

## VOL. LIII.

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#### BOSTON, SATURDAY, JULY 21, 1883.

took no particular notice of him; but when Mrs. Rich

mond was giving the invocation, I did think it singular

that he should continue to stand by her, and, as I

looked more closely, he became so transparent and

shadowy that at times I almost lost sight of him.

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### (Reported for the Banner of Light.)

Our remarks this evening will, of necessity, he very brief. We dealre merely to express our sincere grati-tude to all our friends in Boston and violality for the uninterrupted and unmistakable sincerity of their apprecision of our efforts, and for the expressions of good will with which they have greeted us for between four and five years. We have been requested to fall you something of our early history, the work we have been able to accomplish, and why we undertook it ; and as we know that our earlier experiences in publics life, and also those more private experiences of younger days, before we took the platform, have not been chronicled to the satisfaction of some friends, we hope you will kindly bear with us while we endeavor to fulfill the part assigned to us on the programme. You are all probably aware that; in our public utter-

ances, we have always claimed to rely upon that powor which is commonly called inspiration. Without de-fining that term arbitrarily, you will admit that in-spiration is simply an influx of knowledge from anellence, as well as in speech ; and be assured that if, in the providence of the Eternal, we should again be onlied to this field of usefulness, we shall be delighted other and a higher state of being, and the very highest conception of inspiration unquestionably is communion with the very highest intelligences in Nature. As we are in constant communion with our fellow-beings and enjoy friendly intercourse with those upon shall feel that we have in you true and sympathetic our own plane, as we gain a very great deal of knowledge, as well as pleasure, from communion with superior minds who are, nevertheless, in sympathy with us, and as we understand what it is to be constantly aducated by contact with brothers and sisters who are beyond us in intelligence and moral growth, so do we claim, when we speak of inspiration, that the mere shuffling off the mortal coll, the mere casting aside the earthly tenement, does not change our relations to each other; and that while all ties which are merely earthly may be severed at the grave, while all bonds which are of the fiesh only may be rent asunder by death, yet all ties of affection, all ties of spirit, all ties of sympathy, are as immortal as God, as undying as the soul, which is itself immortal. We claim that inspiration is so widely diffused throughout all worlds that it cannot be confined to any age, to any country, or to any peculiarly distinguished men or women The sculptor, the painter, the singer, the elecutionist. may all be inspired, but inspiration will come to them not to supplement their gifts, but, only to, crown and glorify them - not to change the natural course of their being, but only to glorify that natural course, and to improve the natural talents. Thus we have al ways contended that while inspiration can exist without education, while educational advantages are not absolutely necessary to a reception of truth from the higher world, yet, at the same time, the more perfect our moral, intellectual and physical development, the more fitting receptables are we for heavenly truth and the more ready are we to, come into communion with the denizens of the higher world, We have the great pleasure of seeing in our audience this evening Dr. Joseph Rodes Buchanan, formarly of New York, but now of this city, where he is engaged in a very useful work. This gentleman has done a great deal to enlighten the Boston public in this very hall where we are now speaking. In a conversation with him this afternoon we found that we entirely agreed with him, and that he entirely agreed with us, concern ing the best possible means of cultivating our moral our spiritual, our intellectual and our physical faculties. While he has always, contended for the reality of inspiration, he has always made a determined eru sade against all forms of ignorance, and has striven by all means in his power to bring about a perfect reconciliation between science and religion, between the brain and the heart, and in filling the world to-day with the glorious sunahine of spiritual presence. We claim that throughout the entire world a glorious wave of enlightenment is slowly but surely moving onward, and demolishing all institutions which are so strictly conservative that they assign bounds and limits to the religion of truth. We can never say to the face of that eternal religion, "Thus far shalt then go and no farther"; but, if we utter such folly, the truth will still sweep on, overthrowing our theories, and removing from their places all the institutions which we most admire and support. Every age has its own teachars, every age has its own peculiar form of inspiration, and while it is not the province of those who are inspired to define and to determine the truth which has been communicated to the earth in days gone by yet we would say that while you may cling with loving tenacity to the faith of your forefathers, when such faith is founded upon truth and wisdom, and is in harmony with the vast interests of society to-day, you must the willing to try everything by the practical must the willing to try everything by the practical standard of your life experience in the living present. We are ditteredricin that the time is specifily coming when all title divis systems that here is specifily coming ligton, when all rations shall practice and to one, when the wils domain of all languages shall be inited. In one more perfect, approace that any of the totypes of most or analytical times and any of the totypes that the very higher torse in the priorical upbulling of the very higher torse is the priorical upbulling of the very higher torse is the priorical upbulling of

