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A Trance Discourse Delivered by Spirit Eliza . Farnham, in Fairbank Mall, Chicago, XII., Through the Medial Instramentality of

MRS. CORA L. V. RICHMOND.

"So God created man in his own image, in the image of God created ho him; male and female created he them." This is the beginning of human life upon earth, as recorded by the standard authority of Judaism. Seemingly the equal, mentioned in the same breath in the first chapter of Genesis, one would think woman's life of equal importance with that of man, and that it would be remembered in history, which for the most part has been recorded by men. Not so, however. Perhaps we shall see why hereafter. It is no portion of my object to-night to wage war against that which has been or is in the world, but merely to state it. whether it be right or wrong, as it should be or as it should not be-it is and therefore can be known by all. What will be the future depends largely upon that original intention enunciated by what I have quoted from the book of Genesis. None of us can determine by what process the invisible forces of existence are made to act upon the visible. The influence of woman in the world has been unacknowledged. In reading history we find two things : that woman, having existence and having so much to do, is so little named. The meagre accounts of the lives of women show in what esteem they were held by the recorders of human history; but that which seems to be hidden, and that which has remained silent for so many centuries, seems now to come to the surface, as the real undercurrent of history. Woman has always inspired man. if she be not acknowledged as one of the inspiring ones herself, and she has been the source oftentimes of man's highest and most enviable achievements: the wise and great acknowledge that woman's life is equally as valuable and important as man's in the measure of the world's history. Once I thought it more so; I am content now to say that it is equally valuable The life of woman may be divided into three historical epochs: the woman of the Orient before Mohammedanism—because she has had no life there since; the woman of Judea, and the woman of Christendom. DiBefore the advent of Mohammedanism, woman's life in the Orient, and during the highest periods of Egyptian and Assyrian progress, must have been measurably exalted; that is, there were periods of time when, owing either to outward circumstances, seemingly, or to some force from within herself, she rose to the achievements of what men call greatness. Man forever praises beauty in woman. There is no danger that this will not secure its full value of homage in the world; a beautiful woman has always been adored. Genius also claims its powers, where it does not interfere with the genius of man. But to do the things that men do, under the stimulus of the same circumstances, and to do them better, with more wisdom, foresight, skill, courage and competency to meet danger, is that which has won reluctant praise from historians for some of the distinguished women of past time. Semiramis, the Assyrian queen, ruling over the largest empire in the world, is said to have conquered more countries, accomplished more in the way of arts and civilization, not laid waste but reclaimed more desert lands, built bridges, cities of splendor, gardens of beauty, palaces of pleasure, than any other monarch that ever ruled in the East: to have summoned and headed larger armies on the field of battle, and in all ways to have conducted an empire in a truly masculine manner, with the advantage of a more lavish display of pleasure, beauty his own kingdom, is evidence of the power

entally-colored tale that comes down veiled in the somewhat mysterious realm of mythology, it is nevertheless true that a woman by that name, who was queen of Assyria, did perform all feats of courage, of skill, of knowledge and grander achievements in the accomplishment of successful battle than was accomplished by any of her predecessors; and this makes an evidence to show that under the impulse of a distinguishing stimulus, which may be ambition or pride-but which is more often lovewomen will do that which man does and do it equally as well; though I confess that the record of battles and the achievements of triumphs, of victory on battle-fields, brings to me no conscious pride in such achievements of woman. But if it be meritorious for Causar and Napoleon to have vanquished all the nations within the reach of their armies, then it was equally meritorious for this mystic eastern queen to have accomplished the same, and greater than these, if it be to the credit of man to devastate countries, lead armies into the very heart and centre of the homes of an innocent people, and so spread ruin and desolation, then it was certainly much more to the credit of this queen who sent out armies for the purposes of conquering countries for their elevation and improvement, turned rivers from their courses, made gigantic structures, and built cities for the mere sake of doing it; for it is recorded as her boast that she nowhere carried ruin and desolation.

But this woman may be an exception, you say, and is all the more to be noticed because such ; but that is no reason, for it is the exception among men to accomplish such wonders. There are not in history half-a-dozen such men as Napoleon or Casar, and if there is but one such queen, considering the opportunities of women, then it establishes what I have stated. But is this of which I am speaking evidence of an inspiration beyond that which would come to all women under the circumstances in which that queen was placed? I am not called upon to answer that question except by pointing to the fact that, where heroism is required, where courage is needed, where patience and fortitude are put to the test, where human life is in danger, it is well known that there is woman's opportunity: she displays qualities not before made manifest, she reveals a side of her nature hidden before. It may not be her normal state. it may not be required of her to do these things. but doing them at all is evidence of a capability. and the fact that it is well performed is evidence that it is woman's privilege to exercise

You are called upon to trace in history the lives of the Egyptian queens, most prominent Ulysses who, though not banished from home and success in war-when she had time to attend to it; but who, like many a being, neglected the duties of State for those of love ; but the display of courage, tact, and intelligence in her life proves that when her inspiration ran in the direction of war and affairs of State she was successful. I do not cite her as an evidence of a special inspiration, nor did I the Assyrian queen, but only to point to the meagre instances in history where we are permitted to gaze through the eyes of men upon the doings of distinguished women.

there may be in, perhaps, this somewhat Ori- | Hebrew people, and the power which the | ern Europe, then the lives of women were reprophetess might exercise in her domain. As we come to the history of Christendom we perceive that every mother in Israel expected a Messiah, thought that she would be the chosen and anointed of the Lord; and every virgin sought with prayerfulness the life that might lead her into the faith and fulfillment of the prophecies of God. It becomes marvelous, the influence that secret and silent expectation exercised upon the whole nation. Such was the expectancy that when Mary, the mother of Jesus, was chosen as the spointed one, her relatives and kinswoman bailed her in advance as the one chosen of the Most High to express this new light to the people of Israel. Woman, without exercising any ecclesiastical functions, was an admitted copartner in the inspirations of God, and her words were heeded oftentimes when the mandates of kings were not obeyed. The triumph of the cause of religion even owed its influence to her. The children of Israel were frequently brought back from idolatry to the right path by the voice of the prophetess. Previous to the downfall of Greece and Rome, the Grecian woman and Roman matron exercised doubtless the largest influence that women have ever exercised in the history of the world over the destinies of nations. Spartan mothers, whose voices had no sway in the halls of legistion, could still exercise the influence of a monarch, through their sons, and through urging their husbands and fathers to battle. History records that women of questionable repute held such sway over the giants of intellect that many of the affairs of state were decided by them; and while Pericles's association with Aspasia was questionable, he considered it of sufficient value and importance to the state to be perpetuated and to be sanctioned by marriage, and for a period of years she exerted such an influence over him that his was considered the wisest of the administratic ns of Grecian law. Such is the tendency of masculine history that where man and woman are equally to blame in any relationship that they sustain with one another, the scorn is cast upon the woman; man is allowed to go free, and at the same time she may have then the exalting and pressed; it belongs as well to the present. But

saving grace of his life. is not alone in past rious. There could be no greater pretense than history that this same that t of character is ex- this; but such is the nature of human history, we pass on. Penelope, in the more ancient rec-ord, is given as an example of virtue in contra-distinction to field of 6.70, so the power claim all the credit. The maid of Or-leans, the wald of Saragossa, Queen Catherine, to have been somewhat doubtful, but very beautiful. Of course, poets have said more devious paths of heroism and sacrifice for the about Helen. Penelope is the silent wife; she waited with industry and virtue for the coming alted when too late, and to the scorn of the of Ulysses. There are many modern types of of whom was Cleopatra, noted for her beauty, for twenty years, involuntarily banish them. Saxon kings and queens, we have the modern selves, and still expect Penelope to remain at home as chaste and virtuous and industrious as To day France is comparatively free, but was this ancient pattern of womanhood; and comparatively without heroines. The period many do, to the surprise, doubtless, of the wanimmediately preceding the revolution brought dering Ulysses, and to the credit of womanhood forever. Passing from that which is somewhat the his tory of mythology, we come to the record of the Grecian women of the time of Plato, who were the direct inspiration, doubtless, of much of the philosophy of that wonderful period. Into the Grecian civilization, art, literature, and intelligence, the lives of women flow as freely, as clearly, as intellectually, as the lives of men. It is true, in sculpture, painting, architecture, women are not named in history. Were they in existence, doubtless Romish history would have blotted them out afterward. We remember the history of Sappho, the first poetess ever Mme. Roland, a woman whose life was conserecorded, whose name is mentioned slightingly and to whom historians turn with an everrecurring word of scorn; yet, who knows aught of her life, and who can say aught save that, being a goddess she loved a mortal, and this was the stain cast upon her good name. If this be a sin, then human nature errs, for do not men declare that all women are angels, and yet they mostly love mortals. Sappho, divine in her genius, resplendent with a poetic fire and fervor that at last consumed her life, existed in a period of human history, doubtless, when to possess the thought of poesy was a crime; when to trace it was beyond retrieve; and where woman had no voice in the administration of intellectual power. If mate powers. It is only within the last centunot existing at such a time, the record of her work has passed through such excoriation, and how should she come out unscathed? But let us return to her shrine forever, and declare that no woman uninspired could have been remembered in classical verse, could have been spoken of in history in the midst of such turmoils and disturbances; and therefore Sappho must have been inspired. After the Hebraic and Christian prophetesses, after the advent of Mary, the mother of Jesus, and after the establishment of the Roman Catholic Church, woman had no life or record except under the dominion of the Church. Every point in history that has not run the gauntlet of the dark ages of Grecian and Roman Rule, has run the gauntlet of the Romish Christian Church; and therefore the whole record of the names, even of the women of Assyria and Egypt, and the Orient, that held power and sway before the Christian era, have been obliterated from these records. But what comes to us is, that the Christian Church, anxious to perpetuate every evidence of its power, has found a place for woman, has made a saint of every noted woman of Christian history, and tardily drags from the ashes of the grave the record that it once stained, to do honor to the woman whom it has put to death. Such histories may be briefly named. Just so soon as ecclesiastical power, conserving itself in the Church of Rome, extended its many arms over the civilization of the Hellenic nations and west-

corded. Cecelia sings to you sainted from out her divine cloister; Margaret is crowned with a halo of light; good Saint Catharine beams upon you from her tower at Sienna; and all along the line of saints and martyrs reveal what women have always been doing, but what has never come to you until there was a Romish Church whose power was to be augmented by the acceptance of woman's faith and virtue. Conventual institutions record the lives of gracious queens and kings, princesses stepping down from their height to take the robes of office under the dominion of the Cross; and you have with the long line of saints an equal line of women who, alas, were often put to death before they were made saints: who were crucified that their powers might be tested. You might refer to Agnes, whose life was one of sanctity and purity, but who, lest there was sorcery in her pretensions, was made the victim of a cruel death, and then sanctified be cause she was exempt from the wrong attributed to her. You might mention Saint Catharine of Sienna, whose face beams out forever from the beautiful church consecrated to her memory; you might point to the Secress of Prevorst whose life expressed that of the true prophetess, and who revealed the powers that were afterward sanctioned and sanctified by the Church. But you might chiefly point, in more modern history, as having been rescued from previous oblivion, to the maid of Orleans, poor Joan d'Arc. whose life was one of sacrifice. whose devotion was one of sainthood, whose inspiration was that of a martyr, and who, from the first to the last of her successes, acknowledged only one power-that of inspiration; but who, when finally exalted, deserted her inspiration, for the bare honors of commander-inchief of an army, and then disaster came. Surely no more fitting example of direct inspiration could be found than that with which you are all familiar in this history of the maid of Orleans. Now, within the recollection of many of you, the maid of Orleans has been sanctified by the Romish Church; they claim her as their own; exalt her as one of their saints; and claim that through the Church her life was made glothat when saints are found to be such, against Saint Margaret, and all alike who have trod the sake of faith, truths, or religion, have been ex-

Church that professedly exalts them. In another line of history, down through the

spired woman was doubtless Ann Lee, of the Shakers, who gave to that sect the distinct revelations of its order. Other women have established churches, but they have been under the protection of the Protestant or Romish faith During the last fifty years the world has wondered at the startling intellectual strides made by women. She has entered every branch of trade and profession. Woman is admitted to work in the vestry in some portions of church labor, in the Sabbath school, to announce a faith and share it equally with man. Among the Quakers and dissenters, that women were doing this, and dared to do this, was the chief objection brought against them by the authorities. You must not forget that twenty-five years ago it was a scornful thing for a woman to speak in public.

I would name among the sainted women she who stands foremost in my mind's eve—Lucretia Mott. She stood an example to the younger women of this country; she never spoke unless she had something to say, and always spoke with the voice of inspiration. Singularly enough, there has sprung up in your midst that which without voice and questioning, without asking permission, has made women speak in public, to stand side by side with teachers who are men, who are trained to the pulpit, giving permission of itself without asking accord of the human voice-we mean Spiritualism ; that side by side with Susan Anthony, or Mrs. Stanton, with Mrs. Mott, or Mrs. Livermore, and a score of others whom I could name, young mediums of modern Spiritualism have taken their places upon the public platform and rostrum, in pulpits even, and by the side of teachers of religion. The speaker closed by stating that no woman would appear upon the platform to speak in public excepting under the inspiration of some power, such as religion, patriotism, love of truth; that all young women who have been impelled to come before the public as mediums have done so under the influence of inspiration : that under the guidance of the new period of human thought political meetings will cease to be brawls, the polls and places of registration will be as possible for women to visit as the postoffice, and there will be no danger of children crying in the street for the lack of proper ministration, for mothers who are cultivated, intelligent, wise, and good, are not the mothers who neglect their children.



In the Orient we are led to believe that during the highest supremacy of the Egyptian empire there was great power and privilege accorded to woman, who transcribed the most difficult of the inspired manuscripts. Women were associated with the scientific priesthood. who observed the planets and were obliged to have their observations kept secret and sacred upon tablets of papyrus. Women were associated with the priesthood as oracles of Isis. Scientific and priestly men were one in-Egypt, science and religion being in that country synonymous terms; but such was the power of succeeding history, and such was the supremacy of Judaism as it swept over the civilized world, that the Egyptian influence of woman gradually faded and was transferred by a direct line of descent to Greece and Rome, Greece being the legitimate offspring of Egypt. It was known that afterward when Greece was in her highest state of civilization and culture, distinguished kings consulted their oracles that had their origin in Egypt, and that Lycurgus suspended his powers and functions of government for the benefit of his nation under the advice of the oracles of Delphos, who doubtless were no other than maidens instructed in the mysterious rites of inspiration by the priestoracles of the East. Egypt was the source from whence these drew their inspiration, and the direct line of the Jewish prophets must always be accompanied with the history of the priestesses. And while women were permitted to share the worship in the temple, and while they must always be veiled when they appear in their own place in the cloistered temple, the prophetess keeps pace even in the meagre record of the Old Testament, and her voice and prophecies are heard as a portion of the divine word that leads the children of Israel; Miriam, who sang the songs of righteousness and danced before the Lord; Sarah, the wife of Abraham, who was the mother of prophets; Ruth, Naomi-each in their own way, pictured the sweetness and friendship and love existing between those who were supposed to be alien. Esther, the beautiful, appeared before the king and exerted over him the power and influence of a beautiful woman, inspired with the love of her people and their cause. Underlying the Jewish faith was a strong belief in the inspiration of woman; and the fact that Saul, the king, sought the woman of Endor, believing, perhaps, that he was doing that which was unlawful in and intellectual skill. However much truth which prophets exercised over the lives of the ! civilization of England.

to the front perhaps four geniuses-many beautiful women, many active and patriotic; but these geniuses I will name : Charlotte Corday, who, through a zeal as great as any patriot ever exercises, hoped to rid France of her tyrants Mme. de Staël, a genius of intellect, whose intellect alone would not bend to Napoleon, and he, jealous of her prowess, banished her; Mme. Recamier, the genius of beauty, of loveliness, of amiability, of whom Napoleon consented to be jealous-jealous of her sway over heartsand also banished her; but chiefly animating the life that preceded the revolution, and vainly trying to stay the approaching storm, was crated to freedom, and such, also, was her love of liberty that she died a martyr who in any other country would have been exalted forever -and in France, when the republic shall become as great as Victor Hugo, the poet-prophet, promises, then Mme. Roland will be remembered as she deserves. The line that leads from modern history to you is very short. Protestant countries give more opportunity for women when they will-not more by consent, but more by opportunity. While the Church of Rome has succeeded in making saints of women, the Protestant Church has succeeded in making women-we mean in bringing women to the conscious exercise of ordinary and legitiry that these powers have been normally developed, and forced their way to the surface of life. Two hundred years ago in England it was a shame for woman to be seen in any public place of amusement; to-day the glory of the English stage—in fact, the glory of the strength of the world--is that woman plays the part of woman on the stage. Then (and now) it was a shame for any woman to officiate at any religious rites or ceremonials ; but it chances to be the fact that among the Quakers there is an express and distinct appreciation of woman in that church woman was placed coëqual with man; among the Quakers commenced almost the first deviation from the rule of woman keeping silence in church. In the Christian Protestant Church, especially of the Established Church, there are no offices performed by women; in the Dissenting Church, after the Reformation, and during that period, there were many persecutions by the church. Those who were fortunate enough to be queens, like Elizabeth and the bloody Mary, exercised their he nut to death for defending that which they believed, or imprisoned and then put to death. Church suffering martyrdom on the other. We pass to modern religions. The first in- wondering if when he himself became a shadow

With no irreverent voice or uncouth charm I call up the departed 1-Spirit of Octavio ! -That was a chance. There 's no such thing as chance, In brief 't is signed and sealed that this Octavio Is my good angel-"

"Shadows" paused at this point; he closed the book he had been reading and softened at once into a reflective mood. Reflection in a sentimental, if not in a poetic sense, rhymes with shadows; so the condition was a very natural one, and was indulged in for quite a while. "Shadows" enjoyed very much his hours of reflection, and thought they educated him : reflection perhaps made him a little sadder, but he was the wiser for the enjoyment. Accidentally or otherwise, he made in his reflections on this occasion a connection with his last communication from the spirit-world, and that, under the circumstances soon to be related, was very natural. The communication, or to state it more properly the last circle or scance referred to, the following narration of circumstances will explain.

The Pythoness was under the control of an old man, or, rather, the invisible spirit of an old man; the spirit knew Mr. "Shadows," and manifested a desire to be recognized by him. "Shadows" knew a great many old men who had "passed in their chips," as they say out West, to signify death, but who of them it was. if one of them, he did not know; and the oracle, or the spirit, gave no name. This reticence did not disappoint "Shadows," he was used to it. It was one of the strange things in his spiritualistic experience, that spirits could often utter extended phrases with ease, talk even fluently on generalities, and yet had not the strength or ability to pronounce their own names; they could do seemingly more difficult things, but the word most wanted remained unspoken. "Shadows" usually let the communication take its course, giving no points himself, rather having a reluctance to giving odds, or making friends with an invisible, who after all might be an *alias*. "Shadows" was always hospitable to the influences, but never felt inclined to give them points, and did not to this one.

After other spirits had come to others who were present at the circle, and with more or less success or definiteness, "Lotela," who was m the supervisor of this special oracle, said, "Chief with the shadowy name, that old spirit is still here and wants to be recognized." "Shadows" said, "I would like very much to recognize him. I feel worse than the spirit does, that he should know me and I not know him ; but it is not my fault; my spirit is willing, but my flesh influence and their power at will; those who is weak." "Shadows" thought, though he did were so unfortunate as not to be queens could not say so, that if he named over some of the names of the old men of his acquaintance, who had passed on, the connection might be made like poor Mary Stuart, queen of the Scots. and the invisible be introduced ; but he did not Surely there could be no better illustration of like that way; if it required a written or an the power of woman than Elizabeth on the one oral reminder to enable him to utter his hand and the devotee of the Roman Catholic own name, he did not feel like supplying it. The reflection, however, made him thoughtful,

LIGHT. BANNER OF

in reality, as well as in name, whether he on this occasion, as the whiskey began to tell is the credit moredue—no man certainly is bet-would forget himself and need a reminder, and, on his spirits, he bordered on the enthusiastic, while meditating on these mysterious problems and almost wished that "Shadows" would have that the future will solve, "Lotela," who was a chance to repeat the "audacious" act every still the light of the occasion, said, "Shadowy day. still the light of the occasion, said, "Shadowy day. chief, I see an empty glass before you; that same old spirit is holding it bottom upward ; there is nothing in it, and he acts as if he wanted you to notice that it was empty." "Shadows" said, "How stupid I am ! Why, how symbolic and full of meaning that is ! I know him now. How much he tells me in that simple act!" He then held some conversation with the spirit, through "Lotela" who was controlling the medium; we will call his name "Oetavio," as "Shadows" is a student of this philosophy, and thinking this narrative might be printed, he had made up his mind to be careful how he mentioned names of his spirit-friends, thinking, perhaps, when they came to him hereafter, through other mediums, they would not be so satisfactory as tests, the mediums possibly having thus heard of them in his connection; besides, this was the spirit of a well-known man, so an incog, may be wise, giving the narrator more freedom ; hence he is introduced as Octavio."

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"Yes," said "Shadows" to the spirit, after recognizing the symbol, "the glass was empty: the circunstances you remember, and so do I.' 'Oh ! how pleased he is," said "Lotela,' "that you recognize him and the circumstances.

It was but a trifle, but in a worldly sense momentous consequences grew out of it; and the spirit appearing in the way he did, and had through other sources besides, makes tolerably certain what was probable when he was in the form, that there was a divinity shaping both their ends. It is not intended to relate the details of this seance; but only the circumstances alluded to, that this empty glass so accurately presented brought to his mind, and the outcome thereof.

Octavio was a very rich man, and very mean, also; in some respects miserly. He would go up to a friend's office, three flights, every day to get a newspaper that had been read, and useless to the owner, and save thereby two cents. He did this day after day, year in and year out. It was amusing, sometimes, to see him dressed in some antedated old suit of clothes, a hat perhaps of an old style, and every indication of poverty in his appearance. Yet he was a millionaire. He was ever welcome in the offices on the street, and cordially greated on the Rialto; for there and most everywhere else, "wealth makes the man, and want of it the fellow."

It is the mission of Modern Spiritualism to make the poet's lines the truth practically, which read, "Worth makes the man." not wealth. That time has not yet arrived; but 'Shadows'' was a man that respected worth, whether in rags or brocade, and he did not worship wealth. It would have been better for him, perhaps, in a worldly sense, if he had; but he was a tribune, and would live and die one, and take the consequences.

In making these circumstances intelligible we must go back in time a few years, when "Shadows" and old Bob Fowler occupied the same business office together, each attending to his own business, and having his own speeial clients; and one of the clients or patrons of old Bob was this Octavio, now a blessed spirit, though a mean old Shylock, as folks knew him in the form. This is not a contradiction, or violation of what is fit; even Dr. Watts says:

"While the lamp holds out to burn, The vilest sinner may return."

According to the Spiritual Philosophy, the lamp burns forever; but there were circumstances that gave old Octavio a lift upward, so Newton's apparently trifling manifestations rethat it is no misnomer to have said, "blessed spirit."

. If this incident had been all there was in this connection, the symbol of an empty glass would hardly have awakened a memory in "Shadows," ten years or more old. It was the first transaction "Shadows" ever had with Octavio, but it was not the last. The two, under peculiar circumstances, made a connection again that was mutually beneficial, and that showed a shaping divinity almost to a demonstration, and the return of this suirit, on the occasion referred to and at other times, seems to identify not only this Octavio himself but the subsequent transaction, as having a supermundane supervision. This old miser had evidently a good deal of human nature in him. He probably saw through the usual attention he got from the street-community, and knew it was for his money and not for him. Like Shylock, in their hearts he was a "dog of a Jew," but he cared nothing for that so long as his wealth grew thereby. The open snubbing by "Shadows " had the merit of honesty, and reached him when attentions and securities would not ; the sequel will explain the association that grew into close relationship, which, it seems, extends "over the river." One of the things hard to understand is the fact why the spirit did not say his name was Octavio. Certainly it would appear to be as easy to do that as to symbolize with an empty glass, but for which symbol he would not have been known by "Shadows." It is fair to presume, however, that the spirit knew what he could, and did bring about ; but the question arises in other cases, identification not being a very easy matter with spirits sometimes, when it would seem there should be no difficulty if their names are at their command. This disability seems to be one of those things that "no fellah can find out." In the present instance the symbolization was very significant, and more extended than this brief reference to it would convey; but that is not the object of this sketch, only to say it told "Shadows" as much in a minute as discoursing would in half an

In this long relation of this rather trifling affair one must not suppose that "Shadows" felt he had done a smart, or a wise thing, though it did, when spoken of, make a laughable story at the old fellow's expense, at festive gatherings. when he was not present, and he rarely was on such occasions. The circumstance would have been forgotten, but trifles sometimes become significant factors in human affairs, and trifles partake of the lustre of consequences; and when all this episode in "Shadows's" business life in connection with Octavio is understood, it will not be surprising to find it thus reflected from the spirit-world, where possibly, in its genesis, a decade or more before, it may have originated. It is not intended here to say that the influence to make him apparently mean in his distribution of whiskey on the occasion referred to, was an influence from the other side of life, only that it possibly may have been, for spirits are often very human, and do manifest an interest in and supervision over human affairs, and one cannot judge life's pictures or issues by examination of parts, or their atoms. A man observing Sir Isaac Newton apparently amusing himself playing push-pin, would look at that undignified triffe differently if he had been aware that that savant was in the act experimenting with and studying Na-

ture's laws, which in the end was to enlighten the world, and make himself, worldly speaking, immortal. There is no connection between ferred to and the whiskey bottle of "Shadows" But not to forget the circumstances it in connection with Octavio, but the suggestion is proposed to relate -one day "Shadows" had a lillustrates the point, that this chapter foreshadows; at any rate, in a mundane sense (if one can separate what is mundane from what is supermundane) it led to important consequences; and now in its "over the river" report. in the estimation of "Shadows," it is hung in his zodiac and become sublime.

Edward Atkinson." After an invocation of the divine blessing by Rev. Brooke Herford, chaplain of the day, the Governor declared the fair to be formally opened, and Mr. Atkinson proceeded in the de-livery of a thoughtful and earnest address, which showed that the Boston Advertiser is right when it says of him that he "had the singular merit of discussing facts rather than opinions, and history rather than pious wishes." We are unable to give our readers even the lengthy abstract of this discourse which has already reached the local unblic through the lengthy abstract of this discourse which has already reached the local public through the channel of the daily press, but we select choice portions here and there which will be found worthy of careful perusal and profound reflec-

worthy of careful perusar and protonal con-tion: Mr. Atkinson, without loss of time in extend-ed introductory remarks, plunged at once into the heart of his theme. "The purpose of this fair [said he] is instruction in the application of science to the useful arts. Its method is to bring annually into public notice all the recent improvements in machinery, tools and appli-ances to which the inventors, promotors or owners desire to call attention, with a view to their general introduction. It also gives to seetions, to States, to railway corporations and to individuals the opportunity to bring here and spread before the eye, examples of the unde-veloped resources in which they are severally interested; to exhibit the potentiality of the future : and to show the way to the place where men may supply their wants and attain wel-fare. To this end, especial attention has this year been given to the great middle section of year Southern land, and I may repeat to you what I have said to the people of the South, in the hall of their great exposition at Atlanta, knowing that you will respond as heartily as they responded. With them let us all be thankful that the principle of liberty established by our common ancestors-by Washington and Adams, by Patrick Henry and John Hancock, by Laurens and Hamilton-gould not be sub-dued, but has dominated both them and ourdued, but has dominated both them and our-selves. Let us thank (for that the Potomac has not become the Rhine/dividing two hostile nations, and rendering the oppression of great standing armies necessary for each; but that this 'Union stands, now and forever, one and inseparable,' bound by the iron bands over which peaceful commerce finds its unobstruct-ed may and by the commerce for but that ed way, and by the common interests of mutua service which only freemen can render to each other. We welcome our Southern brethren to this fair, and invite their cooperation in carry ng out its purpose and in sustaining its meth

It is a matter of necessity, and always will be, that by far the larger part of the communit -at least nine out of ten, probably more-shall earn their daily bread by their daily work. The true end to be sought, therefore, is to make that daily work less arduous. The measure of comfort which each man, woman and child can vet enjoy on the average, even in this prosper ous land, must come within what half a dolla a day - possibly, not even probably, sixty cents --will buy at present prices. Fifty cents a day is very surely the average measure of the sub-sistence, savings and taxes of each person. One dollar a day for each adult, two dollars a day for each family group of two adults and two children, is the limit, because there is probably in more to buy. By so much as some of you enjoy more, others must have less, if such is the neasure of all there is annually produced. This measure of subsistence is indeed very This measure of subsistence is indeed very limited; but only those can be permanently helped to enlarge it who can help themselves; and few have done more to establish the prac-tical arts upon a scientific basis by which abundance may be increased, than the men who remain in charge of this work, and who control and direct the work of this association. The great benefit which ensues in the applica-tion of modern inventions to useful produc-tions consists not in the accumulation of wealth, these inventions in the daily work of life. A these inventions in the daily work of life. A larger product, and therefore more ample con-sumption, are assured from less labor, meas-ured either by hours or by effort; dangerous and noxious conditions of work are abated or alloviated; and it call be clearly foreseen that the time is not faultistant—if it is not now present—when even a moderate degree of in-telligence and of effort will assure a reason-ably good subsistence to every man and woman in the community, who is not disqualified from work by laziness, vice or inherent disease.

services, is but a measure expressed in terms of money. What really happens is this: A small, very small, part of the work of each year can be saved in the concrete form called capital—that is to say, in the form of a railway, of a factory, of improvements upon land, or de-velopments of a mine; and when thus saved, it veropments or a mine; and when thus saved, if is so applied as to increase the production of lessen the work of the next and of ensuing years. As I have said, I am of opinion that even in this prosperous country, not less than nine parts in ten of the total product, on the average, constitute the cost of production, and are consumed in different proportions by those who do the work. To the workman or work woman it matters not what the measure in money is by which their wages or earnings are defined. The real question is, how good a house, how large a room, how adequate a suphouse, how large a room, how adequate a sup-ply of food and fuel and clothing can I purchase with that money? It therefore follows that every application of science to manufacturing industry, to mining or to agriculture, by which the aggregate of things is increased, while the labor is diminished, tends to increase the quan-tity of the communities to he divided among tity of the commodities to be divided among the laborers; and, as this increase is progress-ive year by year, the proportion which capital can secure to itself under free contract becomes less, while the proportion which is assigned to labor becomes greater. The object of this Fair is to bring into prominent notice every new application of science by which abundance may be increased, and also to bring to the knowl-edge of those who seek a new place in which science may be applied, the sections of country and the natural resources which are yet unde-veloped. It is a great object-lesson in human vel-tare. But of what use will this great lesson be if boys and girls and men and women are not qualified to take advantage of the opportunithest hus spread before them?.... It may be that those who have lived in foreign lands until they have come to adult years under obstruc-tive laws or systems, and who have not learned how to do any service by which they may gain a part of this abundance, except in the com-monest of common labor, will be very poor, even here in the midst of plenty. Hence will follow the continued need, not only of charity which takes the form of giving alms and sus-taining life, but of that mental charity also which, even while repressing the outbreaks and disorders which may arise from the presence of those who are not only very poor but very ignorant, will yet palliate and excuse even the evils which it may be necessary to sup-press by force. But if the grand purpose of those who have founded this association can be carried into action, if methods of industrial in-struction can be added to the mental training of the schools, if the hand and the head can be developed together, as the children of these neveroped together, as the children of these immigrants grow up, they can be qualified to render such service to their fellowmen that the measure of their earnings or wages shall be ample for their welfare. It is by such instruc-tion, by such preparation for the need of future generations, that the very causes of want may be almost wholly removed."

After treating at some length the questions of "labor" (skilled and otherwise), and its relations to machinery, and other manifestations of 'capital," he epitomized the "wage question as follows :

"The rate of wages or earnings of the masses of the people who are of necessity engaged in their daily work for their daily bread will be high or low (always assuming an honest specie standard for the money in which the sum of

wages is to be expressed): 1st. According to the conditions and resources of the country in which the labor is exerted. 2d. According to the freedom of that country from a tatatake and an which the libert of the from statutes under which the liberty of the

individual is restricted. 3d. According to the freedom of that country from the imposition of taxes by which a large portion of the products of labor are diverted from the remuneration either of labor or capial, and are applied to what may be named (for the purposes of this consideration) destructive

Of the first two conditions I need not speak at length, but I may call your attention to our paramount advantage in respect to the third. If we compare our condition with that of those states of Europe which are called civilized, we find a marked difference. In such states a very large-proportion of the annual product of labor is taken from the people in the form of taxes, and is applied either to sustain special privi-leges, or merely to the destructive purposes of war." war

After taking a mental survey of some Euro-

SEPTEMBER 16, 1882.

Banner Correspondence.

Illinois.

FARMINGTON .- A correspondent furnishes us with a brief sketch of the life and recent transition to a higher state of being of Mrs. Julia Candee Wilson, whose first experiences, and those of her husband, in Modern Spiritualism were with the Fox family at Hydesville, N. Y., when the phenomena that now encircle the globe and are multifarious in their forms, were known simply as the "Rochester Knockings." Our correspondent says: "They had not long to wait before they had mediums in their own family. They soon became perfectly satisfied of the truth of spirit communion, and were during the remainder of their lives earnest advocates of that truth. Julia Candee was born in Oxford, Conn., in 1789, of Mayflower stock, and of a race remarkable for longevity. Her father reached ninety-four years, and seven of his brothers crowded close up to his record. And, what is singular, these long-lived men were married to still longer-lived women; a notable record if the doctrine of the 'survival of the fittest' be accepted as sound. Julia Candee married Eli Wilson, of Harwinton, Conn., in 1813, and bore him four sons and four daughters, of whom seven are scattered in this and other States, but all are prosperous and strong, and like their parents, independent and openminded people. One daughter, the first wife of Dr. John Gregory, of Farmington, died in 1866. Forty grandchildren attest the vitality of the race and its Abrahamic outlook.

Mr. and Mrs. Wilson were for many years active promoters of Congregationalism, and their house was a sort of 'preachers' tavern'; but the thoughts of anti-slavery so often clashed so seriously with their religious work, that the latter was abandoned that they might be free to remember those in bonds as bound with them."

During Mrs. Wilson's last days in the mortal form, she said to some church-members who called to see her: 'I do not expect to be saved through the merits of Jesus Christ; we make our own future by our lives here.' Being strongly mediumistic, for many years she held almost daily communion with her friends on the other shore. Satisfied with the past, and sure of the future, not by faith alone but by knowledge, she waited long for the change that should take her to the hosts of friends waiting to welcome her to the Summer-Land. among them her husband, who preceded her to the shining shore seven years ago.

Many of the gray-haired children, as well as middle aged grandchildren and blooming great-grandchildren, were present at the funeral. In accordance with the express request of the decensed, Mr. E. R. Brown, of Elmwood delivered the funeral discourse, and Mr. E. L. Brown and Mr. David C. Wilson sang appropriate songs. Thus the old pioneers are passing over to the higher life, and it is well if we have those left who can make their places good."

