypnotism and mesmerism are among the most valuable writings on these questions ever given to the public, as they offer in the form of a clear and condensed summary the results of countless experiments made at widely distant times in many countries and by adherents of several diverse schools of thought in the arena of psychological discussion. Nothing can be juster than the following sentiment: Since the time when Mesmer first brought his discoveries to the attention of the scientific world, the students of the phenomena which he evoked have been hopelessly at variance. That they should entertain diverse theories concerning its cause is natural; that they should in the absence of knowledge vilify each other is a pitiable exhibition of human weakness. A singular experience in consequence of the fierce antagonism between the schools is that the most carefully conducted experiments of one school produce totally different results in another school; this paradox is explained by recourse to the well-worn but thoroughly scientific theory of the necessity for special conditions to elicit special results.

Mesmer is justly entitled to credit as the pioneer worker in this vast field; such a position is assigned him by Mrs. E. H. Britten in "Nineteenth Century Miracles," and also by Mr. Hudson in the new book we are now considering. A few facts from Mesmer's biography may be of interest: In the early part of Mesmer's career he was addicted to astrology, to which his attention was probably attracted by the writings of Paracelsus and Van Helmont; he believed that planetary conditions influence the health of humanity. Mesmer's earliest cures were performed by stroking his patients with artificial magnets; he achieved considerable success by this practice. In 1766 he published "*De Planetarum Influenta*," but when ten years later he met Gassner, a priest, who performed wonderful cures by laying on of hands, Mesmer threw away his artificial magnets and thenceforth advocated his famous doctrine of animal magnetism, or fluidic emanation. In 1778 he went to Paris, where he at once created immense excitement, for though he was ridiculed by the medical profession, the people flocked to him, and many wonderful cures were effected. The celebrated examination of his claims by a commission, of which Benj. Franklin was a member, led to the conclusion among members of the Academy of Sciences that not a magnetic fluid but IMAGINATION worked the famous mesmeric cures; but granting the correctness of this hypothesis, it seems almost incredible that a learned body, ostensibly interested in all that pertains to human welfare, should have dismissed the matter almost scornfully after arriving at so important a decision, for it needs no argument to prove that if imagination can and does heal the sick, it should be employed by the medical faculty, and advocated in therapeutic manuals as a potent auxiliary to health when reasonably directed. Soon after the absurd conduct of the commission, which stupidly regarded its own discovery as worthless, Mesmer was driven into exile, excommunicated by the medical profession, which had it been sane, would have largely profited by his demonstrations. His closing years were spent in poverty and retirement; in 1815 he quitted the scene of his mortal labors, leaving behind him, however, many ardent disciples, among whom were a few men of learning, but the majority of his followers had no standing in the scientific or literary world. Among the few really learned men who had embraced Mesmer's doctrine and advocated his theories after him, Deleuze occupies about the most prominent place. Deleuze's work on Animal Magnetism is still procurable; it is very interesting, and in parts highly instructive. The methods of Deleuze and his *confères* were in many respects superior to Mesmer's, as they banished apparent mystery, and developed clairvoyance in their subjects by the employment of gentle manipulations without the aid of other ceremonial; many of their subjects obeyed mental orders quite as readily as spoken commands.

Healing was carried to a great extent by psychologic and magnetic methods between 1815 and 1825, and made so great an impression that the French Royal Academy of Medicine ordered a new investigation conducted by the ablest and most cautious scientists of its body; these learned men devoted nearly six years to the work, and in 1831 submitted a voluminous report embodying an immense variety of conclusions, but demonstrating the truth of clairvoyance beyond a peradventure, and emphatically proclaiming the authentic fact of magnetization at a distance as well as by physical contact. As may well be credited, this report revolutionized that large section of public opinion which rests upon authority; but though the advocates of clairvoyance and thought transference had secured a victory, the "foggy" element in medical practice was more exasperated than before, and resorted to unfair manoeuvres to prevent the printing of the report which they succeeded in repressing, after which these bigoted opponents of all new measures instigated the Academy to appoint another committee of investigation, headed by a stalwart opponent of all psychic phenomena, and—as recent experiences readily confirm—such execrable conditions were afforded by unreasoning prejudice that the result was failure to prove anything at all.

Mr. Hudson writes so powerfully on page eighty-six ("Law of Psychic Phenomena") that we feel constrained to express our own sincere conviction in his exact words:

"Strange and illogical as it may seem, the later report, which proved nothing, and was confined to an announcement of merely negative results which simply showed that the committee did not witness certain promised phenomena, was accepted by the average scientist as containing the gospel of hypnotism, as against the report of the earlier committee, which, after five years of laborious research, announced that it had witnessed the phenomena in question and demonstrated their reality. For some years subsequent to this the investigation of the subject was confined to its psychological and therapeutic features; but every scientist who dabbled in it was tabooed by the majority of his associates."

It would be an easy and pleasing task to quote Mr. Hudson again and again at length, but to quote as we should desire would extend this address beyond all reasonable dimensions; we must, therefore, hurry on at swiftest possible pace to the most recent investigations in the field of psychic research for which these earlier experiments certainly paved the way. The first work on hypnotism which attracted anything like favorable attention from the academicians was that of the eminent English physician, Dr. Braid of Manchester, who undertook to demonstrate that a magnetic fluid was unnecessary to account for the results obtained by Mesmer and his followers. Braid discovered that it was only necessary to place some bright object before the eyes of a sensitive to induce hypnotic trance, during which much of the phenomena ascribed to the ac-

count of animal magnetism could be produced. As this pointed to a physiological explanation of the phenomena it attracted many whom a psychological theory repelled; the service actually rendered by Braid to the cause of psychic investigation consisted chiefly in the removal of prejudice against the subject as a whole, for the new interpretation of the facts was regarded by many as placing the theme in the province of exact sciences. Two important deductions are drawn from Braid's experiments: first, hypnotic trance can be induced without the personal influence of a second party; second, sleep can be induced without the aid of what is now called suggestion. Since the appearance of Braid's book until quite recently, very little progress has been made in the science of hypnotism within accredited scientific circles, and when progress was attempted it was accomplished through the efforts of Continental investigators rather than through the agency of English experimentalists.

In 1836 Liébaux, who founded the Nancy School of Hypnotism, published an important work. Some of the most recent works of this school are by Bernheim and Albert Mott. Another prominent school of hypnotism, at present challenging much attention, is that headed by Charcot of the Paris Salpêtrière. The Paris and Nancy schools entertain widely differing opinions, and their methods of practice are as divergent as their theories. The Nancy school teaches that the various physiological states attending the hypnotic condition are determined solely by mental action, and that phenomena of this kind can be most readily induced in persons of sound physical health and perfect mental balance. This school insists that all the results are due to some form of suggestion. The Paris school (basing its conclusions on results of investigation with diseased subjects) holds that hypnotic states result from abnormal nervous conditions, and can be produced entirely without suggestion of any kind.

Though these conclusions seem diametrically opposed, they are not properly contradictory, for they only serve to illustrate that different phases of hypnotism belong to health and disease. Suggestion is necessary with well-balanced persons, but not with victims of hysteria. The Nancy school has made, by far, the most valuable discovery, as it refers to the psychic phenomena compatible with perfect bodily and mental vigor, while the Parisian hypnotists, being connected with a gigantic hospital, have confined their experiments within the precincts of pathology. To give frankly our own view of the entire case, we would sum up the evidence in the following conclusions:

1st. When a person is in a truly normal condition of health he cannot be influenced against his will, though when he desires to yield to an influence of any kind, auto-suggestion and self-induced passivity render him the most susceptible of mortals to the influence he desires should affect him—*ergo*, in perfectly healthy states of mind and body unwelcome hypnotic effects are never forthcoming. (In this we agree with Nancy.)

2d. In abnormal states of mind and body the rule in health does not hold, for a consequence of disease as well as a fruitful cause of aggravated disorder is lack of balance and contraction of individual freedom. This statement is demonstrably correct, even if we go no further than to observe the actual condition of sick persons whose illness invariably invalidates their performance of the usual activities with accustomed liberty. There is no danger in hypnotism *per se*—the danger consists in being in such a state that unwelcome influences can take control. Too many people, by far, confound effects with causes, and then seek for special legislation to protect society from the inevitable consequences of its existing demoralization. The Paris School of Hypnotism, with Prof. Charcot at its head, has experimented times without number upon *les femmes de mauvaise vie*, whose condition is invariably unsound; they have also practiced upon invalids under their charge, and to their credit be it said, they have often relieved suffering and accelerated recovery. The Nancy school, of which Prof. Bernheim is a representative leader, has dealt with some very fine intellects and healthy bodies, and has in consequence arrived at the conclusion that normal human beings are no puppets. We are glad to see that Mr. Hudson, in common with all fair dealing persons, protests against class-legislation, and stoutly denies the specious claim that physicians, and they only, should be allowed to practice hypnotically; for, be it asked, in what respect are medical practitioners more highly moral than all other men, and it is moral character which plays the most important part in any rational discussion of the possible dangers accruing from the practice of any system involving mental suggestion.