the departments of nature struggling to periect the choir was upon the platform. I naturally supposed this gentleman to be a member of it, and for the time being child before he comes to man's or she comes to woman's entate.

We are quite well aware that our work in Boston has been very meager, and that the results have, necessarily, not been very great, for one instrument in the hands of unseen powers cannot accomplish more than a very little in leavening the entire lump of human opinion, or in changing the course of ideas; but what we have always claimed and struggled to do has been to announce to the world unhesitatingly whatsoever we believed at the time to be the truth. We may have been guilty of many grave errors, we may have made very great mistakes, and said some things that we would like to recall, but whatsoever we have said, we can say in all honesty and sincereity to-night, that we said it because we believed it was our duty to say it. and because we sincerely felt that what we uttered was the highest truth that we were then capable of appreciating. As we are all being educated, as we are all going higher and higher, as our unseen friends are mounting the grand ladder of spiritual progress along with ourselves, as they are assisting us upward to a brighter world by their holy teachings, we and our in-visible friends and helpers can assist each other in our ourney beavenward, by following our highest light to-day, and by so doing are we enabled to receive a higher light to-morrow. And thus in no spirit of dogmatism have we endeavored to give forth our views, but our appeals have always been made to your own conscience, to your own reason, and to your own moral sense. We only ask of you, our kind friends who have been so constantly in attendance upon our ministrations, that when we have gone to other fields of labor, you boldly proclaim to the world publicly or privately, as occasion may offer, by word of mouth, by the pen, but most of all by whatever influence you may be able to exert, those truths which, for the time being, you feel called upon most earnestly to sustain and to impart to others. We do not ask you to give your countenance to any particular creed or to attend any special place of worship, but we rather feel that the best poseible thing for all to do is to go wherescever duty calls; and whenever you give the crumbs of heavenly bread, you will receive celestial manns, for giving and receiving are so closely allied, that you cannot do a good act without receiving a blessing in return, and in receiving a blessing, you necessarily confer happiness upon others. Humanity is so united, human lives are so interrivised, that we are constantly affecting persons of whose very existence we may be ignorant, and who may not personally be acquainted with us. We must remember that the ellent influences of our lives im pregnate the very atmosphere we breathe; the words we speak, and the acts we perform, are heard and seen by observers of whom we think not at all. And thus we desire to thank you all for those silent influences of sympathetic kindness which have been constantly flowing from you to us. We thank those of you who have not been in position to make menied donations toward the support of the Society over which we have presided, and for which we have labored, for that con-

Whilst gazing upon this mysterious person, I was conscious of feeling as though his brain and mine were united by some invisible cord, and that every word was being stamped indelibly upon my soul. The subject thoroughly riveted my attention, and I sat perfectly transfixed during the delivery of the lecture and poem. When I went home I was asked where I had been. replied, "To hear Mrs. Richmond; and the most singular feature of the evening was the improvisation by her of a poem upon a subject given by the audience." I further remarked that I believed her to be thoroughly genuine, for I considered it beyond the power of man or woman, in his or her normal state, to do what she had done ; and then I detailed my own experience. There was a Materialist at the table, and a lady who was specially skeptical, and who, I believe, claimed to be a Unitarian. Baid the latter, "You say that you believe in spirits. Now, if the spirits can control you, and improvise poems, we shall believe it, for we know