EUREKA .- A correspondent, "B," writes; I clip the following from the Messenger, published at Somerset, N. J.:

'The Banner of Light (Spiritualist), published recently a most absurd article which it pre-tended was a communication from the spirit-world by the late Rev. Dr. Sears. The lamented divine would not have designated his charge as the 'Franklin Park Church of New Brunswick,

I read the communication referred to. Dr. Sears was pastor of the church at 'Six-Mile Run,' Middlesex County, N. J., about forty-six years. The name 'Six Mile Run' was dropped a few years since and the place (six miles from New Brunswick) was re-named 'Franklin Park.' and Dr. Sears's church was known as the Franklin Park Church. As closely associated as the Dr. was with the brethren at New Brunswick,

bottle of very choice whiskey; it was the present of a friend; he was sipping a little of it for the benefit of his throat, and lifting his eyes up he saw old Octavio (who was sitting in Bob's part of the office) looking at him, and he looked kind of dry also, and "Shadows " said to him. "This is very choice, would you like some?" The old man said "Yes" with some alacrity, and as "Shadows" was pouring it out, he thought to himself, "Why should I give this rich old skinflint a choice drink for nothing?' So, partly as a duty, but more as a joke, to see what he would say, he said, in passing the tumbler with a good-sized horn in it, "Ten cents, Octavio, if you please : it is very nice-you would have to pay a quarter for it at a bar? Octavio's face saddened a little as he said. " guess I won't take any," "All right," said "Shadows," "just as you please," and turned the liquor back into the bottle and locked it un. It is needless to say that Mr. "Shadows" would not have taken the dime if Octavio had been willing: but as it was, he enjoyed the fact, and was delighted thus to have "sat on" the old millionaire, with his poor clothes and last year's hat and big bank account.

After a while Old Bob Fowler came in and finished up his business with Octavio, who departed, and the day being far spent, Bob, as was his custom, began to moralize upon the affairs and differences of human life, and spoke of Octavio being so rich while he had to work so hard. Said he, "I have just made a transaction for him that has taken a great deal of labor and time: he is one thousand dollars better off for it, and all I have got for my labor is a tendollar bill." "Shadows" then related the whiskey circumstance, and Bob was astonished. "Why, 'Shadows," said he, "Octavio is worth a million." "I know it," said "Shadows"; If he had been a poor man I would have treated him." Old Bob, though a pious man of the Episcopal faith, was astonished; wondered how 'Shadows" dared to treat so rich a man in that way. The fact is, the love of money pervades the church as much as it does the street, or the world, and Bob could not see how a manof small financial weight, like "Shadows," who might be wanting favors himself, and often the lesson of the hour as follows did, dared to snub a man with such a bank account. That good man could see a peddler or a beggar discommoded, or snubbed as a nuisance, and yet in the eyes of the spirit, many a peddler, toiling for his small pay for small wares, has a larger soul than many who draw large checks on the bank, and a far bigger one, we could safely venture, than this Octavio possessed: yet in the eyes of Bob it would seem his money was almost a substitute for piety.

As it grew late Bob and "Shadows" ate a little luncheon, and the latter's choice whiskey moistened it, and added to their human nature

The Victories of Peace-Boston Duplicates Atlanta.

Opening of the Second Annual Fair of the New England Manufacturers and Mechanics' Institute, on Huntington Avenue - Addresses by Gov. Long and Edward Atkinson-Doings of the Day and Evening.

The ceremony of opening the exhibition of the New England Manufacturers and Mechanics' Institute took place on Wednesday forenoon, Sent. 6th, and during the afternoon and evening the display of goods, the processes of manufacture, and objects of use, beauty and curiosity with which the vast edifice abounds were witnessed by thousands.

The general arrangements were in charge of the chief executive officers of the Institute, Messrs. James L. Little, President, John F. Wood, Treasurer, and F. W. Griffin, Secretary. overnor Long, the members of the Executive Jouncil, of the governor's staff, and other in-rited guests, took carriages at the State House about half-past ten o'clock, and accompanied by officers of the Institute, proceeded to the Fair building, where they arrived about 11 o'clock. The exercises took place in the hall o'clock. The exercises took place in the hall which has been partitioned off over the vesti-bule, and which is called the Music Hall. Pres-ident Little occupied the chair, and about him upon the platform were his excellency Govern-or Long, Governor Littlefield of Rhode Island, Covernor Dell of Nerv Harmerhic Lite Field Governor Bell of New Hampshire, Lieutenant-Governor Weston, and members of the Massa-chusetts Executive Council, and heads of the State Departments, together with other distin-State Departments, together with other distin-guished citizens from points in this and other States. The advent of the Governor was greet-ed with "Hail to the Chief" from Reeves's American Band, of Providence (which organ-ization rendered other fine selections in the course of the exercises), and President Little at once proceeded to introduce him to the audi-ence as President of the day

The Governor addressed the people in clo-quent strain. Referring to his pleasant duty to announce for the second time the formal opening of the Institute Fair, he summed up

We stand in a temple grander than Greek or Roman ever raised, because devoted not to unknown or heathen gods, but to the comfort, happiness and education of the body of the peohappiness and education of the body of the peo-ple. It is reverent with the worship of useful labor and production. It is the Temple of Peace, with no open Janus' door, and with no trace or memory of strife or section. It greets the representation—in men and in inventions and products—of its sister New England and Western and Southern States, assured that their common interest in the development of mechanical and industrial art is significant of their common interest in the Integrity and perpetuity of that union under the shield and protection of which liberty, equality and pros-perity are not empty words, but the elements and facts of national life. Stronger safeguards of the republic even than the ties of sentiment are the ties of industrial and commercial and if not to their plety; and even Bob began to laugh over the joke: "It served," said he, "the old fellow right; still, I don't see how you dared to do it." But Bob loved "Shadows" like a son, and no matter what he did or how he did it, he always came to the conclusion that he was right clear through, and they never parted without his thoroughly endorsing him.

herent These new inventions and appliances also in-crease wealth; but so far from its being proved that such an increase is of necessity complemented by increase of poverty, in this country at least the very reverse is true.

at least the very reverse is true. The subsistence of each year consists mainly in the distribution of the products of the soil, the forest, and the mine, of that special year; perhaps a small part of the product of one, or, at most, of the two previous seasons, are con-sumed this year, while a small part of this year's product is saved for the next. In respect to year of partial starvation. If work ceased, the year of partial starvation. If work ceased, the most prosperous country would be reduced to general starvation in two, or at the utmost, three years. In respect to clothing and the ma-terials for clothing, the world is always within two or three years of becoming naked. In re-spect to shelter, if work should cease and re-pairs were not done, the world would be houseless and homeless almost in a single decade. In respect to the common ways, our roads would soon become impassable if not mainwould soon become impassable if not main-tained year by year; our railways would be dangerous aud presently useless, if the track-men did not keep up their daily inspection and repair. Each year's life is substantially sus-tained by each year's work, and this work can never cease, because it is almost wholly spent in sustaining existence; but little can be save It is-impossible to prove what portion_of_eag It is impossible to prove what portion of each year's product constitutes its cost; I think, from my own observation, fully ninety per cent. It would be interesting and instructive if cen-sus data could be compiled which would give accurately the measure of our annual pro-duct in terms of money, and also determine the portion spent for more subsistence. but it is portion spent for mere subsistence; but it is practically impossible."

Mr. Atkinson here entered into the rehearsal of carefully-prepared statistics supporting his half dollar" assertion above, and continued:

"It may seem appalling to those who are not accustomed to submit to such a narrow measure of comfort, to be assured that the total an woman and child, together with the entire mangin for the profit or saving, must come within the measure of what half-a-dollar a day will ; yet this must be so, because that is prob-the measure in money, at market prices, Il that is produced. We cannot have more of all that is produced. than there is, and this is very surely all there is. Even if it he seventy cents a day, would it not then be true that one tenth part of the peo-ple of the world little know how the other ninetenths live?

What then [he queried] can we do to make the struggle for life easier? The only answer is: Give such instruction as will develop brain and hand together, so that the purchasing power of each dollar may be increased. Save the write of labor such the write of moduli We are the most wasteful nation in the world; and one reason is, that, even at our present measure of product, there is vastly greater abundance here than there is anywhere else.

.... The greatest waste of all is the waste of food and fuel. The grain, root and hay crops food and fuel. The grain, root and hay crops of this country weigh over one hundred and fifty million tons—three hundred thousand mil-lion food pounds to be harvested, sorted, dis-tributed, converted into meat, butter, cheese, bread, and the like, in order that each one of us may have our daily ration of about three pounds—a pound each for our breakfast, dinner and supper Swartz million tons of cool are pean countries, and comparing their condition with that of our own as regarded the third proposition, he continued:

It will be apparent, if this principle be ad-mitted, namely, that where mental capacity and manual dexterity are combined, and are applied under the best conditions to the direction of machiner, the best conditions to the direc-tion of machiner, there will be found the larg-est production, the highest wages and the safest and most adequate remuneration of capital; and also, if it be admitted that the production of the joint work of labor and capital would be most completely enjoyed where there is the greatest freedom from what I have called de-

istructive taxation, it follows that this country has the advantage over all others— 1st. In the variety and extent of its natural resources, capable of being worked with the least exertion or effort.

2d. In the fact that in some sections of the country, and presently in all, the systems of common education, even if still imperfect, yet on the whole do qualify pupils to apply the greatest versatility and to combine mental and manual capacity at least somewhat more comnletely than in most other countries.

3d. In our absolute and paramount advantage in being free from destructive taxation.

The speaker closed with a forceful peroration wherein he called the attention of his heavers to the existence of the Massachusetts Institute of Technology at the other end of Huntington Avenue, Boston, and urged the importance of its claims, as also those of the Manufacturers and Mechanics' Institute, upon the support and countenance of those among the present generation who hoped for the best conditions for those other generations who were to follow it in the fields of time.

The ceremonies concluded, the various guests proceeded to make a tour of inspection of the articles already on view.

In the evening Reeves's Band entertained those who attended with an excellent concert. The Building was finely illuminated on that occasion.

The Second Institute Fair has thus received an auspicious introduction to the public, and there is every reason to predict that it will continue to its close, Nov. 1st, to be largely patronized by visitors, and to serve (as the eloquent orator stated it) as "a great object-lesson," the viewing of which will benefit all who attend.

THE PATHS OF DEATH.

How pleasant are thy paths, oh, Deatht Like the bright, slanting west, Thou leadest down into the glow Where all those heaven bound sunsets go, Ever from toil to rest.

How pleasant are thy paths, oh, Death! Back to our own dear dead. Into that land which hides in tombs The better part of our old homes, 'T is there thou mak'st our bed.

How pleasant are thy paths, oh, Death! Thither where sorrows cease, To a new life, to an old past, Softly and silently we haste Into a land of peace. -[F. W. Faber in Woman's Journal.

The sending of medical women from England to India is likely to be an established custom. The Indian women are averse to treatment by physicians not of their own sex. A staff of trained women is proposed as a part of the public service in India, a department coördi-nate and not subordinate to the existing medical bureau.

and having spent so much of his time in that city, it is not surprising that he should use the name of that city in his first communication to his earth-friends after entering the spiritland.'

Indiana.

JONESBORO.-Dr. N. W. Small writes: "In this locality there are but few Spiritualists. Two of us are sitting alone, but we have all the help we desire. We do not pray that 'The Lord will send more laborers.' because we are aware that the Lord knows his own business. and will send them when they are needed had enough. Natural law we think is running things correctly, and plenty fast enough. What a source of sublime satisfaction it is to a true Spiritualist to know that all things are well; that the spirit-world is guiding this great movement; that no advance is made but by its knowledge and direction. I diagnose everything as a physician, clairvoyantly; and in my gift or development I am as proud as any school boy can be of his first primer. Mr. Joseph Hollingsworth, of this place, is an old veteran in the great cause of Spiritualism, whose influence is felt for good far and near. We do not propose to attempt to control the spiritual movement, as some are accused of doing, but inasmuch as the spirit-world is greater than we are, and God knows more than we do and the angels also, we submit all our works to the higher order of intelligences."

Massachusetts.

LEOMINSTER.-Fannie Wilder, Corresponding Secretary, writes: "Sunday, Sept. 3d, the Spiritualists resumed their meetings, some of the audience coming more than ten miles. The speaker was Mrs. M. S. T. Wood, of West Newton. She gave in the afternoon some of her experiences of what she saw and heard at Lake Pleasant, dwelling quite a time on materialization, confirming its genuineness, and closed with very satisfactory psychometric readings.

A beautiful moss cross, tastefully decorated with flowers, attracted the eyes of every one present, and many spoke words of admiration at the skill manifested in its arrangement. For that and a lovely vase of flowers we, as a society, owe our thanks to one of our interested members who seems quite, earnest in her search for truth. With such offerings as these we ought not to fail to draw an inspiration from the land of souls, and to attract the friends on the material side of life. The evening exercises consisted of a short discourse upon the different forces of the material and spiritual, magnetic, etc., and a number of psychometric readings.

Sunday, Sept. 17, Mrs. Juliette Yeaw, who has recently moved into town, will occupy our platform. She began her good and glorious work here among old friends and associates, in the place of her childhood, but was one of the tried ones, as she was one of our first mediums. Circumstances called her from us to a land of strangers where she has made warm friends. In the town where she has labored, and adjoining ones, she has been known by her good works, serving there faithfully as nurse, physician and preacher.

We welcome her back to the old battle-

BANNER OF LIGHT.

grounds, not now as a young soldier, but as one of the veterans. Many who stood by her in the days gone by are now numbered with the arisen, and we trust they may unite their forces. to aid her now in the labors of love she may have to perform here and in other places. Surrounded by warm and sympathetic friends, we trust there will come to her many happy days that in a measure will make up for those of trial she has borne nobly and faithfully, endearing her to all who understood the powers she possessed."

New York.

LA FARGEVILLE .-- II. J. Kilborn writes : "The Spiritualists of this little place have reap- his smiling face and liberal hand." ed quite a harvest the past month, from the privilege of witnessing some form materializations, Mrs. Daniels, of Mexico, N. Y., being the medium. Four light circles were held, and from six to eight forms each evening appeared. some of whom were recognized by persons in the circle as their friends once living here in earth-life. Mrs. Daniels is an excellent medium for materializations, and the manifestations through her are of the most truthful and convincing character, under good and harmonious conditions.

At the close of Mrs. D's. séance, 'Gretta,' a beautiful little spirit belonging to Mrs. D's. band, materializes, walks to the circle, talks in an audible whisper, shakes hands and kisses those present, shows her store of trinkets that have been given her by different persons, and seems to be as pleased over her treasures as any child living in this life. At one seance ' Gretta' materialized, and during her stay with the sitters recited five beautiful verses, 'That Beautiful City,' as she called it, of which we had never heard, and did not know the author of them, but have since seen them in the Banner of Light of Aug. 19th, as being by Felix Adler. We will not undertake to give the full particulars of what we saw and what occurred at these séances, for fear we may fail to do them justice, but will leave that for others who may have the opportunity of attending some of Mrs. Daniels's meetings. They created a great excitement here, and the cry was 'humbug' and 'fraud,' and everything else that could be thought of to disparage their value in public estimation, but the true Spiritualist has got used to such kind of talk and does not stand in fear of the enemies of Spiritualism. Those who cry humbug and fraud are those who are not willing to investigate, and learn the least of the laws that govern and control this phenomenon.

Miss E. Anne Hinman, of West Winsted, Conn., has also made a visit at this place. During her stay of about three weeks she took a trip to the Thousand Islands and had a fine view of their scenery, all of which was new and beautiful to her. Stopping at Clayton, N. Y., she give two parlor lectures to large assemblages; one public lecture at the church in the little town of Omar, N. Y., and some three or four parlor lectures at this place. (Lafargeville.) Never having had any lectures at Omar on Spiritualism before, the people were curious to learn what it was, and when the time arrived the little brick church was full. Miss Hinman first read a poem. She was then entranced by her control, and the people received the first steps or the A B C of Spiritualism. The speaker said all could not be told in one or many lectures, that Spiritualism is the study of weeks, months, years, and a life-time. A great many who listened to that able lecture were put on a line of new thought, and say they never heard anything like it before. They are already wishing to have more of such lectures, and get further light on this grand Spiritual Philosophy.

Our hope is that Spiritualism may keep growing in strength in this section, and its light made to shine into every soul; the number of its believers so increase that we can go hand in hand in one grand body, engage speakers and mediums to shed abroad light and knowledge, and teach all to know that it is a real comfort

you have taken in behalf of mediums; those sensitive ones who form the connecting link between us and our friends in Spirit-Life. Go on in the good work, and may grand and noble spirits from the higher life sustain and uphold vou."

Ohio.

KINGSVILLE .- Stuart L. Rogers writes Sept. 4th : "Again the white angel of peace has visited our little band of the faithful, and taken to the higher spheres our good Brother Lyman Webster. Bro. Webster's house was a haven of rest for the instruments of the spiritworld, and many a medium will long remember

To the Spiritualistic Public:

To the Spiritualistic Public: Having in my possession a correct though not a literal translation of Allan Kardec's most valuable work, "Genesis," I desire to have it published immediately; but having consulted with Messrs. Colby & Rich, they have advised me to secure five hundred subscribers before they bring out the work. The price of the book, when published, will be \$1,50. It will be a handsome volume of between 400 and 500 closely-printed pages. It has been thoroughly revised by my spirit-guides through my medi-umship, and has received the sanction of a brilliant French scholar, who endorses it as a wonderfully good free translation. As not a few of the French sentences were highly idiomatic, it was found necessary to reconstruct many of them entirely, but in no one instance has there them entirely, but in no one instance has there been any departure from the original state-ments, alterations having been confined to the wording of sentences not easily translatable

into good English. Messrs. Colby & Rich have made with me highly satisfactory terms, releasing me from

Messrs. Colby & Rich have made with me highly satisfactory terms, releasing me from all responsibility. I appeal to my friends all over the country, and to students of the Spiritual Philosophy, to notify Messrs. Colby & Rich at once, by mail or otherwise, as to the number of copies (if any) for which they are willing to subscribe. The parties making application in advance will be entitled, when the book is brought out, to re-ceive it at \$1,25 per copy. After the five hun-dred names have been obtained, the book will not be sold at less than \$1,50 per copy. I also wish to state that twenty-six lectures delivered through my mediumship will appear in good binding for \$1,00, as soon as one hun-dred and fifty subscribers, have sent their names to Messrs. Colby & Rich. The book will be sent to such subscribers, on its publication, at ninety cents per copy. As these lectures have been electrotyped at great expense to the publishers, I make an appeal to my friends everywhere to subscribe for these discourses, for whose appearance in book-form so many have expressed a desire. I wish to assure my friends that no act of have expressed a desire.

Invo expressed a desire. I wish to assure my friends that no act of theirs can be a greater kindness and compli-ment to me than their application, to Messrs. Colby & Rich, as subscribers in advance for both volumes, which they may thus secure, upon their issuance from the press, at \$2,15-a mate-rial reduction from the price *after* publication. There are surely five hundred persons in the United States who will precipitate the publica-tion of so inestimable a work as Allan Kardee's "GENESIS." It would be cheap at \$5, and is one of the brightest gems of spiritual litera-ture. ture

ture. Owing to various circumstances I request that no one will write to me about these vol-umes except through the "Banner," in which paper, with the consent of the editors, I will answer any open letter they print. Trusting to the kindly cooperation of my nu-merous friends, and wishing all every spiritual and temporal blessing, I remain the friend and co-worker of all interested in the elevation of humanity. W. J. COLVILLE.

New Publications.

THE MYSTERIES OF MARSEILLES. A Love Story by Emile Zola. Author of "Nora," "L'Assom-moir," etc. 12mo. paper pp. 254. Philadelphia: T. B. Peterson & Brothers.

The intense realism with which the distinguished author invests all his works of fiction so vividly exhibits itself on the pages of this, his last production, that one might easily give the name of the writer without looking at the title page. To all who desire excitable, sensational reading it will meet with favor.

WOMAN'S PERILS; or, Driven From Home, By Mrs. James C. Cook. 12mo. paper. pp. 498. Philadelphia: T. B. Peterson & Brothers: We can safely recommend this book as one in which

Written for the Banner of Light. A REVERIE.

Oh i gently failing Rain, Rejolcing hill and plain, And making glad the heart Of all where'er thou art! The gems of wood and field Their sweetest fragrance yield In floweret language rare, To thank thee for thy care ; The streamlet, murmuring loud, The waving pine-trees proud Now pause and whisper low The gratitude they owe; While I, from thee secured. By reverie allured,

Sit perched upon this beam, In the mill beside the stream.

Dost thou remember, Rain, In yonder narrow lane, Ten years ago and nine, A boy with rod and line?

Barefoot and brown was he, Yet bubbling o'er with glee, And dancing on his way That darksome summer day.

Dost thou remember, Rain, How truly o'er the plain His steps were led that night, By the candle's feeble light,

To the low, wide-open door Of the house that stood of yore In the sweeping elm tree's shade, But now in ruins laid?

Ah! little of them remain But the cellar-wall and crane I found below the well Where the sunset shadows fell.

Canst thou believe, oh ! Rain, That Time and all his train Can cause such marked decay In years so short and a day?

Canst thou believe, old friend. Like this must be the end Of hopes I 've cherished long And castles builded strong?

Canst thou belleve, dear Rain, As you fall against the pane, That I am that same boy Who sang with purest joy,

That morn so long ago, When fear he did not know, And hope was high within, As in all who know not sin?

When life is almost o'er I'll wander here once more; When hopes I've seen decay, My idols turn to clay,

I'll listen to you then, With more than mortal ken, And live again my youth When all was love and truth :

Then tell me of the friends That God in mercy lends To cheer my path below, Wherever 1 may go;

Then tell me of their home Beyond yon ether dome, And, listening thus to thee, In a summer's eve, may be, I'll gently fall in sleep, Untroubled, sweet and deep.

Passed to Spirit-Life:

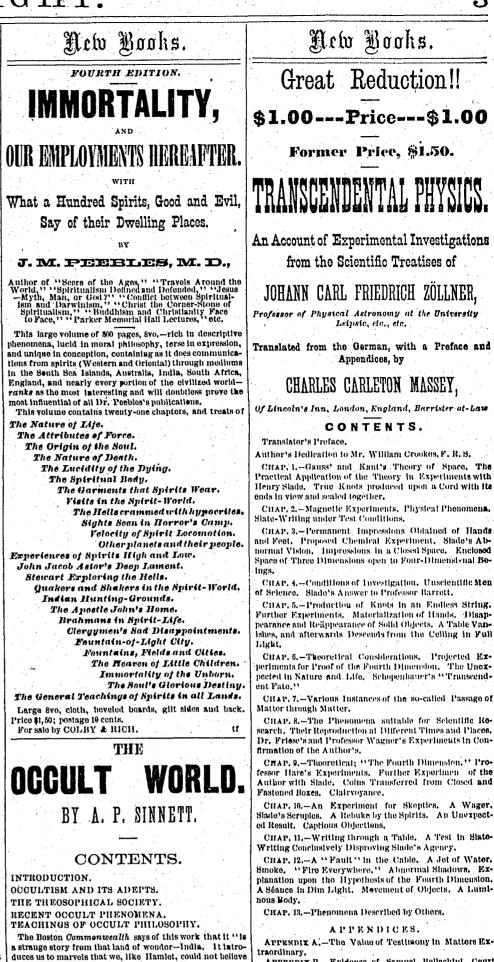
I. L. S.

From South Londonderry, Vt., Aug. 4th, Sumner Waite,

aged 76 years. He was one of the first of the Vermont fathers to accept the glorious truth of spirit-communion. "I is twelve years since his companion passed on; since, as before sile went way, she was the light of his life, and white he was blest by the love of two dughters and a son, who made his last years pleasant, he looked forward to the time when he should be released from hissical sufforting, and meet the dear ones gone before. It we his request that moniton might be made in the *Banner of Light* ince the first number—the last number of his subscription coming to his home on the day of his release from the body. A large cir-cle of kindred and friends gathered at the home of Daniel Waite, his son, whore the last tribute of respect was paid to his carthly remains. He will be missed by all who know him. ged 76 years.

From Tyson Furnace, Vt., Aug. 8th, Josephus Johnson, agod 76 years.

He anticipated a happy meeting with his companion who preceded him but a few months: Ilis last days were spent in the bome of his daughter, Mrs. Alonzo Hubbard, who; with ber companion and sisters residing near, did all tinat loving hearts could to cheer his last days. He did not go sorrowing, but longed for the hour when his release would come, and wished his townsmen to know that he had no doubts or fears, but an assurance that all was well. May all obtain the knowledge that he had, for *that* "taketh away the fear of death and giveth us the victory." With sad hearts they laid away the form so dearly loved; but the grave holds not our treasures. May they all feel the watch-ful car and love their fond parents will shed around them, *Rockingham*, Vt. B. A. WILEY.



traordinary. APPENDIX B .- Evidence of Samuel Bellachini Court without seeing. It disclaims any connection with spiritism, but holds that there is a science of soul that surpasses all the

Conjurer at Berlin. APPENDIX C.—Admissions by John Nevil Maskelyne, and other Professional Conjurers, APPENDIX D.-Plate X.

LIST OF ILLUSTRATIONS. FRONTISPIECE, - The Room at Leipsic in which most o the Experiments were Conducted.

- * II.--Experiment with an Endless String.
 ** II.--Leather Bands Interlinked and Knotted under
- Professor Zöllner's Hands. III.-Experiment with an Endless Bladder-Band and Wooden Rings. " IV.-Result of the Experiment.

V.-Ditto, on an Enlarged Scale.

3

and happiness to feel assured that we can hold communion with our dear departed friends.

May the good and wise spirits protect and guide Mrs. Daniels and Miss E. Anne Hinman for good done in this place, and for lending their aid and mediumship in giving to the people the truths of Spiritualism."

CATO.-An interesting incident in connection with the Lake Pleasant Camp-Meeting is related by a correspondent as follows: "The veteran Spiritualist, John T. Knapp, who has just passed his eightieth anniversary, planned and worked out with his own hands a pretty cottage which was shipped to Lake Pleasant, and there put up, presenting a very fine appearance to the comers and goers at the Camp. The cottage was appropriately dedicated on the evening of Aug. 16th, to the principles of Truth, Justice and Liberty, Dr. Juliette H. Severance, of Milwaukee, Wis., presiding and introducing the speakers of the evening as Mrs. Townsend Wood, Madame El-D. Louie, of Philadelphia, Pa., and Miss Howes, of Worcester. Mass. They were controlled by our spiritfriends, who congratulated us on the cosy cottage and good work begun, and the interest the spirit-world takes in all movements which help to build up true manhood and womanhood. Gen. Roberts, of Philadelphia, made a few brief remarks, particularizing upon the rare occurrence of a man doing such work at Mr. Knapp's advanced age, and the interest he had in the upbuilding of Spiritualism. The large and appreciative audience united in singing 'Home, Sweet Home,' the friends remaining to extend their congratulations to Mrs. M. A. Clayton, the owner of the cottage, and to Mr. J. T. Knapp, the octogenarian Spiritualist, who projected and built it."

BROOKLYN .- William Roworth, upon renewing his subscription, writes: "I feel I cannot do without the Banner of Light. I have been very much interested in reading it the past year, and consider it the best spiritual paper now published. I am now only three years and a half old as a Spiritualist. I have belonged to the nominal Church sixty years, twenty-eight years a Methodist preacher, and twenty-eight years a Second Advent preacher. I was honest in what I preached, but found I was in error, and am thankful to change error for the truth. I am fully satisfied that Modern Spiritualism is the last great truth, and 1 shall do all I can to sustain it. Though some of my old friends say it is of the devil, I know to the contrary."

Kansas.

TOPEKA .- Mrs. Elizabeth Greer writes : "I have taken the Banner of Light so long I cannot do without it. It comes to me each week like a white-robed messenger of Truth. I am interested in the Message Department, but more than all do I prize the interesting lectures which give us so much food for thought, and lift our minds above earthly surroundings into a purer

our readers will be interested. It is rare that a wo man battling with the severest forms of earthly trial meets with such sincere friends as the heroine of the story, who through all her troubles keeps her faith in the return of her husband, fated while connected with the Lopez Expedition to Cuba, to be unjustiv incarcerated in a mad house. Some very radical, progressive thoughts are interspersed throughout the volume.

L' ABBE CONSTANTIN. By Ludovic Halévy. Translated by Katharine Sullivan. 12mo. paper pp. 187. FRECKLES, by Rebecca Fergus Redcliff. 12mo. paper, pp. 239. THEY WERE MARRIED | by Walter Besant and Jumes Rice, MARRIED / OF Walter Besant and James Rice, 12mo. paper, pp. 189. THE TRICKS OF THE GREEKS UNVEILED; OF, THE ART OF WIN-NING AT EVERY GAME, by Robert Houdin. Translated by M. L. Smithson. 12mo. paper, pp. 183. New York: John W. Lovell Compa-ny, 14 and 16 Vesoy street.

The above are four volumes of "Lovell's Library," a new series of publications designed to furnish at a low price, one volume a week, the best works in the current and standard literature of our times. Good taste appears to be exercised in the selections of books for the series, such authors as Longfellow, Wilkie Collins, Dickens, Bjornson, Bulwer and Mrs. Shelley being included. The neat, compact style of their mechanical execution will prepossess one in their favor at first sight.

A RUSSIAN PRINCESS, by Emanuel Gonzales. Translated from the French by George D. Cox. 12mo. paper, pp. 250. Philadelphia: T. B. Peterson & Brothers.

The highest grade of the Muscovite nobilty are drawn upon to furnish characters for this story, which is decidedly of the sensational order, a little out of the conventional style in detail, and with a plot displaying much skill and ingenuity. The scene is laid in St. Petersburg, Moscow, the Chateau of Beau Glaive and Siberia, and the Czar and Czarina of Russia figure prominently on its pages.

The Magazines.

THE HERALD OF HEALTH for September gives the introductory remarks of an article upon "Malaria and Malarial Diseases," which is to be continued in its next number, and some interesting facts and personal observations "About the Climate of California," by Dr. Dio Lewis. Shorter articles under the general headings of "Topics of the Month," "Studies in Hygiene for Women," etc., are replete with information of much value regarding health and the means of retaining it. M. L. Holbrook, publisher, New York.

THE SHAKER MANIFESTO contains an able letter from Giles B. Avery. Jason Pool gives his "Ideas of Inspiration," claiming that "what is a revelation to one is not necessarily a revelation to others, and that all revelations should be subjected to the censorship of Reason. "Communal Relations," No. 2, by Oliver C. Hampton, and a score or more of other articles, make this number one that will be read with interest. Published by the United Shakers, Shaker Village, N. H.

WILFORD'S MICROCOSM, heretofore appearing in quarto, comes to us now in large octavo form, presenting a fine appearance as a monthly magazine. It is a religio-scientific publication " devoted to the discoverles, theories and investigations of modern science, in their bearing upon the religious thought of the age." A. Wilford Hall, Ph. D., editor. Hall & Co., publishers, 23 Park Row, New York.

ET Explicit directions for every use are given with the Diamond Dyes. For dyeing and higher atmosphere. I rejoice in the stand Mosses, Grasses, Eggs, Ivory, Hair, &c.

From Fresno, Cal., Aug, 6th, 1882, Mrs. P. Anna Jones.

From Fresno, Cal., Aug, 6th, 1882, Mrs. P. Anna Jones. The deceased might truly have been called one of the supe-rior women of earth, as she was richly endowed with a cul-tivated mind and loving heart. Though advanced in years she was always youthful in spirit. For many years she has been an earnest seeker after light and truth, and delighted in the unfoldment of the beautiful Philosophy of Spirit-ualism. To her it was an all-absorbing subject that she loved to investigate. The dear Banner of Light that she cherfshed was a source of great happiness and comfort to her. She has now solved the great problem. That she may roturn to us with cheering messages from her spirit-home is the earnest prayer of her loving children.

From Mills Center, Wis., Aug. 27th, of softening of the brain, after a long illness, Mrs. Sally C. Wilkins, of Kings-ton, Wis., aged 66 years and 8 months.

Sister Wilkins was a firm Spiritualist many years, and a most excellent woman. W. D. II.

[Obiluary Notices not exceeding twenty lines published pratuitously. When they exceed this number, twents cents for each additional line, payable in advance, is reguired. Ten words make a line. No poetry admitted under this heading.]

Sunapee Lake Spiritualist Camp-Meeting.

Sunapee Lake Spiritualist Camp-Meeting. The Spiritualists of New Hampshire will hold their fifth annual camp-meeting at Biodgett's Landing, Newbury, N. H., commencing September 3th and closing September 2th. The pienic days will be September 12th, 14th, 15th, 19th, 21st and 22d. On these days there will be a concert of half an hour previous to the morning service by the Suna-pee Lake Cornet Band, and the Sunapee Lake Orchestra will furnish music for the dancing afternoons and ovenings. The sorvices of the following speakers have been secured: Dr. H. B. Storer, of Boston, Geo. A. Fuller, 10 Dover, Mass, Joseph D. Stiles, Woymouth, Mass.; Miss Jennie B. Hagan, South Royalton, Vt. Mirs. Emma Paul, of Morrisville, Vt.; Dr. J. P. Greenleaf, of Boston, Mass.; Mirs, Addle Stevens, of Charemont, N. H.; Mirs, S. B., Voods-Craddock, of Concord, N. H.; the depotably Mirs. Fannie Davis Smith, of Brandou, Vt., and Mirs, Anna M. Twiss, of Manchester, N. H. The celebrated mate-rializing and physical mediums, William and Horatio Eddy, have promised to be present during the entire meet-ing. The restaurant will be instanged by Mr. and Mirs. Lorenzo Worthen, of Manchester, Guerers of twenity years' experience. They had charge of the restaurant at ithis camp-meeting two years ago, and gave universal sat-isfaction. Oirculars will be issued soon containing full particulars, and may be obtained by addressing any of the officers. GEO, A. FULLER, Dover, Mass., President. V. O. BROCKWAY, Newbury, N. H., Sceretary and Treasurer.

Spiritualist Convention

Spiritualist Convention At Capitol Hall, Montpeller, Vt., Friday, Saturday and Sunday, September 22d, 23d and 24th, 1882, under the aus-pices of the Vermont State Spiritualist Association. This Convention, coming as it does after the close of the camp-meeting season, and with the large number of speak-ers which will be in attendance, cannot fall to be one of the most attractive meetings of the summer. Capt. II. II. Brown, of Willinantic, Ct., an inspirational speaker of rare power and ability, will be present. Also Mr. Edgar W. Emerson, of Mauchester, N. H., and Mrs. Gertrude B. Howard, test mediums, will give publics cances. Mrs. Euma L. Paul, of Stowe, Mrs. Fanile D. Smith, of Brandon, Mrs. L. S. Manchester, of Weet Randoiph, Mr. A. E. Stanley, of Lelcester, and Arte. Sarah A. Wiley, of Rockingham, will be present, and other speakers and me-diums are expected. Good music will be provided by Mr. Hipley, of Montpeller; and the usual courtesy will be or-tended by the raliroads. Good accommodations at the Bishop Hotel and American House at \$1,00 per day. Horse-keeping, 50 cents per day. W. H. WILKINS, Secretary, Lebanon, N. H.