Again we beg to introduce our own most positive convictions, and at the same time to state that in no important respect do we disagree with our author. Hypnotic influence, even though the term must always suggest sleep, may surely be self-induced, or at any rate desired sleep, therefore the remark is silly that it is unsafe to place one's self under another's control. Suggestion does not properly signify coercion, or constraint, yet many writers and speakers erect a scarecrow, or man-of-straw, out of linguistic confusion, and the public at large does not reason deeply on terminology—hence a widespread fear is excited in the popular mind which has no sober foundation.

Hypnotic treatment is peculiarly successful in cases of *insomnia*, where a habit of sleeping insufficiently has become chronic; as two heads are said to be better than one, so two wills may be better than one, but when two work together animated by the same desire, with the same end in view, we utterly fail to see where control of one by the other comes in; at this point misuse of language leads to utterly false conclusions, and the instant we substitute *cooperation* for *control* we have cleared away the objection, and made the idea lucid to the inquirer.

Psycho-Therapeutics may be a rather new term, but it is really a better one than almost any yet suggested, as its meaning is more obvious. Under that heading Mr. Hudson deals with so-called Christian Science and various systems all centering round the idea of mental healing, very fairly and instructively, as he vouches for the good results attending mental treatment while pointing out the needlessness of formulating a system of metaphysics at variance with common sense. It is often asked by what means do Christian Scientists, and others, perform cures, when their doctrine is that there is nothing to heal. In the form of a syllogism the Eddy school of Christian Science teaches that there is no matter, therefore there can be no material body, therefore the non-existent body cannot be diseased; to

which the reply might be made, therefore mental healing is an impossibility, there being nothing to heal. While such a summary disposition of Mrs. Eddy's system of Christian Science Mind Healing may be etymologically satisfactory, the fact remains that thousands of people are helped by Christian Scientists, and to explain scientifically how they are helped is to contribute something of real value to current literature. The sub-self is very open to welcome suggestions at any time, and it can never be unwelcome to hear that one is to recover from long and painful sickness. The sub-self contains or is the seat of the instinct of self-protection and preservation; it therefore hails with delight any suggestion favoring the welfare of the objective self, of which the subjective self is the appointed guardian. The desire of every one is to be well, happy and prosperous; belief that we are obliged to suffer is not tantamount to the desire to suffer, and it is to the seat of desire that successful hypnotists address their statements.

Mr. Hudson deals very interestingly with Biblical accounts of healing, and gives much sound advice to mental practitioners, who often err through zeal untimely with discretion. For example, many people believe strongly in medicine, so do their immediate neighbors; in such cases a great risk is run if the mental healer who has been summoned to please one member of a family, insists upon the dismissal of the family physician and the rejection of all medicine. In some cases to dismiss the doctor and throw away the physis is the wisest course to pursue, but that is in a case where a patient has grown worse under the treatment, where the doctor's visits are accompanied by increased nervousness, and where the medicine is palpably obnoxious to the sufferer. There are many cases where physicians and metaphysicians can work harmoniously, and wherever this can be done it should be; for needless antagonisms are extremely detrimental to the health of invalids, and should, whenever possible, be studiously avoided. There are again many instances where the wise command, "See thou tell no man," needs to be obeyed, for the detrimental influence of counter-suggestion in family life can hardly be overestimated. Jesus knew the law thoroughly, and therefore his directions were sound in every instance. We should never be deterred from fear, but caution and timidity are not the same; to keep one's own counsel when silence is better than speech is wise; to remain silent from cowardice is dastardly. If mental healing is successfully demonstrated, what need is there of talking about it until its effects have been observed—then when others question you is the time for you to explain, and show your colors bravely.

We now come to the question of spiritistic phenomena directly; these, as Mr. Hudson views them, afford no positive answer to the question: "If a man die, shall he live again?" He admits the genuineness of the several types of phenomena, refuses to endorse the libel that all mediums are fraudulent, but he claims the action of an intelligent dynamic force, limited by the medium's intelligence, and controlled by suggestion. His summing up in his words, *SUGGESTION EXPLAINS ALL*. Concerning clairvoyance, which is fully admitted, the opinion put forward is that its field is not clearly defined, as its ancient field is now invaded by telepathy. Allan Kardec's test case is cited from "Book on Mediums," page eighty-two, which is as follows: On a vessel of the Imperial French Navy, stationed in the Chinese seas, the whole crew from sailors to staff-major were occupied in making tables talk. They hit upon the idea of invoking the spirit of a lieutenant of this same vessel who died two years before. He responded, and after various communications which astonished them all he rapped out: "I pray you instantly to pay the Captain the sum [mentioning the amount] which I owe him, and which I regret not having been able to repay before my death." No one at the table knew the fact, and the Captain had forgotten the debt; but on looking over his accounts he verified it. Of whose thought, Kardec asks, could this be the reflection? Mr. Hudson seeks to explain this by telepathy in four ways, but the telepathic theory, in this application, seems far-fetched and far less credible than the simple admission that the lieutenant actually communicated. Among the attempted explanations, the following is the most conspicuous: "It is not necessary that any member of a circle should be in possession of objective knowledge of a fact in order to be able to communicate it telepathically to the medium." This statement is followed by a somewhat complicated piece of illustration, which seems to us to be an attempt to prove in a conclusion more than is warranted by the premises.

Our author next takes up Psychometry, and testifies to the high scientific attainments of William Denton, though he differs from him in some particulars. As telepathy is Mr. Hudson's refuge at all times, it is needless to offer more than the passing remark that in his judgment telepathy explains psychometry, and it is also brought forward to account for clairaudience.

The planchette receives some attention, and is spoken of as "another method of bringing the operations of the subjective mind above the threshold of consciousness." Instances from "Proceedings of the Society for Psychical Research" and other important anecdotes are related, which, in our opinion, go to prove that the telepathic and spiritistic hypotheses are both correct; i. e., that there are many well-authenticated cases on record of communion between persons, both of whom are yet on earth, and also of cases where one is in spirit-life.

The practical conclusions and suggestions drawn by Mr. Hudson, after considering the wide field of telepathy, "Phantasms of the Dead," "Catalepsy," etc., in its entirety are:

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Report of Public Stances held March 24th, 1893.

Spirit Invocation.
Oh! thou Central Light of the universe; thou Infinite Splendor whose grandeur and glory fill all space, whose immense power permeates all life with animation and force; thou who art the Soul of all souls, the sum and substance of all being; thou who art intelligence itself and wisdom and truth, we turn to thee in thought and aspiration; we seek for knowledge of thy law and thy will; we desire to learn more of thy nature that we may express our own soul-intuitions and perceptions, and realize more and more of the significance and purpose of life. We are thy children, and we gather here with uplifted souls, seeking for instruction and for a new conception of spiritual truth. We are receptive to the influences brought to us from other worlds beyond this matter, and we ask that we may be stimulated and inspired by the wisdom of the spheres in order that we may grow, progress, and gain more and more of that power which is of the spirit.

We desire to come into communion with friendly souls, with those who are here to help and uplift mankind, with the apostles of truth who labor for the advancement of humanity, the amelioration of human suffering, the upbuilding of human welfare, and the destruction of that which is wrong and degrading. We ask that these ministers of love and mercy, who bear consolation and peace unto weary hearts, who strive to draw mankind away from the darkness of earth and that which is degrading, may be in our midst and bring to us such associations and such an atmosphere of purity as will surely bless our lives. Oh! may we be baptized by the power of the spirit, that we may see more clearly that which is right and that which is wrong; that we may understand more fully that which is best for us to follow in our onward path; that we may profit by experience and gather strength from discipline, so that we may, from day to day, develop more of character, and be long off more and more of those weaknesses which belong to the selfish past of human life.

QUESTIONS AND ANSWERS.

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

QUES.—[By "Investigator."] Do you think God's powers will be represented in stronger measure through his mediators in the future than they have been in the past?