that you, in your normal condition, cannot versify; and if we give you the subjects, you cannot possibly have had time to think up something." I will here say that I had no education beyond what I could obtain at a preparatory school, and in no year in my life did I attend school more than fifty-two days. I learned to read, to write, to spell and to cipher, and I will admit that when I was sixteen years old I could cast up accounts, attend to such ordinary business as going to market, making out bills and tending in a store, if no very great skill in book-keeping or any other advanced study were required. Taking all this into considera-tion, and also the fact that I never had any poetic tatent whatever, I felt confident that I could not comply with the lady's request. But imagine my surprise when I felt myself rising in the air, although I distinctly perceived that my feet still remained upon the floor. I felt as though I was gradually developing a very small body and a very large head. Then my lips moved, and said (for I could not work them at all myself, "If the lady wishes, and will give us a subject, we will endeavor to improvise a poem." "The Resur-restion." Was the subject: Selfor and in the dreamy, semi-conscious condition, I listened to a poem upon that which give the public of the public of the public that subject, given through my own lips. At its con clusion a gentleman present suggested "Cremation," and again my lips moved and delivered a poem upon that subject. How meritorious it was I cannot say. but it certainly was very astonishing to those present : and from that day to this I have occupied the public

platform without preparing any of my utterance When I was eighteen years of age I was brought prominently before the public in London. I remem ber when about to deliver a lecture in one of the larg est halls in that city upon "Brahmanism and Bud dhism," of asking my brother if the subject had any reference to Brahma chickens, and of his replying that I must keep quiet. Then I went to sleep, and the next I remember was hearing the organ playing and seeing the people going out of the hall. A few days after that I had the report of a long lecture sent me for revision. I read the address, setting forth the distinctive characteristics of Brahmaniam and Bud. dhism, but I did not understand it, and I could not prosounce many of the words. You can readily comprehend that a person may know enough to attend to some of the duties connected with a boarding-house and yet not know anything about Oriental religions and the science of Hindu metaphysics; and as these subjects were largely considered I was positive that the lecture had not been delivered through my organism. I did not, of course, know how to correct it, but, up on taking up a pencil, my hand moved obedient to some other will than my own, crossing out the wrong words and supplying any omissions of the reporter. From that time forward I have relied/entirely upo unseen powers when upon the platform. I know that when my own opinions are in perfect harmony with theirs, they are quite willing that I should ventilate them publicly, but it is not unusual for my guides to speak in direct opposition to my own ideas. Upon everal occasions, in both England and America, they have convinced me, upon mooted questions, that I was wrong in my speculations by refuting all of my argunents through my own llps. At one time, while in England, I had very decided opinions upon a particular political question, and, in conversation with a gen tleman, gave utterance to my ideas very freely. Indeed, I said that anybody must be a fool who would take the opposite view. Well, in a short time I became that fool, for I went on the platform and this same gentleman with others suggested that very subject for the discourse, and, through my own lips, I was conscious of listening to a lecture in which the utter fallacy of my position was shown. Therefore, in the simple desire to give credit where credit be longs. I must say that any success which I may have achieved as a lecturer is due entirely to those spiritguides who have inspired me from my earliest years. who will, I hope, continue to do so until I am called to ness into the spirit-world, and then may they still guide me upward to the highest stage of spiritual development possible. I should be pleased to relate some of my experience with other mediums ; of how I satisfied myself of the genuineness of spirit-phenomens, and of the wonder ful things I have witnessed in materialization as well as in other phases of spirit-manifestation, but time forbids, and I will now close my remarks by thanking you all for your kind attention to this imperfect sketch of my early life. 🗤 👘