The New Hampshire State Spiritualist Association

Will hold its quarterly meeting at Biodgett's Landing, Newbury, N. H., in connection with the Lake Sunapee Spiritualist Camp-Meeting, on Friday, Baturday and Sun-day, September 22d, 23d and 24th. An interesting and profitable season is anticipated, and a full attendance de-sired. By order of Board of Managers. E. J. DURANT, Chairman.

This book is the outgrowth of a soul that has battled with despair, and feels, through sympathy, the woes of others. It is not sent forth as a literary effort, but only as a har binger of hope to those who hunger for future life; and that its simple facts may encourage others to seek such evidence as is necessary for their own minds.

gains of our material science. It is enshrouded in mystery -the light gleams through the cracks in the wall to this

secret chamber. It whets the appetite to know more about

Guide Posts on Immortal Roads.

BY MRS. JACOB MARTIN.

this terra incognita."

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It proves by the Bible that we are immortal and that we are not. It shows how unreliable the scripture is in such matters, and how powerless is Uhristianity to comfort the bereaved. It proves by fifty millions of witnesses that God does not answer prayer.

No woman, were she not upheld by an honest desire to sorve humanity, could hurl this book into the Orthodox world and thus invite its criticisms and robukes. But, in the hope of pointing the weary to "guide-posts" on their roads, the writer of this brave little book accepts the prob-able results of her convictions. Paper, pp. 74. Price 25 cents.

For sale by COLBY & RICH.

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Its Phenomena and Philosophy.

BY SAMUEL WATSON,

Author of "The Clock Struck One. Two, and Three." Thirty-Six Years a Methodist Minister.

Thirty-Stx Years a Methodist Minister. Mr. Watson's long connection with one of the largest and most influential religious organizations in this country, to-gother with his well-known character for integrity of pur-pose and faithfulness in the discharge of every known duty, combine to render this a book that will altract the attention and command the studious perusal of thoughtful minds. It contains the principal records of a critical investigation of nearly all phases of spirit manifestation through a pe-riod of twenty-seven years, commenced with a belief that Spiritualism was "the prince of humbugs," and a purpose to expose it, and ending with a conviction that it is a truth far transcending all others in value to markind. The book here presented will prove one of inestimable worth, not only to Spiritualists but to those who, not having witnessed the phenomena, have no information of the facts which form the immovable foundation on which Spiritualists base not those whose attachment to the facts and the insuls of those whose attachment to the facts and the subject upon which it treats.

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Grove-Meetings,

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THE MINISTRY OF ANGLES REALIZED. A Letter to the Edwards Congregational Church, Boston, 1853, giving an account of the author's conversion to Spiritualism. With an Appendix containing facts Bustrative of Angelic Ministry, and a Reply to the Congregationalist. Fam-phiet, 72 pages, 25 cents; postage 2 cents.

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BANNER LIGHT. OF

Message Department.

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Public Free-Circle Meetings Are held at the BANNER OF LIGHT OFFICE, corner of Province struct and Montgomery Place, every TUREDAY and FALDAY AFTERNOON. The flatt (which is used only for these scances) will be open at 20 clock, and services commence at 30 clock precisely, at which time the doors will be closed, allowing no egress until the conclusion of the scance, except in case of absolute necessity. The pub-lie are cordically inetical. The Messages published under the above heading indi-carthelife to that beyond-whather for good or evil-conse-quently those who pass from the carthy sphere in an unde-voloped state, eventually progress to a higher condition. We ask the reader to receive, no dortine part forth by prints in these columns that does not comport with his or her rea on. All express an such of truth as they perceive-so more.

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Mass shelhamer wishes it distinctly understood that she fires no private sittings at any time: neither does she re-erre visitors on Theodays. We dinesdays or Fridays? I acters of inquiry in resard to this department of the Banner should not be addressed to the medium in any case, LEWIS B. WILSON, Unarman,

NPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMSHIP OF MISS M. T. SHELMAMER.

(Report of Public Scance held June 27th, con-tinued from our last issue.)

Henry Paine.

A number of years have flitted away, Mr. Chairman, since I departed from the physical body, but there are those in the form who yet remember me, and whom I hope to reach. My friends are in Edinburgh, Ind. Some of them are Spiritualists, and one is a worker in the field of human reform ; and I would be pleased to send them a few words of greeting from the many dear ones who are with me in spirit-life. There are many relatives of our family who have been gathered home to the immortal world whither all are passing, and each one sends greetings of affection and assurances of abiding interest in those who remain, especially to one upon whom we perceive shadows; disap-pointments and difficulties are pressing, and who is striving to work for humanity. I come as a representative of those dear spirit-friends, to bring him a few words of cheer and encouragement. We would assure him that although way has been lined, we might almost say, his way has been lined, we might almost say, with painful experiences, yet those yery expe-riences have been to him like shining marks in his pathway, to guide him onward. As he ad-vances in years and continues to tread the path which leads to eternal life, he will perceive the lessons they teach and understand their import. Now I wish to tell him that the time import has the will be butter and more coming when he will be better and more fully understood than he has been during the past. He has struggled up through misunderpast. He has struggled up through misunder-standing; he has learned that all the things of life that are really worth having must be had by hard and active labor; he understands that he has made for himself the position which he occupies, and although it may not be as grand and imposing as he fain would desire, it is a re-spectable one; it is an honorable one; it will be seen and it is again to time and he will be be more so in the coming time, and he will be able to exclaim, out of the fullness of his heart; I rejoice that I have passed through just such experiences, for they have brought me to my presert position, from which I can look backward through the darkness, trials and troubles, and realize to what an altitude I have attained. And so his spirit band bring him greeting; his mother and triends surround him with their affection, and those who are bound to him by spiritual ties of friendship and affection, seek-to make his pathway deasant; but they would not pluck from it all the thorns, for then he might grow weak in spirit and unable to overcome the obstacles before him, which now only serve to strengthen the endurance of his soul Consequently be has gained much that is of benefit to his inner life, and by and by, all those obstructions will have been surmounted, and he will be ready to join us in rejoleing over the past. Please to simply autounce me as Henry Paine to L. Paine, Edinburgh.

Maria Roberts.

My name is Maria Roberts. I have friends in the mortal life and I think I shall be able to an individual is passing away from their minds; they only think of me as one who once lived, but who has passed out from mortal life to en-ter the heavens. They do not know whether they will meet me again or not; they hope so— but there is an uncertainty concerning these things in their minds. I wish to tell them that I have watched the operations of their minds during the last few years; I have known what doubts assailed them, what fears caused them to tremble, what darkness overshadowed them oncerning spiritual things; and I have also bserved the conditions of their physical lives, which seemed bright and pleasant, yet they have had their perplexities and trials, as well as other had their perpextites and trials, as well as other people. I wish to bring them to-day a little light from the spirit-world; I do not expect it to illuminate their souls at once, but if it only casts one ray into their souls and causes them to seek for a knowledge of things spiritual, I shall be glad that I have returned. Therefore, I say to them: You know what I suffered while in the form: You know how wearboard and in the form: you know how wearisome and burdensome life became to me because of physto be active and of use, I was obliged to lie silent and helpless; and you also know how glad I was to feel that I should soon pass away from earthly life. You triad to commune me from earthly life. You tried to encourage me all in your power, even though you understood not concerning the life of the spirit; you felt to give me every word of cheer possible—and those things were beautiful tokens of your ai-fection to my spirit; they went with me to the spirit-world and they remain with me—for all that springs from affection, from sym-withy and friendship remains and childre for and that springs from affection, from sym-pathy and friendship, remains and abides for-ever, it cannot perish, because it is a part of the soul. I am glad to know that all the beau-tiful things of life that spring from the human heart are fadless; and this fact teaches me that the unsightly, unpleasant things of life that spring from mistakes, from inharmonious conditions such as once and defined one parts conditions, such as envy and distrust, are not a part of the spiritual existence, but belong en-tirely to the crude, ontward life; that they are fleeting and must pass away: they must perish, for they are mortal. Consequently, as I return from the spirit world, I gather up the immortal treasures which are mine and bring them back treasures which are mine and bring them back to lay them before you and ask for their accept-ance. If you will give, not only your dear friend Maria, but those other loved ones who are with me, opportunities to return and ex-press ourselves from the spirit-world, I promise to give you tokens of our existence, and speak of those things which we feel will be of benefit to you. We child be reader at all there to no of those things which we feel will be of benefit to you. We shall be ready at all times to re-spond to your call. Had I the time, I might reveal many things concerning the past; as it is, I shall only mention one. Some time before my physical decease, I beheld, in the lone, dim hours of the night, what I now understand to have been a vision. I saw the face of my moth-er who had passed away many years before; it shone resplendently, and was lighted up by a smile of great beauty and rejoicing. Around that face was something resembling a light, fleecy vapor; and as I continued to gaze upon fleecy vapor ; and as I continued to gaze upon the scene I perceived other faces peering out from the mist; some of them I secognized as friends who had passed away, others I did not know—but I have met them since entering my spirit-home. The next morning I spoke of my vision to those around me, and though they did not discourage the idea that I had seen the angels and been visited by them, yet I knew they thought I had only been dreaming, or that perhaps my brain was fanciful, from long weari-ness and disease; therefore they paid but little attention to what I had related, nothing more than to humar what they supposed to he more than to humor what they supposed to be my fancy. I wish to tell them that the scene which I beheld was a real one; it was shown to to me by spirit-friends who were attending me daring my last hours; they had been with me

narkness and nouse concerning a inture exist-ence, and who feel that perhaps the end of this life in the body is the end of all life, will be able to understand that a long, continuous existence awaits every soul. My friends are in Philadel-obia ohia.

Mrs. Lenora J. Sullivan.

This spiritual life, or rather a comprehension of this Spiritualism, is no strange thing to me. I accepted its teachings while in the body; they r accepted us trackings while in the body, they came to me like the dews of morning, refresh-ing my soul, bearing it upward, bringing it peace, and giving me a knowledge of eternal life; and, as this gen was brought to me, I took it, I wore it, and I felt that I was indeed one blessed among millions. I return and bring my love to my dear ones, for I want them to know that I have not forgotten nor forsaken them; but I would have them realize that I am working in association with them; that I am seek-ing from time to time to bring them that which will unfold the inner powers of their being, and that 1 am endeavoring to make their lives more beautiful, so that spiritually they will be able to realize its glory and experience its sweetness while yet in the form. I would not have my friends think of me as idle; weariness and dis-case were cast aside with the frail body, and as case were cast aside with the frail body, and as I passed out into the infinite realms of the eter-nal world. I seemed to possess great power of endurance, strength and vigor, which charged my entire being, and seemed to impress upon me a tealization of my ability to develop and grow in spirit forever. We do not understand what eternal progress really is. We can think of growing to a certain height; we can con-ceive of pressing forward to a certain distance; we can comprehend what it is to unfold in magnitude; but our conceptions are limited. Still, as time clauses, and year after year rolls Still, as time clapses, and year after year rolls on in succession, we find that we are growing in spirit and gaining in knowledge, and we shall continue to do so. I wish my friends and loved ones to feel that at morning or night, and at all times, an influence from the invisible world streams down upon them to stimulate their beings in the endeavor to press forward toward the world where those called "dead" reside.

I was outspoken in my convictions while in the body. I wished the workl to understand just where I stood. A knowledge of Spiritual-ism came to me while I was in the form, and it brought me undying consolation and peace. 1 brought me undying consolation and peace. I felt impressed to give my convictions outward expression; 1 wished all to realize that I had indeed found a gem of living light, which was to brighten my life forever. It has thus bright-ened my pathway, and as 1 press onward my soul becomes more illuminated, and I can read the besome in a victorie in a charger fullow the lessons of existence in a clearer, fuller, broader light. Tell my friends that 1 will come to them and give them that which I think is best for their spirits; that when the time comes best for their spirits, that when the time comes for them to pass from this world to the world beyond, I shall be ready and waiting at the pearly gate of immortal life to give them wel-come, and to initiate them into the glories and benuties of the eternal world. I will not longer encroach upon your time; but I will say that one who has passed away since I have, has been, met and welcomed by one and we are deal to return as ministerior

me, and we are glad to return as ministering ones to assist those who remain on earth. I send my greetings and my message to my friends in Covington, Ky., in Cincinnati, O., and surrounding places. My husband is M. V., Sullivan, and he has been known as a tobacco-mist for many years. I am Mrs, Leonora J. Sullivan.

Sylvester Taylor.

(To the Chairman:) When I get into a strange place 1 like to look around me a little to see what the surroundings are. This is a strange place to me, one that I would never expect to enter were I in the body. I was interested considerably in the remarks of the first gentlethe world calls dead for over five years, yet I ment and his experience upon entering the first genue. I am daily growing stronger and brighter in ment and his experience upon entering the first genue. I have been what I can brighter in the spirit-world, and I know that I can brighter in the spirit-world, and I know that I can brighter in the spirit-world, and his experience upon entering the spirit-world, and the spirit-world, and the spirit-world influences to help father in his work. How true it is that our fledemore liveth I of I this moment. I know my friends have not forgot the mortal form to a ripe old age; eighty-eight ward in the attainment of spiritual knowledge years of life were given to me here on earth, and I sought to make the best use of them in my power. My life was an active one, my ener-gics were engaged, they were not allowed to remain idle or run to seed, and I think my neighbors, friends and the members of my family would be willing to tell you that I was never an idle man. The experiences of this life have been of great benefit to me by unfoldlife have been of great benefit to me by unfold-ing and strengthening my powers of perception and of observation; also by stimulating and developing my energies and abilities in general, so that 1 do not feel aged in the spirit world. As far as religious tendencies go, I must con-fess that I was surprised when I entered the spirit-world by finding myself so ignorant con-cerning the soul, its mission in life and its des-tiny. I felt somewhat consoled by thinking that I tried to do my duty, that the convictions which were mine in the body were brought to me through an honest opinion, and that I did not err because I desired to. But the clouds have been rolling away one by one until I feel that I am escaping from them all, and the con-I was an old resident of Chicopee Falls, of this State. I had nany friends and nie ghlors this State. I had nany friends and neighbors there. Members of my family are engaged in business, and to them I send my greeting, my love and my remembrance. I have dear ones also residing in Springfield, and I would have them feel that I forget them not; that I travel from one to another, watch over their nterests, am pleased when they are successful, and seek in many ways to influence their lives for good, even though they are unaware of my presence. I have those who knew me and who wish to send them all my love. I want them to feel that I have returned from the spirit-shore and am the same that I was while in the body, and am by no means a different person. I would like very much to have them investi-I would nike very much to have them investi-gate Spiritualism, visit mediums and give me an opportunity of returning, and in other ways to gain knowledge concerning those things which are so obscure to them. I had many things on my mind which I desired to communi-cate, but they are passing away. My great anxiety is to come into close communion with my sons and the members of their families to my sons and the members of their families, to bring them some instruction and to seek to benefit them generally. I have visited Spring-field, Bo-ton, South Hadley and many other places since I departed from the body. Now, I feel rejoiced to find myself strong and power-ful, able to go from point to point and to take observations of the affairs of life. I have not confined my attention to the mortal side of life; I have journeyed to different places in the spirit-world, but as my friends would not un-derstand about them I will not undertake to describe them. Allow me to add that one dear spirit, a male, who has not long been in spirit-life, accompanies me hither and is anxiously my sons and the members of their families, to life, accompanies me hither and is anxiously awaiting an opportunity for communicating with his family and friends. Sylvester Taylor.

for months and still continued to guide and guard me during the months that elapsed before my spirit left the body. The entire scene was explained to me after 1 had found repose and been refreshed in my spirit-home. I now know that had I remained in the body I should have been developed as a medium. As it is, I am working, with the assistance of others, to un-fold the powers of one of my family who is mediumistic ; and I wish to say that we shall in our efforts to bring—through the instrumen-tality of this one near to us—unmistakable evi-dences of eternal life so that thoso who grope in dences and who feel that perhaps the end of this message.

Here's another squaw. She says: "I passed from the body nearly one year and a half ago. I am anxious to send a little word home to my friends, just to tell them I am well and that I am not separated from them. This is all I wish to say, only to assure my dear ones of my con-tinued and abiding love. I am not now limited by physical conditions, but the spirit is free to expand and broaden out as it desires. I came from Wellesley, Mass. I am Mas. EMILY K. DARLING, and my husband is Mr. G. F. Darling."

Now here 's a brave, and Lotela has seen him here before; it seems he never would say any-thing, but he's going to now because Pierpont brave says he'll feel better if he does, so we're brave sizes no in feel better if he does, so we re-ready to hear what he's got to say. Ile says: "Well, you tell me if I manifest myself here I shall feel better. It is more than ten years since I ended my own life, as far as the mortal goes. It was wondered by many why I com-mitted that deed; but after this lapse of time I do not feel like entering into the motives of my oution. Lean only say that downselon settled do not feel like entering into the motives of my action. I can only say that depression settled upon me; I felt that the world could get along without me, and that I would be happier, what-ever the condition might be, did I pass from the body. I now understand that a part of that feeling was caused by outside influences; I do not mean any evil spirit particularly, but I be-came depressed and melancholy myself, and that brought around me those who felt the same depression on the other side, which added that brought around me those who telt the same depression on the other side, which added a heavier weight to my spirit, therefore I felt that I must throw the load aside. I have not been as happily situated as I could have wished since that time; true, I have many things to bless me, and I see many things ahead of me which I have not been able to grasp, but you tall me that be mean there is hall gain strength tell me that by coming here I shall gain strength and power, and that is why I consent to speak. I was not hampered by material want while here; I had enough for my necessities, and, therefore, people wondered why I could have ended my life. I lived in Eden, Vermont. I was what you call a well-to-do farmer. WIL-LIAM WALLACE."

That little brave is here who was here last council-day, when the papposes came; but he could n't got in, 'cause he came once before. He is so anxious to say a few more words which he did n't have time to say before, that Lotela will just say them for him to-day. He's little HERRY WHITE, and he says: "I wanted to HENRY WHITE, and he says: "I wanted to come again just as soon as I could get a chance. I want to ask mamma to go somewhere where I can talk to her, I do n't care where. She can go where they never saw her before, and I guess I can tell her ever so many things about what I used to do when I was here with her. I do n't want her to cry and feel bad because I went away to the pretty spirit-world, for it's all pleasant there and bright, and I have real good times. I want to send my love to her. good times. I want to send my love to her. Tell her I go home and 1 put my arms right around her neck and kiss her, and then she feels better. She don't know it's me, but I feel better, too. I send my love to grandpa and grandma and papa and everybody who is kind." He says his ma'ann squaw's name is Medora. Hereid it was "Dowr" when he game before Ilesaid it was "Dora" when he came before, sql don't know whether this is light or not; if it is n't, it is n't Lotela's fault, for he says so. Als name is Henry V. White.

Have got about through now. Oh, here's a spirit squaw. She wants to say a few words, so Lotela will let hor. She says: "I have at-tended the circles at this place several times, tended the circles at this place several times, and once I was privileged to manifest, to speak for myself. I feel to-day as though I would like to say a few words and send my love to father, mother, and all the members of our family. I rejoice that I am pressing forward and gaining a knowklage of spirit-life; I feel so happy to understand so much of existence; I am daily growing stronger and brighter in the spirit-world, and I know that I can bring influences to help father in his work. How and a comprehension of the truth, as revealed to humanity by the highest angels of heaven, I understand that the true Redeemer of mankind liveth forevermore. I am here with one who is very near and dear to my loved one, who crownshim with her blessings and brings him her abiding love. She is to him a great sustainer one who brings strength, while at the same time receiving as she does of the waters of affection and sympathy from his soul. She is enabled to press forward and to gain more and more of spiritual life, light and beauty. EMMA M. LIV-EIMORE, North Reading." Now, pale-faces, good moon. Lotela's going.

sponsible for what is given through her organ-ism or not, or whether she can be controlled by a deceptive spirit or not, unless he has passed through all the experiences which have come to every medium on the earth, or understands their position thoroughly, and is fully acquaint-ed with all the laws operating between spirit and matter? It is easy for us all to make as-serions and to assume positions: but it is very and matter? It is easy for us all to make as-sertions and to assume positions; but it is very difficult for us to bring evidence to prove our statements; and for one to say what is possible or what is impossible, under the control of natural law, is to assume that such a person under-stands all there is in life; has attained all the knowledge possible for even an infinite being to attain.

-[By A. M. Stoddard, of California.] Do Q.-[By A. M. Stoddard, of California.] Do spirits obsess mortals for earthly enjoyment? A.-Spirits come en rapport frequently with nortals, and take possession of their organisms in order that they may participate in earthly pleasures. There are cases where certain spirits possess themselves of a medial organ ism, and retain that possession for a long peri-od of time-this is called obsession. For the time being the spirit, foreign to that organism but controlling it, enjoys himself, or otherwise, as he would do were he in possession of his own mortal form. The subject of obsession is a broad one, which we cannot consider to any ex-

tent in the brief time allotted us. Q = 18 an obsessing spirit always conscious of motives, or is his consciousness in partabsorbed or given to his medium?

or given to his medium? A.—An obsessing spirit is usually conscious of the motives which sway his actions. He usu-ally understands that he is controlling an or-gauism foreign to the one which was his in earthly life. But there are cases where an ob-sessing spirit does not understand that he is in possession of an organism not his own, but be-lieves that he is still controlling and inhabiting the form which was once his; he does not real-ize that he has usaged through the change called ize that he has passed through the change called death. The obsessing spirit is rarely absorbed by the medium, especially where the medium's made unconscious; rather is the medium's is made unconscious; rather is the medium's magnetic personality, for the time, absorbed by the spirit which preys upon the medial organ-ism, and like a parasite, feeds upon her mag-netism, her life and powers, gaining an experi-ence through her organism which he could not gain without it. Obsession is a demonstrated fact notwithstanding the assertions of Spirit-ualists and others to the contrary. Human ex-perience in the realm of spiritual law proves this to be a fact capable of demonstration; and it is for Spiritualists and all enlightened people to study into the laws of obsession, and to so to study into the laws of obsession, and to so educate themselves in mortal life, human af-fairs, that they may guard every avenue of their individual life from the approach of those undeveloped, crude-minded spirits, who would prey upon them and obsess them for their own enjoyment enjoyment.

Elbridge G. Moulton.

Elbridge G. Moulton. [To the Chairman:] I have not a lengthy message to give, sir. It seems as though I be-came absorbed by the medium's magnetism, or she by mine, I hardly know which, and I step-ped in. I have been desirous of doing so for a long time, although a friend would perhaps say, "It is not very long since you passed from the body," for my exit from the mortal form occurred early in March of 1881, and if memory serves me right, I should say it was upon the first Friday of that month. I find a little difficulty in giving expression to my thoughts, but this is because I am not acquaint-ed with the organism I seek to control. I de-sire my friends of earth to give me an oppor-tunity of returning to them in private in Order tunity of returning to them in private in order that I may convey to them a certain degree of that I may convey to them a certain degree of knowledge which I possess, and which I feel will be of use to them; it will certainly please me very much if they will give me that oppor-tunity. I resided in the earthly form for fifty-nine years, and gained an experience which I now see has been a benefit to me, especially since taking up my abode in the spirit-world. I find meet currenced by these conditions since taking up my abode in the spirit-world. I find myself surrounded by those conditions which are conducive to my spiritual growth and unfoldment, and I am glad to have thrown off the old casket, so that I am able, as it were, to step ont a new creature; but I cannot lay aside old memories, I cannot sever the cords of affection which bind me to my friends, and so I

SEPTEMBER 16, 1882.

fore I am disturbed in my control of the me-dium. The influence of the millions who are to day rejoicing over a deed of crime committed by the nation, depresses me as I strive to ex-press my thoughts. It is a fact, understood by spirits at least, that when a large body of peo-ple is exercised in common by any particular emotion or sentiment, it affects the denizens of the spirit-world pleasantly or otherwise, just as the gentle stroke, or the prick of a thorn, af-fects the physical body. To-day the revengeful, exultant influence emanating from the people of this hard is the physical body of the people exultant influence emanating from the people of this land is felt by progressive splrits to be a baneful atmosphere at once murky and stifling. Capital punishment is to me but another term for crime. It reveals the truth, namely, that a remnant of the barbaric ages still thrives in the center of modern civilization, and demon-strates most clearly that the inquisition and craft of priesthood, which demanded ever "blood for blood," has not yet departed. "Ven-geance is mine I saith the Lord; I will repay !" How, then, can a Christian nation, supported by a Christian people, have the fearful temerity to attempt to take this punishment—this ven-geance—out of the hands of God ! I hold that until criminals are surrounded by

geance—out of the hands of God! I hold that until criminals are surrounded by influences and conditions that will uproot, destroy and forever banish all evil propensi-ties, and are provided with those incentives to right living that will quicken and unfold within them the purest and highest attributes which are theirs—instead of being strangled to death npon the gallows—you will as a nation be lack-ing in that justice and wisdom which you may claim to possess, but *do not*, that makes of any country a land worthy to be called "the peo-ple's home." If nobler, grander efforts were made to protect and guard the youth of your land against the contaminating influences of land against the contaminating influences of evil associations and false teachings, and to instill into their minds clearer ideas of recti-tude, honor, justice, philanthropy and love, which would develop in them a keen sense of which would develop in them a keen sense of duty toward the whole human race, there would soon be less occasions for inflicting "the ex-treme penalty of the law " on any one, and all such odious laws could be repealed; the gal-lows would become only a thing of the past, and the nation would advance to a higher plane of intelligence, and at the same time practice a broader humanity toward its people. Perfect freedom cannot be attained until every soul is afforded the best conditions in life for spiritual unfoldment. It is the duty of men and women, as social beings, responsible to God, to their own souls, as well as to human law, to extend a helping hand to the morally weak and low that will assist in elevating them to a brighter plane, from whence they can con-

to a brighter plane, from whence they can con-tinue to advance. I do not expect that my words will alter the

sentiments or opinion of any one, but I am here because I feel it to be my duty to return from the spirit-world and utter my protest against the fulfilment of a law that demands the sacrifice of human life. I should be worthy the name of coward did I not do so; and yet, for this act, I anticipate ostracism, calumny and scorn. However, I have imporfectly expressed my opinion, and trust that it will awaken thought in some mind concerning the infamous wrong so often perpetrated upon human beings in the name of law. Lydia Maria Child.

Minnie Hardy.

[To the Chairman :] Please may I come? The man said I could. [Certainly.] I want to find my papa. [I'll help you] I do n't believe you can. Do you want to know my name? My can. Do you want to know my name? My papa's name is James Hardy, my name is Min-nie, and my mamma's name is Emma Hardy. My papa went away from where I was when I was here. I don't exactly know where it is, but I want to go too. Yes, I know almost where he lives; he lives most in San Francisco. He works there, but I doesn't know where he lives the go a bit to work where he works there, but I does n't know where he lives, for he goes a little ways when he goes to work. He did n't live there when I was here; he lived ever so far from there, way this way. Where is this? [Boston.] No, he did n't live in Boston, he lived in Springfield. He went away, and then, after a little while, he wrote a letter to mawma and told her to come too snd them to mamma and told her to come, too, and then Uncle George, he come for mamma and took her away, you know. I want to send my love to mamma and papa, and I want to tell them I have a nice time in the spirit-world, and I don't affection which bind me to my friends, and so I return in this manner, seeking an interview with them, asking them to receive me as the one they loved, assuring them that I am not dead, but that I return with the ability to make my presence known. I resided in Portland, Me. There are many in that city who know of me: there are those connected with me by close and tender ties, and I trust they will receive me in returning from the immortal world. Elbridge G. Moulton. **Lydia Maria Child.**

Lotela,

For Annie L. F. Fish; Mrs. Emily K. Darling; William Wallace; Henry V. White; Emma M. Livermore.

How do, Wilson, brave? Lotela come to finsh up.

Lotela's going to tell you about a young quaw, because she wants to come so badly. She says : "I only wish to say a few words. It s such a short time since I died and left all my Ĭt friends of earth that I am not able to give much concerning this new life. I can only say that I am so glad it is such a pretty world and every-thing is so bright and beautiful, affording so

[Report of Public Séance held June 30th, 1892.] Invocation.

Oh t thou Wonder-Working and Eternal God, thou Supreme Goodness, thou Spirit of all Love, thou Fount of all Wisdom, thou source of all Intelligence and Power, thou whom men praise and adore, under what-over name they may apply to thee, we recognize thee as our Parent, as the Author of all Good, the Ordainer of all Law, the Sustainer of all Systems. We would approach thee as the child approaches its earthly par-ent in trusting confidence and affection, feeling assured that we shall be received with tenderness and with in-dulgence, knowing that thy tender love embraces all creatures bond or free, wherever they may be found. that we shall be received with tenderness and with in-duigence, knowing that thy tender love embraces all creatures bond or free, wherever they may be found. We reach out to thee in aspiration at this moment, for our souls expand in praise and grafitude for all that thou hast bestowed upon humanity during the past, and we would press onward, ever turning to thee for more light, instruction and truth concerning thy laws, thy realms above, and those things which thou hast designed for human beings to understand. We come to thee, bearing our sheaves of truth; oh I may they be acceptable in thy sight. We lay upon thy altar of love the fragrant flowers of our inmost beings, the as-pirations that well up from within and reach out to ward a holler, purer and a better life. We would gather from thee, from thy realms beyond and from thy ministering angels whom thou hast assigned as missionaries of love and light unto humanity, some-tiling that will bless, beauty, and adorn our soils for-evermore; and, as we listen to their teachings of truth and receive of their ministrations of love, oh I may we have the kindly feeling of good-will stir within our hearts and flow forth unto those with whom we come in contact, and may all humanity everywhere receive a baptism of thy love, of thy peace, and of thy abiding truth, until all shall blend together in one fraternal spirit of concord and harmony, and be ready to ex-clain, "Thy will be done. Thou art the Fried and Parent of all, too wise to err, too good to be unkind."

Questions and Answers.

CONTROLLING SPIRIT.—You may now pro-pound your questions, Mr. Chairman. QUES.—A certain spiritualistic writer claims that every medium is responsible for every-thing that is done by spirits through her organ-tism and that it is impossible for a spirit to ism, and that it is impossible for a spirit to force a medium to commit fraud unless that medium would of herself do it in her normal state. Is he correct? ANS.—The "spiritualistic writer" referred to

TAS. — Ine "spiritualistic writer" referred to makes a statement which he should be ready to prove. Is he able to do so? Our opinion is that he is not. The experience of thousands of individuals, the investigations of spirits in the body and those independent of the material form, prove beyond the shadow of a doubt that the assertion of the writer is false, and that his position is unsound. Mediums may be beyond into such conditions, or be surrounded by cer-tain circumstances whereby their spiritual na-tures become receptive to the influence of dis-orbodic units and a surrounded by their spiritual na-tures become receptive to the influence of disembodied spirits who are undeveloped in their higher natures, and who seek to impress or control these sensitives for unholy purposes. This has been done, as we well know, notwith-standing the assertions of this non-believer in

Lydia Maria Child.

[To the Chairman:] 1 am told, my friend, that at this place I shall find an open avenue for the free return of spirits, that here no re straint is placed upon their utterances; that it returning from the land beyond the shadows of the tomb, spirits-men, women and even little children, those of every race and color-are permitted to come and express their thoughts as best they can; therefore I embrace this opportunity to speak in your circle-room for the first time. As a spirit I am still actively engaged in that work in which I was interested when possessing a form composed of material elements elements

To day an influence presses so strongly upon me, urging me to speak, that I feel if I do not I

world, I shall speak in the name of none but myself. There is intense excitement in the spiritual world to-day. That great body of spirits who are anxiously watching and working for the best interests of this nation and its people, are deeply exercised in spirit because of the en-forcement by the Government of these United States of the law of Capital Punishment. A poor, pitiable, irresponsible human being is called upon in the name of law and justice to explate his crime upon the gallows. Woel woel unto a people who shall in the name of right unto a people who shall in the name of right perpetuate that barbarous system of retaliation which demands "an eye for an eye and a tooth for a tooth." That old Mosaic law may have been of use in past ages in keeping human pas-sions under restraint, but in this enlightened age, when man realizes that the consequences of his acts do follow and cling to him, and when it is generally understood that life is sacred and must not be destroyed, the preservation of such a law s simply monstrous.

I discuss not the merits or demerits of any individual, but I believe that nations as well as persons will be held responsible for their deeds the law of justice must be satisfied, people and countries will reap the fruition only of that which they have sown. And yet it seems to me that every unfortunate individual who struggles on through the mire and darkness of ignorance and error, whose earthly experience is one of wrong-doing, possesses a germ of goodness which only needs to be awakened by the law of *Love* operating upon them through external life; and it is our duty—yours and mine, my friends—to extend the helping hand to such pitiful crea-tures, aiding them so that they will be enabled to take the first forward step upon the road of progression. Surely we are none too pure and good to refuse to do our part in making human-ity better. To attain a loftier height of spirit-ual unfoldment is possible to us all. To day scorn, hatred and contemptof one hu-

man being rankle in the hearts of millions. Is there not, then, a mighty work of purification there not, then, a mighty work of purification to be wrought in humanity before the golden age of Love will dawn on earth? Truly the spiritual world has an herculean task to per-form! While man has advanced far ahead of the dark ages of barbarism, yet his spirit re-quires the sunlight of truth to arouse him to a clearer perception of the fact that neither man or government has the right to deprive a human home, and I want them to go somewhere where I can talk, so they 'll know I'm there? [We will print what you say.] Good-by.

Samuel Q. Stone.

[To the Chairman.] It does me great good to be able to announce myself from your platform, that my friends in the body may know I have returned and bear them greeting, an affection-ate remembrance, and a blessing. I would have them feel deep down in their hearts, that I have forever departed from all the entanglements that hearners of the source of the that hampered the spirit in the shape of the infimities of the physical body. Stricken down in the prime of life, before 1 had attained the age of forty—not stricken unto death, but so heavily assailed by weariness and disease that me, urging me to speak, that I feel if I do not I shall prove recreant to my duty, although I can but feebly express my thoughis—as I do not seem to have good control of this ".ortal in-strument which I am permitted to use. I am here partly as the representative of a band of spirits deeply interested in the welfare and aud tearible experience for me to undergo, be-coming, as it were, almost helpless, relying almost entirely upon friends, and unable to audvancement of humanity; but while I convey to you the ideas and sentiments of many earnest, thoughtful souls who inhabit the immortal world, I shall speak in the name of none but myself. There is intense excitement in the spiritual world to-day. That great body of spirits who are anxiously watching and working for the comprehension of truth, that my inner powers, were unfolding and reaching out toward the great eternity—the realm where spirits abide. I realized and comprehended fully that my loved spirit ones were with me, bringing strength and consolation, placing the cup of peace to my lips of which I eagerly quarted, and assisting me in beging the cup of the and assisting me in bearing the trials of life; thus giving unto me at all times that abiding strength which supported me through many I also have dear friends on the mortal side

whom I love; those who attended me and were so kind, ever desirous of doing something that would ease my body and gratify my spirit. Unto these I bear my love, and assure them that I have by no means forgotten them. I re-turn many times, but am not always able to give outward expression of my presence; yet I would have them understand that wherever I

may be, in whatever conditions I find myself, my love is theirs; it returns to them time and again, and surrounds them with its blessing. I am a Spiritualist, and I was one before I passed away. I knew that this Spiritualism was good to live by and good to die by. It came to me like a conforter hearing messages of Was good to live by and good to die by. It came to me like a comforter, bearing messages of truth, revealing to me the glories of the im-mortal world. When I passed on, I realized all the beautiful things which I anticipated con-cerning the spirit-world. I met and was wel-comed by friends, and by them conveyed to a home beautiful to my spirit, and adapted to its wants and necessities. wants and necessities

I have friends in the body who are not believers in the spiritual philosophy, but are materi-alistic in their views, and I wish, if possible, to come into close communion with them. I desire them to give me an opportunity of com-municating with them, for I think I have now gained strength of spirit sufficient to bring them evidences of my identity. If I live, sure-ly all their nearest and dearest friends who ave passed from beyond earth's border live also.