ANS.—We think that, as man advances in intelligence, and is thus enabled to outgrow and overcome the conditions of ignorance that have been enervating to his mental and spiritual faculties during the past ages, he will be able to understand more fully his relationship to the Divine, and to interpret the Infinite Will, and assist in manifesting the power of God through external way. When man comes to realize his relationship to his brother man, and recognizes the fact that all men are children of the one great Creative Power and Intelligent Spirit, that all belong to one great family, and are brothers and sisters, then will he see his duty toward his fellows, and seek to discharge it with fidelity and honor. In that day God's power, no doubt, will be manifested in the degree through the law of love, which teaches man to do unto others as he would be done by, and the outworking of this power will afford to each man and woman exact justice, and deprive none of their birthright, or any of the privileges which belong to them as human beings.

It is toward the age of instruction that we look for a brighter and a grander degree of happiness and prosperity for the human family as a whole. Not for factions, or even communities, would we wish prosperity, but for all of the tolling suffering masses, but for all according to their condition and ability to receive and appreciate these things which are supplied to them to gain peace and happiness and contentment. It is through an educational process for mind and heart that we believe the law of love will be acknowledged and obeyed.

Q.—[By Jos. P. Francois, Green Bay, Wis.] Is it often read in the spiritual papers that a dark room is necessary for the materialization or physical manifestations. It would be very interesting to me and perhaps to many others to have a lucid statement given by the Controlling Spirit of the reasons why elevated and pure spirits require the use of the dark scene in order to manifest themselves.

A.—It may not be a question of preference in relation to the conditions necessary for the production of such phenomena, and it may not be that Nature prefers darkness in which to germinate her seeds and begin the first operations of building up a plant-life which shall produce flowers of beauty and fragrance to delight the senses of man. Yet darkness is a necessity. You do not put the seed under a glass case and expose it to the light, expecting that it will germinate and grow and produce the beautiful leaflets and crowning blossoms of beauty; but you put it in the earth, cover it up from the light and provide the moisture necessary for its best growth and unfoldment. So the spirit-world discovers, perhaps, that it can best produce the most marvelous manifestations of power in physical life requiring that of darkness, or only a very dim light, shall be provided at the time when its intelligent minds are at work gathering and conserving the forces of the atmosphere and drawing certain essential elements from the nerve-aure of their mediums, in order that nothing may be wasted and that the action of the light shall not create commotion among those elements and forces and thus cause a dissipation of their power.

The photographing of the spirit in the dark room is not artificial light or in the light, but in the darkness of his chamber, because he knows the action of the light would be disastrous to his work, and that he could not bring forth as a result that strong and positive picture which he desires to produce, and which he can produce under the conditions that he demands. So it is, no doubt, with the spirits in collecting their electric and magnetic forces from the atmosphere of human beings and from the spiritual environment of the spirit world. They know that the direct action of light upon these chemical combinations would be disastrous, and that a process of dissolution might occur which would prevent the fulfillment of their plans in seeking to manifest through tangible and material ways.

It is not likely that intelligent minds of the spirit-world would demand these conditions if they did not believe them necessary, or that they are very important factors in the presentation of those wonderful phenomena known as materialization. We are speaking of that which is genuine, not of that which is spurious and which is produced by physical means alone.

The phenomena of materialization have been produced in various ways under such conditions that they are attested facts, and therefore we need not pause to argue upon the reliability or unreliability of that which is called materialization. We speak of that which is genuine, and unquestionably declared that darkness is an important factor in the production of these forms built up out of matter for the temporary use of operating spirit-intelligences. These forms are made up of particles, elements, forces and gases gathered not only from the medium's body, her nerve-aure or atmosphere, but from the sitters present, and from the atmosphere of the spirit world, and the spirit-operators; and we repeat that the direct action of light upon these particles and forces would have the effect of creating commotion among them, which would overcome cohesion, a strong factor in the creation of these temporary forms, and disintegration would follow.

INDIVIDUAL MESSAGES.

Nellie J. Kenyon.

To the Chairman: It is with the greatest

pleasure that I take possession of your medium for a few moments, and send out the love waves of my heart toward the dear friends whom I have mingled with in years past, and from whom I have gathered so much of magnetic power and sympathy during the years of my earth-life. I feel that there are many people out in this room to-day who can bear a word from me to other loving friends, and say that Nellie does not forget her friends and those who have labored with her in the cause of truth and spiritual progress.

How many times during my life in the spirit-world has my mind reverted to the dear friends of earth and the old-time associations! How many times have I thought, Oh! how sweet it would be to take upon myself an external form for an hour, through which I could come to my dear friends of the glories of this spiritual life, with its ever-increasing powers, its grandeur of work, its promise of future unfoldment, and all that the words "eternal progress" imply for humanity. And yet, Mr. Chairman, many times I have come into the magnetic atmosphere of sensitive and impressed them with a sense of my presence, and they have spoken of me as one of the workers who desire to send that love and strength to the earthly toilers here, and have brought an influence which I have showered upon dear souls here, trusting that it would be felt in a refreshing way and lift their hearts above the darkness into the light.

To-day I am permitted by your Spirit-President to send my love to the dear Vermont friends, and to tell them that Nellie J. Kenyon is every moment in the cause of truth. How thankful are we who have passed on to the spiritual life to know that there are still toilers on the mortal side! How grateful are we to those dear ones of earth for upholding the cause of Spiritualism, and giving expression to its highest revelations and teachings through the purity of their own lives, and by the efforts they make to disseminate a knowledge of immortality among the benighted and sad! We do appreciate these things, and it seems to me that we ought sometimes to say so to those who are laboring here, and who are weary with the burdens laid upon them. So today I am happy to send these words of cheer to our good friends, and say, Every time you meet in counsel, whenever even a few are gathered together in the name of spiritual truth, there is a mighty influx of power, stronger than you may know, for the love and sympathy of friends in the spirit-world come to you like a blessing of heavenly peace.

To my friends in Vermont I bring my love and greeting. I do not forget one of you all are precious to me. Tell them that Nellie J. Kenyon still lives and works for spiritual truth.

Andrew J. Bixby.

I really cannot tell, Mr. President, whether I shall succeed in my mission or not. I hardly feel qualified to take the place of many of those who have come to you in times past and announced themselves from the spirit-world; but I have been privileged to attend a few of these meetings, and to take notice of your manner and method of work, and I have felt that it would certainly be a great service to me if I could be allowed to speak from such a place as this.

In looking back over the closing days of my career on earth, I can see that I had been breaking down for some time. There would sometimes be a little sinking or fluttering of the vital forces that perhaps I ought to have heeded more than I did, and it seems to me that the end came suddenly. It came unexpectedly, and before I could realize almost the great significance of change, I found myself in another world, one that was unfamiliar to me. But, sir, I do not speak of it as unfamiliar to me at the present time, for I have been getting acquainted with its conditions and laws of life, and trying to fit myself into the right place. I find that each person has his own place, and if he can understand how to fit himself into it he becomes a really useful individual.

I was an accountant here, engaged with my figures from day to day in the service of the sub-treasury, and perhaps my thoughts were more closely fixed upon material things than upon spiritual matters. Yet the faculties and bent of mind which were mine here have not been destroyed. I have them there; and I can, sir, make use of those energies in practical ways, even though I am not employed in keeping accounts, etc., of material things.

I have friends in New York State, especially in the city of New York, and I would like very much to reach if possible. I send them my greeting, and assure them that I am glad and ready to confer with them upon the questions which may arise in my life and upon the past or the present, if they will kindly open an avenue for me to come in a less public way than this. To my friends in Fordham I also bring the tenderest thought and consideration, and I would say to them that no greater happiness could be mine than to meet each one face to face and chat with him concerning my experience in the spiritual world.

I am Andrew J. Bixby.

Charles Hutchinson.

[To the Chairman:] My name, my friend, is Charles Hutchinson, and I was well known, perhaps, as a man of means in Oceanic, N. J. I cannot tell you how long it has been since I went out of the body. I went out under confused circumstances. My head was in a very bad state, and it was because of that that I passed away. This confused condition lasted for quite a little while after I entered the spirit-world, so that I feel somewhat befogged in turning my thoughts back to my last hours on earth. I am now free from those conditions in the spirit, and I seem to be as clear in my mental calculations as I ever was in other days on earth.

I want to tell my friends that this is so. I fear they may have had strange ideas of me, and wondered what the condition of my spirit was apart from the material. Perhaps they will not believe that I can come back and thus announce myself, possibly they may think it is not in the power of human beings to overcome death and to express themselves intelligently through any such means as this; but I have come because I feel it my duty to tell my friends that I am doing very well. I have taken up a new life; it is one of hard work; it is one in which I have no time to fret or to annoy over things which are puzzling and annoying. It is work that calls for my best energies, and I rather like it, for it seems to bring out more of the power and more power. In company with good souls who have been wise helpers and teachers I find many useful lessons to learn in that other life.