## Spiritual Phenomena.

GLEANINGS ON THE WAY. To the Editor of the Banner of Lights

In passing through New York on my way home from a visit of four months in Philadelphia, I attended two form-materializing séances held by Mrs. Mary E. Williams, 462 West 34th street, on the evenings of the fourth and sixth of June respectively, and was much pleased to witness the great progress the medium has made in the development of her semidivine gift since I last witnessed her performances in January. In faot, I think Mrs. W. needs but to go through the last trying ordeal of being throttled either in the person of a fully materialized or transfigured spirit-form (the latter always induced by ill conditions), at the hands (or rather jaws and paws) of the professional "fraud-hunter's" Bull-dog, "Seizer," to place her beside the foremost of her sister mediums, Mrs. Stewart, Mrs. Hull, Mrs. Bliss, Mrs. Markee, Mrs. Seaver, Mrs. Plokering, Mrs. Reynolds, and a score or more of other crucified and self-sacrifloing "exposed" mediums for "form-materialization," whose names will be gratefully embalmed in the memories of future generations, whilst those of their perseoutors will be remembered only to point a tale of unsurpassable spiritual ignorance and baseness. or afford the most fitting synonym of "shame and everlasting contempt."

On the way back to my lodgings at the St. Denis Hotel, a very gentlemanly stranger who was at the séance took a seat by my side in the car, and proceeded to tell me of the experiences he had passed through in his investigations of the spiritual phenomena, in which he had become greatly interested, especially that for form-materalization," until a copy of the Religio-Philosophical Journal chanced to fall in is hands, alter which he discarded for a CODEM erable time the whole subject of form-materialization, for the reason, as he said, that he could not but think the whole thing must be a fraud when he saw it so branded by leading Spiritualists themselves, and especially by the conductors of a Spiritualist journal. Fortunately, however, after some months or years of abstinence, he was induced to renew his investigations, which he said had led to his entire con-viction of the reality of the truth of "form-materialization," which belief he felt sure nothing that could hereafter occur would ever shake. How many thousands and tens of thousands

of honest seekers have been led to abandon their search after truth by the medium-defamers, both in this country and in England, from like causes, God and the angels only know. THEY DO ! ! !

were right. I beg your pardon. I am convinced .- S. BRITTAN." I regard the communication from Mr. Brittan 'as rather remarkable. I was told by those present that Mr. B. had never manifested his presence at the circle before; neither do I recollect of his ever having communicated with me since his decease, except in one instance, which was at Mrs. Katie B. Robinson's, last April or May (I think), which message I sent to the Voice of Angels for publication. Nor do I think I ever once thought of Prof. Brittan until after he announced his presence, whilst I was at the séance just named.

Some hours before, however, I had a conversation with Judge Nelson Cross, at his office in the Evening Post building, corner of Fulton street and Broadway, which is more than three miles away from the place where we were holding the seance. During this conversation a former friendly controversy I had with Prof. Brittan in the columns of the Banner of Light, on the subject of form-materialization, was adverted to, in which conversation I think Judge Cross agreed with me in opinion, as I know many other talented Spiritualists had previously done, that whoever came out second best in the said discussion it was not the writer of these "Gleanings," as was charged by implication in an "antipodal paragraph" copied from an Australian paper into the Banner of Light of the 2d of June, 1889, without comment, in which the following passage occurs :

"As an American journal remarks, 'No one ever entered the list against him (Prof. Brittan) without coming off second best.""

Which I. Thomas R. Hazard, with all modesty and due regard to the memory of one of the earliest, truest, and most able defenders of the faith as he understood it. most emphatically deny, apparently with the full concurrence and sanction of Prof. Brittan, provided the message 1 have quoted is genuine-of which fact, I think, there is no good reason to doubt.

I accompanied my lady friend and her husband to the seance, and stopped at their house to join them on the way. Whilst there my attention was attracted by the singing of a yellow canary bird in a cage in the sitting-room, which the lady perceiving, said she would tell me how she came by the bird that was singing, and also by its silent partner or darker hue that was in the other cage opposite. She said the last-named bird came to her window of its own accord, and tried to get in, whereupon she opened the window, and permitted it to enter. The other beautiful songster she said was brought to her by the spirits at a séance she was at with her medium friend at the house where we were going. She said she and a few others were sitting in the dark as usual, when something heavy n the table before them a aroj ing on the light the pretty canary was found in a dazed or mesmeric state, sitting in a small earthen flower pot. The spirits said the bird was for her, and told the hostess where a forgotten bird-cage could be found up stairs to put lt in. A very different experience than this befell an acquaintance of the medium's husband, as I was told after our séance closed. Not being fully aware of the fact that the law that "like attracts like" prevails in the spirit-world with equal (or added) cogency as it does in this, mine host had imprudently admitted (unknowingly) to a séance a "fraud-hunting" biped. Everything seemed to proceed harmoniously until upon turning on the light, instead of the table heing covered with fresh gathered flowers (and I may add an occasional canary bird) there was nothing whatever upon it but a toad and a lizard.