Also. I would say to my friend Seaver: Your old friend in days past, has come back from that country from whose bourne, it is said, "no traveler returns." I desire to enter into comfriends of earth that I am not able to give much concerning this new life. I can only say that I am so glad it is such a pretty world and every-thing is so bright and beautiful, affording so many opportunities to the spirit for study and for growth that I feel I must come back and the mate. When I found that I could come to them, see what they is a so ble? How can be tell whether a medium is re-

OF LIGHT. BANNER

not that you cannot gain evidences of immortality, for there are avenues before you through which you may investigate this subject; and if you will do so, your nearest friends in the spirit-world will be glad to meet you more than half-way. No jewel can be found or possessed unless we seek for it; hard labor and clear sight reveals the gem embedded in the quartz. Then surely the precious pear of immortal life is worth seeking for, and it may be found and retained in your possession, if you will culti-vate your spiritual sight sufficiently to detect the truth.

the truth. This knowledge is to be found everywhere on all sides; there may be chaff; there may be an outer crust of unpleasant conditions, but this can be swept aside, and the beautiful pearl re-vealed in all its glory. I invite my friends to seek for these things, and they will be assisted by those who have gone before them to the eternal world. eternal world.

I formerly resided in Quincy; later in Boston. I formerly resided in Quincy; later in Boston. I passed from the body alter a score of years of suffering, after many long years of helplessness, on the last day of the year 1877—a fitting time to close one's accounts on the mortal side. I indeed found a new birth; it was to me a new year of rejoicing; a new year that brought to my spirit a new and clean record on which to trace my experiences as I pass onward from day to day. I rejoice that I passed on at the close of the old year, and was born into the spirit-world in the new year, which brought to me so much of gladness and satisfaction. Sam-uel O. Stone. uel O. Stone.

Elijah L. Howes.

For the moment' I seem to be hampered by the conditions which were mine previous to my departure from the body. I have a desire to re-turn to my friends in Boston and in other places. I wish them to realize that the old man has re-I wish them to realize that the old man has re-turned, and is conscious of what is taking place and sustains an active interest in things materi-al as well as things spiritual. I accepted Spirit-ualism and it became a part of my life experi-ences before I passed from the body. I did not accept all it brought to the comprehension of mankind, perhaps; but I recognized the law, the philocophy and those this appear the philosophy, and those things which appeal to man's reason and judgment; but I was glad to learn that the soul is immortal and cannot perish

A long life of earthly experience was mine nearly seventy five years passed over my head, yot I did not regret the long experience that earth and its conditions brought to me. The things of the spirit-world also are interesting;

things of the spirit-world also are interesting; they bring to me new lessons; I study into them, seek to learn them thoroughly, and to make them a part of myself, and thus advance in knowledge from day to day. I have friends in Portland, dear friends, to whom I wish to convey my greeting. Many years ago I resided there, and perhaps there are those who will be glad to learn that I return and manifest. and manifest.

But I will not tarry, for there are others who wish to make themselves known. It is four years since I was taken from the body, and those four years have brought to me much ex-perience and knowledge, and I find myself a richer man to-day than I ever was in earthly life. Elijah L. Howes.

Lotela.

For Helen M. Carr; Mary Abbie Bird; Mrs. Mary Stillman.

For fielden M. Carr; Mary Abbie Bird; Mrs. Mary Stillman.
Lotela come now to speak for the squaws be-fore Talking Chief comes to wind up.
Here's a squaw. She says: "My name is
HELEN M. CARR. My friends are in Boston, and I desire to reach them from this place, as I have no other such place to attend. Some peo-ple whom I know read your paper. They are intimate in the family of my nearest connec-tions and I desire them to take my message to my home that my friends may know I have come back from beyond the grave. I did not expect to do this. I though I was to be sep-arated from my friends until the judgment-day, that I should have no power to come in contact with them any more; but I find I can visit them every day. When they think of me it is as one dead and gone. They plant flowers on the grave of my body, they water them with their tears; but I wish them to feel that I am not there, that no part of me is there, for the body has gone to decay. I wish them to know that I am alive, active and conscious; that I know their sorrows and their joys, and sympa-thize with them, and I desire them to realize that I am waiting for them in a beautiful home. If Mary and Arthur will investigate this philthat I am waiting for them in a beautiful home. If Mary and Arthur will investigate this phil-osophy and give me an opportunity of return-ing, I will come to them and tell them many things which they would like to hear. I saw a crescent made of white flowers; I knew what they did with it; they sent it away after it was preserved, and the friend to whom it was sent teat it as a mealure git in memory of me. I kept it as a precious gift in memory of me. I wish all to know that I am something more than a memory; I am a living, tangible reality —a human being."

glories which it brought and the teachings which it conveyed to my spirit—is a wonderful thing. It is a glorious thing, notwithstanding that many people of the outside world call it a that many people of the outside world call it a delusion and say we are a deluded set, we are carried away, we are growing insane, and are fit subjects for an asylum. Well, friends, if this wonderfully sustaining thing, that brings consolation to mourning hearts, that dries the tears of the suffering, weary ones who are cry-ing out in angulah because their loved ones have gone they know not where, that reaches out into the depths of the human mind, stirs it up and calls forth the best and holiest attri-butes within, is a delusion, then I say we should welcome it, for it has done more in thirty years to reveal truth to mankind than all the teachings of Christianity have done dur-ing the past eighteen hundred years. I know of what I speak, for I investigated the claims of Christianity, while here, for many years. I was a devoted, honest believer in the teachings of old theology—and for some time in early life of old theology—and for some time in early life I served the interest of the Baptist denomina-I served the interest of the Baptist denomina-tion in the capacity of a lay preacher—I studied the gospel, I searched the scriptures earnestly, sincerely, and although I found in the Bible many beautiful truths that appealed to my highest nature, yet as I advanced in life, theol-ogy, the Church, Christianity failed to satisfy the demands of my reason and to afford me that food which my spiritual nature craved. I found that these things could not convey to human hearts a comprehension of life, its des-tiny, and the laws which control it; that the-ology could not free a soul from the clouds of error or ignorance; that to the mourner it only

ology could not free a soul from the clouds of error or ignorance; that to the mourner it only afforded a theory—a cold kind of comfort that was barren of fruitful results. Therefore, I say, if Spiritualism, which comes with its facts, demonstrating the truth of immortality to man-kind, bearing messages of cheer from spiritual beings who are advanced in knowledge and the ottal mont of tweth during the mountary beings who are advanced in knowledge and the attainment of truth; drying the mourner's tears; bringing signs of hope to strengthen and sustain the doubting heart and calling it out of the darkness of despair; planting in the depths of the human mind that earnestly seeks for light and knowledge the desire for a better, holier life, is a "delusion," it is one that is holier life, is a "delusion," it is one that is worth accepting and entertaining, and one that is grand to live by and to die by. This Spiritu-alism which makes man better and happier in every way, which brings him a knowledge of spiritual life, which teaches him to look well to his doings in earthly life so that he may not cause one angel to blush at his actions, which teaches him how he may become fitted for com-panionship with the angels, brings him the truest, sweetest good which anything can bring to life or human experience, is to me the most to life or human experience, is to me the most blessed gift ever bestowed upon mankind. Spiritualism must be experienced to be real-Spiritualism must be experienced to be real-ized, comprehended and understood; we must take it into our lives, and by its teachings we may grow and eventually attain the highest plane of being, from which we can look back over the path we have trod and realize that *Spiritualism* has *spiritualized* the man, his inner being, and brought him up to a condition where he can associate with the angels who are min-istering unto those who are weary and weak and in need of assistance.

Istering unto those who are weary and weak and in need of assistance. And now, friends, here is an important truth to be looked at. Ministering angels, ministering spirits, are returning day after day, seeking to bless, benefit and love humanity, and it is for you to believe in their ministrations, in their power and presence, and to seek to become asso-ciates and go weakers with them. Saint Paul hes ciates and co-workers with them. Saint Paul has said, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" All spirits engaged in the good work salvation? All spirits engaged in the good work of helping and assisting others are ministering spirits, and you may become the same while encased in the flesh; you may give a kindly word of sympathy, extend a helping hand, or send out an influence to bless some one strug-gling along in life, and thus become a minister-ing spirit unto an heir of immortal life, who has avaid binself through the assistance of others Ing spirituato an heir of immortal life, who has saved himself, through the assistance of others, and the growth of the purer powers within his own being. We must progress, and therefore we may look back over the past and see from what humanity has advanced, how it has strug-gled up from day to day, year to year, and age to age, and comprehend the achievements and popula of these advanced is weat to be the results of those struggles; we may take them up into our lives and make them a part of our-

up into our lives and make them a part of our-selves, and in our onward march of progress, we may go forward, avoiding the mistakes of the past, but profiting by the lessons learned from them and by the labors of all humanity. Again, Saint Paul has said all things are ours: life or death, things present or things to come, for we are God's. And that is so. We are a part of fim, (and he embraces all things in life,) is a part of humanity. All things are ours, for we are God's, and nothing can take them from us. If we understand this truth, we shall not be content when the crown is gained, but not be content when the crown is gained, but will endeavor to help others who are down in will endeavor to help others who are down in the valley to grow upward, to climb hand in hand with 'us to the mountain-top. We must work with others, if we would become associ-ates and co-workers with the angels who de-light to do the will of our Father in heaven. I have attained much of this since passing to the spirit-world. A comprehension of these things came to me while here; I sought to study them and to incorporate them into my life. Now as and to incorporate them into my life. Now, as I look over the past, study the history of the race and note through what it has struggled, race and note through what it has struggled, what difficulties it has overcome, I feel that all these things—all the experiences, all the attain-ments and achievements, all the trials and even failures of others—are for my advantage, ad-vancement and growth, and no one can rob me of them. I have attained much knowledge, be-cause of the past experience of others, much truth and understanding, and these are mine; friendship, love and affection are mine; the memories and associations of the past, and all those things that go to make up life as a beau-tiful whole, are mine : tiful whole, are mine :

time; but it is for you to prepare the way for the coming race which is to dwell here, to pre-pare the earth for the day which is to dawn upon mankind, by cultivating yourselves, by un-folding the powers within, by trampling selfish-ness under foot, by exercising patience toward one another, and, when this is accomplished and even while you are pursuing this work, you must seek to help others who are lower than yourself by giving them that sympathy than yourself, by giving them that sympathy and assistance which will enable them to rise

and assistance which will change them to rise to a higher and holier plane of being. To day closes the season for the return of the spirits to this place, and I am permitted, as one of the band controlling this medium, to speak a few parting words to the friends here assembled. I deeply appreciate the privilege given me, for I am but a new-comer to the spirit-world. At I am but a new-comer to the spirit-world. At the commencement of this term of labor I was present in the form, seated upon the platform by the side of our medium; I watched the oper-ations of these spirits who controlled and man-ifested as best they could. To day I am with you in spirit, watching proceedings from the other side of life; and my work in the spirit-world (and I say this for the benefit of my friends in the body) is with my medium, to for-ward this enterprise, to assist the spirits in re-turning and manifesting to mortals; and I now know that my work in the body was one of preparation for this. Those angels who return and manifest here (and some of them are a queer kind of angel, I'll admit, but they are measengers, and that is what the word angel means) all come for a purpose-come with a means) all come for a purpose-come with a mission: it may be only to express themselves imperfectly and crudely, it may be only to gain experience that will be of assistance to them, it may be only to send a little word of love to a may be only to send a little word of love to a friend, to express some idea or thought that has occurred to them, and which may not seem of any value to you who listen, but is of import-ance to them. They all have a mission to per-form in coming here; therefore this is a blessed place, and I feel it is holy ground upon which we tread. In behalf of the spirit-band present, the guides of the medium, and those who are interested in the promulgation of spiritual truth, I waft thanks to the friends of the Ban-ner of Light Circle for the sympathy, support and assistance, both spiritual and material. and assistance, both spiritual and material, rendered during the past season. I waft thanks for the flowers furnished from time to time-those heautiful messengers of God's love unto those beautiful messengers of God's love unto mortals—and in all ways express deep appre-ciation for the kindness extended toward those of the spirit world. We part with you to day, trusting to open our room in the coming fall, and to renew the association between spirits aud mortals. We ask your continued assist-ance, sympathy and cooperation, and we bear to you the blessings of the angel-world. May the peace of God rest upon each one. I bring my love to my family; let each one feel that I am not far away, but that I watch over and guard them with *true* affection. Their happiness will be my happiness, their care my care. Tell my boy that I will look after him through all time; in his moments of weariness

through all time; in his moments of weariness and pain I come, hoping to gain power to help and to bless him. He is mine, and I will never leave him. Robert Anderson.

MESSAGES TO BE PUBLISHED.

Sept. 5. – Opening address by the Controlling Spirit; Fan-nie Burbank Felton; Philander Shaw; James Tibbetts; Myra E. Clark; Johanna J. Roach; Johanno Anderson; Terry, Sept. 8. – Robert Daio Owen; Mrs. Mary A. Sander; Hen-ry Sander; William II. Wallace; Sophia Woolridge; Sellina Pratt; Samuel W. Longley.

Verifications of Spirit-Messages. MRS. SARAH ERSKINE.

To the Editor of the Banner of Light:

Our hearts were made joyous on seeing the communication in the Banner of Light of Sept. 2d, from an old and very dear friend, MRS. SARAH ERSKINE. We have long known her; when she was a resident of the town of Clare-mont, N. H., we were intimate with her whole family. After she were intinate with her whole family. After she went to Decrifield to live with her daughter, and almost up to the time of her departure, we corresponded with her by letter. Every word is, in deed and truth, true which the cinese there have all her failed letter. Every word is, in deed and truth, true which she gives. How happy all her friends will be to read her message 1 Of what priceless value the "Message Department" is to hun-gering souls 1 Every part of the folds of the good Banner is 'filled, with rich and rare interest, but none more front han are the mes-sages from the dear ones gone before. That our Father may shower blessings on all the faith-ful mediums through whom so many comforts flow, will ever be the prayer of H. J. SEVERANCE. Tunbridge, Vt., Sept, 2d, 1882.

JAMES D. STONE.

and they will learn the beauty of it." Mrs. M. closed with an inspirational poem—" Love." Mr. Miller explained the various processes of the productions represented in the Gallery of Spirit Art.

Mr. Jeffreys made a few remarks, commend-

In the sentiments of Deacon Cole. Dr. Laramie said he delighted in the freedom of speech and thought prevailing, and in refer-ence to the churches, said none could attack the Church as fiercely as Jesus did the Church of his time. He believed, however, in the em-ployment of more tender means. In com-menting on certain stories in the Bible, the speaker made some very pungent hits, as also in criticising the revision. DR. WM. II. COFFIN, Sec.

852 Fulton street, Brooklyn, N. Y.

London Letter.

To the Editor of the Banner of Light : I wish to make a suggestion which I hope you and your readers will take in good part. I cannot speak from observation as to matters in America, from which country I have been absent twenty-one years, but I do not believe in much fraudulent mediumship. There is some self-deception as to control, inspiration, &c., but as far as I can judge, very little conscious fraud.

I think Mr. Wallis was very indiscreet, but have no reason to doubt his sincerity. As a stranger he should have consulted with his friends. Considering the jealousies attributed to mediums, one medium should never criticise another.

Then it must be considered that undeveloped spirits are jealous and malicious. There is reason to believe that the so-called controls of one medium interfere with the manifestations of another, to assist or to mar. Mr. Wallis may have been hallucinated.

My practice has been not to insist on tests, but to quietly and carefully watch all manifestations and take the tests given by the spirits. These are often better than I could myself contrive. For example, the spirit "Joey" materialized, and, sitting at a table, wishing to satisfy me that he was not the medium, Eglinton, asked me to bring him some ink. I brought him a glass of analine purple, into which he dipped his finger several times, held it up and wrote with it. Then he said, "Examine the medium." I drow back the curtains and found Eglinton's fingers as white as my own. At another time he told me to fill his medium's mouth with a colored liquid while he, the spirit, was talking; at another, to fasten his mouth with gummed paper. So the spirit. "Lily," in a white robe, made me come close to the curtain behind which her medium was sitting, and let me examine her drapery and one of her naked feet which she placed in my hand, and then made me feel the woollen dress and feet in high buttoned boots of her medium. I have had so many such tests of the reality of materializations that I cannot understand how any investigator of psychic phenomena can have any doubt about them.

The science of Spiritualism must rest, like every science, upon its facts. We have no tests as to the truth of spirit-teachings, but such as apply to all teachings. The fact of spirit-existence and the power of spirit over matter can be proved by observation like any fact in chemistry or natural history. What spirits choose to tell us about their world, and what they think or do, is quite another matter. I have seen, heard, and felt many materialized spirits. I can as well doubt my own existence as the fact of such materialization. But believing what they have said to me is quite another affair. Even the personal identity of spirits is only a matter of moral probability; while materialization is a physical demonstration. You do not question the fact of the written sheet of paper, or the printed page-but you may not believe in all that is written and printed.

Some of the facts related in Mrs. Fletcher's story of Twelve Months in an English Prison. which I have just finished reading in the manu- Four Loctures given by and through the Mediumship script, and which I hope will soon be printed,

New Books.

5

SUBSTANTIALISM;

PHILOSOPHY OF KNOWLEDGE.

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Another one says: "I am MRS. MARY STILLMAN. My earthly home was in New York City, and there my friends live. Some years have passed since I was taken from the body; I was advanced in years. I have been trying to gain information since that time, and I now come back to reach my friends. I wish Henry and Albert to open the door so that I heir mother may come into their bornes I wish Henry and Albert to open the door so that I, their mother, may come into their homes and bring them information and something more, an influence that will bless and uplift their spirits. I want each one to feel that I am with them. I try to help Lottie, when dark-ened conditions surround her, She has had much to struggle against, many trials to bear and much to overcome; but to him that over-cometh, much is given. She has overcome the evils of the pust, therefore she will receive comeon, much is given. She has overcome the evils of the past, therefore she will receive strength and a power that will sustain and bear her upward in the future; and to-day, her posi-tion is one of satisfaction. Tell her I bring her father's and my love and that of many friends.

All things are ours, wondrous thought ! When rightly understood; Ours to use, and not abuse, The gilt of Father God !

And so, friends, I feel that we must work for each other, day by day and year by year, ever onward, ever climbing higher, looking back over the past only to mark our progress, to avoid instakes such as we have made, and to gain knowledge and experience from things that have gone. The highest and grandest lesson which Spiritualism teaches humanity is not which Spiritualism teaches humanity is not that spirits return and manifest—that is a beautiful truth indeed—but that we live for-ever, and are progressive beings; that we can-not stand still nor go backward, but must ever go forward and onward; and this knowledge banishes all doubts, all fears, all dread concern-ing death, and gives to each a clearer insight into futurity. But in order to progress, we must extend a helping hand to the weak and lowly, and must seek to bless and influence all for good. This great lesson, this solemn truth presses upon me, and this is why I come to-day. I am permitted to speak from your Circle-Room, and through the lips of our instru-ment, to urge upon all within the sound of my. Circle-Room, and through the lips of our instru-ment, to urge upon all within the sound of my voice, and all who may read my words, not to remain idle, or to stand still, but to press for-ward, to work early and late, to grow and ex-pand in spirit, and to develop the capabilities within, so that the man or the woman unfold-ing in purity, in righteousness and truth, shall not desire to shrink from the sight of his Maker. In the words of another—a beautiful concep-tion—I will say: tion-I will say:

will say:
"I live to hall that season By gifted minds foretold,
When man shall live by reasen,
And not alone by gold.
When man to man's united,
And all the wrong things righted,
Then earth shall be more lighted
Than Eden was of old."

Tather's and my love and that of many friends. We send them all assurances of affection and wish them to understand that death does not divide hearts bound together by affection, but that it only draws the spirit closer to its own." There, Wilson brave, Lotela's going. Good moon, pale-faces, till next time, that is, next season. And Lotela hopes you'll all have a nice, good, happy summer time. **Robert Anderson.** [To the Chairman : Once more, Bro. Wilson, am I privileged to take control of our beloved redum and to speak from this platform. To-day I feel within the depths of my nature the great blessing which is mine in being enabled to return from the spiritshore and manifest to on so many here in the body and which crowd-ed upon my soul, with its facts and truths, un-til I was obliged to entertain it—to accept the

To the Editor of the Banner of Light: I recognize the spirit message of JAMES D. STONE, printed in the Banner of Light of April 17th, 1880, given through Miss Shelhamer's me-diumship during the first season of her engage-ment with the Banner. It was also recognized by many friends in Fitchburg, where he for-merly lived, as well as in the West, he having passed away in Brookfield, Missouri. His daughter, Mrs. J. W. Nourse, told me that the message was correct in every statement. We message was correct in every statement. We should all be glad to hear from him again.

In the verifications I recently sent you, and which appeared in the *Banner* of Sept. 2d, an error occurred in the name of William Rollins; it was inadvertently printed Robbins. MRS. M. A. F. CATE.

Fitchburg, Mass., Sept. 5th, 1882.

Brooklyn (E. D.) Spiritual Conference, Composite Rooms, corner South 2d and 4th Streets.

to the Editor of the Banner of Light:

September 4th, Mr. C. R. Miller, the Chairman, read previous to the opening address a letter written by Deacon Cole on severing his connection with the church, as published in the Jircular for August. Deacon Cole explained his reasons for writing

Deacon Cole explained his reasons for writing this letter, and spoke of Spiritualism as it is related to the church. "We see," he said, "men working for the necessities of the body, but there come times when they ask, What am I and whither am I going? They ask the ag-nostic, who says, I do n't know; they ask the church and it tells them of an angry God. There are two thousand sects in the orthodox churches, and each claims to be the true church, each claims that all inspiration ceased nineteen hundred years ago; but we have inspiration now. The Bible is a book of spiritual mani-festation, from beginning to end, and Spiritu-alists cannot afford to ignore it, for it teaches that four thousand years ago spirits came to this earth, even as they are coming now. Death, that four thousand years ago spirits came to this earth, even as they are coming now. Death, instead of being a horror to a Spiritualist, is a joy, the stepping-stone to a higher life. We wel-come the angels, and love their gentle ministra-tions: they come to teach and to bless hu-manity. We are here in a school where we learn from our sins and errors and become bet-ter. Every downe of the church is false in ter. Every dogma of the church is false in some respects and true in others; every truth comes to each one colored by his own individu-ality, determined by his own organism. Let us have love and charity for all men. When we state our doctrines let us do so freely and fully, striving to replace error by truth; so shall we grow as individuals. Just what you seek will come to you; if you seek truth it will be yours. Let us be loving, gentle, sure of our belief and charitable to those who differ from us."

The speaker in closing pictured the millennial glories of the future earth under the light of

are very astounding; but the testimony is complete. That a materialized spirit came into her locked cell, brought her writing materials, and a spirit-light, and then conveyed her letters to friends from two miles to six thousand miles away, I have no doubt whatever. Of course there is only her own testimony and that of the spirit, as to the writing in the cell, but I can testify to the receipt of such letters in her handwriting, now in my possession; while Mr. J. E. Meugens, a merchant of Calcutia (now, I believe, in America), testifies that he received such letters there, on the day they purported to have been written.

These manifestations of spirit-power are among the greatest we have ever had, and the testimony is unimpeachable. We had paper brought from London to Malvern, about one hundred miles, in a few seconds; and a ring I fastened in a private drawer of a writing-desk in Malvern fell upon a table in a séance in London; but the carriage of letters from a prison cell in London to Calcutta is a far more splendid operation. One letter had been posted and was on the way in the mail-bag of a Peninsular and Oriental steamer; but three weeks before the steamer arrived it was delivered, with its stamp and postmark, in Calcutta. Of course it had been taken from the mail-bag en voyage.

The night before Mrs. Fletcher left for America some of her friends assembled at my house for a parting séance. The manifestations were worthy of the occasion. Mr. Eglinton was raised into the air so that while his hands were held by two ladies standing in their chairs, his feet touched the heads of two persons sitting on the opposite side of the table. A splendid cross of light, more than a foot high, was carried round the circle; two spirits made farewell addresses in the direct voice, thanking all present for their kindness to the imprisoned medium; and Mrs. Fletcher, under control, gave one of the most perfect, eloquent and appropriate spirit-addresses I have ever heard. I have had good opportunities to gauge her own natural capabilities, and I think very highly of them. She is a woman of genius, but none the less do I believe that on that occasion a very pure and noble intelligence inspired or spoke through her. I hope her own story, as yet untold, will soon be published. I consider it not only a perfect vindication of her character, but a most wonderful record of spirit-power. I believe it will do much to remove prejudices against mediums, and spread a knowledge of Spiritualism over Faithfully yours, the world.

T. L. NICHOLS. 32 Fopstone Road, So. Kensington, } London, Aug. 16th, 1882. }

* Persons whose blood has been corrupted, and the circulation deranged by foul secretions -the result of the disordered chemistry of the body-need for their purification something like an inward baptism at the hands of Mrs. Lydia E. Pinkham, whose laboratory is at No. 233 Western Avenue, Lynn, Mass. Her Vege-table Compound is fairly inundating the counry as with a river of life.

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SPECIAL NOTICES. 427 In quoting from the BANNELOF LIGHT care should be taken to distinguish between editorial articles and the communications (condensed)or otherwise (of correspondents, Our columns are even for the expression of impersonal free thought, but we cannot undertake to endotes the varied shades of ophton to which correspondents give utterators, **40**° We do not read anonymous left is and communica-tions. The name and address of the writer are in all cases indispensable as again to up good faith. We cannot under-take to return or preserve manuscripts that are not used. When new spars the totwarded which contain matter for undispensible, the sender will confer a favor by drawing a line around the article he desires specially to recommend for period.

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THE WORK OF SPIRITUALISM IS as broad as the universe, It extends from the highest spheres of angelle life to the lowest conditions of horman ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind, ... John Pierpont. ی د بیر د درست شیر د سرخت د در د

Number One.

We shall inaugurate Vol. LIL of the Banner of Light with an issue the value of whose table of contents may be approximately judged by a perusal of the names attached to some of the So far as they recognized evil, it was as an elevarious articles given. We are to include in No.] ment mixing with good, present everywhere, BRITTAN; a reply, written by HENRY J. NEW- nature-worshipers, and in all her manifesta-Spiritualism of Prof. B. L. Aldricht a further continuation of spiritual experiences, by J4W. CADWEIA, the noted Mesmerist; a pleasant resume of foreign spiritualistic literature, by light in what was right around them, and fear-DR. G. L. DITSON, of Paris, France; another of JOHN WETHERBEE'S attractive "Penumbral Sketches; " etc., etc.

In addition to the above, we shall present an unusually interesting installment of spirit-messages, together with our usual miscellany, comprising notices of Spiritualist meetings, words concerning the condition of the cause in various portions of the United States, descriptions of phenomena, original and selected poetry, etc., and shall afford our readers the chance of perusing a brief but touching narrative entitled, 'A Token of Death," contributed to London Light by "W. D.," whom DR. J. M. PEEBLES personally assures us is "a grand soul, a scholar and author of high merit in Madras, India."

nis, inscribed in the temple of Leto, at Delphos: "That which is most just is most noble ; health most preferable; but the gaining the object of one's desires is the most pleasant feeling." And she reasonably infers that men who love the world they live in will do more for its improvement than those who despise it. To the universal love of life among the Greeks is due the perfection of their art and literature, and their joyousness and serenity as a race. And, quoting Spinoza, who says that the "free man thinks of nothing so little as of death, and that his wisdom is a meditation not of death, but of life," she concludes that if this be true the Greeks alone of all people attained perfect wisdom and freedom. They never could have done it, however, if their thoughts had all the time devils, death, hell, unpardonable sins and all that sort of mediaval rubbish which the mod- duct.

ern world is getting over as fast as it can. As Zeus, or Jupiter with the Latins, was the head of the deities of Olympus, the merciful father of all, and the divine judge, he was likewise the creator of evil, according to the legend of Prometheus. He created it, however, not on account of his wrath at the sins of mortals, but because he envied them their increased happiness and prosperity. This shows that the chief of the gods was conceived of as a being who possessed the passions of mortals, and not as one who was far above the influences that reached them also. The domestic relations of Zeus with Hera, and with the other goddesses, have been happily likened to the incidents of a French novel. There was no evil being in the entire list of the gods; Hermes might have become such if he had not had such constant and hard service imposed on him, but he was quite as ready to run on errands of mercy and sympathy as on those whose aims were chiefly mischief and malice. In no instance, in the Greek mythology, are good and evil represented as antagonistic powers, distinct and separate. The gods were regarded in the light of poetry, even while they were worshiped with sincere devotion.

Had the Greeks embodied evil in the form of a separate divinity, they would inevitably have worshiped it no less than the rest of their divinities. It would have been of such peculiar characteristics, too, that it would necessarily have been a leading divinity. No such god would would have been one of the dil majores, and not such devil among them as modern Orthodoxy. delights in, and, as even now at Andover, seeks to set up as the prop of a chief article of faith. never a wholly evil divinity. A people that the mere sake of living, finding sufficient deing no future as superstition teaches, were not certainly not to regard it as an everywhere present inspiration in life and conduct. In this they teach us moderns a lesson, much as we are given to commiserate them as having been

buried in the catacombs of superstition. Fate, with the Greeks, meant very nearly what natural law means with us. Physical phenomena and moral discord were not chance sport of gods and devils, but were subject to a law which mortals could not altogether understand, and which for want of a better name confidence in the supremacy of order and har- coming to life. After a few months I shall take to do so for those whom they have starved mony, for it was the power which insured the smell the sweet perfume of harvest. Then I symmetrical sequence of events. "The Greeks | shall soon see the dark death-pall over the earth felt." says this writer in the Atlantic, "that | again. Nature is dying and living. I am throwthere was something greater than divinity and | ing off the vital powers of the body and at the humanity-something which caused the mortality of the one and the immortality of the change, a transmutation from one condition to other. Good and evil, pleasure and pain, as abstract powers, were not the creations of Zeus | the high. Nature sees it; Infinity sees it; the and Apollo, though these gods could give their clients concrete forms of happiness or unhappiness." No people ever recognized their earthly limitations more completely. That is why soul." they dwelt in such continued screnity. As for calling the Greek Fate the same thing as the Miltonian, which is the Calvinistic, predestination, it would be preposterous. The Eumenides (or Furies) meant well, and were merciful and compassionate, though they followed up wrong doing and injustice with a merciless vindictiveness. They avenged the innocent in punishing the guilty: They were even described by the poets as pure and holy, and the grove they frequented is spoken of as a delightful locality, with the bay, the olive and the vine in luxuriant growth, with nightingales in full song, and the whole place quiet and peaceful. The transgressions of the gods were punished equally with those of men. They wrought no miracles and wonders but performed their task of preserving the order of the universe, which is really the perpetuation of harmony, with unvarying steadiness. Every seed, according to the Grecian ideal, bore its own fruit, and every act resulted in its own way, and could do no other. It was, for that early age, a high standard of mor-

Thoughts About Death.

What men truly and sincerely believe, enters into their lives and character. Observation and experience combine to prove it. On the subject of Death there is a great deal of thinking done, as is shown by the pains taken to avoid the subject altogether. It is one almost continally before the mind, or at any rate liable to come up at any moment. We care nothing for what people say they think about death, they cannot deny that the thoughts of it affect their conduct every day. There are times when the subject will not "down," and when it becomes supreme in their consideration. A creed is in itself but a slight matter; but when a creed has entered into the very fibres of a person's mind and heart it has become a part of his life been oppressed with fears about the future life, and character. It expresses itself unconsciously in his speech, his looks, and his whole con-

> The burial services of the various churches are purposely made as gloomy and sad as possible, in order to keep the human spirit subjected still to the traditions of superstitions. They in fact are an expressive part of the creeds of the age. Change these, and a different expression of them will appear at the verge of every grave in the land. The heart is tortured with suffering in view of the loss of the departed one; the eyes weep under the dark clouds of sable which are the habiliments of woe; the hands are winng in an ecsta y of misery; and one would infer that it was intended to make the event one wholly of terror. It could just as easily be made one of trust and faith, both the natural excitants of cheerfulness. Change the creeds that are imbedded in superstition, and the expressions of feeling in the presence of death change also.

In spite of the belief that the human soul lives after dissolution, there is among Christians per se an uncertainty about its condition that does no more than deepen the mystery. People speak readily of their faith, yet it practically leads them nowhere. They eagerly accept the statement that the body is not all, yet on further investigation it is found that very large numbers know little or nothing of what is beyond. If their faith possessed substance, and a standing, they would calmly and even triever have been an inferior one with them ; he immortality, they would enjoy a consciousness fact of death is the strongest test of faith that can be submitted.

How many bury their love in the grave in which the lifeless body is deposited. The t the report of an original lecture by HENRY | and to be assidnously kept out of sight. The | night visions come to lift the clouds and gloom KIDDLE, Esq.; a poetic review, by Prof. S. B. beautiful was the good with them. They were from the heart of the mourner, but when the day reappears the former superstition returns. TON. Of New York, to the strictures against tions they saw the motion of a divinity. But The Church errs in its injunctions in this respect. Instead of bidding us prepare for death, lived so entirely in the bright present, and for which it has been doing all the while, it should bid us continually to prepare for life. For life, as we here know it, is only the first round on the ladder we are to ascend. This is but the a people to look for the evil except to shun it, foundation we are laying here, and we must expect it in great part to be laid in darkness and out of sight. But our thoughts should be directed during this process to the superstructure which is to rise glorious in the light, according to the thoroughness with which we lay the foundations. The edifice will bear the character of the workman, and the end will advance only from its own beginning.