I would like, sir, to get to my people through a medium, as you call these instruments, to talk over affairs of a material nature, those connected with the business and personal life of my friends. I think it would do them good, and I know it would relieve my own mind. So if these friends can find a way for me to come to them and have a quiet little talk, it will be one of the best services they can do for me.

Adeline Moore.

[To the Chairman:] My name, sir, is Adeline Moore, and I would like very much to find my sister Ella, and also to come to other dear friends and relatives who live here on earth in the city of Boston.

I have tried a good many times to come and speak here and tell Ella of things that she did not know and I parted. She did not know how affairs would go, nor did I, and we were much disturbed and troubled and worried. In a little while I awoke and went to the other life, and she was left here to take hold of those affairs and do the best she could. I would like her to know that I have tried many and many a time to help her decide and solve the problems that come up in her life, and I think that sometimes she did not upon the influence brought from the other life, which was only for her good.

I feel very much that I want her to know that Clara sends her love, and that mother is full of sympathy and affection for her. We are together in a spirit-home where we have many things to enjoy, and we do not forget the dear ones on this mortal side. We know that they have trials and many burdens to bear, and we feel that if we can help our friends to bear the

trials and to overcome the difficulties of life, we are doing something for them which will be of use. If they can realize that they are moving along day by day nearer and nearer to the spirit-home that is being prepared for them, if they can realize that it is in a world of beauty and light, where they shall find even better things than they have dreamed of, because they will be more natural, more in accordance with the desires and demands of human nature, I think it will help them to pass through the experiences they have had on this mortal side.

James Penney.

I feel that I am highly honored, Mr. Chairman, in having as a guide the gentleman who has conducted me to your meeting this afternoon, and assisted me to speak. He is Ex-Mayor Henry Weaver of Pittsburgh, from which city I also came. He seems to understand this law of spirit-communication which brings the two worlds into intelligent contact, and he has been desirous that I should take upon myself this experience, and voice a few words of remembrance and greeting to the old-time friends of the city which I have mentioned.

I think I can say that I was an active man in my particular line of duty, and I can also say that I was content with the line of business men of thought, character and ability. So I feel that perhaps by coming here I may awaken a little interest in the mind of some old-time friend that will cause him to direct his thought through new channels of inquiry toward the spiritual world for information concerning those things which belong to the inner life.

My business connection was with the "Iron and Steel Amalgamation Company" of Pittsburgh, sir. I was acquiring to me a great deal of knowledge of the manufacture of steel, and sometimes it seems to me that I am associated with them still, as memory turns back to those I have met and mingled with in days gone by. I do not like to think myself a man who is deprived of all that which has belonged to the past, although I am very well contented with the spirit-life, and what it affords to me by way of experience and achievement. I am satisfied to let go of the things of matter as far as dealing with them, and to let go of the calculations as connected with dollars and cents. I have no more use for such, but I like to hold on to them in the line of keeping in touch with the hearts and the interests of my friends, with the advancement of my kind on earth, with the practical dealings in human affairs, and all that belongs to human life that is full of energy and power.

This is why, sir, that I allow myself to be easily persuaded to come here, and try to voice a few words of remembrance and greeting to the good people that have known me on earth; and if you will kindly say that James Penney returns from the spirit-world with his soul full of thought and sympathy for the dear ones here, I shall be very grateful to you.

Henry Adams.

I do not know, Mr. Chairman, whether I shall succeed in making my errand fully known or not.

I have a friend, John Stevenson, on this mortal side. There is no doubt he is in the city of Cincinnati at the present time. At least I know he was there nearly a year ago, busy with his daily employments, and not having heard of his removal, I judge he is there now. John and I were very familiar in past days. I called him "Jack," and he was very close to me in association. Many times he has done for me what some of my connections would not do, and I feel for him as for a brother.

Many times during our intimacy, Jack and I talked upon serious subjects, serious because they were connected with the life of the spirit. I think I was always mediumistic, but I did not know it. I had no knowledge of your Spiritualism, but I sometimes felt strange things, as if there was a brooding presence about me that could manifest intelligence if it had the power or means, and that was not seen by mortal eye. So sometimes I would get into a grave mood and talk to my friend about death, and the after life.

Now my friend was not as seriously inclined as I was, but he listened and he and I both felt that I would be the first one to go out. I had said to him that I would come back and manifest if I could after I died, and I have tried to keep my word. I know that I have made some sounds in his presence, but I am not sure that he has connected them altogether with me. I would like to call his attention to this spirit-return, and tell him that I have tried all I have been able to do to keep my word. I would say to him that there is an immortal life, and it is very much what I thought it might be, though, of course, I could not realize the extent of this great spiritual life. I did not know of the powers we have after death, nor could I tell of the movements which spirits can make through material channels when the opportunity is given them; but I think I was a natural Spiritualist, and medium, and so intimations of these things came to me now and then which were above the range of truth.

The last I knew of my friend was having quite a hard time in material matters. Misfortune had overtaken him, and sickness and debt had come to him. He has passed through many experiences since I left his side, and I have wished that I could help him out of the shadows, that I could bring him more of real hearty comfort; but somehow, while ago, I lost track of him, because the connection seems to have been broken in some way. So I speak these few words hoping they may be seen and understood by him.

My name is Henry Adams.

Mabel Stoddard.

I have a mother living on this side. She has grown old and weary since I went away from here, and many times life seems full of sorrow and care to her. I know it does, because I am drawn to her many times, and I try to make the trials less hard to bear.

When I was very young, experiences since I passed from this world, I was marked with dear ones, and also with much that belonged to the outward life, and that would have given her comfort in her declining days. So, as the years press upon her, mother feels that life is hardly worth the living, that it is full of pain and trouble, and that she can scarcely bear up under so much that is depressing and sad.

I come here hoping that a ray of comfort may reach from my heart to hers with a message of love, for we in the spirit are all so loving and so sympathetic toward her. We are united in the spirit-world. Those dear ones that she feels are laid away are not lost, nor are they in the cold bosom of earth. They are alive in the spiritual country, and have a home that is pleasant and sweet. There is sunshine there, and music and birds, and tender hearts are waiting to give her welcome in the bright beyond. It will not be long before she will close her eyes to the outward life; it is only a little while, think before she will come to join us in that land of beauty and fragrance. So I say, Dear mother, do not feel sad; do not mourn. The way will be opened to you, I know, to still keep on a little longer here on the earthly side, and then the reward will come for all the shadow and all the pain.

My mother's name is Sarah Foster. My name is Mabel Stoddard. My mother lives in Philadelphia.

INDIVIDUAL SPIRIT MESSAGES.

TO BE PUBLISHED NEXT WEEK.

March 22.—C. H. Sampson; Dora Mitchell; Edmund T. Smith; Mary Ann Tucker; Fredrick Wildman; Scott, to her Mother.

Messages here noticed as having been given will appear in due course according to routine date. June 22.—B. Britton; B. O'Neil; J. H. Leland; George F. Smith; M. J. Cole; O. P. Wills; W. H. Gordon; V. O. Hunt; Mary Dun Thurnham; Nellie West; Walter Pierpont.

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THE COLUMBIAN EXPOSITION, OR WORLD'S FAIR.

BY HENRY LACHOIX.

To the Editors of the Banner of Light:

PHILADELPHIA is the fourth Exposition that I have seen—at Philadelphia, 1876, Paris, 1878, Paris, 1889, and now this culminating one.

As to size this Exposition is ahead of all others, also as to site, having Lake Michigan as a foreground for nearly two miles—which sets it off grandly, and acts as a useful and ornamental splendor. The grounds are so extensive that it becomes killing work to go over them—five hundred and thirty three acres, and Midway Plaisance, eighty acres. Jackson Park, on which it is situated, is seven miles from the city, southeast, reached by street-car and elevated railway for five cents; by Illinois Central railroad, round trip, twenty cents; or by steamboat, round trip, twenty-five cents. The entrance fee to the Fair is fifty cents. The total expenditure on the Exposition to its close, it is calculated, will reach twenty two million dollars.

As to compactness, completeness, number of European and Asiatic exhibits and their display and comprehensive installation; as to artistic display, within and without, as to the horticultural show, as to the anthropological section, and various other features, this show does not surpass the Paris one of 1889. I would say conscientiously, without prejudice, that it does not come up to it. Beside, the entrance fee at twenty cents, and very few extras, made the Paris Exposition a much more popular and sensible thing.