friends, who can aid us across the waters of the ocean as well as though we sat by your side in these walls, or dwelt in the same city with you.

stant kindness of spirit which you have manifested in

to meet every one of you, and when we are away, we

; I will now in my own words tell you my experience on taking the public platform, and what led me to take the position which in England and America I have held for seven or eight years. When I was quite a child. I was subject to a great many impressions and visions, which I could not understand, and which nelther I, my relatives nor friends pretended to account for. As I believe that there is a great deal of morbid sentiment in the world, as I know that many persons are too visionary for their own good, and, being out of health both physically and mentally, imagine much that is unreal, and therefore attribute to superterres trial causes that which is really the result of their own disordered condition. I cannot say that I am at all surprised to hear intelligent people say that they take very little stock in visions, impressions or intuitions. But when we find that visions, impressions and intul tions verify themselves in our daily life; that the rove lations made to us from the unseen spheres are of practical benefit in guiding us safely through the turbulent waters of temptation, and that things that are told us are notual facts, we cannot attribute to disorder of mind or body that which is in perfect harmony with demonstrated facts in human experience. Very frequently, when but eight or nine years of age, I have started to go up stairs, seemingly alone, but conscious of a presence by my side, ascending the stairs, enter ing the room at the top of the house to which I went, and then speaking to me clearly and distinctly, in an audible tone of volce. There was nothing frightful about these manifestations. I did not feel as though any one was purshing me, but, on the contrary, felt as you would if one of your friends or companions should enter your room and tell you something which you were glad to hear, or give you information which would be of use to you. When the astonishment (I will not say fright) came in, was when I found that I was alone in that part of the house. I used to see peo ple four or five days before they came to the house asking for rooms, and tell my aunt, with whom I realded, exactly what kind of people they were; what their dispositions were, and whether they would act honestly or dishonestly in their business transactions. "I found that almost invariably these communications led me to a knowledge of the true character and intentions of unknown people. In later years I learned that whenever I followed my own judgment instead of relying upon these spirit-measages, I was always sorry for it: and I must say that, in all my experience with these infuitions or spirit communications, they have never once deceived me-never once led me to take a

Although from my earliest childhood I had these remarkable experiences, from the time I was fourteen until I was sixteen years of age I was not blessed with these peculiar revelations from the other life. During those two years I became somewhat engrossed in busi ness, and lost that extreme sensitiveness of disposition which I formerly had, However, on the 24th of May, 1674, when I was sixteen, I was stiracted to a large lecture hall in Brighton, England, by the announcement that Mrs. Cora L. V. Tappan (now Mrs. Bichnond) would deliver a discourse upon "Spiritualism and its Benefits to the Present and Future Life," and that at the close of her lecture she would improvise a poem upon a subject selected by vote of the audience The very moment I entered that hall-without knowing anything about Spiritualism, without bavingiread any. spiritualisito fournals, or being acquainted with any one who was 's Spirituation Tuistinelly haw standing on the platform directly banned are. Elchmond wyser theman who appeared your mich, as Judge Edmonde appears in his pletnes, but hat he truly was Judge Edmonds I cannot say, having never seen him. As the 

false step.