"Death," said the controlling intelligence, through the organism of Mr. J. B. Tetlow, at

life. The butterfly must needs have been a cater-

body, and take its flight outward and upward.

friends, that is to say, of our friends them-

no more fear the change which has made them

spirits. Death will then appear to us as it is-

city of Davenport, lowa, have been called to

answer to the petition of the administrator of

the estate of Lena Dederick, claiming twenty

thousand dollars on account of, it is alleged,

the death of Lena Dedorick having been caused

states that at the time Lena was too ill to con-

verse; her parents, who were her nurses, ob-

was not physically able to endure it, whereup-

on, against the will and power of her parents,

she was "by force, in a cruel, harsh, dangerous

and improper manner taken from her bed,

thrust into a common coach or hack, and, with-

out being provided with a bed or any ordinary

appliances for the conveying of sick persons,

hurriedly carried away to the hospital, a dis-

The plaintiff contends that the removal of

Lena was illegal ; that Lena's parents were de-

tained and confined within their own premises

for a long time, and were unable to assist in

nursing their child; that because of her re-

moval in the manner set forth her death oc-

curred on the 29th of May. The petition holds

that Lena would not have died if she had not

107 At the Sept. 8th session of the American

Social Science Association, (held at Saratoga,

N. Y.,) Miss Alice O. Fletcher read a paper on

She was accompanied by a young Indian girl

The Civilization of the American Indian."

tance of about two miles."

been removed.

jected to her removal on the ground that she

by her removal at their order, when supposed

the ascension of the spirit to a higher sphere.

Bishop Clark on the Other World.

In the course of an address delivered some time since in Boston, and having for its topic : 'The Seen and the Unseen," Bishop Clark, of Rhode Island, referred pointedly to the relations of matter and spirit, the connection between body and soul, and the problem of individual immortality. On concluding his opening argument, he said :

"The bearing of all this upon the question of our own personal immortality gives to the sub-ject a most profound and solemn interest. It is hardly conceivable that man should have been endowed with immortality, and yet so constituted as to be unable to arrive at any sat-isfactory proof of the fact. To those who re-ceive the records of the New Testament as authentic and true, no further demonstration is needed."

For all that, as he proceeded with his discourse (as reported) he asserted that the doctrine of immortality was not made prominent in the New Testament, nor emphatic; and he gave reasons why it was left in a great degree obscure.

This is his language, and it deserves to be particularly noted :

"The light that is thrown upon the next stage of existence in the Scriptures is design-edly somewhat general and limited. All the direct information on the subject which they give could be condensed into a very small space The eschatology of the Old Testament could all be written on a single page, and very much in the New Testament which has been supposed to relate to the subject is now referred to the to relate to the subject is now referred to the setting up of the kingdom of truth and right-cousness here on earth. 'The kingdom to come' in many cases means simply the king-dom of Christ among men. Revelation was not intended to gratify our curiosity, and it would not be well to make the veil which hangs be-tween us and the future too translucent. Our work is here and if thut work is properly dom work is here, and if that work is properly done, we can afford to wait until an actual entrance into the next world reveals its mysteries. The time is not most properly employed which is spent in speculating about these mysteries." The We will not stop here to attempt to control vert the spirit of the last part of this significant passage, but will come directly to the Bishop's open and unqualified assertion that the New Testament reveals little, if indeed anything, of the world and the life beyond. That is an important concession for theology to make. It is at least an admission that, if mankind were umphantly look upward in the hour of bereave- ever to know more concerning the future state, ment, and show that their souls aspire instead it would be in a new way. Whether it had beof being cast down. If they truly believed in come an increasing necessity to impart such knowledge, or whether it would be likely to of the presence of the departed spirit near help men in the work of the present life, we relegated into the background. There was no them, instead of mourning over its release as if humbly submit that it is not for Bishop it were in any sense a separation. This great | Clark or any other man to decide. The intelligences on the other side perhaps know better than we. The Bishop would choose to understand more of the Why of the universe, yet he is certain that in that Why need not be included any view of the beyond, the hereafter, the life continued. It belongs to life just as assist the projected organization. These desirmuch as this, and it certainly cannot be any more idle or mistaken to search for facts which establish the connection and continuation than it is to speculate on our relations and duties

here. For the other life must inevitably, as we come into a clearer and closer knowledge of it, exert a powerful and constant influence on the fragment of life allotted us here. At any rate, we see in this utterance of a

leading and popular preacher of theology a disposition to set the latter aside for the consideration of other things, and especially for practical duties which environ us all. That is an important point gained. Now if an actual personal knowledge of the other life comes in to supplant the old presumptions of faith (which, according to the Bishop, find but faint and questionable endorsement in either division of Rochdale, England, recently, "is a grand scene | the Bible), how can any one venture to say that might be called Fate. They did not try to re- if looked upon in its truest aspect. Nature dies it is useless, and that we want none of it ? Thesist the inevitable; they bowed to it always, but every day, and lives every day. I gaze through ologians who are justly sick of theology may not in a hopeless fashion : to them it meant this medium's eyes, and I see things in nature speak for themselves, but they need not under-

manufacture and sale of the remedies in British America.

We are always glad when intelligent enterprise is crowned with success and the scentre of influence placed in the hands of honest industry; more especially do we rejoice when the enterprise-as is the case in the present instance-aims at the accomplishment of beneficent ends. Mrs. Pinkham and her noble family have fairly earned the great success they have won.

Let our readers remember that Mrs. Pinkham does not relieve human suffering after the manner so prevalent among the doctors of the allopathic school. To relieve pain she does not destroy sensation by the use of powerful narcotics-which is the evil device of professional ignorance of the healing art-but her remedies assist nature to throw off the disease by imparting a new energy to all the organic, functions of human life. May the time soon come when we shall witness the end of the allopathic methods of killing people to terminate their sufferings.

The Case of Mr. Charles H. Foster.

It is pleasant to learn, as we recently have, that this universally acknowledged legitimate medium, who has labored for many years in Europe and America to convince the people of the truth of direct spirit-communion, and who has succeeded in so doing in a great majority of cases, is gradually recovering from the terrible affliction that has befallen him. We understand he is now at the home of his father in Salem, but in straitened circumstances, and we therefore call upon all true Spiritualists to lend him a helping hand pecuniarily. His great services in the cause of Spiritualism should enlist the philanthropic in his behalf. The donations from friends which have been recorded in this paper, from time to time, are nearly exhausted. hence we feel it a duty incumbent upon us to call for more aid, and we do so in the confident hope of a liberal response. All funds so received will be duly acknowledged by us and faithfully appropriated. Since our last report we are in receipt of the following amount: A friend, Boston, Mass......\$50

The Cleveland Plan.

On our tenth page the reader will find the outlines of a movement now on foot in Cleveland, O., for the establishment of a Spiritual Institute there. It will be seen that those who have the matter in charge-and who are all earnest friends of the New Dispensation, who have long striven to put Spiritualism on a practical basis locally, in that city-earnestly desire the cooperation of every Spiritualist in the State, and that they have also made arrangements whereby non-residents may legitimately ing to know more of the plan can obtain copies of a prospectus giving further details by application to THOMAS LEES, Chairman of Committee, 105 Cross street, Cleveland, Ohio.

100 In view of what is constantly transpiring, and the current of popular feeling which is daily made manifest in the land, it is clearly evident that old-fashioned, iron-clad New England Orthodoxy is rapidly disappearing. The life of the Church, as exhibited at present, is rather the automatic but steadily decreasing revolution made by heavy machinery after the steam has been shut off, than the forceful and well-sustained movement of the shaft when the "power" is being regularly supplied. This want of vital force is the potent reason for the decay of enthusiasm among the disciples of Old Theology. Although money is by no means withheld from the old organizations whose decay is the theme of common remark, still it is apparent that there is little or no heart in what contributed and nevertheless are doubtful of the efficacy of their donations. All is done in a sort of perfunctory way. For all that, it is not to be disputed that the charitable and benevolent spirit is a greater power than the creeds that seek to restrain it. It is that which moves the world to-day, and keeps society as healthy and sweet as it is. The there witnessed the proofs of the wonderful simple fact of the matter is that the creeds are losing their grip. Men find that they can get along very comfortably without them. They are not such great forces in the work of social sanitarianism as has been supposed. Inside the churches themselves philanthropy has crowded out theology, and life is already accounted better than faith. The Transcript, of this city, is led to observe in relation to the issue of the times as if there might be a lowering of the moral tone of the community in consequence of it, that it is "so momentous that even a compromise with supernaturalism were hardly too high a price to pay for the preservation of integrity." The world is moving, after all. ES According to the daily press, there is a queer law case in prospect in Connecticut. A widow by the name of Stephens, in Morris in that State, expressed her belief that she could, by means of prayer to God, cause rain to appear. Stating this to Horace Benton, he offered her ten dollars if she brought rain within three days. The widow prayed and the skeptic waited. A light shower came a night or two after, and Mrs. Stephens called on Mr. Benton, declaring that the rain came in answer to her prayer, and claimed the ten dollars. Mr. B. demurred on the ground that the shower was too short to be of any use, in fact was not up to the contract. She strongly insisted that it was, and has made three several demands for the money, but without success, and now threatens a suit at law to obtain it. If it reaches court there will be some very curious questions involved in the proceedings.

SEPTEMBER 16, 1882.

The Greek Ideal of Evil.

In the September number of the Atlantic Monthly is an article by Elizabeth Robins, respecting "Evil in Greek Mythology," that treats briefly but generally of the way in which evil was supposed by the Greeks to exist; a way entirely different from that usually conceived, and far from what has been credited by those who profess to believe that the Greeks borrowed their notions on this subject from the older Hebrews, or even the Hindus. The drift of the article really shows that Greece gained but liftle in the field of moral elevation when the similight of the cheerful Philosophy of its earlier times became overclouded by the dank vapors of a Partialist Theology. Those who love morality for its own sake should thank both the lady who wrote this essay and the Atlantic which published it, for a good work thereby done for the further enlightenment of humanity in this preeminently inquiring age.

In making an attempt to analyze evil in Greek mythology, the writer says that a substantial proof would be supplied to the modern argument that morality per se is a growth apart from religion, though the two have often seemed identical. She asserts that in Greece morality may be said to have grown in spite of religion. To the gods were ascribed the vilest actions and lowest passions; and while it is to be confessed that art would have lost immeasurably if the early myths had been forgotten, still it would have been in the advantage of morality. But it was not the priest who purified the Greek conception of divinity; that was the work of the poet, the sculptor and the painter.

There was at no time any line drawn, in Greek mythology, between the good and evil powers. Both appertained to the same divinity. There was no Miltonian Satan walking up and down the earth to lure human souls into sin. The Greek demon was no devil. The furies were merely avengers, seeing that justice was done to the innocent. As the Greek loved life itself above all things else, and lived wholly in the present, he did not dream, like the native of India, of a divinity that tormented the body in order to get at the spirit, and therefore was not living all the time under the torturing apprehensions bred of superstition. For him the evil and the good were mingled together in the same mortal as in the same god. It was impossible to escape from the continual contact with what was evil; but he turned away from it to the contemplation of the beautiful and the good, refusing to brood and become morbid over what it was beyond his power to make different. Mystical doctrines found their way into Greece from the far East, and philosophers of the different schools discredited more and more the old beliefs founded on the myths; but still the moral sentiment of Greece held sway in the popular mind, and they strove to do their best while they enjoyed everything that was offered them.

The writer of the Atlantic paper sums up the religious philosophy of the Greeks, which avoids evil instead of nursing it as modern Calvinism delights to do, by quoting the maxim of Theogality for a people. But they believed in no one | to be attacked by smallpox. The petition being, such as moderns call Devil, who occupied himself in leading men into wickedness (much after the fashion of the Calvinistic Jehovah of 'election" proclivities), that he might have the pleasure of eternally punishing them for it.

87 The "Regulars" who so sadly misjudged the case of the late President Garfield, have shown their narrow and bigoted animus very clearly in these latter days. While piling up great pecuniary demands for their own services, they are disposed to ignore the assistance of Mrs. Edson and Dr. Boynton, really the most valuable aids in the case. Remarking upon this the Commonwealth (of Boston) says:

"They say Mrs. Edson is not recognized by the medical fraternity of Washington as a member of the profession, and Dr. Boynton is a believer in homeopathy, and therefore does not come within the definition of a 'physician' as the friends of Dr. Bliss understand it. Besides, Dr. Boynton, they say, has acted outrageously br. Doynton, they say, has acted outrageously since Garfield's death, and they do n't think him entitled to any reward or sympathy. If either Mrs. Edson or Dr. Boynton are allowed any-thing they contend that it should be as nurses. These remarks show the calibre of Dr. Bliss and his friends."

T. Lees writes us from Cleveland. O. Sept. 6th : "The Children's Progressive Lyceum opened last Sunday with a good attendancethe members and officers looking fresh and vigorous for the work, after their two months' vacation."

See Dr. Stillman's new advertisement.

on their husks.

Visit to Mrs. Pinkham's Laboratory.

One day last week-in company with Dr. S. B. same moment resuscitating them. There is a Brittan and Mr. Charles McArthur, of New York-we visited the residence and laboratory another, a constant molding from the low to of MRS. LYDIA E. PINKHAM, of Lynn, and heart of man recognizes it. Do n't gaze on that development of the great business now conducttomb any longer; forget the decaying bones; ed by this lady. We were prepared to be favorthink of the unchangeable, permanent, living ably impressed by the woman who has achieved such unequaled distinction within the short If men but followed these directions, which it period of five years, as perhaps renders her would be perfectly easy for them to do if they more widely and generally known than any were spiritualized, there would be no more dread

individual of her sex in this country. We have of death, but it would appear only as a step in repeatedly heard it intimated that Mrs. Pinkham is an imaginary personage, but this is a pillar. Nature is all the time illustrating this great mistake. We were introduced to a lady truth that change is the condition of life. The of comely presence, but possessing a far more human soul must throw off its dark and heavy delicate and spiritual organization than we had expected to find in the person of a woman who If we think of the spirits of our departed has accomplished so much on the material plane of life. The pictures of herself-which may be selves, we shall forget all about their bodies and seen in the papers all over the continent-bear a strong resemblance to the original, in the general outline of the head and the benign expression of the countenance. Her conversation reveals her natural refinement and general in-107 The Mayor and Board of Health of the telligence, while her voice is modulated by the supremacy of those gentle attributes which appropriately belong to the higher types of womanhood.

> The rapid extension of the business of supplying the large and constantly increasing demand for Mrs. Pinkham's Remedies-more especially those which are specifically adapted to the renovation of the impaired constitutions of women -is something quite extraordinary and cannot fail to excite astonishment wherever the facts are known. Her principal laboratory is admirably arranged and supplied with all necessary and improved apparatus for extracting the medicinal and curative properties of the plants, herbs, roots, barks, berries, etc., which she employs for the healing of suffering humanity.

> Mrs. Pinkham and her worthy husband have sustained a great loss and been deeply afflicted in the recent death of two noble sons. They were young men of uncommon character and great promise. Fired by the ambition to benefit others, and at the same time to build up the fortunes of the family, they unfortunately overtaxed and exhausted their physical energies by a too constant and intense application to business, which sad event has placed in the hands of a surviving brother the mercantile department of the business. This gentleman is evidently equal to the heavy responsibility now imposed upon him, and under his judicious management the business is prospering in a degree that has more than realized the most sanguine expectations.

The sales of Mrs. Pinkham's medicines for from Omaha. Miss Fletcher's was an unwritthe current year are likely to reach the round ten address, since the haste with which she sum of \$400,000, and the indications warrant the conclusion that the receipts of next year may from preparing a paper. It was very dramatic exceed half a million of dollars. To avoid payin its presentation of Indian life, and gave great ing the heavy duties imposed by the Canadian pleasure to the large audience who listened to government on proprietary medicines, Mr. Pinkham has just erected a laboratory for the | inquiry on this side the Atlantic.

10 The mid-summer number of The Graphic (office 190, Strand, London, Eng.,) is something of a wonder in the line of periodical literature and art. It contains 36 large quarto pages, 65 illustrations in oil colors, numerous wood engravings, and several interesting stories. These Season Numbers are a specialty with this weekly. Of one of its previous issues it is said that 520,000 copies were printed, consuming 160 tons of paper, and that the pages placed end to end would have extended from London to New York. Being printed in colors each sheet goes through the press many times, the whole edition representing fifteen million impressions. The cost of its production was \$85,000.

100 On the ninth page of the current number . of the Banner of Light will be found, under . "Foreign Correspondence," a highly interesting letter from a friend of ours in Belgium, which describes a case strongly resembling in details that of Miss Mollie Fancher, of Brooklyn, N. Y., whose singular condition has aroused at times so much public interest, and elicited so great a degree of professional and scientific

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came from among the Indians prevented her her.

Notice to Patrons:

The present issue being number twenty-six, Volume Fifty-one of the Banner of Light closes with this number. WE EARNESTLY TRUST THAT ALL whose names are now on our books. and WHOSE SUBSCRIPTIONS EXPIRE with this issue, WILL feel to GIVE US THE ENCOURAGE-MENT OF A RENEWAL, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible.

The special attention of our patrons is called to the date of the tag which is attached to their respective papers each week. Misunderstandings will be avoided if this course is pursued.

BRIEF PARAGRAPHS.

Will S. W. Tucker communicate with the Counting-Room of the Banner of Light?

In that fluctuating ebb and flow which we know as character, the influence of exaggerated professions may tend both to weaken and to strengthen our moral life, and none but the eve that reads all hearts can discern which influence is to give the ultimate bias to the spirit which feels both.

> SEPTEMBER. SEPTEMBER. September strews the woodlands o'er With many a brilliant color; The world is brighter than before— Why should our hearts be duller? Sorrow and the scarlet leat, Sad thoughts and sunny weather, Ah me I the glory and the grief Agree not well together. —[Thomas W. Parsons.

A law passed by the last Legislature of Massachusetts to prevent the sale of adulterated food and drugs went into effect on Saturday. Aug. 26th. The enforcement of this law rests with the State Board of Health, Lunacy and Charity, who are given power to expend annually an amount not exceeding \$3,000 in carrying out its provisions.

According to a Boston correspondent of the Paper World (Holyoke, Mass.), the Herald of this city, upon the completion of enlarged and improved press facilities now in progress, is to appear as an eight-page daily and sixteen-page Sunday paper without any advance in price. New appliances are also to be adopted for collecting and classifying the news of the world.

Some idea may be formed of how far the public may rely upon the reports from the seat of war in Egypt, from the fact that one of the ablest English correspondents has lately been discharged in disgrace for reporting impartially the side he represented. He publicly states that "Her Majesty's government does not allow them (the correspondents) to tell the truth."

Time with respect to principle is an eternal now.-Thomas Paine.

A new submarine torpedo boat has been constructed on the shores of Stockholm harbor for the defense of that port. It is to steam twelve knots under water, without any part being visible above the surface. On arriving within reasonable distance of the eneny it can either ram or discharge torpedoes. Having accomplished its work the crew can make their craft rise to the surface, or, at will, can return into harbor. keeping below the surface.

The Free Thinkers in convention at Watkins, on the 25th of August, unanimously voted that the Free Thinkers welcome Herbert Spencer to America; appreciate his noble services to free thought, science and philosophy: respect his desire for seclusion and rest, and heartily wish him health, long life and prosperity.

Mr. Alfred Freeman, L. R. C. P., L. M., M. R. C. S., of Wolverhampton, Eng., writing in the Evening Express of June 15th, published in that not THE spiritual camping Mecca of New Engtown, testifies : "I am sorry to say I have known several children die from vaccination : the cases I could prove on the evidence of respectable people."

Death of a Devoted Spiritualist-Close of the Camping Season.

BANNER

To the Editor of the Banner of Light:

Why do we say death? For the same reason, I suppose, that we say the sun rises. It is custom. With multitudes now-a-days faith is lost in fruition, and belief touching a future existence has become knowledge. The death of the body is the resurrection of the "inner man," the soul. It is the new birth-the second birth into the better land. To this end the inspired Paul said: "For we know that when the earthly tabernacle is dissolved we have a house not made with hands, eternal in the heavens."

Yesterday (7th inst.) I returned from Philadelphia, where I had been called to attend the funeral of that truly noble woman and devoted Spiritualist, Mrs. Elizabeth M. Beale, in her 58th year, the wife of Mr. J. Reese Beale-called by a numerous circle of friends, "Mother Beale."

While truly a mother in our spiritual Israel, she was also an ex-member of the Board of Trustees of the Philadelphia Association of Spiritualists, an active worker in every branch of the organization, a kind-hearted comforter to the sick and aged, a friend and discreet counsellor to the young, and, in brief, a true woman sincerely beloved by all.

As a tribute to the departed a large concourse of people attended the funeral, held at the residence of Mr. Beale, and among them were many of the old and most substantial Spiritualists of the city. A majority of these dropped each a single flower upon the casket, until it was literally covered with beautiful mementos. The magnificent flower-wreath enclosed simply the word "Mother."

After reading from the Spiritual Harmonies, after singing, and some consoling and timely remarks by Dr. H. T. Child, the writer delivered a discourse based upon these words of Paul: "As we have borne the image of the earthy, we shall also bear the image of the heavenly." In this deep affliction Bro. Beale, the children and other members of the family have the cordial sympathy of the Association and many friends and neighbors.

FAREWELL FOR A TIME TO THE CAMP-MEET-INGS.

Though invited this season to seven of them, I could consistently attend but two. When away all the winter time in the lecture-field. I must and will be at home during the summer months with my family; and the most of that time in my library.

I was delighted with the camp-meeting in Niantic, Conn. For natural adaptation, beauty of scenery, sea-bathing, sea-air breathing, sailing and fishing. Niantic stands unrivalled. If a council of gods had considered the matter they could not have decided upon a better location. Three sides of these camping grounds are surrounded by the crystal waters of the ocean. The auditorium was constructed by Nature herself. It is crescent-shaped, and rises gradually by terraces up among the waving pines.

Put yourself upon the rostrum and think of it-tidal waters behind you; pine trees to the right and left of you; a great, listening audience in front of you; an orchestra of music around you; and Miss Hagan to improvise poems, who would not be inspired?

It was the common saying of those coming upon the grounds: "How orderly," "how invigorating the atmosphere," "how restful! restful!'

It gratified me to here meet President Whiting and family, of New Haven. Often in times past have I been a guest in his family. I also had the pleasure of meeting Prof. Weston and family, of Stafford, Conn.; the Haydens, Burnhams, Lymans, Robinsons, Clarks, Fullers and others from Willimantic. I delivered the last discourse on the last Sunday, Miss Hagan aiding, and delighting the audiences with her prose inspirations and poetic improvisations. If I am a prophet, Niantic is to be one of, if land. in the near future.

by prominent citizens in Burlington.

OF

The irrepressible Whitlock was present. and interesting "Fact" meetings followed as an inevitable result. The season of 1882 has been crowned with suc-

cess so far as Spiritualist Camp-Meetings are concerned. The numerous reporters of the Banner of Light have furnished the public with elaborate accounts of the proceedings of all of the meetings.

Friends, may we all meet in camp in 1883 is the heartfelt wish of CEPHAS.

"THE DEBATER" is the name of a weekly liberal penny paper, the publication of which was commenced in Sydney, New South Wales. in July last. It is to be open to articles upon both sides of all questions political and metaphysical, "the rule being," as stated in a note introductory to the first number, "that all contributions are welcome so long as they are not personal or abusive." The first four numbers received at this office impress us favorably. The strength and vigor in its articles, and the general tone pervading its pages, indicate that its management is in good hands, and that it will be a zealous and efficient worker in every reformatory and progressive movement. In the copies at hand Joseph Cook's advent in the Colonies is noticed, and a lecture given by him upon Spiritualism reviewed by George Lacy and others in a most trenchaut manner. The edit-or's address is 38 Sydney Arcade, Sydney, N. S. W.

195 The Harbinger of Light, under date of

August 1st, says in regard to the materializing

séances of George Spriggs : "Several of the visit-

ors at recent sittings were those who had wit-

nessed the phenomena last year, and express

themselves surprised and pleased at the pro-

gress made in regard to the amount of light,

the distinctness of the forms, and the vigor of

the manifestations." From what our Australi-

an contemporary says we judge that this im-

provement is the result of a strict observance of

correct rules governing the scances, mention

of which we made a few months since. Counsel

with the invisible scientists who direct the pro-

duction of the phenomena is held, their opinions

respected, their advice followed, and hence the

utmost satisfaction prevails all round, and will

invariably in all circles where a like course, and

107 "Rev. John P. Hopps, of Leicester,

Eng.," (whom we suspect is John Page Hopps,

publisher of the London Truthseeker maga-

zine,) is stated by the daily press to have de-

livered a fine discourse in Dr. Putnam's Church,

Roxbury District, Boston, last Sabbath. Its

topic was "The Will of God," and (as reported)

God dealing with man, etc., and proclaimed the

wide and definite scope of natural law in the

premises. We purpose to consider it more at

Spiritualist Meetings in Boston.

New Ern Hall.— TheShawmut Spiritual Lyceum meets In this hall, 176 Tremont street, every Suaday at 10½ A. M. All friends of the young are invited to visitus. J. B. Hatch,

length in a future issue.

at 2 Hamilton Place, Boston.

26th.

the only reasonable one, is adopted.

of many courteous attentions at the camp, and coum are due her. Let us remember our standard-bearers, that when the work is dropped by one, another must take it in hand and carry it on to the full fruition of all our hopes. The preson to the full truition of all our hopes. The pres-ent officers and leaders of this Lyceum propose a complimentary reiniton in October (by invita-tion) to past members of Lyceum No. 1, in Paine Memorial Building. ALONZO DANFORTH, Cor. Sec. Children's Progressive Lyceum No. 1.

LIGHT.

EAGLE HALL, 616 WASHINGTON STREET .-Again our hall is overflowing, and many stand during the entire service, eagerly listening to the words of truth. On Sunday last (Sept. 10th). the words of truth. On Sunday last (Sept. 10th), we had the pleasure of listening to one of the best flows of sparkling thought that ever came from that inexhaustible fountain, the "con-trol" of John Wetherbee. Judge Ladd, of Cambridge, spoke instructively upon the rela-tion of the individual to the State, and illus-trated his theome hy mean doan scientific truths tion of the individual to the State, and inis-trated his theme by many deep scientific truths. Dr. J. II. Currier paid us a visit, and his élo-quent voice was attuned as ever to the higher vibrations of the spirit-harp. Mr. Street's mag-netic remarks were warmly received. One'in-teresting incident of the day was the erudite and truly Christ-like statement of Spirit George Bandoub (clown by wasfession in carth life) and truly Christ-like statement of Spirit George Randolph (clown by profession in earth-life) through Miss Maggie A. Keating, in response to a strong discourse by Eben Cobb upon the sub-ject, "The Clown and the Clergy, Here and Hereafter." Mr. Cobb's lecture was drawn forth by certain remarks derisive of the idea that a clown may come back and teach religious truths to mortals. Evenlant tasks was alway but a contrainty contrained but and contrained to a contrainty of the second reaction of th L. Alden sang many new pieces with marked effect.

The First Society of Spiritualists at Chicago.

Fo the Editor of the Banner of Light:

This organization held its annual election Sunday, Sept. 3d-the following officers being chosen:

Dr. L. Bushnell, President ; Prof. M. B. Gleason, Vice President; Collins Eaton, Secretary; Miss S. J. Bushnell, Treasurer; Trustees: F. F. Munson, J. C. Butterfield, Collins Eaton.

We hold our meetings in Martine's Spirit-Rooms, corner Wood and Walnut streets, at 10:45 A. M. and 7:45 P. M., MRS. CORA L. V. RICHMOND, regular speaker. Children's hour, 9:45 A. M. All are cordially invited. Respectfully, COLLINS EATON, Sec'y.

Chicago, Ill., Sept. 7th, 1882.

Movements of Lecturers and Mediums,

[Matter for this Department should reach our office by Tuesday morning to insure insertion the same week.]

Mrs. Susie Willis-Fletcher will be in Boston during September; and begins her lectures in New York the first Sunday in October.

C. B. Lynn will lecture in Stafford, Conn., Sept. 17th and 24th; in Willimantic, Conn., during October; in Brooklyn, N. Y., during November; in Providence, R. I., the first three Sundays of January. Applications for December and the balance of the season should be made at once. Permanent address, care Banner of Light.

Fraternity Friday evening, Sept. 22d, in Brooklyn Institute. Subject-"A Step Forward."

Friday evening, September 15th. Subject: "The

The healer, Dr. Dumont C. Dake, has returned from

Anna Kimball is to lecture in Peorla, Ill., on the 17th and 24th of September.

W. W. Wood, Chief Engineer, U. S. N., retired, passed to spirit-life through accidental drowning, by the capsizing of a small boat. His funeral took place on the 5th of this month, at the Church of the Epiphany, Washington, D. C. The following named officiated as pall-bearers : Capt. J. A. Green, U. S. N ; Commodore John G. Walker, U. S. N.; Col. C. G. McCauley,

Anti-Compulsory Vaccination

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Anti-Compulsory Vaccination.
 We, the undersigned, respectfully and earnestly havite alb persons opposed to Compulsory Vaccination to a Conference to be held insthe Common Council Chamber, City Hall, Hartford, Conn., on Tucsday, Sept. 25th, 1882, at 10 A. M., for the purpose of considering the best means to adopt to effect the total abolition of Compulsory Vaccination, and also for the purpose of organizing a Leagne for united action.
 Prominent gentlemen have promised speeches or papers, and a good meeting is expected.
 We appeal to all rifends of physical purity, human liberty and the perpose of organizing a sequence of sectional differences, to come and help us to abolish the compulsory discasing of the people.
 We are yours respectfully.
 A. Donson, M. D., Fairfield, Conn., RUPERS, MOYES, M. D., Lynn, Mass, G. W. WINTERIGUAN, M. D., New York, E. M., RIPLEY, M. D., Unionville, Conn., R. A. GUNN, M. D., New York, L. S. LUDINGTON, M. D., New York, L. S. LUDINGTON, M. D., New Brittain, F. PowELL, M. D., Chester, Pa., M. B., OFIS CHI CHILL, Boston, Mass, M. PRESTON, M. D., Roety Hill, Conn., F. PowELL, M. D., Roetstown, Pa., T. D., Stowe, M. D., Fail filver, Mass, C. W. SCOTF, M. D., Roetstown, Pa., T. D., Stowe, M. D., Fail filver, Mass, C. W. SCOTF, M. D., Roetster, R. M. B. PRESTON, M. D., Roety Hill, Conn., K. D. Actus, Ext., Providence, R. H. B. PLUNKERT, M. D., Roetster, M. M. D., New York, T. H. B. PLUNKERT, M. D., Roety Hill, Conn., K. D. Actus, Ext., Providence, R. H. B. PRESTON, M. D., Springfield, Mass, T. BROCKWAY, M. D., New York, T. H. B. PLUNKERT, M. D., New York, T. A. WHORTS, M. D., New York, T. A. WHORT, M. D., New York, T. B. D

Spiritualist Camp-Meeting.

The Solomon Valley Spittualist Camp-Meeting will be held in Delphos, Kunsas, Sept. 22d to Oct. 1st, ten days. Accompodations can be had in town if the weather should be stormy. Those who can will bring tents or covered wagons. Board §3 per week. Horse feed cheap A good attendance is looked for. J. N. BLANCHARD. *Prest S. V. S. Association*.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and subsequent insertions on the seventh page, and fifteen cents for every insertion on the eleventh page. Neeclal Notices forty cents per line, Minion, and Insertion

ach insertion. Business Cards thirty cents per line, Agate,

Business Carus control columns, large type, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance. Presents in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 12 M. on Naturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

DR. F. L. H. WILLIS may be addressed till further notice, Glenora, Yates Co., N. Y. Jy.1.

Mrs. Sarah A. Danskin, Physician of the "New School," asks attention to her advertise-ment in another column. S.2.

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.1.



EXTRAORMINARY OFFER.

A SURE CURE FOR HEADACHES AND CATARRH. $\mathbf{I}_{ ext{of}}^{ ext{T}}$ WILL instantly relieve the most distressing attack

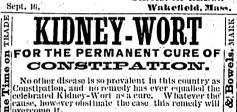
Catarrhal Headache.

Remove all offensive matter from the head, and, if per-isi-ently used, will cure the worst case of Catarrh. Price, for a few months only,

> 15 Cents per Box, OR,

2 Boxes for 25 Cents. Postage free. Address

JAMES A. BLISS.



PILES. ts very apt to be complicated

with Construction. Klidney-Wort strengthons the weakened parts and quickly cures all kinds of Piles even when physicians and medicines have before failed.

PRICE \$1.| USE | Draggists Soll

AP If you have either of these troubles

II., during the month of September. ANTI-VACCINATION CONFERENCE.-Read the call on twelfth page for a Conference of this nature to be held in the Common Council

Chamber, City Hall, Hartford, Ct., September Duty Before Us." J. WILLIAM FLETCHER gives trance sittings

Saratoga, and is located at 80 West Eleventh street,

Chief Engineer Wood.

Paine Memorial Hall.—Children's Progressive Ly-ceum No. 1 holds its sessions overy Sunday morning at this hall, Appleton street, commencing at 10% o'clock. The pub-ite cordially invited. D. N. Ford, Conductor. Engle Hall, -Spiritual Meetings are held at this hall, 616 Washington street, corner of Essex, every Sunday, at 10% A. M. and 2% and 7% P. M. Eben Cobb, Speaker and Conductor. Meetings also held Wednesday afternoons at 3 o'clock.

it was remarkable for its liberal tone and the clear-cut, self-poised sentences with which the speaker dealt with some of the ordinarily-accepted church ideas of the efficacy of prayer,

W. C. Bowen will lecture for the Brooklyn (N. Y.)

J. William Fletcher is lecturing in Portsmouth, N.

Mrs. J. S. Stryker, the eloquent trance speaker, will, under spirit-control, give the opening address at Brooklyn Fraternity, at Brooklyn (N. Y.) Institute.

New York City.

A trusted Notary, whose enormous defalcation in Montreal being discovered led him to abscond to parts unknown, has been for many years treasurer of St. Andrew's Presbyterian Church, the most influential of that denomination in that city. The amount made way with, according to press reports, is known to be \$225,000, and may be much more. Over onehalf of this amount had been intrusted to him by widows, orphans and disabled school mistresses, for investment on mortgage, and comprised the hard-earned savings of a life-time, all they had to depend upon for subsistence. Being deprived of this, some of them are now entirely destitute. On the Sunday following the discovery of-the defalcation the pastor of the Chalmers Presbyterian Church branded the guilty party as one who "had defiled the office of elder and brought disgrace upon the church."

They call it "mind-sympathy" now, in England. instead of "mind-reading."

A Universal Peace Convention was held. August 24th, in the vicinity of New London, Conn., at which addresses were made by Mrs. Belva A. Lockwood, Mr. Love, and others.

George Jacob Holyoake arrived in New York recently, accompanied by his daughter, Miss Emily Holyoake, and by Mrs. Ethel Leach, a member of the Great Yarmouth School Board, and a prominent advocate of the extension of the civil rights of women. He expects to be in this country until the middle of November, when he will return to England.

Turkey and Greece are no nearer the settlement of their difficulties. Some one with a turn toward prophecy asserts that it will yet be found that this trouble with Greece has been fomented by the wily Sultan to divert the public attention-notably that of those of his subjects who put their religion before their politics-from the Egyptian problem.