I was afraid to see a good deal of the rococo or questionable style displayed in the Exposition, but I was agreeably surprised to see none of it at all. Everything is classic, highly so, which sustains the opinion which I have often expressed in Europe, that, as to architecture, pure and simple, the Americans beat the world; but not as to thoroughness and solidity and fire-proofness. "Le style, c'est l'homme," is applicable to architecture as to literature. The American people are young yet, and should not have too much *chautauque*, or self-esteem. It's bad taste. It's well to give others their due, even to "the devil."

The finest sight of the Exposition is undoubtedly that which is revealed from the Administration Building, looking toward the lake. The architect who combined that Court of Honor, so called, deserves the greatest credit. The coup-d'oeil is not surpassed for originality, taste and supreme elegance. It has a Venetian look and expression, with its beautiful outstretching basin and lagoons, but it is no copy of any part of the beautiful Venice, which is vividly photographed on my brain. This Central Court is surrounded by ten large edifices, all finely designed and harmonious, sparklingly white, which is the proper prevailing color all through the Exposition, gliding being sparingly used, as in Greek art.

At the western end of the Grand Basin, close to the Administration Building, is seen the Columbia, or MacMonnies Fountain, so named after its sculptor, who is American. The work was executed in Paris, where the young artist seemingly resides; it is in plastic. "It represents an apotheosis of modern liberty. Columbia is enthroned on a triumphal barge guided by Time, heralded by Fame, and rowed by eight standing figures, representing on one side the Arts, and on the other Science, Industry, Agriculture and Commerce. The barge is preceded by eight seahorses, forming a circle directly in front, and mounted by eight young men as outriders, representing modern commerce. The design of the base is circular—one hundred and fifty feet in diameter—and is flanked on each side by columns fifty feet high, surmounted by eagles. The water is furnished by a great high circle of dolphins in the rear, and by a system of jets which entirely surrounds the barge and figures. At night the fountain is illuminated by electricity, after the principle employed in the Fountains in the Champ de Mars, Paris. The smallest figure is about twelve feet high, and the largest twenty feet. The cost of the sculpture delivered, the United States paid, \$50,000, exclusive of foundations and platforms."

There are electric fountains on each side of the above-described monument, which throw water one hundred and fifty feet high, the cost of which has been \$45,000. At night the effect is magical.

The statue of the Republic is at the eastern end of the Grand Basin. It is said to be sixty-five feet in height, but it does not look like it. The gliding of it spoils its appearance when the sun shines on it.

The Court of Honor is terminated at the east end, fronting Lake Michigan, by a beautiful Peristyle of green marble—five hundred feet in length and one hundred and fifty high.

There are many ornate buildings in and about this Grand Watery course, and annexes, or lagoons, such as statues of animals, obelisks, columns, etc., which give it a gorgeous aspect.

On the 20th of June the statue of Columbus, in front of the Administration Building, was not yet completed, and there are sections, here and there, in as backward a state. On the square in front of the Administration Building there are two large pavilions where bands of music play every day, and at night.

A \$435,000 building should be a gem. The Administration Building is noted down officially as having cost that large sum. In appearance, at first sight, externally, it is strikingly beautiful. Its renaissance style, with first great story of Doric order, surmounted by a lofty balustrade—the whole richly ornamented and ending with a fine octagonal, paneled bronze dome—the whole is such as to command at once the most lively interest; very showy, classic and elegant, it is. As the central, commanding edifice; as a would-be Trocadero building—duplicating the Paris idea of the Exposition of 1889—the architect has certainly committed no plagiarism and has well concentrated his efforts in making of a temporary structure a life-long looking edifice. We are told of Cleopatra melting her finest pearls in vinegar, and drinking them down—beauty made to appear and disappear in the twinkling of an eye! And so it would be in this case. The Americans can afford to be extravagant and throw away \$435,000 at one dash. Would it not have been better to have imitated the French and made this sort of Trocadero a permanent building—to have left *stuff* aside (which is a kind of putty) and used good stone material in constructing and ornamenting this main edifice—to have devoted to the interior a thorough finishing, instead of a quick daubing of color to deceive the eye. Its barn-like reality is there inside; but it is noticed only after a few visits. It is flashy outside and bony inside, like our human structure. So this architect knows something of anatomy and physiology.

To a critical mind, to one whose eyes have not been peppered, this main building is inferior to the Trocadero of Paris. It is much smaller also.

All along the Basin and lagoons are constantly seen nice electric launches and imported gondolas from Venice, which are manned by natives of that city. Rolling chairs are much used, rented at forty cents an hour, without a man, and sixty-five cents with. Sedan chairs, carried by strong Turks, are less plentiful; but many ladies are fond of using them for the purpose of acting the rôle of Asiatic odalisks or sultanas.

It seems the fashion for young women, principally, to carry a note-book and appear diligent in taking observations. The French call a literary woman a *scrieuse*, blue stocking; so here they are getting that name. It won't last long, being a feminine caprice. It is curious also to see them trying the patience of foreign exhibitors who have goods for sale, such as jewelry and bric-a-brac articles. I have stood by such scenes and wondered how the poor victims could stand the excruciating process of being so bored by price-calling customers who evidently did not intend to buy. The duties on such goods being excessively high, as much as eighty per cent, and twenty-five per cent, besides being added thereto by the Exposition control, the sales cannot be extensive on the grounds.

Many bring lunches with them in baskets or boxes and sit down on benches, which are plentiful, to enjoy their sandwiches, etc. I don't see how any one can spend a whole day at the Fair. It's a strain on the nerves and legs such as I was unable to endure. Three or four hours is enough of that trying work. The restaurants on the grounds are very reasonable in their prices, when it is considered that everything sold pays 25 per cent. to the Administration. Good ice cream at 15 cents is cheap, as I had to pay 20 cents in the city

for the same. Ice cream soda is sold at 10 cents. As to cigars, it is better to bring a supply.

Going to the Fair, over from the city, is a *corvée*, a job. I always take the elevated railway, and the trip takes forty minutes. Landing close to the Transportation Building, it takes quite a while to walk to the neighborhood of Midway Plaisance—the great centre of attraction—near where the State Buildings are situated, also the Horticultural, Fine Arts, Children's, Women's, United States and various other important edifices, all claiming close attention.

The Transportation Building is easily distinguished from others on account of its rod-like structure. Its length is 950 feet by 256 feet in width, surmounted by a cupola 105 feet high, reached by eight elevators, where a fine view of the grounds is obtained. The whole building cost \$370,000; it is quite liberally ornamented with statues and steel decorations. The grand portal on the east side is deeply recessed and profusely laden with twining mouldings and figures, all covered with gold and silver leaf. It is quite monumental-like. It faces the lagoon and Forest Island. The exhibits here are classed under six headings, and take in the whole world's progress: railways, intramural transit, carriages and other vehicles, bicycles, pneumatic machines, and marine transportation. The railways occupy the largest space, and it is quite interesting to see the many primitive engines and coaches, English, American, French, etc. A battalion of French marines is in charge of this French department. There are many, indeed, who stop to look at Grace Darling's boat.

Horticultural Hall is a fine building—260x298 feet. The centre is roofed by a glass dome, 187 feet in diameter and 113 feet high. The cost of putting in the exhibit was \$325,000. Under the dome rises a high pyramid of shrubbery, palms, ferns, etc., headed by a large century plant, which is much admired. Underneath it is the Crystal Cave, so-called, where an entrance fee is required.

The fact is that extra entrance fees are too often required on the grounds.

The Administration has many buildings here and there, used for different purposes. There are regiments of employes of all kinds, without including the Columbian Guards, who numbered over two thousand. They have discharged many lately, which makes an economy of over \$1,000 daily.

There is no doubt but what the Administration has endeavored to do all they can for the convenience and comfort of the public. Ambulances and a staff of medical officers are in constant attendance to minister to those who may fall sick, or suffer injury. The Bureau of Public Comfort is not only a figure-head, but an active body, which looks after the needs of those who require its beneficent help and advice. It has several large and handsome buildings, containing spacious reception and waiting-rooms, reading matter, stationery, etc. Drinking fountains with cups attached are met everywhere, and sprinkling of the fine avenues and by ways is attended to—much better than in any city. Cleanliness throughout is the order and fact.

As to the Children's Building, it is quite a model institution, and deserves a visit from every one. It was instituted by contributions from the Administration, the States of the Union, foreign governments and private individuals. It is two stories in height, with playground on the roof. Children of every age are left here by the hour or the day in charge of competent nurses. There are exercise rooms, a gymnasium, where a teacher gets the children to go through many feats of address and agility. That section is always crowded with visitors.