EGYPT .- On Saturday, Sept. 9th, the British lines at Kassassin suffered a surprise from the troops of Arabi, being attacked in front and flank, and being evidently put to their útmost to save themselves from a complete rout. After a severe engagement, however, they succeeded in shaking off their assailants; the British acknowledge a loss of over one hundred killed and wounded on this occasion; at time of writing (12th) the Egyptians have regained four positions from which they had previously retired. Owing to the state of the water supply, the poverty of transportation, etc., etc., and the prependerance of the Egyptian artillery, it is remarked by some of our daily contemporaries that Wolseley's rather than Arabi's position is daily growing critical. The "military convention" still drags its slow length along-neither England nor Turkey being willing to trust each other, and consequently being unable to come to any definite conclusion.

Send for Raymond's Phenomenal Paper, free of charge. E. A. W. Raymond, 93 Summer street, Worcester, Mass.

Neshaminy camp-meeting ranks as one of the oldest and best in the country. The railroad advantages, the boating, the general scenery and surroundings are all inviting, and some of them really magnificent. This, as is admitted on all hands, has been their most successful

year. They closed in high spirits. In the absence of their able President. Mr. Clayton, Capt. Brown presided. Capt. Keffer, the General Superintendent, and a most genial man as well as efficient officer, wins each year more and more golden opinions. Mr. W. W. Mayberry, "a member of the Board," had charge of the amusement department, and faithfully did his duty. During a week or ten days of the early portion of the camp-meeting he was down to my house recruiting from a severe sickness. My second discourse upon the last Sunday was entitled, "Ingersollism or Christianity-which?" I have been invited to write it out for publication, and shall probably do so.

The First Association of Philadelphia Spiritunlists is doing itself and the cause of Spiritualism great credit by the judicious management of its annual camp-meeting.

NO LECTURE ENGAGEMENTS.

While the Spiritualist Society of Stafford, Conn., wanted me for October, and while recently written to by the Secretary of the Spiritualist Society of Worcester, Mass., and by the Spiritualists of Springville, Ohio, of St. Louis, and of New Orleans to make engagements-the latter place three months, to "build us up again," as the letter reads-let me say once for all, these invitations are useless. My engagements are made until June, 1883. Such invitations certainly demonstrate the necessity of more speakers to supply the lecture-field.

Hammonton, N. J. J. M. PEEBLES.

The Lake Champlain (Vt.) Camp-Meeting.

Permit me to say that the favorable reports which have appeared in the Banner of Light relative to the beauty of the grounds and the grand view of natural scenery at the Lake Champlain camp-ground have not been in any sense exaggerations. This camp, if properly managed, can be made a worthy rival of Lake Pleasant. The members of the "Transportation Committee" should use every energy in securing excursion rates over the trunk lines from the West by another season.

This year nearly a dozen of the ablest lecturers in the field were present, and there is every reason to believe that much of the local prejudice against the movement has been dispelled. Capt. H. H. Brown, Dr. Storer, Ed. S. Wheeler, and other prominent orators, were delighted with the natural advantages of the place. Ed. S. Wheeler and his bride (formerly Miss Marie L. Lester, of Troy, N. Y.,) declared that their wedding tour would have been incomplete with the trip to Lake Champlain left

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Harmony Hall, 34 Essex Street (1st flight), —Spir-itual meetings in this new and beautiful hall every Sunday, at 10½ A. M. and 2½ and 7½ P. M.; also every Thursday, at 3 P. M. Several well-known speakers and mediums will take part at each meeting. Excellent vocal and instrumental music provided. All mediums and speakers cordially in-ylted to take part in the exercises. Prescott Robinson, (bairman. vited to tal Chairman.

The Chelsen Spiritual Association holds meetings every Sunday at 3 and 7% r. M. at Odd Fellows' Building, opposite Bellingham street Horse Car Station. Next Sun-day afternoon, conforence. In the evening Mrs. S. Dick will speak and give tests from the platform.

NEW ERA HALL.-Shawmut Lyceum opened its session as usual on Sunday, September 10th with a good attendance, both of children and adults. The new orchestra, under the direction of Mr. Mansfield, opened with some choice tion of Mr. Mansheld, opened with some choice selections, after which came the reading and singing of the Silver Chain recitations by the school, then the grand march. The usual time was devoted in instructing the pupils in the beauties of the spiritual philosophy. At the close of the studies we had a song by Gracie Burroughs, and recitations by Ernest Fleet, Bes-sie Brown, Daisy Kneeland, Gracie Burroughs, Emma Ware, George Pray and Kitty Bosquet. Remarks were made by Conductor Hatch, in which he spoke of the interest taken in the school, and said full arrangements had been in which he spoke of the interest taken in the sobool, and said full arrangements had been made to carry it on with the help of our friends and the angels until July next. In speaking to the officers and members of the association he made an earnest plea for harmony, a recogni-tion of the grand law of affection, and that each forgetting all things else, think and work only for the good of the school. He wished the Leaders to throw the mantle of love about the children, encourage expressions of sympathy and attachments to the things that feed the spirit. At the conclusion of Mr. Hatch's ad-dress, the Physical Exercises and Target March closed a most interesting session of over two hours. J. A. SHELHAMER,

Secretary of Shawmut Spiritual Lyccum Office Sh Montgomery Place, Boston.

PAINE HALL. - Sept. 10th, 1882. - The Lyceum was opened this morning by Assistant Conductor Russell. After singing and reading the Grand March was gone through with, and the following programme carried out: Music by members of Barrow's Band (engaged for the assemblies under the auspices of leaders of this Lyceum, to take place during the fall and win-ter; recitations by Amy Peters, Allie Waite, Freddie Stevens and Fred Cooley; song by Etta Parr; a very finely executed violin solo by Maud A. Jordan; remarks by J. C. Street, and Mr. Wilson from Brooklyn Lyceum. The words "Summer-Land" were rendered into poetic phrase by a few members, the term being used by Spiritualists for the same purpose as the word Heaven is by others. Let us make it a part of our belief that the life continued is one of action; that we have our work to do, a misthe Grand March was gone through with, and of action; that we have our work to do, a mis-sion to perform, a life to live; that our work, sion to perform, a life to life; that our work, interrupted here by the change we call death, is carried on there to full perfection. In that Summer-Land we shall live to love and love to live, freed from all the ills of earth, made more thoughtful by trials, washed from all impurities that we must partake of more or less in this material life.

material life. At our Association meeting held to-day the resignation of Miss Helen M. Dill was accepted, and Mrs. Josie Halden, leader of Sea Group, elected Assistant Guardian. In accepting the resignation of Miss Dill we remember how zealously in the years gone by she has worked for our Lyceum. From the position of a scholar to complete with the trip to Lake Champlain left that of Assistant Guardian she has been faither brit or and after brit out. Mr. and Mrs. Wheeler were the recipients ful in word and deed, and the thanks of the Ly- form to rest.

Motore John C., Surg Gen, P. S. N.; Col. C. G. McCalley, U. S. M. C.; Surg Gen, P. S. Wales, U. S. N.; Chief Engineer Alexander Henderson, U. S. N., and Pay Director Thomas H. Looker, U. S. N. A detach-ment of marines escorted the remains to the place of interment—Oak Hill Cemetery. Mr. Wood was a man of great natural ability, and was respected by all persons with whom he had deal-ings. At the early appearance of Modern Spiritualism, he investigated the various phases of manifestations with satisfactory results, and embraced the New Dis-

with satisfactory results, and embraced the New Dis-pensation as the embodiment of a fact in nature and human life. Persons who attended the Sansom-street meetings, in Philadelphia, twenty years ago, will well remember his gental face, as he was a frequent and attentive listener at these convocations. II.

Donations

IN AID OF THE BANNER OF LIGHT PUBLIC FREE CIRCLE MEETINGS.

Received since our last acknowledgment: From W. P. Maynard, White Plains, N. Y., 40 cents Fannie E. Crocker, West Allen, Ia., S1.00; Mrs. J. Pearson, Milford, N. H., \$2,00; Friend, Melrose, Mass. 50 cents ; a Friend, Lake Pleasant, Mass. (per C. B. L.), \$5,00; G. W. Johnson, Walpole, Mass., \$1,00.

The Medical Restriction Law.

R. P. Wilson, one of the leading psychome-trists of this country, now at Lake Pleasant camp meeting, informs Dr. A. S. Hayward that the medical restrictive laws in California and the medical restrictive laws in California and Kansas have been tested by magnetic practi-tioners there in the higher courts, and pro-nounced unconstitutional. Mr. Wilson thinks such would be the case with such laws in every State in the Union if put to the test. They are only used for a scare to frighten timid ones.— The Saratoga Sentinel (N. Y.), August 24th.

827 Miss Ida L. Spalding, a thoroughly com-petent phonographic writer and a worthy young lady, desires to make engagements to urnish verbatim reports of lectures (Sunday or otherwise). Any person employing her, will, we feel confident from personal experience, be fully satisfied with the results of her labors. She can be addressed care Banner of Light. tf

Attention is called to the "NEW ENGLAND SYNDICATE AND DEVELOPMENT COM-PANY'S" advertisement, which appears upon the twelfth page of this issue. This Company's officers come to us well recommended by several leading business men and bankers, and its plans recommend themselves to the public recommend themselves to the public.

J. WILLIAM FLETCHER answers letters upon business, 2 Hamilton Place, Boston.

SKINNY MEN. "Wells' Health Renewer' restores health and vigor, cures Dyspepsia. \$1.

Passed to Spirit-Life:

From Charlestown District, Boston, September 3d, Mr. From Charlestown District, Boston, September at, Mr. Horace W. Cushman, aged 62 years 2 months and 11 days. Bro, Cushman, together with his wife, Mrs. II. W. Cushman, the well-known musical medium, have long been earnest workers in our ranks, and their labors will ever be cherished as sacred memories of work well and faithfully

cherished as secred memories of work well and faithfully done. At his funeral services, which were held at his late resi-dence, No. 6 Frothingham Avenue, Tuesday, the 5th inst, the house was filled to repietion by relatives and friends, including many prominent Spiritualists, who testified by their presence to their respect for him, and their deep sym-pathy for those that still remain. Soul-felt and deeply impressive addresses were made by Mrs. M. S. Townsend Wood, Mrs, Sarah A. Byrnes, Drs, A. 11. Richardson and John H. Curtier, a fine quartette, under the direction of Mr. C. B. Marsit, adding to the occasion the soothing harmony of song. Ills remains were taken to Meirose, Mass., where his old comrades of the Grand Army of the Republic were awaiting their coming, and after brief remarks by Mrs, Carrie E. Loring of Brain-tree, and Mrs. Townsend Wood, they, tenderly hid the form to rest. J. 11. C.

KIDNEY-WORT MARK THE STUDENT'S PHOTOGRAPH OUTFIT. THIS scientific production cannot fail to interest, amuse and instruct every person who sees it. With it any one, by following the directions, Can Make Their Own Photographs. Can Make Their Own Photographs, It contains all of the needed Chemicals for working; Print-ing Frame, Silver, Toning and Fixing Baths, Ablumen Pa-per, Mounting Cards, &c., &c., Everyhody wantsone, It is something new, and not only does it furnish annusement, but by its use the operator becomes familiar with many in-teresting chemical experiments. Tacked securely in a near case, with full directions, which are so simple that any Boy or Girl can, with a little study and pathence, make a good photograph. Price by mall, Fifty Cents. Postage stamps taken. World Manuf'g Co., 122 Nassan Street, New York. IV-Sept. 16.



TRANCE AND MEDICAL MEDIUM.

2 Hamilton Place, Boston, Mass.

MR. FLETCHER gives examination from lock of hair, answers letters upon Business, and can be engaged for lectures, followed by tests, Sept. 19.



BRIEF READING, with Events for '82, '83 and '84, \$2,00, Iloroscope with general reading of whole life, naming periods when the Planets give success with all events to come, \$5,00. Send lock of hair, with date and place of birth, giving the hear, if known. Address PAUL LEAVELL, F. O. Box 253, Ohleago, II. Sept. 9.

D. LANGELL'S Asthma and Catarrh Remedy.

MRS. W. T. BROWN, Monroe, Texas, writes: "1 suf-fored with Asthma 30 years. Your Great Remedy completely curved me. I wish all Asthmatic Sufferers to send their address and get a trial package Free of Charge. It relieves instantly, so the patient can rest and sleep comfortably." Full size box by mail \$1. Sold by drag-gists generally. Address D. LANGELL, Wooster, O., Pro-prietor. 4teow-Sept. 16.

DR. ELIZA STILLMAN,

RECOMMENDED by late President Garfield, and other respondence. Has wonderful success treating by cor-respondence. Advice and diagnosis free. From Grace Greenwood: "Am happy to testify to the almost miraculous healing power of DR. STILLMAN. She does not need to question her patients to discover their secret pains," Ad-dress The Windermere, 57th street, 9th Avenue, N. Y. Sept. 16.

MISS JENNIE RHIND.

TYPICAL MEDIUM AND SEER. Psychometric or Typical Readings by letter, one dollar. Send ago and sex. Medium powers described. Directions for develop-mont given. Sittings on Health and Business, with pellet tests. 19 Essox street, Boston. Circles Thursdays, at 3 p. M. Sept. 16.-1w

L. ALBERT EDMINSTER.

MEDIUM AND HEALER, 1073 Washington street, 1w*-Sept. 16,

DR. CARPENTER will give free diagnosis of disease and trial box medicine positively only until Oct. 1st, 1852. Send lock patient's hair, age, sex, and 25 cents. 219 A Tremont street, Boston, Mass. 2wis'-Sept. 16.

LIGHT. OF BANNER

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IN THE HIGH R LIFE. Our angels do not always pause To estimate our mortal pain; Obedient to higher laws, They count the richer, fuller gain That follows soul-transplanting to a higher plane. -Mrs. F. O. Hyser.

Curlosity in children, nature has provided to remove that ignorance they were born with, which, without

SHADOWS OF AN UARTH-LIFE. A joy in childhood's playthings, A easting them ashde ;

- A flash of golden youthhood's hour.
- When joy breaks through the passing shower ; A castle building in the air ;
- A cheristical hope defeated ;
- A since, a joy, a doubt, 'A gleam, reflected from the past ;
- A sigh upon its bosom east;
- A mystery of a world unknown;
- And then-a soul has flown. -. A. Armstrong.

The best preparation for the future is the present well seen to, the last duty done -theorge MacDonald.

- " MYSELF."
- As I walked by myself I talked to myself, And thus my self said to me, " Look to thyself, and take care of thyself,
- For holody cares for thee."
- So I turned to myself, and I answered myself,
- In the self-same reverie, "Look to thyself, or look not to thyself, The self-same thing it will be.

Lafe, that ever needs forgiveness, has for its first duty to longive. - Buiwer Lytton.

- OUR UNESIDE EVENING HYMN. Hither, bright angels, wing your flight. And stay your gentle presence here ; Watch round and shield us through the night, That every shade may disappear.
- How sweet, when nature claims repose And darkness floats in silence high, To welcome in at daylight's close Those radiant troops that gein the sky!

To feel that unseen hands we clasp, While feet unbeard are gathering round-To know that we in faith may grasp

- Celestial guards from heavenly ground ! Oh ! ever thus with slient prayer For those we love, may hight begin-
- Reposing safe, released from care, Till morning leads the sunlight in. -[James T. Fields.

Spiritual Phenomena.

A Sitting with Dr. Slade. To the Editer of the Banner of Light :

On the 16th of August last, the undersigned had a private sitting with Dr. Slade, in his room in the Lake Pleasant Hotel, at 4 P. M. It was a clear, warm day, and the sunlight streamed into the room at the open windows. A coarse, unvarnished table stood in the center of the room, at which I sat, while Dr. Slade sat at the side on my left. My face was toward the window, six or seven feet away, the table immediately in front of me. Two new slates were on the table, which I carefully examined, so as to be sure there was no writing on either side. These two slates were placed together with a small piece of pencil between them, and held in Slade's right hand on my left shoulder, edgewise, and within an inch or two from my ear. I placed my two hands together on the table, id the Doctor idaced his left hand upon then Thus both of his hands were occupied. Almost immediately, I heard, with perfect distinctness, writing going on within the slates, which continued without interruption, except when, for illustration, Slade removed his hand from mine on the table for an instant, thus apparently breaking the current; but the writing, suspended for an instant, was resumed the moment he re-placed his hand. The writing was continued for a considerable time, when three raps on the slate indicated that the message was tinished. I then took the slates, and separating them, found that both surfaces had been filled, which the Doctor said was quite unusual. The following was the communication : "My friend, I am pleased to see that the horizon of the future is gilded with a light more glorious than mortals have ever known. You are breathing an atmosphere of the Divine Mind. These elements are being introduced into the human system, manifesting all the phenomena of motion, life and sensation; and here, in the crowning structure of nature, hav-ing attained to the likeness of the Divine Essence, they unite to develop the central and immortal principle of intelligence, which is the germ of the human spirit. Hence, it appears that the inward being is a real and living sub-stance, unfolded from the refined essences of creation. The most external portion of the spirit being electricity, is the agent of life and motion; the next interior portion, being mag-netism, is the agent of the sensational powers; and the inmost germ, which is properly the soul itself, being the divine principle of, intelligence, is the expansive receptacle of celestial wisdom. Such, therefore, is the very constitu-tion of the human spirit, that it commot be dis-solved, inasmuch as the attraction of its compo-nent essences is not outward toward material elements, but inward toward the intelligent germ, which makes the identity and consciousness of the individual, that constituting the essence of Deity, which can never be destroyed. I will not say more now, or give you my name, as 1 have an object in not doing so. I am a friend to all." The medium then said : "Write on the slate (presenting the side away from him.) the name of any person with whom you desire to communicate." I wrote "Judge Edmonds." He then took the slate, keeping the side on which I had written downward and out of his sight, and placing a small piece of pencil upon the upper surface, held it under the table, the hands being arranged as before. The pencil immediately wrote: "Edmonds has left." I say the pencil wrote; for it certainly was not Slade. That was not possible. No man can hold a large slate with one hand, and write upon it with the same hand, with a pencil a quarter of an inchlong. The pencil commenced to write exactly where it was placed, and it lay exactly at the spot where the writing ended. There was no darkness, scarcely any even under the table; and I could almost see the pencil write, as I sat within a foot from where it was held, and looked down upon it. As to the writing of the long communication given above, on the two inner surfaces of the slates held together, to assert that it was the work of Slade one would have to be either a consummate knave or an and seven days since Cassius had assured them absolute idiot.

table was snatched from his hand, and held up at the other side of the table, at least four feet away; and then a long pencil which the medium placed on the slate and held under the table was taken in a smilar manner and held up at the opposite side of the table. (3) A chair standing near the table opposite me, was moved away with great violence, and finally thrown down with its back resting on the floor and toward the window, touching the wall. Slade then said : "Will you lift up the chair?" and immediately the back of the chair, situated at least six feet from the medium, arose, and the chair was placed on its legs again, without visible contact with any person's hand. As to this busy inquisitiveness, will make them dull .- Locke, wire or cord, there positively was none (the room was bathed in sunlight); and, besides, the movements (irregular and violent) could not have been produced in that way. The chair fell in the direction of the window, away from the medium, after being moved sidewise and diagonally, (4) A hand, invisible but palpable, was laid upon my right limb, farthest from the medium, and inaccessible to his hands or feet. (5) At the request of the medium, while his right hand was resting on my back, his left but the door is locked. Now she bands me a being on the table, myself and chair were lifted squarely up several inches from the floor, and

his chair. (2) A slate held by Slade under the

then let fall heavily. As I have said, Slade's hand was not on the chair at all; while the chair, with me sitting mon it, floated in the air, held up by an invisi ble power. Then the little pencil wrote on the slate: "Good bye;" and the sitting was ended.

Whatever others may have experienced, or may say, 1 know that Dr. Slade is a most powerful medium, and that through him are given the most absolutely certain demonstrations of supramundane power and intelligence. Had not the genuineness of his mediumship, as well as his integrity, been recently assailed, I should have deemed it scarcely necessary to add my mite of testimony to the evidence which has already given his mediumship a world-wide is driving; he now stops and backs the team celebrity.

As a sequel to the above, I may say that, at a sitting the next day with Mrs. Carrie Twing. in a communication that purported to come from Judge Edmonds, referring to the message through Slade, it was written:

"I did come to you and give you that little nut to *crack* by the guess work that, in reach-ing up, brings us nearer to the Eternal." Mrs. Twing was not aware of my sitting with

Dr. Slade. HENRY KIDDLE. New York, September 4th, 1882.

A Remarkable Incident.

To the Editor of the Banner of Light:

Mr. T-, a native of Vermont, removed early in life to the then far West. With inborn New England energy and tact, he became the possessor of a fine farm, and for many years has been well known as a forehanded farmer and a successful stock man. Even when past the meridian of life, to gratify his taste for tine horses, he conceived the project of visiting France, and importing one or more of the best blooded animals that country produced. With this end in view he sailed from New York August 7th, 1869, in company with an acquaintance, Mr. V-, a Frenchman, '(upon a similar mission) for Havre. Their destination and business were wholly unknown to and unsuspected by any except the members of Mr. T----s family. A letter from Havre announced their safe landing on the 18th. After this date no tidings of their whereabouts reached the anxious home circle in Illinois; and as week after week passed without further news, the painful suspense at times suggested the possibility of sickness and even death having overtaken them.

Toward the close of September, Cassius, one of my brothers, said to our eldest brother, Hayden, son-in-law of Mr. T---, "I wish to tell. you something, but you must mention it-to none but Mary [his wife] until you all become satistied what has become of Mr. T---," adding, "He is all right, and will be here in seven or eight days, about this time of day." It was then about half-past one P. M. Bro. Hayden replied that that could not be, for there was no train due at that hour. "I can't help that." continued Cassius. "He will come about this time of day," and proceeded to relate that as he was quietly sitting at home a few days previous, he looked as over a level plain in the distance, and saw men leading horses, and as they came nearer recognized Mr. T---- as one of the party. He was leading a large and powerful animal by the bits, and at intervals it lifted him clear off the ground. He further described the horse as a mettlesome one, dark bay, and very dapple. Two unknown men, also leading each a horse, were described, and following was a coal-black mare with a small boy upon her back. (It is presumed that one of the unknown men was Mr. V., the Frenchman.) It was also observed that there were no fences to be seen in this singularly level country. The party now approached the sea and were seen to embark, Mr. T--- leading all four of the horses on board the vessel. Here the view was obscured by a dark and ominous cloud or mist, and he could follow them no further. Some doubt was expressed by II---, for, said he, "You know France is a hilly country;" to which Cassius replied that he simply described the scene as he saw it. "We all thought if still living they were in France," writes his daughter, and when told of the description given by Cassius she was highly indignant, and discredited the whole statement, saying she "did not believe a word of it;" intimating that Cassius was wantonly tampering with the feelings of the family. The family felt the suspense growing more painful day by day, and decided to use every means to discover the fate of the two travelers. Accordingly, upon consultation with a friend, a prominent business man of their own town. it was determined to telegraph the French authorities for information regarding them, and upon a full canvass of the matter it was thought best to send a messenger next day from the county seat. It was now October 5th. and members of the family had driven to town for a short counsel with their friends and were about ready to return. Two of their number had already seated themselves in the buggy, and the third, Mrs. T----, stood near and about to enter also, when the merchant casually turned about, and looking across the street exclaimed: "There is the man now-just come up from the dépôt." The reader need not be told there was a great surprise and a joyful greeting. This was about half-past 1-the train being much behind time, that "Mr. T. is all right, and will be here in seven or eight days about this time of day "namely, half-past 1 p. M. The forecast had proved true, even to the half-hour.

T.'s own account of the trip. Instead of making their purchases in France, as they had expected, they crossed over to Belgium-a level country and fenced by ditches-and bought four horses that exactly answered the description already given-especially the large dapple bay and the black one. They embarked at Antwerp, Mr. T. leading all four animals aboard ship, as before told. The voyage proved stormy and the vessel unseaworthy, three of the animals being killed outright, and the fourth crippled from the fearful lurchings of the ship. We are assured that no two persons could more exactly agree in every fact, and incident than did Cassius in his vision and forecast, and Mr. T. himself on his return. A. G. S. Painesville, O.

Tests by J. W. Fletcher at the North Collins (N. Y.) Yearly Meeting. To the Editor of the Banner of Light?

The following are cited as some of the convincing tests given by Mr. Fletcher as above : I see an old lady dressed as a Quakeress; she seems to be deeply interested in these meetings. She takes me to a little meeting-house, key, saying, "Here, George, 1 give thee the key. Jane Estes."

[Recognized by George W. Taylor, who said there had been great trouble about the Quaker Church, and the key had been intrusted to him.] A little boy comes here and gives me a message to his mother. He gives me the name of Jesse S.

fRecognized by the mother, who is a member of the Presbyterian Church.]

A lady comes here, with great pains in her head; she places her hand over her eye. She brings a message to her son Lafayette, and also to David Sherman. I see the name, S-[Recognized by her son (and others present), who stated she lost one eye before she died.] I see a team with barrels in it going down the street. A young man about twenty years old up to a door. He tries to lift a barrel out, but it falls against him, and he seems ill and is carried into the house. Then I enter the house, and see a gentleman dying, and two young children. Now I see people in the street, and they say to each other : Frank Wil-

let is dead ! "No, I am not dead. I am here to meet my father and mother, and to say to you all that that barrel of pickles has not sent me so far out of this world but what I have found my way back again."

[Recognized by the father and mother, who stated their son was killed by lifting a barrel of pickles out a team, and that his grandfather and two children died as described.]

A large number of tests were given by Mr. Fletcher after each lecture, which were accurate in every particular. The more remarkable did they seem since Mr. Fletcher had never spoken here before and was an absolute stranger to every person present.

[From the Spectator.]

Adjusting Fire Losses.

Adjusting Fire Losses. [The following leaves from the experience of an old adjuster we extract from the advance proofs of the work now in press entitled "Salvage: A Posthumous Collection of Sketches and Essays on Fire Insurance," by the late Alfred J. Waters, The book is replete with interesting sketches, descriptions of character, and scenes in the life of an active, energetic underwriter, as Mr. Waters was well known to be. His many warm friends will be glad to obtain so pleasant a sourcentr as this volume, prepared during the leisure moments of a busy life.—Editor Speciator.] A Fire Provented by Sulvits.

A Fire Prevented by Spirits.

In adjusting A dwelling loss recently, an ad-juster relates the following singular instance : He said the claimant was a sound, level-headed man-not superstitious nor a believer in Spiritualism. In speaking of his claim, the claimant remarked: "That himself and wife retired about ten o'clock in the evening, and, before leaving the sitting-room, left everything about the house apparently safe. Between one and

on a private barn. At that time I had had an inusual run of losses, and felt tired out and jaded down, and it may be that my physical fatigue had something to do with my mental con-dition. I received the telegram at my room in dition. I received the telegram at my room in the evening, and had scarcely read its import when I was very strongly impressed that there was something wrong with the loss. At that time about the only person in the town with whom I was acquainted was the local agent, so that no previously received knowledge could have influenced me in the least. The next day I arrived at the scene of the loss, and after ex-changing the usual salutations with the agent, asked him : isked him

loss was a traud. In a quiet manner 1 com-menced working up the case, and soon learned that the barn which had burned was a sort of elephant on the owners' hands. The insured and his brother had put up the barn for the pur pose of fitting and shipping horses to the East-ern market. The last few shipments had en-tailed a heavy loss, and the prospective market time previous to the fire they had discharged their stable hands, and no one was about the barn but the owner. From the stable boy the information cropped out that he had heard the brothers talk about the barn and the insurance, and the elder one remarked that the 'insurance money would just let them out.' Gradually the thread of circumstantial evidence slowly unraveled itself, revealing a chain of facts point-ing directly to the elder brother as the guilty party. After completing the trail, I sent for the insured, and in my rooms commenced a guiet, personal examination. As the questions bore more directly upon the dark features of the case, a sort of ashen paleness overspread his countenance, and I knew I was face to face with countenance, and I knew I was face to face with the incendiary. Without even accusing him of burning the barn, I simply remarked that the Company would not pay the loss. He manifest-ed no surprise, and did not ask me for the rea-son. A nominal sum was paid him for the policy, receipted in full. The only obligation he asked was that no one should know how the loss was settled. In the next issue of the Coun-ty paper he published a card, thanking the Com-pany for their prompt settlement, and to the local agent warmly commended the adjuster for his gentlemanly treatment. This was several years ago. Often afterward I met him on the street, and, although he would greet me cor-dially, yet there seemed to be a shadow athwart dially, yet there seemed to be a shadow athwart his pathway which always remained. He is dead now, and I often think, as I visit the town, of the full chain of circumstantial evidence which all grew out of what we term impres-

Fishermen Saved by a Vision.

"On the night of Wednesday, the 20th of July 1881." says the official report lately issued by the Shetland Relief Committee, "the whole of the haaf fleet belonging to the North Isles was at 1881 Some heavy showers had fallen toward evening, but, except for a heavy swell on the sea, supposed to have been caused by the rain, there were no indications of an approaching storm. Between ten and eleven most of the storm. Between ten and eleven most of the boats were from forty to sixty miles out at sea. Some of the smaller ones had hauted their lines, and were making for the land with their fish; others were setting their lines, when all at once, and without any warning—like the shot of a pistol, as it was described by an eye-wit-ness—a storm from the north-west broke upon them. Between widnight and one of lock A M. them. Between midnight and one o'clock on Thursday, the gale was at its height. About the latter hour it commenced gradually to mod-erate. So suddenly had wind and sea arisen, that some of the crews had not time to ree their sails, and had to set them for land just as their sails, and had to set them for land just as they were. Thus over-rigged, they staggered and plunged onward. In some cases they reached the shore in safety. One, however, sweeping onward before the gale in this peril-ous trim, became unmanageable. Her rudder was lifted out of the water, and a gale of wind taking her sail aback, she was instantly swamp-ed, and her crew left struggling in the sea. Many of the boats which reached the shore owed their safety to being ballasted with fish. The fish floated the boats while they were broke the lines of the fish they had caught, and cast them into the sea to calm the waves." As one of the deep-sea boats was laying her

seems in the least fatigued by his public efforts. I do not know a single public lecturer who has the physical ability to accomplish so much. His great intellectual and physical power make

This great intellectual and physical power make him a rare instrument through whom his guides are performing a great work. On the evening of the 14th I reached Lake Pleasant, Mass. This camp is the spiritualistic Mecca, where congregate the faithful from all parts of the country. It was a pleasant sur-prise to me to meet so large a number from the West. Among the lecturers whom I met here, I may mention Prof. Kiddle, of New York, who delivered an address which showed great research and liberal scholarship. Mrs. Shepard-Lillie and J. William Fletcher gave excellent discourses; which were highly appre-ciated by the audience. Bro. G. H. Geer and wife were also at the camp, and added much to the pleasure of the writer. the pleasure of the writer.

the pleasure of the writer. Lake Pleasart has mediums of every descrip-tion, and 1 could but wonder how so many could find so liberal patronage. Mrs. Maud E, Lord and Miss Minnie were great attractions at the lake, and their rooms were constantly crowded, and many turned away. Dr. Slade was giving free sittings to skeptics at the hotel. Mr. Phillips, an excellent slate-writing-medium from Philadelphia, was also largely patronized. Of the numerous others I will not attempt to speak, further than to say that Lake Pleasant alforded a rare opportunity to witness all the phases and also all the "lights and shades" of mediumship. nediumship.

mediumship. I was especially pleased to meet Prof. Bu-chanan and his gifted wife, of New York. In my boyhood I had read with much pleasure his *Journal of Man*, and to meet at this late date the author, and to find him so full of vigor and human in spitt gave me great satisfaction

buoyant in spirit, gave me great satisfaction. Mrs. Buchanan (formerly Mrs. Deckor) has rare psychometric gifts. I handed her several letters from various parties, and in each case she gave a perfect description of the character

Mrs. Lord and myself united in giving a re-ception to Bro. C. B. Lyun, which afforded me more pleasure than any other work 1 accom-plished in New England. A. B. FRENCH.

THE LIGHT OF PROPHECY, by E. A. Holbrook, of this city, is a poem of 126 pages, with 30 pages of miscellaneous poems; published by Colby & Rich, of Boston. The main poem, entitled "The Light of Prophecy," is one of the au-thor's most elaborate and finished productions, We have not had time to read it thorough-ly since a copy of it was placed in our hands, but what we have read is far above the average is its vein of whilesome, body of thought and in its vein of philosophy, body of thought and poetical diction. It grapples with the grant question of "Good and III," and seeks to and does establish the growth of all terrestrial things in the natural and spiritual realms. It things in the natural and spiritual realms. It is a poetical history of the travels of a man's ideas and of the race. It is well worth reading, and copies can be had of the author at \$1,00.— Post, Watertown, N.Y.

To Business Men.

Now that this paper, which circulates in every vivilized country, has been enlarged by an addition of twenty columns, making sixty in all, we can spare a small portion of its space to accommodate the business community. Our rates are less than one-half of those demanded by the large weekly papers in this and other cities of the Union, which fact should be an inducement to advertisers to utilize the columns of the Banner of Light. Herotofore we have been unable to accommodate the public, except in a limited degree, in this direction. We can now do so.

Special Notice.

10 Mr. Albert Morton, at his store, 210 Stockton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual books, magazines and papers. He solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.



SEPTEMBER 16, 1882.

The physical demonstrations that were presented at this sitting were most remarkable: (1) The raps, loud and violent, on the table, and afterwards, at Slade's request, on the back of

I will now briefly rehearse in substance Mr.

the house apparently safe. Between one and two o'clock in the morning both suddenly awak-ened from a sound sleep and sat up in bed, with-out any apparent cause to awaken them. Look-ing at the end of their bed-room, near the hall door, was the spectral, shadowy form of a wo-man beckoning them to follow. I looked at the figure," said the claimant, "as calmly and cool-ly as I now do at you. My wife seemed too par-alyzed to say a word. It was not a dream, for we were both wide awake: no ither could we have alyzed to say a word. It was not a dream, for we were both wide awake : neither could we have seen the fitful rays of the moon, for it was an intensely dark night, and the spectre, or figure, whatever it was, seemed to stand out with a sort of dull, phosphorescent light, cloudily out-lined against the darkness of the room. Quietly I got out of bed and walked toward it. As I approached, it gradually receded, and I followed. Through the hall it went to the sitting-room, and then suddenly disappeared. For a minute I peered through the darkness of the hall, but nothing was visible. Opening the sitting-room nothing was visible. Opening the sitting-room door, I was horrified to see the same figure pointing downward to a large coal of fire which had snapped out from the stove and had burned out snapped out from the stove and had burned out a space on the carpet nearly a yard square. The sight of the fire made me forget the apparition, as by this time the fire, getting fresh air, was all in a blaze. Hastily shutting the door, I soon had water upon the fire, and rapidly extin-guished it with what damage you see here'" (pointing to a blackened room and a ruined car-pet). "I cannot account for it," said he. "only upon one theory, and that I can hardly demon-strate to you. I was an only child, and a few years ago my mother died. I believe it was her spirit that awakened us and undoubtedly saved our lives. It had an expression like her, and our lives. It had an expression like her, and when it disappeared from the burning room the look of anxiety seemed to have faded from the face, and a quiet, contented expression took its place. After our live my wife remarked : 'That was your mother; I did not see her face until she was your mother; I did not see her face until she turned into the hall, and then I saw it just as plain as I see you; but somehow or other I was tooscared to say a word. You may not believe in spirits any more than I do," remarked the claim-ant to the adjuster. "but I have given you the facts, and the fire shows for itself." The loss was settled for a small amount. "But ever since," said the adjuster, "I have thought that perhaps there was more in the spirit influence than many men and scientists affect to be-lieve." lieve.' Unexplainable Impressions.