The Woman's Building, near Midway Plaisance and at the north end of the lagoon, is two stories in height, 388 feet in length and 109 feet in width; its cost was \$138,000. Its architect was Miss Sophia G. Hayden. Its design outside and inside is beautiful and quite appropriate. Crowned heads and women from every land almost have contributed by exhibits to make this novel endeavor a happy and useful precedent and a perfect success beside. The Queen of England and her daughters, the Empress of Germany, the Empress of Russia, the Empress of Austria and the Queen of Italy, have sent in some of their own personal works as well as other exhibits. Rich Court-laces of Spain and France, and rare Gobelin tapestries from the latter country, are seen there. Statuary and paintings done by women are profusely exhibited. Sarah Bernhardt is represented by a marble tablet in relief of Ophelia, nicely executed. The collection of ceramics, art-work, manufactures, embroideries, etc., is said to be the finest yet gotten up. This organization of women has under its charge the Woman's Dormitory, near the grounds, which can accommodate one thousand female guests, at fifty cents a day. There is a restaurant connected with it, at low prices. This Board has also the supervision of the Children's Building. I will not attempt to describe the great interior of this great building, nor the profusion of exhibits. It has to be seen several times to realize its wonders.

Decidedly, I say, the women are marching on! which means business and is a good index for the future of humanity.

(To be concluded.)

Greenwich, Mass.


To the Editors of the Banner of Light:
The services of the Independent Liberal Church in Greenwich closed Sunday, June 24th. That date was observed as "Children's Day." The morning service, with one exception, was arranged as usual. After the singing of the opening hymn, four children of infantile age were brought forward—Blanche Frances Newton, Lillie May Dodd, Emma Jane Wilder and James Clarke—and the speaker (Mrs. Yeaw) formed a service of dedication or consecration in consonance with the principles of Spiritualism. The discourse which followed was in keeping with the occasion.

During intermission a collation was served to the large assembly, representing beside the society, large numbers from Springfield, Ware, Athol, Belchertown, Barre, Hardwick, Dana, No. Dana, Prescott, Enfield, and New Salem. Thirty-six were present from Springfield alone, with whom were Prof. Peck (from Springfield) and Mrs. Horstee Holcomb. The floral adornments were arranged with great taste and lavish profusion.

The afternoon program was long, but was listened to with the deepest attention by the audience, numbers of whom could find only standing room. The opening Lyceum March was grandly executed, and was a most beautiful sight. The songs and recitations were admirable, and there were many features of marked excellence, but space does not allow me to particularize. Before the completion of the Lyceum exercises, beautiful and appropriate memorial services were held and floral offerings were contributed to those who have passed beyond our sight since the closing Sunday of 1892—Mrs. Mary Dodge, Mrs. Sarah Olds, Mrs. Fanny Russell, Mr. William King of Springfield and our youngest Lyceum member, little Stanley Mayhew. His sweet, pictured face looked out from a frame on the corner of which were beautiful rose-buds.

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Spiritualist Camps.

Onset Bay Grove.

(By Our Regular Reporter.)

It was the pleasure of your correspondent to travel over the Old Colony Railroad to this camp last Sunday morning.

At Bridgewater we were pleased to greet the smiling faces of the Bridgewater Band, twenty pieces, R. H. Ferguson, leader, as they entered the car on their way to the camp, where they will furnish music for the public services during the season.

The Seventeenth Annual Camp-Meeting at Onset opened very auspiciously Sunday morning at 10:30. The weather was beautiful, and the grove was clothed in the verdure and beauty of Nature. The seats at the Auditorium were filled at an early hour to listen to a concert by the Bridgewater Band. Upon the platform we welcomed Luther Cobb, Esq., the veteran editor of THE BANNER OF LIGHT, who is here to take a brief rest from his arduous labors in endeavoring to shed light on the pathway of all humanity through that best exponent of the Spiritual Philosophy through the world.

Dr. H. B. Storer, President of the Association, in his usual pleasant manner, gave the opening address of welcome, and outlined the work for the season, remarking that he hoped this camp meeting would be fruitful of good results. He then introduced Mr. A. J. Maxham, vocalist, of Haverhill, Vt., who sang very finely "I shall be satisfied When I Awake in Thy Likeness."

Mrs. Clara H. Banks of Haverhill, Mass., delivered a sublime invocation, and after the singing of "Those Beautiful Hands," by Mr. Maxham, which was most heartily applauded, Mrs. Banks announced as her subject "Spiritualism as it is Today," and went over all its history for the past forty-five years, but discussing it as a mighty movement that is stirring the world. She said that every reform that has for its object the benefit of humanity has been received with coldness until the majority of the people were drawn to it. Spiritualism has come to us as a new idea, and the world has thought it an invader. Modern American Spiritualism has had to fight against the opposition of ignorance and superstition to protect itself from the subtle truths of an immortal life, but the enemies who have fought against Spiritualism are growing less and less day by day. Theology is inquiring for knowledge, and the star of hope is shining on every cloud of humanity. It may not be knowledge to all present, but there is not a natural world to day whose soul does not go out in hope that somehow and somewhere she shall meet her wayward son, no matter what his life may have been, even were he an Almy, and no mother who does not thus follow her child is an unnatural mother.

Spiritualism, continued the speaker, brings with it influences that you cannot deny. It did not come to our ministers alone, it came to the people, and it came to humanity. It is born in the individual, and does not come entirely by what we are pleased to call "tests." The spirit-world gave us the philosophy before they gave the phenomena.

The great clergy to-day is, "How shall we keep the people together who are wont to worship with us?" The common people of to-day are observing, and when they see the discussions that are going on like that in the Briggs camp, they hardly know what to believe. The book we call the Bible is on trial, but its spiritual truths remain and can never die. Infidelity, however, is not to be accredited to Spiritualists are deep thinkers and readers, and they are the BANNER OF LIGHT and other spiritual publications.

But where stands Spiritualism to-day? I say that it stands at the height of its sublime history, said the speaker. The truths taught by Jesus of Nazareth, by Garrison and the exponents of Spiritualism, are one and the same.

What is to restore this world? I answer briefly, the combined forces that shall bring forth the individual character. A church has fought on the idea of belief alone, and there is such a thing as a religion in conclusion. The speaker said that, if necessary, the individual must stand alone, and yet not alone, for the angel-world is around each one ready to promulgate this great gospel of truth.

The services were closed with excellent songs by Mr. Maxham.

The afternoon session opened with "When the Mists are Cleared Away," very finely rendered by Mr. Maxham, after which, Mr. Maxham presented as the speaker of the afternoon, who prefaced his lecture with a fine poem and an invocation to the angel-world. A number of songs were sung by the vocalist, who sings without notes, having memorized thoroughly by every one of his songs.

Dr. Fuller then addressed the audience, saying, in substance, that during the past fifty years a gospel of science has been given the world through Nature and its voices, which we have not understood then, and we give a higher religion than the world has ever known. Some say that this new religion gives us nothing to worship. We do not, to be sure, recognize God as all the church people do, but we listen to the voice which comes to us from Nature, and we have ever known teachings upon this subject, and the Book of Genesis, which we have been taught to revere, has not vouchsafed us the true theory of creation. Science, through geology, has upset the old story of the creation.

We can only learn of the future as we follow its revelations in humanity. Material science can go only as far as what Herbert Spencer calls the "unknowable," but spiritual science gives us a knowledge of the life beyond. All that we know is the direction of spirit to understand this new religion, and spiritual science recognizes the spiritual only when it is obliged to.

We may be able to teach the Psychical Research Societies some of the grand truths which they are aiming to obtain. The modern age has been waiting for these searchers have desired to investigate it under some other name. Spiritualism is shedding light into the minds of these Psychical Researchers; but I am not yet able to say anything more than that the cities have been able to give the world. They come to our spiritual mediums to inquire because the Church is unable to give them any positive knowledge regarding the future state.

If we were building churches where fat salaries could be offered, Spiritualism would become very popular. The investigations of the clergy, like Rev. M. J. Savage, however, are helping to make our Cause more popular. There is danger of popularity, for the churches are suffering from the loss of the world, and the world is suffering from the loss of the churches. The new religion is not merely an intellectual religion. What we most need is a religion of the heart. The emotional nature must be educated, and the man rounded out in the heart of the world as we follow its revelations in humanity. Material science can go only as far as what Herbert Spencer calls the "unknowable," but spiritual science gives us a knowledge of the life beyond. All that we know is the direction of spirit to understand this new religion, and spiritual science recognizes the spiritual only when it is obliged to.

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After the lecture Mr. Maxham said that when Tad Lincoln was passing away, his mother, unable to witness his suffering, left the room, and was about to shut the door, when Tad said, "Don't shut the door between us, mother," and the thought has been embodied in a song, which Mr. Maxham rendered very finely.

Mrs. Maggie Walte of California was introduced, who proceeded to demonstrate the phenomena by giving tests from the unseen. The name of Henry A. Williams, who passed away a long distance from here, was first presented, and was recognized. Margaret L. Harris was also recognized by her son. A little one came, and said to her mother, "I am not in the little white box where you put my body, but alive and here with you." This there is also recognized. Several psychometric readings were given, and the tests were located very positively by Mrs. Walte, as she passed directly to the one for whom they were given, saying to the spirit, "Come on," as she ran to the person designated. The audience manifested their interest in her séance by repeated applause and rapt attention for a long time.

Mr. Maxham closed this very interesting service with another of his sweet spiritual songs, and every one seemed to be pleased with the success attending the exercises of the opening day.

You know what you are eating when you use

McClellan's Baking Powder. Absolutely the Best.

Every ingredient is plainly printed on the label. Information other manufacturers do not give.

The week to come promises to be one of interest, as several good speakers are to occupy the platform.

FOURTH.

The hotels seem to be well filled, and there are more people on the grounds than in any year before. Dr. Hodgdon of Middleboro' was pleased to meet at the cottage of Mr. E. A. Tuttle, No. 80 Prospect Avenue. The Doctor is a firm believer in Spiritualism, and is a helper of the sick, and a contributor very largely to the success of a "regular." Mrs. Dr. Pratt of Boston is very pleasantly located for the season at her cottage on Pleasant Avenue. Her husband, Dr. Pratt, spends Sundays at Onset.

Mrs. Edith E. McKenna of Cummington is also at the Pratt cottage, where she will hold classes for instruction in Spiritual Science every Tuesday and Friday evening for the present.

Mr. Emma Miller, who advertises as a "prophetic medium," is holding séances every evening at No. 23 10th street, off Highland Avenue.

Our venerable friend, Mr. N. U. Lyon of Fall River, is here with his family at Mount Hope Cottage on Prospect Avenue. Although his looks are whitened, he seems just as vigorous as ever, and is a firm defender of the truth.

Mrs. E. H. Rowell of Boston is at the cottage of Mr. Judson Coffin upon Longwood Avenue.

Mr. P. Thaxter and wife of Boston are located on West Central Avenue. I understand that Mrs. Thaxter is an excellent trance medium.

H. A. Bartlett and wife of Chicago are enjoying their much-needed rest at Onset.

Mr. Maggie Walte of California is at the Brown Cottage, South 11th street, where she will give daily sittings, and from what we saw of her upon the public platform on Sunday, we predict for her a successful season.

Dr. C. Goodrich and Mrs. L. M. Goodrich are at the cottage on the corner of East Central and Onset Avenue, prepared for daily sittings.

Mrs. M. A. Chandler of Boston is located at Oak Grove Cottage, on Longwood Avenue, where she will be pleased to meet her friends from Boston and elsewhere.

The steamer from New Bedford brought large crowds from that city, who seemed to be attentive listeners to the truth.

Mr. Vaughan and family of Malden, of the firm of Benjamin & Vaughan, expressmen, are very pleasantly located at their cottage on the corner of Onset Avenue.

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wonderful vivacity and accuracy, Clevelanders recognize the fact that Mr. James H. Hyder, the well-known photographer of Cleveland, and his wife, who happened somehow to be present at this new spiritual camp-ground, were almost overcome by the unexpected test they received from their spirit daughter, and a few in the audience were affected to tears by the tender messages of love given through Miss G.'s remarkable mediumship. A spiritual wave passed over the entire audience as test after test was recognized by the weeping friends, wonder and astonishment being depicted on the faces of all. Even the most skeptical and critical were absorbed and mystified by the clear-cut tests given in Ohio by this stranger from Maryland. Strong efforts will be made by the Cleveland Spiritual Alliance, to have Miss Gaule at a short season in Cleveland during the coming winter. The success of both morning and afternoon services argued well for the success of the season, for all who came for the day only went home elated and filled with enthusiasm for the work.

CONTRIBUTORS.

Prominent among the visitors, sojourning at Lake Brady are E. B. Jarvis, J. F. James Milne, William Smith and Samuel Streater of London, Canada. This investigating party of Canadians are to be joined this week by Prof. Austin, principal of Alma College, St. Thomas, to test E. J. Collier of Bangor, Me. They seem highly pleased with their visit. The Ohioans are Mr. Belden of West Farmington, Mr. Clark of Warren, Mrs. Little of Mayfield, from Cleveland are Mrs. F. Diebold, Mrs. Geo. Sell and daughters, Mr. and Mrs. A. D. Edwards, Mrs. Ida Lewis, Miss Sara Sage, Mrs. Adolph Fischer and child and many others too numerous to mention. The mediums are Frank T. Ripley, William A. Mansfield, Charles Barnes, Mrs. Elie, Mrs. Anna Gould, Harry W. Archer, Harvey Chase, Mrs. Greaves, Mrs. M. C. Greaves, Mrs. E. Evans of San Francisco, A. Campbell and A. Willis of New York, representing nearly every phase of the physical phenomena.

The mediums for the 10th to 16th of this month are Willard J. Hull, Jennie Hagau-Jackson, Mrs. F. O. Hyzer, J. Frank Baxter and Mrs. H. S. Lake.

Thos. A. Black, President of the Cleveland Spiritual Alliance, has commenced the building of a new building for the purpose of holding the most important and artistic on the grounds.

The Good Samaritans of Cleveland (Tillie H. Lees, President) have fitted up a new tent so as to accommodate their friends with lodgings while visiting the Camp. The ladies of the Ladies' Auxiliary to Lake Brady of Newburgh, (Mrs. Waldeck, President), are also tenting on the grounds. Mesdames Palmer, Thomas and other members of the Auxiliary are also tenting on the grounds.

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their friends were given so clearly and were clothed in such a way as to excite the audience to exclaim "Out of the mouths of babes thou hast perfected praise," Mrs. M. H. Fletcher, under control of "Bright Eyes," followed with a number of tests and a most eloquent address, after which Mr. A. J. Plympton addressed the meeting. He said he was pleased to see that Spiritualism, which had been dead to his heart for almost half a century, was gaining the attention of the masses, as evidenced by the large number of people who now attend our meetings, and to also feel that the beautiful manifestations of so high an order of mediumship as that of our little Lyceum scholar, Miss Brainard.

Lovell, July 6th, 1893.

R. PICKER.

CONTRIBUTORS.

Again are we revealing amid green fields, beside cool waters and through the leafy woods, where Nature speaks to us so appealingly. Summer is here, and surrounded by the beauties of Nature, Parkland presents a scene dear to the hearts of all Spiritualists.

Although our regular lectures do not commence until July, our managers have been some very pleasant meetings, and the cottages are nearly all occupied.

Those of our friends who have been to Parkland remember the beautiful hill opposite our camp; we hope to move there in a year or so, as the situation commands a lovely view of the surrounding country. Several of our friends have already established summer homes there; among them Mr. Marvin, who owns a very pleasant place.

Our regular lectures commence Sunday, July 16th, with Mrs. M. H. Fletcher, Monday morning, July 17th, until the 23d; following come Mrs. A. M. Gladding, from July 30th to August 6th; Mrs. H. S. Lake, from Aug. 13th to the 27th; Dr. George A. Fuller, from Sept. 3d to the 10th. After this date Dr. Fuller speaks for the First Association of Philadelphia the remaining Sundays of September and the Sundays of October.

We are very much pleased with our speakers for this season. We are looking forward to a feast, and we shall not be disappointed by address Mrs. F. A. Dungan, Matron of Hotel, Parkland, Eden P. O., Penn.

Philadelphia, Penn.

Queen City Park, Vt.

The Hotel is opened at the Park, and visitors are already arriving for the season. Everything points to a large attendance. Several new cottages are being built, and the grounds are looking finely.

I am glad to say that Mrs. Dr. Smith is now much more comfortable in health than she was last reported.

Excursions.—No. 1. Dr. Smith will leave Queen City Park on Monday morning, July 17th, for the 31st, on the mail train, for Lake Pleasant. Tickets \$3; good going on that train only. Good to return on any day or train within two weeks. Will take on passengers at any station between the Park and Belvidere.

No. 2. Dr. Smith will leave Lake Pleasant with two special cars for Queen City Park on Tuesday morning, August 1st, at 10 o'clock, on regular passenger train. Tickets \$3; good going that day, and return on any day or train within two weeks.

No. 3. Dr. Smith will leave Lake Pleasant with two special cars for Lake Pleasant on Monday morning, August 14th, on the mail train, 8 A. M. Same rates and privileges as No. 2.