The impression produced upon the brain of an individual by objects not within its immedi-ate scope, and seemingly uncontrolled by a par-ticular law, is, perhaps, within the experience of all. The business of a loss adjuster, dealing from view, and which are only brought to light by close search and investigation, is often very materially modified and changed by previous impressions. From what source these impressions originate, or why they should attach them-selves to one's brain when no external facts are serves to one's brain when no external facts are present to bring them out, are questions not so easily answered. The impression one receives of another upon first sight, or the conclusions of the mind when facts are narrated, are more. easily accounted for. But what there is in a telegram of a loss, when the parties to the loss are to the adjuster unknown, which should im-ress the mind to your here you have a block to ward press the mind favorably or unfavorably toward the claimant, is a psychological feature hard to demonstrate. And yet there are those to whom such impressions manifest themselves, and, what is equally strange, they are generally sup ported by the facts which afterward develop

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As one of the deep-sea boats was laying her lincs, one of the crew stood up and said, "Men, we will set no more lines to-night, but try to get in what we have alrendy put out, and make for the shore !" At this time the night was ine, though the sea was restless. He was asked his reasons for this advice, but he refused to give them. His entreaties and his tears pre-vailed. The lines were shipped, and the boat vailed. The lines were shipped, and the boat reached home in safety. It was only when all were safe on land that his lips were unsealed. Ite had seen in a "vision" the night before the whole North Isles haaf fleet setting out to sea. But six of them had black sails, and he knew from that they were doomed to be lost. And so unhappily it turned out. The other "warn-ing" was no less striking. The previous win-ter, about the time the merchants were making up their graws for the onsuing hoof. Guidan ter, about the time the merchants were making up their crews for the ensuing haaf fishing, one of them dreamed that the boat he had been fishing in was drifting into Gloup, bottom up. If paid no attention to his dream, but prepared to engage in the same boat again. Shortly af-ter he dreamed the same thing again—only more vividly than before. Convinced now that he had been warned, he decided to go in another boat. This he did. On the night of the storm the boat in which he sailed came safe to shore : that in which he intended to have engaged "came into Gloup bottom up."—The Graphic, London, Eng. London, Eng.

[From the Religio-Philosophical Journal of September 2d.]

Notes of Travel.

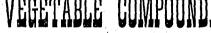
NIANTIC-LAKE PLEASANT-W. J. COLVILLE-C. B. LYNN AND PERSONAL ITEMS. To the Editor of the Religo-Philosophical Journal;

To the Editor of the Religo-Philosophical Journal; Leaving Philadelphia on the 10th of August, I reached Niantic. Coun., on the 11th, via steamer from New York to New London. The evening ride up the sound on the splendid *City* of Worcester was the most delightful one I ever enjoyed. A clear sky and bright stars above made the night all that could be desired. I sat on the deck for hours, watching the boat-men dip their oars, and the innumerable sails that whitened the sound, listening to the heavy strokes of our steamer, as her tireless wheels beat the crystal waters beneath us, and drink-ing in the life giving sea breeze, and I could but wish that the many friends who have blest my life were all there to enjoy the trip. But the sound is always delightful. More dangers at-tend its navigation than the ocean. There are rocks and shoals all along which require the most skillful navigation to avoid. Not unfre-quently the fog is so dense that the captain is obliged to run by the revolutions of the boat from one turn to another along the route. How little the traveling public think of the debt of gratitude, we owe to the brave captains and engineers, whose sleepless eyes keep watch over our safety, and whose strong hands guard us over the great thoroughfares of travel. NIANTIC. Leaving Philadelphia on the 10th of August

NIANTIC.

The camp at Niantic has a fine location. It is surrounded on three sides by water. A cove from the sound and Niantic River makes it all from the sound and Niantic River makes it all that could be desired for boating and bathing. Some fifty to sixty tents and cottages are now upon the ground. The company has also built a fine pavilion at a cost of some four thousand dollars. All the improvements made by the Niantic Association are of a permanent char-acter, and the future outlook, I am told, is very boardful hopeful.

what is equally strange, they are generally sup-ported by the facts which afterward develop In conversation with an old adjuster recently, in reply to the question, "Do you believe in the impressions formed as to the honesty of a claim before any facts are known concerning the loss?" he very emphatically declared his belief, and corroborated it by the following narration : "Several years ago," said he, "I received a telegraphic notice of a loss in a Western town here met for the first time, W. J. Colville.



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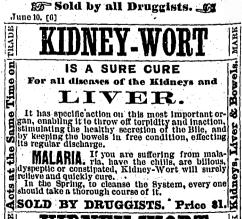
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KIDNEY-WORT

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BANNER OF LIGHT.

Foreign Correspondence.

Marie Van Regemortel-A Girl of Double Existence. To the Editor of the Banner of Light:

The kind reception that you have extended to my letter of the 6th of July leads me to relate in detail to you the story of the young woman with the double existence, who has been recently presented to the Royal Academy of Belgium by Mr. Verriest, Doctor of the Faculté of Louvair, in the name of Dr. Theyskens, of Duffel.

The story which I have just translated (with the assistance of my friend, still for some time at the waters of Spa) is from a book which appeared in 1880, to which the author has had the kindness to give me access; its title-page reads as follows : "De l'abus du Surnaburel, par le Dr. Joseph Theyskens, membre de la commission d'inspection et de surveillance des maisons d'aliénés de l'arrondissement de Malines, à Duffel." H. VANDERYST.

Spa, Belgium, Aug. 12th, 1882.

MARIE VAN REGEMORTEL was born at Duffel, near Malines (Belgium), in 1860. Her parentswho are farmers-her two brothers and her sister, enjoy good health, and have never suffered from any kind of nervous affection. She has had a very elementary instruction, but is more intelligent than the farmers' daughters of our neighborhood generally are. Her childhood presented nothing particular except that she was of a very weak constitution. About the age of fourteen or fifteen years, Marie suffered much from the stomach. Being her doctor, I visited her several times, and as she was inclined to become chlorotic, it was especially iron that I employed. I was treating her still for that affection, when, in the month of November, 1876, she was seized suddenly by a very bad cough. That cough manifested itself by severe attacks which lasted several minutes, and were of such an intensity that the patient quite lost her breath. As this symptom lasted during many weeks, the family attributed it the beginning of consumption. As to me, finding no appreciable injury on the lungs, I did not hesitate to declare from the first day that we had to do with a nervous cough.

After about six weeks' treatment without result, the girl had a very severe fit of hysteria. That was the confirmation of the diagnosis which 1 had formerly given concerning the cough by which she was afflicted. The violence of the convulsions made the family believe that it would be entirely impossible for the patient to outlive another fit. I consoled every one by saying that in nervous diseases, especially hysteria, one ought to be prepared for the strangest symptoms, even to an apparent death, and, nevertheless, that the subject survives the fits is well understood, when the disease has not seriously affected the constitution. So the fits occurred again, and became more frequent and even more violent, without considerably affecting her health. First they occurred daily, afterward twice a day, and at perfectly fixed hours. Thus the first showed itself at 9 o'clock in the morning and the second at 2 o'clock in the afternoon. The symptoms of these fits varied greatly. During the first weeks the convulsions, cloniques, were of the most extraordinary kind. The limbs moved themselves in all directions with such a rapidity and violence that one cannot have any idea of it if one had not seen a fit of hysteria of this kind. The patient jumped and shot forward at two and three metres of distance, escaping from the hands of those who held her. Then, like a practiced acrobat, she stood on tiptoe, with her arms stretched out.

After several months the fits were marked by less violent convulsions, which ceased entirely to appear, and were replaced by very fatiguing hallucinations. She saw fantastic beings, which caused her great fear. Ferocious animals tore each other in pieces, and presented to the eyes the most horrible scenes of carnage. These fits of hallucination were repeated the same hours as the convulsive fits. There was a time when the scenes of horror gave place to scenes of joy. Notwithstanding all the explanations which I had given the parents concerning the illuess by which their daughter was afflicted, I was one day informed that she had died suddenly. I went to her house, and, as I expected, I found the patient merely suffering from a hysteric syncope. It is true she appeared to be dead; the functions of the heart and the lungs seemed suspended. It was impossible to feel the beating of the pulse or to detect the least movement on the breast. The patient-immovable, pale, the skin cold-gave one the idea of a corpse Two hours afterward she came again insensibly to life. This state of apparent death repeated itself, but never lasted more than two or three hours. They quote persons with whom this lethargy lasted some days, and who were prepared to be buried. In the meantime the illness continued its course; the fits of hysteria repeated themselves under different forms, and they became by degrees longer. There is a year of suffering passed, and we come toward the year of 1877. At this epoch the fits are marked by a delirium of loquacity. The fit past, the patient possesses all her intelligence and is very well, although she has very little appetite; also, notwithstanding our solicitations for her taking a strong and abundant nourishment, she has eaten scarcely anything. Suddenly there appeared a very curious condition. Marie became unconscious, without motion, like a person asleep. It was no more hysteric syncope, apparent death, for respiration was visible and the pulse well marked; it was merely the hysteric sleep. This sleep lasted nearly four weeks, during which period the patient neither ate nor drank. Her teeth were closed so tightly that it was completely impossible to introduce anything into her mouth. She awakened, and did not notice that she had suffered in any way from this long and complete abstinence. It must be remarked that the girl was kept in view night and day. After this very remarkable fact, I asked myself if Dr. Boëns, in his work upon Louise Lateau, is not wrong to challenge any one to signalize a sole case, severely controlled, of an absolute abstinence of six weeks, without eating or drinking? After this stay of four weeks, the ordinary phe-: nomena showed themselves again: fits of hallucination lengthened, etc. Besides, the swallowing became almost impossible-symptoms which, according to my opinion, ought to be attributed to the paralysis of the cosophagus under the influence of hysteria. Some time ago the right leg was paralyzed by the same cause. The left arm lost its movement, during six weeks, and was suddenly healed.

the same answer-that she neither ate nor drank. Nevertheless, when I insisted, the parents ended by declaring that Marle, on their solicitations, introduced into her mouth some liquid and some solid food; that she masticated it, but, notwithstanding all her efforts, could not swallow it. As to me, I am convinced that a small quantity of solids and liquids passed through the osophagus, without the patient knowing it; besides, absorption takes place actively by the glands of the mouth. The state of the subject was satisfactory, the embonpoint pretty well preserved; the secretions (selles)

excessively rare. The observation of Marie Van Regemortel has convinced me that persons who are afflicted by nervous diseases can live months, years, by an abstinence that cannot be understood, and which in the normal state would certainly be mortal.

It is now about a year since the patient had a fit of hysteria, so to say, or hallucinations; but she presents the curious phenomenon of a double life. There are in her really two separate intellectual existences : a normal, ordinary existence, and an existence which I shall call nervous, or second condition, or second state. When one visits her, whatever may be the hour of the day, she is always found in the second state, which has become her habitual condition. People who are not accustomed to see her can-

not state then that she is ill. . She talks perfectly well, reasons like every one else, and writes even better than in her normal state. She executes, wonderfully, crochet works which she never learned, and which she could not do in her ordinary existence. She has the sense of hearing very fine; hears and understands noises of which the persons who surround her have no idea at all. In fact, her senses and the intelligence are untouched, brighter even than in her normal condition. A characteristic symptom of this state is that absolutely she cannot swallow liquids, and has difficulty in this regard with solids. There is more or less a complete paralysis of the œsophagus. On the contrary, in her regular physiological state, or first condition, the patient is sadder, more dejected; she can swallow liquids and solids, but is absolutely incapable of uttering a word. The paralysis is carried from the osophagus to the larynx. She communicates by writing the answers to the questions which are made to her, She has no remembrance of what has happened during her former state-her second state; likewise during this last state she has no remem-

brance of what happened in her first state. To sum up, this girl has two perfectly distinct existences which are never confounded. When she is in one of these existences she remembers perfectly all that occurred at such times when she was in the same condition; likewise when she is in her existence number two, she remembers perfectly all which had occurred during that condition, weeks and months before.

As I have said formerly, in these two lives the senses and the intelligence exercise themselves regularly. Nevertheless, one will say to me, of these two states, which is really her normal, physiological state? Those who do not know the patient will be gravely mistaken, and will believe that the second state-the nervous state-is her normal condition, in which she speaks and reasons lucidly. But those about her know that it is not so, for in this state Marie possesses, as we have seen, aptnesses which she never had in her normal state. She is then more intelligent; the sight more acute; the speech more animated than before her illness.

How does Marie Van Regemortel pass from one state to another? She is always to be found in her nervous state-in the second condition. There are five persons who have the power to draw her from this state and to put her almost instantaneously in the normal state. or the first: As I proceed. I converse with the patient, and I order her to awake and drink. (One knows that it is impossible for her to swalow liquids during her second also wait the coming of one of the five to quench the thirst which overwhelms her when we delay several days to visit her.) Having commanded her to awake, her look becomes suddenly fixed. Sitting on her bed, immovable, one sees, nevertheless, some feeble muscular movements which manifest themselves over all the body, and especially in the upper limbs. After one or two minutes of this condition, the patient falls back on her bed, showing some slight hysteric convulsions, which continue two or three minutes; at last she awakes smiling, and is in her normal state. This state lasts for about one hour, and Marie falls spontaneously into her second condition, from which she does not come out again till the arrival of one of the persons having this power over her.

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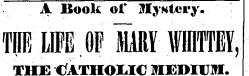
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LIGHT. BANNER OF

SEPTEMBER 16, 1882.

Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 16, 1682.

thing put on, and must fit the wearer.

ways in his revelations.

Valley Visitor, how easy it is to trace the re-

even vegetable life there is a pressing up.

We are asked to look, on any calm day, at the

Man of the Mountain" in New Hampshire is

The Spirit in Form.

to the circle that the vessel was steered by their direction in a different course from the one intended, and a dangerous coast was avoided. The Failure of Violence. .

board the ship. The voyage after that was one

of the pleasantest, though the captain had ex-

pected rough weather. The spirits also stated

We are quite as apt to encounter articles writ-The present age is eminently one of discusten in the truly philosophic spirit in the New- sion. Reasoning processes for the attaining of buryport, Valley Visitor as in any one of our results are fast superseding a resort to physical large list of exchanges; and it is always with a force. The experimental testimony of centuries feeling of pleasure that we open it, because we has combined in our age to specially impress expect to be instructed by the perusal of the upon the popular judgment that it is not violent terse, short essays it is sure to contain on mat- methods, but the "still, small voice," that adters that are more purely spiritual than are vances the cause of truth in the world. usually treated by the secular press. In a re-

The bullet, like the rack and the gibbet, cent article in its columns on the subject of has had its day. Assassifiation may terrify for Progress, in which it is spoken of as the law of the time, but it never makes converts. Men's Nature, ever struggling to attain the highest minds are not convinced in that way, neither forms and the most perfect conditions, the edi- are their hearts persuaded. Once it was supertor remarks that he supposes every one has no-stitiously believed that witches and ghosts could ticed the effort which all life below man makes be arrested in their career with bullets of silto reach the human form, and especially the ver; and even at this day it is believed by those human face; and explains the fact by saying who ought to know better that advancing ideas that this is not because the form is human, but and expanding views of truth can be dealt with because it is divine, and therefore perfect. We in the same way. The evidence of this folly is are told that man was created in the image and to be seen abundantly on every hand. Coercion likeness of God. Now if we are told that this has long been the panacea of emperors, kings, simply means the splittual image, then it is re- and primates ; and rulers (would-be and otherplied that spiritual is natural or material, since | wise) of almost every grade fall back upon it. as form pertains to spirit only, and not to matter. their surest reliance. But they that live by the The material, says the Valley Visitor, is the sword must expect to die by the sword. Why should the bare propagation of ideas invite the It holds further that matter, or material, is in futile attempt to suppress them with violence? fact spirit in its rudest state, being made from There is no reason in it, and therefore it must and of spirit. We are taught, we know, from be entirely passion. Not until men can restrain our very childhood, that God made the world their passions, whether new ideas please or offrom nothing, which is a false idea, since some- fend them, can they expect peace to reign thing cannot come from nothing, and never did. around them. Ordinary common sense alone God made the world, insists the Valley Visitor, ought to carry sufficient weight to crush out all from himself, and he is purely spirit. If it were follies as fast as it can be brought to bear upon possible, it adds, from a distance, for our eyes them; while as for the rest, in the eternal to take in all creation, there is no reason to quest of truth and justice, and the perpetual think that it would be otherwise than of the sifting of error, no material harm can come divine form, and hence of the human form ; from the expression of ideas-as, if practical, and therefore the universe is an infinite man. they will live in spite of all opposition, and if This is substantially the doctrine of Sweden- impractical they carry their own death warrant borg, as set forth and illustrated in a variety of within them.

-We are told by the philosophers, says the The Position and Growth of Spiritualism.

semblance of trees and fishes, and birds and There can be no question that Spiritualism is beasts, in their structures to that of man. We at present the most prominent subject of thought can very well reason, it says, on what is below and discussion in all the religious, scientific us, because all that is within and of us; but if and philosophical coteries of the world. The we could but as easily look above our level, we fact that there is not a locality among civilized should perceive that man and all superior nations where its phenomena are not known, grades bear resemblance to the eternal and and that its believers are numbered by milinfinite. On the other hand, below animal or lions, has, as might be expected, aroused the clergy to a recognition of its mighty influence, the scientists to a consideration of its claims, cumulus clouds floating along the heavens, and and the press to treat it respectfully. A leadto observe how, all along their edges, they offer ing, influential paper of this city quotes the different expressions of the human face. Some-Chicago Unity of a recent date as saying:

times a hundred faces will look back upon you, "Spiritualism seems to be passing out of the or turn to the sunlight. And so it is, too, with first and vulgar phase of its existence, and to be receiving that careful investigation to which the mountain rocks in their outlines, when we the remarkable character of its phenomena and the wide-spread interest of its claims entitle it. study them with the same idea all the time in mind. Like the clouds in the heavens, where the rocks are piled up, here a hundred, there a gatherings of radical and scientific men through thousand feet, they seem to struggle to take on thousand feet, they seem to struggle to take on the likeness of the human profile. The "Old Man of the Mountain" in New Hampshire is were attained under conditions which would seem to make imposture and fraud an impossia familiar existence to everybody. The editor bility.' of the Valley Visitor refers to his having seen,

a few years ago, a lesser rock of similar charac-20- Mr. John Wisker, of Melbourne, contribteristics, near one of the Artichoke bridges in utes to the current number of the Fortnightly West Newbury; while in the Rocky Mountains Review (Eng.) an account of the doings of Enghe says he has stood where he could see half a lishmen under the Southern Cross in their dozen of them at the same time. Now why is cruel treatment of the aboriginal tribes of the 'Island Continent," which, the London Pall it so? he very naturally inquires. The only answer he can make is, that "the soul of crea-Mall Gazette declares, would be pronounced intion itself bears that form, and presses it out credible but for the confirmation supplied by of or impresses it upon everything. God pic- other independent witnesses. "It is." says the tures himself in this universe-the Infinite and account, "in Northern Queensland and Cape eternal sun-photographs, as the artist pencils York that the process of colonization by massacre is to be seen at its best or worst... Every year the black man is hunted further and further back from the lands which are covoted by the white, and in Northern Queensland ere long it will be as it is now in New South Wales, where, with a territory as large as France and England combined, seven hundred and fifty thousand colonists protest they can find no room in which to locate the miserable, dwindling remnant of the original owners of the soil." BT A correspondent writes: "The public met with a great loss (over four years ago) in the death of the 'bone-setter Sweet,' formerly of Connecticut. Could his history of bone-setting be published, it would indeed form an interesting volume. During his last sickness, about his last case was to set a dislocated shoulder. Being too weak in bodily strength to use his arms mechanically, it was necessary to put his shoulder under the patient's arm, and thus produce a lever by which he almost instantly replaced the bone to its natural position. Our M. D.s never possessed courage enough to attack he said nothing to them about the phenomena him, well knowing that they would be too much

rations, by the full flowing fountain of grand and exalted utterances, which fell in quick suc-cession from her lips. Hand in hand and shoul-der to shoulder with our spiritual cause, came the thoughts of J. P. Whiting of Milford, a brother, faithful and earnest, and our hearts beat with joy and thankfulness to the angel-world, that his clear, loud voice ever bears the cry of "purity." The meeting closed for the morning by a short discourse by Dr. E. B. Wheelock, who gave food for thought upon spiritual truths and the spiritualistic idea of God.

At the opening of the committee meeting at one o'clock, as appointed, Mr. McCracken again read the Articles of Association as purposed for the Spiritual and Liberal organization, and offered them for the signature and support of any one present, who desired the continuance of the same, but as no one gave countenance to them there is hid out by them they were laid aside.

them they were laid aside. The committee then reported as to the organ-ization of a purely Spiritual Society, presenting a few brief and lucid resolutions: 1st, Declaring the object and purpose to be to unite together in the object and purpose to be to unite together in an organic form, for the better success of future work. 2d, Pledging our support to the full ex-tent of our capabilities, without fear, favor, or reward, that our glorious philosophy may be promulgated in all its pristine purity. Com-mittee : J. P. Whiting, Mrs. L. A. Pearsall and Mrs. F. E. Odell. The resolutions were adopted, and a President and Secretary were elected, whose duty it was to call some future meeting to further complete the organization. J. P. Whiting, President, and Mrs. F. E. Odell, Sec-retary. The time allowed to the speaking came in as the committee hour went out, and the in, as the committee hour went out, and the prospect before us was delightful and soul-in-spiring, as Bro. Whiting occupied the time as first in giving forth thoughts for reflection. A brist in giving forth thoughts for reflection. A bright, beautiful afternoon, a fair, intelligent, audience assembled in the hall, while the natural scenery surrounding us is rarely sur-passed by any hamlet in Michigan. The sur-face of the island is undulating and varied, and in size gives ample opportunity for the eye to catch the gleam of the glistening waters under the sunlight, occupy any position you choose. At the close of Mr. Whiting's remarks, Mrs.

Pearsall arose to take her place in speaking, and as we sat by our own brother's side—he being a medium—he said to us: "Our mother is controlling her; I can see her features repre-sented upon the contenance of Mrs. Pearsall;" and true enough. The controlling influence spoke of digressing in this matter, as the one wishing to control exercised such power over the medium she would have been compelled to leave the island if she had not yielded; and with eyes blinded and ears deafened to all ex-ternal things they held her in that condition, permitting our mother, Mrs. J. C. Smith, of Farmer's Creek—who passed away last June— Farmer's Creek—who bassed away last June— to control. She was described in her spiritual beauty as wearing a glittering silver robe, and out of its folds seemed to spring beautiful flow-ers, prominent among them the rose, while in her hand she bore a silver tray, whereon hay lus-clous purple grapes. She was also seen by Mr. Whiting. A large cross was marked out by her the length of the hall, emblematical of the ushering of juvenile life into premature spirit-existence. The speaker seemed freer after this and continued her discourse by touching upon such points in mental and moral improveupon such points in mental and moral improve-ment as the mind of man and woman needs to day. The President of the proposed spiritual society then proceeded to call the meeting imdav. posed upon the President and Secretary in the resolutions adopted and offered to the assembly, the articles of the contemplated association for the articles of the contemplated association for their signatures, they having been produced and read previously. They were promptly respond-ed to, and a goodly list of names was the result. A. S. Pearsall, Disco, Macomb County, Richard Bartlett, Pontiae, Oakland County, Col. W. B. Barron, St. Clair, St. Clair County, and E. A. Waston, Layear Longer County, were cousti-Weston, Lapeer, Lapeer County, were consti-tuted a Board of Directors. S. II. Ewell, Ro-meo, and Oscar DeLano, Oxford, were also constituted Vice-Presidents. Mrs. Lucius E. Owen was made Treasurer.

Thus closed a meeting whose auspices opened under quite different bearings, and ere long a call will go forth to all true Spiritualists to meet our organized spiritual association in its interval and strength for cooperative work and investigation; and as we plant our standard anew in the broad fields of spiritual culture, let the hanner whose folds we unfurl to the breezes of skepticism bear the blessed inscriptions of truth and purity. The time and place of such convention will be announced by the President

and Secretary as is deemed best. MRS. F. E. ODELL, Sec. Farmer's Creck, Mich., Sept. 2d, 1882.

taining rooms for Library, Reading, Scances, Parlor Lectures, Office and Store for the sale of Books and Stationery. The Sphirtual, INSTITUTE-To be under the

regularly elected Board of Trustees. Its REVENUE.—In order that the financial

Its REVENUE.—In order that the financial burdens shall be equitably borne by the Spirit-ualists throughout the State of Ohio, the fol-lowing scale is respectfully submitted: MEMBERSHIP.—Full membership admits to forty lectures and full privileges of the Insti-tute, \$12,00 per year. Lecture membership ad-mits to lectures only, \$3,00 per year. Resident membership, full privileges of the Institute, \$5,00 per year. Non-resident membership, privileges of the Institute,

membership, full privileges of the Institute, \$5,00 per year. Non-resident membership, privi-leges of the Institute when in the city, \$1,00 per year. Honorary membership, \$50,00 per year and upward. Its ADVANTAGES ARE APPARENT.—In a city like Cleveland with her two hundred thousand and rapidly increasing population, for adhe-rents to the Spiritual Philosophy are to be found in every grade of society from the mil-lionaire to the mechanic. Scientists, stateslionaire to the mechanic. Scientists, statesnen, bankers, merchants, doctors, lawyers, art ists and artisans; aye, even ministers, all are represented in this new and mighty movement. We believe the consolidation and centralization of our forces throughout the State of Ohio, would prove of incalculable benefit to the cause.

The establishment of such an Institute as is proposed in Cleveland would be of great practical benefit, not only to this city, but to the growth of Spiritualism everywhere, because *First*—It would elevate the cause of Spiritual-

ism and make it more inviting to those who have so long held back on account of its unset-Led and disorganized condition. Second-It would incite similar action in oth-

er places and strengthen societies already exsting.

Third-We should command a respect we have never had, and never can while so disorganized.

ized. Fourth—It would help to institute a practical religion good for every day in the week—a re-ligion (independent of its phenomena demon-strating a continued life) the most rational, scientific, moral, practical and beneficent that has yet dawned on humanity. With 14 revealed to reference the advances

Fifth—It would tend to remove the odium so long and unjustly attached to Spiritualism. *Sleth*—It would answer the question often and sneeringly put, "If Spiritualism is a fact, what good is it?"

We appeal to every Spiritualist in the State of Ohio, after carefully reading this prospectus, to think over the good that may be accom-plished if this matter is pushed to a successful issue. Please call your neighbor's attention to it, and if the proposition seems practical to you, send in your neighbor's mathematic

send in your names for membership. We ask for no inoney now, but simply ask what you are willing to do if the work goes forward. In conclusion, the Committee would urge a prompt attention to the matter, so that if the resolutions so unanimously passed at the late meeting should meet with your approval, the proposed Spiritual Institute can be organized this fail.

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20 There are 261,851 Indians in the United

the United States and two hundred agencies. The five civilized tribes in the Indian Territory have between them 16,250 houses, 209 schools and 156 churches. Seventy thousand of the un-civilized Indians have been doing work of imcivilized Indians have been doing work of im-provement, and have now 2,893 houses, of which 1,409 were built during the census year. They also have accommodations for 10,000 of the 40,000 children belonging to them. Of the civilized Indians 30,000 can read, and of the uncivilized 13,578; no less than 1,508 of whom learned during the past year.

SPIRITUALIST MEETINGS.

his highest conception.

Apparition at Sea.

An English spiritualistic exchange publishes a message given through a writing medium, which serves in a measure to answer the question so often asked, What is the practical good of Spiritualism? It is related that two of the spirit-friends of the circle in which the medium sat intimated their intentional absence for a short time, as they were about to go to sea with a ship on board which there was material for experiment; in other words, where there were several seamen known personally to one of the spirit-friends that had passed away but a few years before. The spirits believed they could influence these seamen on the ship, and set about it accordingly.

They returned to the circle and reported that they had succeeded. The vessel sailed from Liverpool to Cuba and Florida. One of the mates being a writing medium, he was given a test; he was told to direct all his men to remain on deck at midnight for spirit-lights, but of Spiritualism. They did as they were told, exposed themselves in doing so." and at the appointed hour several spirit-lights were manifested to all the sailors. Loud raps were likewise heard all over the vessel. On going below, there appeared to three of the men a lady, apparently of rank. She tried to address them in the pitcous tones of one of the sailors who had got into the ship's hold and could not make his way out. He had been thought by all hands to have fallen overboard, as some days previous he had been in the rigging and had suddenly disappeared. He was supposed to be drowned, as a search of the ship disclosed nothing of him.

The men, on seeing the apparition, hastened to the captain to tell him their story. The spirits forced both him and the mate to go below and see for themselves, though they were greatly averse to it. The lady went to the hold and willed for them to follow her, and that she should be the only light they needed. To their great astonishment they finally found the missing sailor there, having been lost below for three days without a particle of food. Then the mate, who, as already related, was a good writing medium, was made to sit down in the presence of the captain and men, and through his hand the whole matter was explained to the rest. The spirits explained to the circle that the three men who went in search below were strong physical mediums, while the captain and mate were mediumistic. They knew, they said, that if the missing sailor's life was saved he would become a good trance medium.

He seemed very little fatigued, though he had been three days in the vessel's hold without food. He had fallen into the open hold after descending from the rigging, and as the other men had not seen him come down they thought he must be drowned. The mate was able to give the rest spiritualistic instruction, having attended a number of scances at Gravesend when in port. The men were extremely eager to re-ceive them. They were strongly impressed by witnessing the lights and hearing the raps on

Eastern Michigan Movements. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: The Fourth District Association of Spiritual-ists and Liberalists, composed of St. Clair, Ma-comb, Oakland and Lapeer Counties, which was temporarily organized the seventeenth day of last June, on Park Island, near the village of Orion, Oakland Co., Mich., under the united efforts of J. H. Burnham, Chairman of the Committee on District Work, appointed by the Executive Board of the State Association, and S. B. McCracken of Detroit—the State having been divided into separate districts, auxiliary to the State Association of Spiritualists and Liberalists—convened at Farmer's Creek, Mich., at its first annual appointment, August 20th

at its first annual appointment, August 26th and 27th, for the purpose of completing its or-ganization. The President being absent, Col. W. B. Barron of St. Clair was called upon to preside, and very pleasing was the calm and concise manner in which the brother conduct-

preside, and very pleasing was the calm and concise manner in which the brother conduct-ed the meeting. The Articles of the Association were read by Mr. McCracken, and thus opened matters for discussion, for furtherance of the organization, which was actively engaged in by most of those present, but like a wave of unpremeditated thought, the feeling arose to disunite the terms Spiritual and Liberal. The entire day was used by friends in and out of the Association in considering the matter, and the prevalency being upon the spiritual side of the question, a committee was appointed to report at one o'clock the day following, as to a purely spirit-ual Society taking the place of Spiritual and Liberal combined. The exercises of the morning of the 27th, were opened by conference, led by S. H. Ewell of Ro-meo, who gave expression to cheerful thoughts, saying; "Experiences of the last ton years have led us to know, of a truth, our friends live and are around us still." He also gave a brief his-tory of the medlumship of Miss Frank Palmer, a niece of his, who was present, and was con-trolled several times and sang in unknown tongues, during the meeting. This is but a pre-paratory step for those who have a work in view for the good of humanity, if successful in using her organism. Others were equally as earnest in saying they knew. (did not merely believe)

Proposed Spiritual Institute-Cleveland, Ohio.

ORGANIZATION.-The fiascos and failures of all former attempts at organization have never all former attempts at organization have never seriously reflected on the grand central truth of Modern Spiritualism, but only demonstrated popular prejudice, ignorance, bigotry and ser-vility to custom rather than truth. Time has toned down many of the prejudices against Spiritualism; investigation has dispelled much of the ignorance, and the truth has made itself more manifest. more manifest. Of the necessity of organization it is hardly

By organization is not meant the formulating of a creed, but union and system for business purposes. Every movement of importance has found its success in organization. No business found its success in organization. No business can be carried on successfully without it. From the home to the most gigantic and elab-orate organization in the world its advantages are apparent. "In union there is strength." Organization makes it possible for us to have permauent places of meeting; without it we are a discontented people, our forces are scat-tered, and we are homeless wanderers. With organization we can be a free and independent body; without it we have no individuality, but

body; without it we have no individuality, but ever remain transmeled and weak. Is it PREMATURE? By some it yet might be considered premature in this thirty-fifth year of Modern Spiritualism, to attempt to formu-late and consolidate the forces of its rap-idly increasing followers; many on the con-trary believe there is no sufficient reason why the effort should not be made at once; that Spiritualism having fought its way to the front, should now be helved to maintain itself there.

sliould now be helped to maintain itself there. A NEW DEPARTURE.—At an adjourned meet-ing of Spiritualists held in Weisgerber's Hall, Sunday, July 9th, 1852, to consider the practi-cability of establishing a *Spiritual Institute* in Cleveland, O., the following resolutions were unanimously adopted :

Whereas—We, the Spiritualists of Cleveland, recog-nize the necessity of better organization, and as we regard the proposed plan submitted to-day by Thomas Lees as practical;

Lees as practical; Resolved—That a committee of five be appointed to draft a prospectus of the projected Institute, embody-ing the ideas brought out before the meeting, and that they be empowered to have printed a sufficient quan-tity for distribution among the Spiritanlists of Cleve-land and throughout the State, as a preliminary step, to test the feeling in Ohio regarding the movement.