No. 4. Dr. Smith will leave Lake Pleasant with two special cars for Queen City Park on Tuesday morning, August 15th, at 10 o'clock. Same rates and privileges as No. 2.

No. 5. Dr. Smith will leave Lake Pleasant with two special cars for Queen City Park on Monday morning, August 28th, at 10 o'clock, at the close of Lake Pleasant Camp. Same rates and privileges as No. 2.

Lake Pleasant to Queen City Park and return, \$5. Good from July 17th to September 10th. For sale at N. S. Henry, Lake Pleasant, and at M. B. Smith's store, Miller's Falls.

THE BANNER OF LIGHT will be kept for sale on the grounds.

Jackson's Grove, Mass.

To the Editors of the Banner of Light: The North Shore "Camp Progress" Association will hold meetings at Jackson's Grove, Upper Swampscott, every Sunday during the summer.

We had with us to day Joseph D. Stiles of Weymouth, Arthur Hodges of Lynn, Mrs. Butler, and Mrs. The meetings are interesting, and well attended.

Boston people can take electric cars to Lynn, and get transfer for Upper Swampscott; cars stop at entrance of the grove.

MRS. N. H. GARDINER, Sec'y.

Salem, July 9th, 1893.

Blodgett's Landing, N. H.

A correspondent writes from Sutton, N. H.: "The Spiritualists have decided to open their camp-meeting at Blodgett's Landing, Aug. 13th, and close the 27th. Mr. Willis Cressey of Bradford, N. H., will serve as president. The following are a few of the speakers engaged: F. A. Wignall, Salem, Mass.; Mrs. Juliette Yeaw, Leominster, Mass.; Mrs. Sarah A. Wiley, Rockingham, Vt.; Mrs. Emma L. Paul, Morrisville, Vt. It is expected other speakers will be on the grounds, and also mediums of different kinds will be in attendance.

Circulars with full particulars will soon be issued."

The Thirty-Fifth Annual Meeting of the Spiritualists of Sturgis, Mich.

To the Editors of the Banner of Light: For thirty-five consecutive seasons have the Spiritualists of Sturgis, Mich., and vicinity held their annual meetings, usually holding three days, ending on a Sunday. They have always employed the best of available talent, many of the old-time best workers, both from anti-slavery and spiritual reform advocates, being included. Of course great changes have taken place in these years, whether as relates to members and officers, lecturers and mediums, or transactions and results. Great good is enumerated, and much encouragement is strengthened therefrom.

The thirty-fifth annual gathering occurred on Friday, Sunday, June 16th, 17th, and 18th, and 19th. The speakers called from abroad for the occasion were Mrs. R. S. Little and Mr. J. Frank Baxter. It was Mr. Baxter's first appearance among this people, but it was Mrs. Little's fifth consecutive call. Unexpectedly Mrs. Little was unable to come, and Mr. Able Judson, the spiritual writer and lecturer, and Dr. F. L. H. Willis, the gifted lecturer and scholar. The latter was on his way homeward with his wife from the Fair at Chicago. Hearing of the convention, he would not pass by without making an association endeared the people of this locality, where he had in the past so much ministered. In fact, for four years he was resident lecturer of the Spiritual Society of Goldwater, Mich., near by, and he was, too, one of the participants in the dedication of the Sturgis Spiritual Church thirty-five years before.

Probably this church, then built and dedicated, and in which his last convention was held, as well as the others, was the first temple built by Spiritualists in the United States. This last year it has, at great cost, been refurnished, refitted and carpeted, and the altar has been placed therein. Alterations for the better have been made as to the platform and desk.

"last" the evening before. Suffice it to say, he fully sustained his reputation, and more, for he gave a most convincing series of spirit delineations, and in instances located with individuals their own departed relatives, and was led to allude to private events and relationships with startling truth to earnest attestations of recognition.

On Sunday forenoon, June 18th, at 2:30 a conference was held, in which many participated as well as the speakers. Dr. Willis in this session spoke of the "A Fair at Chicago," and of its inevitable result, and soon was visibly entranced, his words flowing eloquently till they merged into poetic improvisation, when he voiced an exquisite poem which might be termed "The White Horse—a Prophecy," the white horse here serving purpose in revealing a symbol as of old to those on the isle of Patmos, when John was the revealer. It was superb.

After a recess, Mr. Baxter took the platform, and delivered a scholarly address on "How Spirits Affect the Affairs of Men and Things." This was a most interesting lecture, and went further to show the great spiritual significance of all important movements and events. If Dr. Willis and Mr. Baxter had conspired nothing could have been more fitting than the forms of mind and body as a prelude to the latter discourse. And yet all saw that there could have been no possible collusion.

In the afternoon Mr. Baxter opened the service with music, and Mr. Willis sang a beautiful song, "There is no Death." Mrs. Little then gave a grand lecture on "The Law of Life, or Spirit Control." The same was brought out by the question from a materialist: "If there is such a thing as a spirit, what has bearing on it during a stupor?" The lecture held the early enlisted attention of the large audience to the very end. Dr. F. L. H. Willis followed Mrs. Little, and said that his own experience in remarks and another of his wonderful improvisations.

The evening was given to Mr. Baxter for lecture and descriptive séance. The audience was a large one, many standing, and the service was a long one, getting every word of the speaker. His theme was "The Spirit and its Emanation," and it surely was, as one materialist affirmed, "a knock-down argument against materialism." The lecture occupied one hour, and after followed for one hour and a half a séance, which carried conviction and weight. Among the vivid descriptions of spirits, with places and even events, were some of the most potent tests of spirit return. Mrs. Smith of Vicksburg can never forget the spirit descriptions and the remarkable presentation of significant symbols given to her, with the large number of full names of her several children, and names, too, out of the ordinary line.

This annual gathering can never be forgotten, and reflects great credit upon all, whether mortals or spirits, who had any part whatever in its work. The faces of Judson, Little, Baxter and Willis are stamped indelibly in the memories of this people, and their noble words, deeds and sacrifices have been engrained in their hearts. The good-bys were God-blessings evoked from the soul.

EXCELSIOR.

MEETINGS IN BROOKLYN.

The Progressive Spiritualists hold their weekly conference at 102 Court street every Saturday evening, at 8 o'clock. Good speakers and mediums always present. Seats free. All cordially invited.

Conservatory Hall, Bedford Avenue, corner of Fulton Street.—Sundays 11 A. M. and 7 1/2 P. M. W. J. Band, Secretary.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 45 Franklin Avenue, every Sunday evening at 8 o'clock.

Fraternity Rooms, corner Bedford Avenue and Second Avenue, New York.—Meetings Sunday evenings 7 1/2 o'clock. Good speakers and mediums. Mrs. Kate Schroeder, President, 142 Union Avenue.

The Advance Spiritual Conference meets each Wednesday evening at 102 Court street. Good speakers and test mediums. All subjects pertaining to the good of humanity freely discussed. Admission free. Emily B. Rugles, Secretary.

The Advance Spiritual Conference convened Wednesday evening, July 6th, at 102 Court street. An essay was read by Dr. Simmons, who for twenty years was associated with Dr. Henry Slade on "Evolution and Reincarnation," followed by remarks from Judge Pennington, Mrs. Walcott, Mrs. E. H. Wignall, Mr. Whitney, our Chairman. Tests were given by Mr. Hayward of Hartford and Mrs. Crall of Philadelphia.

492 State street. EMILY B. RUGLES, Sec'y.

SKINS ON FIRE

With agonizing Itchings and other Itching, Burning, Bleeding, Scaly, Itchy, and Pimples, Skin and Scalp Diseases, are instantly relieved and speedily cured by the CUTICURA REMEDIES, consisting of CUTICURA, the great skin cure.

SOAP, an exquisite skin purifier and beautifier, and CUTICURA, the solvent, greatest of humors remedies. This is strong language, but every word is true, as proved by thousands of grateful testimonials. CUTICURA REMEDIES, beyond all doubt, the greatest Cures, Blood Purifiers, and Humor Remedies, modern times. Sold everywhere.

POTTER DRUG AND CHEM. CO., Boston. "How to Cure Skin Diseases" mailed free.

PIMPLES, blackheads, red, rough, chapped, and oily skin cured by CUTICURA SOAP.

WEAK, PAINFUL KIDNEYS. With their weary, dull, aching, lifeless, all-gone sensation, relieved in one minute by the CUTICURA Anti-Pain Plaster. The first and only instantaneous pain-killing strengthening plaster. 25 cents.

CHOCOLAT-MENIER at the World's Fair.

Every one who will send name and address and mention this publication