In conformity with the above the Committee would respectfully call your attention to the proposed plan, and request your earnest con-sideration of the matter.

proposed plan, and request your earnest con-sideration of the matter. Do You APPRECIATE A HOME? If so, help us to build up a Spiritual one in this city, a Spiritual rendezvons, a centre where we can come together for instruction, recreation and protection; a place where Spiritualists and in-vestizators in search of Truth, from all parts of the State or country can feel when passing through the Forest City that they are welcome. Its AIMS AND OBJECTS are manifold, but primarily to clevate and advance the cause of *Modern Spiritualism*, and protect its interests everywhere, particularly in the State of Ohio, thereby fostering its beneficient influences and uniting Spiritualists in one common brother-hood, to promote the formation of local auxil-iary societies, organize Children's Progressive Lyceums throughout the State, disseminate spiritual, liberal and scientific literature, and establish a chain of scientific literature, else may tend to the advancement of Spiritualism and the improvement of Spiritualists. Its PLAN.-Until sufficient funds can be raised to erect a permanent and suitable build-ing, it is suggested to rent a convenient place in Cleveland as *temporary headourters*. conspiritual, liberal and scientific literature, and establish a chain of scientific literaty circles for self-culture; besides organizing a Lecturer's and Medium's Bureau, and doing whatever else may tend to the advancement of Spiritualists. Its PLAN.—Until sufficient funds can be raised to erect a permanent and suitable build-ing, it is suggested to rent a convenient place in Cleveland as temporary headquarters, con-

Trensurer, Mrs. marrison and enters and enters and enters and tests, The First Society of Spiritualists holds regular ovening meetings in Fairhank Hall (in Music Hall building), corner-State and Randolph streets, at 7:45 o'clock. Bible interpre-tationsin Martin's Parlor, corner Wood and Wainnt streets, at 10:45 A. H. overy Sunday. Mrs. Corn L. V. Richmond, regular speaker. Dr. L. Bushnell, President; Collins Ea-ton, Secretary.

ton, Secretary. **CLEVELAND, OHLO.**—The First Religious Society of Progressive Spiritualists incets *irregulariy* in Weisger-bor's Hall, cornor Prospect and Brownell streeds, at 7½ r. M. Thomas Lees, President; Tillie II. Lees, Sccretary. The Children's Progressive Lyceum meets in the same place at 10½ A. M. Wm, Z. Hatcher, Conductor; Mrs. Ella Wil-lianison, Guardian; Tillie II. Lees, Treasurer, 105 Cross street.

CEDAR RAPIDS, IOWA.-First Society of Chris-CEDAR RAPIDS, IOWA. First Society of Chris-tian Spiritualists meets every Sunday, at 7½ P. M., at Enos Free Library Rooms, Iowa Avenue, Inspirational speaking, Dr. J. L. Enos, President; Mrs. Nannie V. Warren, Vice-President; Dr. Hanilton Warren, Secretary and Treasurer, HANNON, MASN.-Regular meetings are held on al-tornato Sundays; W. Hood, President; Mrs. Imogene McClellan, Secretary; Mrs. Barnabas Everson, Treasurer, TNDIANAPOLIS, IND.-The First Society of Truth-Seckers meets for roligious service overy Sunday at 2½ and 7½ P. M. J. R. Buell, President; S. D. Buell, Secretary, The First Society of Spiritualists meets Sunday and, Wednesday evenings, in Palace Hall, W.-P. Adkinson, President; W. P. Smith, Secretary; Jacob Eduridge, Treas-urer,

urer, LEOMINSTER, MANS.-Meetingsare held every other Sunday in Allen's Hall, at 2 and 6½ o'clock r. M. Charles T. Wilder, President; Lewis Jones, Treasurer; Mrs. Fan-nie Wilder, Corresponding Secretary. LOS ANGELER, CAL.-The First Spiritual Society meets every Sunday at 2p. M. at Good Templar's Hall, Main street. All cordially invited, especially strangers. Fresi-dent, J. Tiley; Vice-President, J. H. Cotton: Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist. Mathematical Street, Wathematical Street, Secretary, Mrs. Nettle C. Weir; Treasurer, F. Lindguist.

MILWA UKEE, WIN.—Spiritualist meetings are held at Boynton's Hall overy Sunday evening at 7%. Mrs. L. M. Spencer, regular speaker.

NEW HAVEN, CONN.-New Haven Association of Spiritualists, No. 100 Orange street. Services every Sunday at 2 and 7/2 P. M.

NEWBURY PORT, MANS. - The First Spiritual So-cleiv holds meetings every Sunday at Temple of Honor Hall 48 State Street, at 2/2 and 7/2 P. M. Vice President, J. W. Ricker: Secretary, R. E. Braun; Treasurer, Moses A, Physical Sciences, R. S. Statu, Status, Status

Fummer. **POBTLAND, ME.**—The People's Spiritual Meeting is held each Sunday afternoon and evening at Mercantile Hall, Farrington Block, Congress street, at 2½ and 7½ o'clock. Speakers and mediums desirous of visiting Portland under the auspices of the Society, will address H. C. Berry, 70 Lincoln street.

PHILADELPHIA, PA. – The Second Association of Spiritualisis holds conferences every Sunday afternoon, at 3 o'clock, and circles in the evening, at Thompson-street Church, below Front. James Marlor, President; Charles W. Yari, Secretary.

At 30 clock, and cheles in the evolution at a comparison states (church, below Front, James Marior, President: Charles W. Yard, Secretary. **PEORIA, ILL.**—The Peoria Progressive Association holds regular meetings every Sunday at 10% A. M. and 8 P. M., at Workmen's Hall, corner Adams and Fulton streets. Speakers and mediums desiring to visit Peoria un-der the auspices of the Society, will address Robert Bolton, Corresponding Secretary, 1808 North Adams street.

Corresponding Secretary, 1808 North Adams street. **SALEM, MASN.**—Conference or lectures every Sunday at Pratt's Hall, corner of Essex and Liberty streets, at 3 and 7 P. M. S. G. Hooper, President. **SAN FRANCING, CAL**—The First Spiritual Union Society holds a conference and séance every Sunday at 2 P. M., at Ixora Hall, No. 737 Mission street, above Third. Also meetings for lectures and séance in the evening. The Children's Progressive Lycoum meets in the same hall at 10 A. M.

10 A. M. VINELAND, N. J.-Mcetings are held every Sunday morning and evening. A. C. Cotton, President; John Gage and Ellen Dickinson, Vice Presidents; Mary D. Howe, Recording Secretary; Susan Cornell, Corresponding Secre-tary; Mis. Portia fiage, Treasurer, Childron's Progressive Lyceum meets at 12½ P. M. Charles E. Greene, Couductor.

WORCENTER, MANS. - The Worcester Association of Spiritualists holds meetings every funday at 2 and 7 F. M. a Grand Army Hall. Woodbury C. Smith, President; lattle W. Hildreth, Vice-President; E. P. Howes, Secre-ary; John A. Lowe, Corresponding Secretary; F. L. Hil-reth, Treasurer.

dreit, Treasurer.
 WEYMOUTH LANDING, MASS.—The Braintree and Weymouth Spiritualist and Liberal Association holds meetings overy Sunday in Williams' Hall, Weymouth Landing, at 2 and 7 o'clock P. M.

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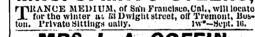
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LIGHT. OF BANNER

Meetings in Portland, Me. To the Editor of the Banner of Light:

To the Editor of the Banner of Light: After a two months' vacation we have re-sumed our meetings at Mercantile Hall. Dr. Geo. H. Geer of Michigan opened our course of lectures September 3d. Taking for his sub-ject "The Genius and Functions of Spiritual-ism," he spoke substantially as follows: The fact of immortality and retributive justice con-stitute the genius of Spiritualism. They are its very soul, without which it would not be even a reputable Theology: it is the sunlight of life, love and hope. Without immortality Nature would be unjust to herself, but with it she becomes adorable. The unvarying law of compensation, which runs through the entire she becomes adorable. The unvaying law of compensation, which runs through the entire economy of Nature, commands alike our confi-dence and admiration. Spiritualism reveals to us the divine law of retributive justice in the courts of Nature. Sooner or later each action receives its just compensation. Justice at times may seem slow, but it is sure; her laws will the rightcous pass unrewarded. The cloak of churchanity or prisedy robes are not im-penetrable to this eternal law. Truth implies freedom, freedom implies growth. The func-tions of Spiritualism, then, are to liberate and improve the human soul. Souls in bondage can improve the human soul. Souls in bondage can attain but little of growth; slaves do not im-prove. Have not mankind been enthralled in the creed-bonds of superstition and ruled by hypoorisy, and thus growth has been almost defeated until comparatively recently? The first mission of Spiritualism is to break this slavish bond and set us free. In this direction it has already accomplished much. We need more freedom from a superstitious reverence for antiquated ideas and institutions which have no other claim on our respect than their an-tiquity. There is nothing too sacred for human

have no other claim on our respect than their an-tiquity. There is nothing too sacred for human inquiry. Search all things, and be free and brave enough to accept the truth, though all our cherished hobbles vanish like darkness be-fore the sun. Increase of moral strength is a part of the function of Spiritualism. We may know the truth, and be free to follow it, but if we lack moral energy all our knowledge and liberty will profit us but little. The power to do right under adverse circumstances is the true measure of growth, the degree of manhood or womanhood possessed. Having truth and or womanhood possessed. Having truth and justice as the soul, and personal spiritual freedom and moral excellence as the functions of Spiritualism, we may confidently look for great progress and final victory. If people would be more blessed by Spiritualism they have only to understand it better and practice its precepts

understand it better and practice its precepts more thoroughly. In the evening Mr. Geer's theme was "Relig-ion or no Religion." It was interesting and in-structive. Sunday, Sept. 10th, his subjects were "Exceesis of Spiritualism" and "Unity." This is Dr. Geer's first appearance in Port-land, and he has made many friends, who will be glad to have him return at his earliest con-vanience. During graction mony of the friends venience. During vacation many of the friends have visited Lake Pleasant camp meeting and also Etna, Me., camp meeting. They all ex-press themselves as highly pleased at what they witnessed there, and the many able lectures to which they listened—and we predict that next year a larger number of Spiritualists will visit the different camp meetings from Portland.

Letter from Philadelphia.

To the Editor of the Banner of Light: The Neshaminy Camp-Meeting has come and gone for the year 1852. It was a success in every respect, financially and otherwise, and we believe many there received their first lesson in the investigation of the truths of our beautiful philosophy—a philosophy that reaches the soul, satisfies man while here, and sustains and gives him peace and comfort when called to bid adieu to earth; leading him to know that he passes to a life of consciousness, from which he can return to those left behind and give them

can return to those left behind and give them strength to labor for a higher development of their spiritual natures. Since the close of the camp-meeting one of our most earnest workers has left us and passed on. I refer to Mrs. Elizabeth Beale, wife of J. R. Beale. She was a tenter at the meeting until about two weeks before its close, meeting until about two weeks before its close, when she was quite unwell and went home, ex-pecting to return in a day or two. But disease had too strong a hold upon her; she grew worse, and, on Friday morning, September 1st, she left us, with a smile upon her countenance speaking louder than words of the beautiful knowledge she had of the future-giving assur-ance to her husband and daughter that she would soon be with them again; thus are they reconciled and comforted, knowing they shall meet once more. May we all profit by the lesson of ealmess and resignation she placed before us.

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Banner of Light.

BOSTON, SATURDAY, SEPTEMBER 16, 1882.

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Lake Champlain Camp-Meeting. To the Editor of the Banner of Light:

Another busy week has passed at the camp and the interest remains unabated. Monday, Sept. 4th, was, as usual at our spiritual camps, very quiet, so far as meetings were concerned, yet the younger campers seemed to find plenty. yer the younger campus seemen to thin plenty to do ; the croquet grounds were thronged with those who are attracted to that sport, and the bay presented a pleasing sight dotted with row boats tilled with pleasure parties; and at regu-iar Intervals, as on other days, the steamer *Abatross* came pulling to the dock, landing those who were seeking this northern Mecca of Spiritualism. Taken altogether Monday was one of our most enjoyable days.

TUESDAY, SEPT. 5TH.

This morning's conference was participated in by Dr. H. S. Brown, of Milwankee, Mr. George Baker, Mr. Simmons, B. F. Knight, Mrs.

George Baker, Mr. Simmons, B. F. Knight, Mrs. Or, Cutter and Mrs. Albertson, In the afternoon the meeting was held in the Pavilion. Miss Jennie B. Hagan, of South Roy-aiton, gave a time poem upon "Truth and the Liberty to Speak It," a subject presented by the audience. Dr. H. B. Storer, of Boston, deliv-cred the address, taking for his subjert "The World Within and Beyond." He commenced by saying: "It is difficult, when nature is so beautiful about us, to think that this is the temporal and decting, while beyond us lies the sound of the murmuring walves. Bot these from this most beautiful lake; how sweet the sound of the murnuring waters. But these sweet sounds and beautiful pictures shall all pass away and live only in our memories. Im-pressions made upon our spirits are deathless; pressions made upon our spirits are deathores; the sweet songs voiced by nature do not vibrate upon the air in vain. They live within the chambers of our soul, and we shall find them lingering like a deathless echo on the shores of immortal life." I will not attempt to report the address, but simply say it was one of the Doe-tor's how diversion. tor's best efforts.

WEDNESDAY, SEPT. GILL

WEDNESDAY, SETT. () II. WEDNESDAY, SETT. () II. The conformer this morning lasted only half as hear, and was participated in by Dr. H. B. Storer, Dr. H. S. Brown, L. L. Whitlock, and Mrs. Dr. A. E. Cutter. At eleven o'clock Mr. Edward S. Wheelers of Philadelphia delivered the address. I will not venture to report it, be-ing conscious of my inability to do justice to the angles.

(n2) conscious of any mammy to no point C set the speaker's brilliant effort. In the afternoon the address was delivered by Dr. H. P. Fairfield. The Doctor took for his yext these words, "Prove all things; hold flast that which is good," and gave an exposition of "Path as Scheton ham **Biblical Spiritualism.**

THURSDAY, SUPE. 7TH.

The morning conference was presided over by Dr. II: P. Fairfield, and was enjoyed by all who attended. In the set

In the atternoon the address was given by Miss' Jennie B. Hagan, of South Royalton, Vt. She commenced by reading a selection from Longfellow's "Hyperion," and took the words of this gifted writer as a text. This address evinced a clear insight into Nature's sublime nysteries, and was a prose poem, descriptive of the wondrous manifestations of the Divine the wendrous manifestations of the Divine Force throughout the universe. In the course of her address she referred to Adelaide Proc-tor's becautiful poem, "Incompleteness," and said "the incompleteness of our lives reveals the true golliness of our nature." The address was one of marked heaity. At the close sev-eral subjects were presented by the audience, and improvisations were given. The one upon the "Beauties of Nature," was rendered in clas-sic English, and for depth of thought and beau-ty of diction seldom excelled by any inspira-tional poet. At the close, Dr. H. B. Storer be-ing called upon for a few remarks, gave an iming called upon for a few remarks, gave an im-promptu address of unprecedented beauty, a fiting close for so fine a service.

TRIDAY, SEPT. STR.

Conference at the Pavilion at 10:50 A. M. A very animated session. About neon an excur-sion train over the Vermont Central from White River Junction arrived, bringing many to par-

At 2530 P. M. the address was given by Capt. At 2530 P. M. the address was given by Capt. II. H. Brown, upon "Spiritualism as Science and as Religion." It was a masterly effort, thoroughly scientific, and very conclusive in all its arguments. Dr. II, B. Storer followed in a very felicitous and pleasing manner.

currence, and harmony has thus far prevailed in all our deliberations. Geo. A. Fuller presided at the meetings Tues-day, Wednesday and Saturday, and Dr. E. A. Smith filled the chair on Thursday, Friday and Sunday.

Sunday. The writer has had a most satisfactory siting with Dr. Slade, who, by the way, is meet-ing with great success. All who have had sit-tings with him have been more than satisfied. Our table on the speaker's stand has been supplied in a bountiful manner with the richest

supplied in a bountiful manner with the richest of Flora's treasures from the gardens of Mrs. Williams, Mrs. Childs, Truax and Road—all of Essex. These ladies deserve great credit for thus supplying a need in all our meetings. Miss C. W. Knox of Boston, test-medium and clairvoyant, is spoken very highly of by those who have visited her professionally. Miss Lounie B. Harm's yours have been ad-

Miss Jennie B. Hagan's poems have been ad-mired by all who have heard them. Her gift of improvisation is one of the marvels of the present age Mr. Sullivan's concert was thronged with an attentive and appreciative audience. Not only did Charlie do well, but so also those who as-

sisted him, Capt. H. H. Brown made many friends during bis brief sojourn at Lake Champlain, not only by his brilliant efforts, but also by his genial and friendly manners. He purchased a lot be-fore leaving for Sunapee, so he will become a

fixture with us. The Paul Brothers' Cornet Band has proved a great acquisition to our meeting. Their fine music has been praised by all who have listened to it.

The dancing assemblies have been well patnonized

Mr. Howell, the English speaker, has visited our camp, and given his experiences at our conference meetings. Mrs. Thompson, of Montreal, has executed in a very creditable manner several fine piano

The scances given by Mrs. Gertrude B. How-

ard have been very satisfactory. Mr. Lucius Colburn of Bennington has given excellent satisfaction to all who have visited

excellent satisfaction to all who have visited him professionally. A large party, consisting of the following named persons, will start on Monday for Sun-apee : Dr. Henry Slade, Mr. Simmons, Charles W. Sullivan, Dr. H. B. Storer, Mrs. Famile Davis Smith, Mrs. Emma Paul, Dr. Frank Peirce, Lucius Colburn, Mrs. Hagan, Miss Jen-nie B. Hagan, Mrs. Henley, the writer, and probably some others. GEORGE A, FULLER.

Etna (Me.) Camp-Meeting.

To the Editor of the Banner of Light :

Many readers of the Banner may be entirely ignorant of Etna, its doings and its whereabouts. To those we will say this camp ground is situated in the town of Etna, Penobscot County, Maine, upon the line of the Maine Central Railroad, about eighteen miles west of Bangor. There is a small pond, about one eighth of a

mile from the ground, well stocked with white perch and pickerel. The Spiritualists of this State have held an annual camp meeting upon these grounds (which we are very sorry to say the Association do not own.) for the past six

the Association do not own,) for the past six years. The attendance and interest has great-ly increased with each yearly meeting. As an experiment, this year a ten-days' meet-ing was held, commoneing Aug. 25th, closing Sept. 3d, and proved to be a success in every di-rection. From twelve hundred to two thou-send borrons were information and sand persons were in constant attendance, and a more quiet and orderly concourse of people never convened together. Every one, both old and young, was interested; not in what might-possibly be going on about the grounds, but in the meeting and what was said by the speak-ers. Many skeptics came-as they expressed themselves—"to have some fun, and for the curiosity of the thing"; but many became concuriosity of the thing "; but many became con-vinced, before returning to their homes, that we still live after the transition called death, and, furthermore, that we can manifest to our friends still in the form, and that the Spiritual-ists are not so crazy a set of ignorant beings, after all said and done. The weather during the entire meeting was very fine, but would have been much more com-fortable if we could have had a little rain to lay the dust, which was very thick and dis-agreeable.

lay the dust, which was very thick and dis-agreeable. Many campers made their appearance Friday, and were very busily engaged in erecting their temporary habitations. After the toil of the day was over the people listened to an interest-ing address, followed by a few original poems by Miss Jennie B. Hagan, of South Royalton, Remarks were also made by members of the audience.

strengthened all at once, as it were. All were treated free of charge.

WEDNESDAY, AUG. 30TH. There were a large number of people upon the ground, and a fair number were present to hear the speaking.

The forenoon's programme consisted in the The forenoon's programme consisted in the reading of an original poem by Miss Jena Smith, of Rockland, and extracts by D. How-land Hamilton from his last poem upon "Ra-tional Theology," Miss Jennie B. Hagan then addressed the audience upon "Incomplete-ness," This lecture was listened to with the profoundest interest. During the afternoon Dr. H. B. Storer deliv-

profoundest interest. During the afternoon Dr. H. B. Storer deliv-ered the last lecture of his course, taking for his subject "Natural Religion as Illustrated in Spiritualism." The audhence were highly pleased with this discourse, and the Doctor, in fact, made a very favorable and lasting impres-sion upon not only his hearers, but upon all with whom he came in contact. Wherever he may go he can be sure of one thing, i. c., he has many true friends in the old "Pine-Tree State." At the close of his address the audience and many true friends in the old "Pine-Tree State." At the close of his address the audience and Association extended to him a vote of thanks. A social meeting was held in the evening as usual. Remarks were made by quite a number of persons, among whom was Mr. C. C. Gar-land, who showed the necessity of the Spirit-ualists organizing in every town.

THURSDAY, AUG. 31ST.

THURSDAY, AUG. 31ST. The meeting was opened and an address de-livered by Mrs. M. E. Thompson, a trance speaker of Rockland. Me., who arrived from Bangor the night before. Mrs. T. is a very pleasing and interesting speaker. She was fol-lowed by Mrs. Abby Morse, who delivered one of her inspirational lectures, which are so pop-ular in some sections of this State. Mr. J. Frank Baster, of Chelsea, Mass., ar-rived upon the grounds early in the morning, and delivered one of his well-written and stud-ied lectures in the afternoon, to a very large audience, whose members kindly welcomed the famous lecturer and public test medium to the Etna Camp. The subject upon which he

the Etna Camp. The subject upon which he spoke was "Manhood in Spiritualism." The evening social meeting was largely at-tended and very interesting.

FRIDAY, SEPT. 1ST.

An uncommonly large audience assembled in the forenoon to listen to Miss Jennie B. Hagan, who spoke upon the "Sum of Life." This was one of Miss ITagan's best discourses: it met with great favor and was much praised by her hearers.

With the afternoon came the largest gather-ing of the week. The large and commodious pavilion was over-crowded, and many were obliged to stand upon the outside who could not gain admittance. A mallneé was given by the talent upon the ground under the super-vision and management of Mr. J. Frank Bax-

the talent upon the ground under the super-vision and management of Mr. J. Frank Bax-ter. The entertainment was a grand success in every particular, and for this much credit is due Mr. Baxter and Miss Hagan. The follow-ing was the programme: Song, I'm waiting for a letter, love, J. F. Baxter: recitation, God and His Flowers, Er. Thomas: song, Roses under the snow, Mr. Bax-ter; recitation, Darius Green, C. M. Brown; song, Apple Pie, Addie Davis: reading, Mary's Lamb, J. Frank Baxter: improvisations, Jen-nie B. Hagan; song, Drifting with the Tide, Mrs. H. Butterfield; reading, The Last Hymn, C. C. Garland; song, Swinging in the Lane, Mr. Baxter; recitation, Ben. Battle and Sally Brown, Walter Howell; violin solo, Mabel Wil-Hanster; recitation, Thoughts during Service; L. Gordon: song, reading and song, Noah's Ark, J. F. Baxter; Parting Poem, Jennie B. Hagan; song, J. F. Baxter; improvisation, "Sagaa," through Mrs. D. Plumer; thanks by chairman, Dr. C. F. Ware; Jubilee songs, Oh, I'll meet you dar, Den I must go, What kind o' shoes? Good-bye, J. F. Baxter. A large audience was addressed in the even-ing by J. Frank Baxter upon the "Relation of Spiritualism to Humanity." This lecture was followed as usual by tests, the greater part of which were verified by persons present. SATURDAY, SEPT. 2D.

SATURDAY, SEPT. 2D.

Walter Howell of Manchester, Eng., who is a trance speaker that deserves much encourage-ment, addressed a large and much pleased audi-

ence in the forenoon. In the afternoon Mr. Baxter delivered his third lecture upon the "Permanence and Pur-pose of Spiritualism"; this was also followed by descriptive tests.

SUNDAY, SEPT. 3D.

The largest crowd of the week convened here to-day; there being somewhere between 2000 and 3000 people present.

Negotiated.

SATURDAY, SEPT. 9TH.

The Conference this morning was held in the

The Conference this morning was held in the Pavilion, and was participated in by Geo, Ba-ker, Luther Hunt, B. F. Knight, Dr. S. N. Gould, Dr. H. P. Fairfield, Dr. H. B. Storer, Mrs. Morse-Baker, and Mrs. M. A. Charter. At 250 P. M. the address was given by Mr. A. E. Stanley, of Leicester. The reporter will not attempt to give an abstract. The words of burn-ing cloquence as they fell from the lips of this great thinker thrilled all who heard him like notes of sweetest melody. Why should such a speaker hide himself away from the world in one of the little towns of Vermont? His light should be placed upon the hill-tops, and his classic language be heard in all our great cities. In the evening, at 750, Dr. Henry Slade of New York gave a lecture in the Pavilion upon his experiences in the earlier years of his life. The audience was well pleased with the effort. At the close of the address the Dr. was con-trolled by two different spirits, a Scotchman and an Indian, and entertained and instructed the audience for nearly an hour.

SUNDAY, SEPT. 10TH.

This was one of Nature's most perfect days; large audiences convened both morning and arternoon at the auditorium. Mr. George A. Fuller of Dover, Mass. delivered the lecture of the morning. The writer will simply say that the address was frequently applauded. At the close Miss Jennie B. Hagan gave a very fine improvisation upon the subject: "The Adiron-dacks."

acks. In the afternoon Dr. H. B. Storer gave one of his most eloquent lectures, touching the hearts of all who heard him. He was followed by Mrs. Faunie Davis Smith, whose thoughts were couched in the choicest of language, forming a fitting close to our public exercises. Preceding Dr. Storer's locture Miss Hagen improved

Dr. Storer's lecture, Miss Hagan improvised a beautiful poem upon "Passing Years." In the evening at 7:30, Dr. Henry Slade of New York delivered an address in the Pavilion upon his "Journeyings in Foreign Lands."

Thus closed our first camp-meeting at Lake Champlain. Our success has been beyond all our most sanguine expectations; and our future prospects are most encouraging. Lots are selling rapidly, and everything betokens a large and successful senson another year. At last, with regret, the writer is obliged to say those sad words "Good-by," and start for Sunapee, to enter there upon the arduous duties of pre-siding officer siding officer.

NOTES.

Dr. H. C. Wright of Bartonsville, Vt., has been camping with us during the past week, and made many friends by his pleasing man-

ner and his remarkable curative powers. Mr. L. L. Whitlock has held a few of his Fact meetings on the grounds, and they have proved

A party of six persons from Malone, N. Y., have camped with us during the past week, consisting of Mr. C. Ferriss, photographer, Mr. J. C. Saunders, a prominent lawyer, Mr. Apolos Munger, owner of flour-mills, together with their wires They enjoyed the meetings graftly

Munger, owner of flour-mills, together with their wires. They enjoyed the meetings greatly, and undoubtedly will be with us another year. Mrs. Dr. A. E. Cutter of Wicket's Island has paid a short visit to the camp, and says she is delighted with the location. Many young people attended our meetings regularly, and paid the strictest of attention. The local secular press have been very dis-courteous in their reports, with the exception of the *Rutland Herald*, which has given truthful statements regarding the meetings. Our singers deserve, great praise for the

SATURDAY, AUG. 26TH.

In the forenoon a social meeting was held, and the tide of campers still flowed into Camp Etna. Mrs. Abby Morse, a trance speaker, of Searsmont, addressed a fair-sized and much pleased audience in the afternoon. She was followed by Miss Jennie B. Hagan in a number of poems rich in thought. Her poems are full

of thought and of true poetic character. Dr. F. Webster, of Portland, Me., delivered a thrilling and impressive lecture to a large audi-ence in the evening upon "Spiritual Philoso-phy."

SUNDAY, AUGÜST 27TH.

SUNDAY, AUGUST 27TH. Over seventeen hundred people were upon the grounds, and everything was quiet and orderly. A social meeting was held in the morning, at which remarks were made by Mr. Fred Has-lam, of Brooklyn, N. Y., and D. Howhand Ham-ilton, author of "Common Sense Theology." At 10:30 A. M. Miss Jennie B. Hagan ascended the rostrum and delivered a powerful and interesting address upon "Cleansing Fires." the title of one of Adelaide Proctor's poems. She was followed in a few brief and appropriate remarks by Mr. Freeman Wentworth, of Knox, Me.

During the afternoon Dr. II. B. Storer, our veteran in the advocacy of the truth of immor-tality, delivered a thrilling and impressive lec-ture to a large and intelligent audience, upon the "Simplicity and Naturalness of Spiritual-ism."

ism." The social meeting in the evening was well attended and the time was well occupied by the numerous speakers present.

MONDAY, AUGUST 28TH.

A social meeting was held in the forenoon,

A social meeting was held in the forenoon, and was well attended. The afternoon meeting was opened by Miss Hagan, who delivered a couple of very fine poems, the subjects being given by the audience, as usual. She was followed by our genial friend, Dr. H. B. Storer, who addressed an in-telligent audience upon "It doth not yet ap-pear what we shall be." In this solid discourse the Doctor set forth the principles of material-ization as exhibited in Nature. A very large and enthusiastic social meeting was held in the evening. TUESDAY, AUG. 29TH.

TUESDAY, AUG. 29TH.

TUESDAY, AUG. 29TH. At the social meeting in the morning Miss Jena Smith, of Rockland, Malne, a very prom-ising young medium, of about eighteen years of age, read one of her many original poems, enti-tled, "A Vision." This is one of the finest of Miss Smith's poems, and needs only to be heard or read to be appreciated. Miss Jennie B. Ha-gan then delivered a poem upon "The Upper" Crust is Wheat and the Under Crust is Rye," and another upon "Woman's Rights." In the former she showed the inward and outward na-ture of mankind, the wheat representing the good and the rye the bad qualities. In the lat-ter poem she discussed the rights and privi-leges of women as compared with those of men. Miss Hagan was followed by Dr. Cyrus Chase, of Monroe, in a few brief and appropriate re-marks. marks.

A stand where the stand of the

2000 and 3000 people present. At the social meeting remarks were made by Mrs. M. E. Thompson, Mrs. Abby Morse, Mr. W. J. Arno, Mr. Robinson, W. H. Trundy and Mr. Perry of Massachusetts. Mr. Baxter closed his course of four lectures to-day. It was one of his finest, and met with warm reception. The ten days' meeting closed in the after-noon. Walter Howell gave a lecture upon the "Fall and Redemption of Man." Dr. F. Web-ster then closed the meeting by brief and an

ster then closed the meeting by brief and appropriate remarks.

A vote of thanks was extended to Mr. Silsby of Bangor for the use of the organ which he was so kind as to loan the Association. All vot-ed the meeting a grand success and a good time in general.

Sunapee Lake Camp-Meeting

Opened at Blodgett's Landing, Sept. 8th, under the most favorable circumstances. The weather being very fine, people began to come in with their tents on Friday, and Saturday brought many more by teams, cars and boat. On Sunday, Sept. 10th, at an early hour, people began to gather, and the usual hand shaking at meeting old and new acquaintances was enthusias-tically engaged in. At half-past 10, the invigotically engaged in. At half-past 10, the invigo-rating breeze floating through the grove, the seats were rapidly being filled with people, and at 11 o'clock the meeting was called to order by V. C. Brockway, Secretary and Treasurer. Capt. II. H. Brown of Brooklyn, N. Y., was in-troduced and presided, Mr. George A. Fuller, President, not having arrived. After a few re-marks from Capt. Brown, "Nearer, My God, to Thee," was rendered by Mrs. Hartshorn. Dr. L. P. Greenleaf of Boston. Mass. then delix-I. P. Greenleaf of Boston, Mass., then deliv-ered a soul-stirring discourse which was listened to by a very attentive audience. The service closed with singing "Sweet By-and Bv.

At 2 P. M. the meeting opened with a song by Mrs. Hartshorn, followed by a very impressive and intellectual lecture from Capt. Brown, tak-ing for his theme the off-repeated inquiry : "If a man die shall he live again?" A song by Mrs. Hartshorn was then listened to, after which Edgar W. Emerson of Manchester, N. H., gave public tests from the platform, all being recognized. Conference in the evening at half past 7, Capt. H. H. Brown presiding. During the day there were many new arrivals, among them Mr. and Mrs. Gale from Michigan, Mr. and Mrs. Batchelder, all from Ashland, N. H. On the grounds are the Eddys, Dr. Crock-ett, Dr. Stone and Dr. Shaw. Many others will come to-morrow from Burlington Camp-Meet-ing. V. C. BROCKWAY. At 2 P. M. the meeting opened with a song by

Meetings in Portsmouth, N. H.

On Sunday, Sept. 10th, the Spiritualists of Portsmouth commenced their meetings, with Mr. J. William Fletcher as lecturer and medium. Mechanics' Hall, in which they are to be held, is a very commodious lecture-room, and the friends mustered in good numbers to listen and undoubtedly will be with us another year. Mrs. Dr. A. E. Cutter of Wicket's Island has paid a short visit to the camp, and says she is delighted with the location. Many young people attended our meetings regularly, and paid the strictest of attention. The local secular press have been very dis-courteous in their reports, with the exception of the Rutland Herald, which has given truthful statements regarding the meetings. Our singers deserve, great praise for the faithful discharge of their duties. Mrs. Minnie D. Emerson, Mr. Chas. W. Sullivan, Mr. Seaver and Miss Truax, also the accompanist, Miss Williams, have been of frequent oc-

meet once more. May we all pront by the lesson of calmness and resignation she placed before us, and our life and end be like hers, for none knew her but to love her. She was many years a member of our Board of Trustees, as was also her husband, who is at present one of our most active members, sacrificing time and means for the good of the cause. To him and his we ten-day the dequest symptotic our wost der the deepest sympathy of every member of our Association. JAMES SHUMWAY, Sec'y First Association of Spiritualists, Phila. Philadelphia, September 10th, 1882.

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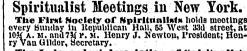
J. WILLIAM FLETCHER gives medical examinations at 2 Hamilton Place, Boston.

Spiritualist Meetings in Brooklyn.

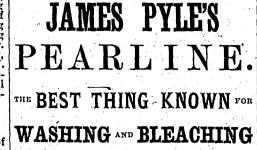
The Brooklyn Spiritualist Society holdsmeetings at Everett Hall, 398 Fulton street, between Smith street and Gallatin Place, every Sunday at 11 A.M. and 7:45 P.M. Speakers engaged: Mrs. P. O. Hyzer, for September; Wal-ter Howell, of England, for October; Cephas B. Lynn, for November. Sents free, and every one invited. Children's Lyceum at 3 o'clock P. M. Conference meetings-John L. Martin, Chalrman-every Saturday ovening, at 8 o'clock, H. W. Benedlet, President.

H. W. Benedlet, President.
Brooklyn Spiritual Fraternity.—Conference meetings at Brooklyn Institute, corner Concord and Washington streets, every Friday evening at 75 P. M. sharp. Sept. 15th, Mrs. J. T. Stryker, ancloquent trance speaker, under spirit control, subject, "The Duty Before Us"; Sept. 22d, W. C. Bowen: "A Step Forward"; Sopt. 29th, Hon. A. H. Dalley: "The Churchof the Spirit"; Oct. 6th, Deacon D. M. Gole; Oct. Jath, Mrs. Milton Rathbun.

The Eastern District Spiritual Conference meets every Monday ovening at Composite Room, 4th street, corner South 2d street, at 74. Charles R. Miller, President; W. H. Cofin, Secretary.



ry van Guaer, Secretary. The Independent Association of Spiritualists and Liberais hold public meetings overy Sunday morn-ing and evening at Frobisher Hall, 23 East 14th street. Spoakers engaged: Mrs. Susie Wills Fletcher, for October; Mr. J. William Fletcher, for December, who will give tests of spirit presence after each lecture. The Banner of Light is on sale at all our meetings. Alfred Weldon, President.



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