13 The following paragraph, insoribed in an album by Mr. Ernst Perabo, the well-known planist and composer, is interesting as showing a munician's feelings toward some of the most noted masters in the art. The remark, "Something irresistible tells me within, "will be fully understood by our readers:

In music Bach is my ideal-the most adorable spirit, and one who was worthy to set the finest passages of the Bible to music. Beethoven inest passages of the Bible to music. Beethoven is very great and beautiful, soul-stirring and sat-lafactory. But less distant, more affectionate, and of all the most winning and lovable, yet strong and honest, with infinite resources of richness, purity and heavenly, joy, is Franz Schubert. ICould I have set eyes upon him, comforted him, fed him, washed his feet and pift my arms around his neck, something irre-sistible tells me within that I could have loos-emed the chain of minimum for him and lovad distible tells me within that I could have loos-ened the chain of misfortune for him and loved him with an impeakable devotion. There are those, who think his works too lengthy. Let them have patience, for they will never be chiled upon to exercise it again upon such a plane. As for most modarn products. I think Emerson may be upofed when he mays: "When aver I see a new book advertised I go to my library and read an old one."

#### AN INTRRESTING SEANCE.

On the 4th of June a lady friend called to see me at the St. Denis Hotel, and showed me nine fully defined and thoroughly well executed spirit-photographs, forming a group of heads and faces in close proximity to each other, which she told me were all drawn in a few minutes, under undoubted test-conditions, at a dark circle held in the presence of a lady friend of hers, whose husband being in easy circumstances rendered it unnecessary for her to receive any recompanse for her services, which she never did, nor did she ever sit for any other than particular friends, and then under the pledge that neither her name nor that of her husband should be made public.

My lady friend obtained for me the privilege of attending one of the seances to be held on the next evening (Tuesday, the 5th), for my especial accommodation, my time in the city being limited. There were six attendants only at the séance, viz: the lady medlum and her husband, my lady friend and her husband, and myself, together with a gentleman, a mutual friend of all present. According to the usual order of procedure, we each and all marked and laid pleces of paper on the table before us, after which the light was turned down. Within a very few minutes, at a given signal, we turned on the gas, which disclosed a finely-exeouted bust and portrait of a female who the controlling guide of the medium said was meant for a departed friend of mine. I failed, however, to recognize it with certainty. This ploture was executed on an oblong, octagonalshaped piece of paper placed on the table by one of the gentlemen present, he keeping the counterpart in his possession, which accorded, to an exact fraction, with the piece of paper (now changed to a yellow color) on which the picture was executed. The light being again turned down, I soon felt a profusion of coldfeeling substances, like sprays or small branches, falling on my face, head and hands, and when the light was again turned on we found both our persons and the table literally covered with fresh gathered roses, pinks, smilax and sprigs of evergreen, etc. There was one peculiarly-shaped white lily, that fell to my share. which seemed to be of exotic growth. The flowers being gathered up, the light was again turned down and the spirits commenced writing on the slips of paper we had laid on the table. The light being again turned on, the following communications, among others, were found written on different pieces of paper: "Constance [a spirit-daughter of mine] brought the lily : it came a long distance. The next time this lady sits you shall have a picture .-[Signed] CONSTANCE." Again was written: Dear Father-I am with you. Mother is going to give you her picture. It is hard in this strange place to make herself look real: >1 like It here,--Your daughter GERTRUDE.": Again it was written : " My Dear' Briend T am here to greet you to-night. Go on in the work. I am very happy. - S. B. BRITTAR." Again it was written on another slip of paper: "You Sth inst., and on my return from a drive to

#### THE DRIDGE.

Monday, the 4th inst., was a very hot day in New York, but still I managed to walk over The Bridge in the heat of the day, one mile and one furlong in length, without much fatigue. I would call it " The Bridge," without qualification, because I do not believe there has ever been anything constructed by the brain and hand of man on earth before to compare withit; probably exceeding in engineering genius and skill all the famous seven wonders of the world combined. John A. Roebling, the constructor of the bridge across Niagara, and father of Washington Roebling, the constructor of the Brooklyn Bridge, I am told was a confirmed Spiritualist; and sure I am that the son has been aided in his work by spirit-inspiration, whether he is aware of it or not.

#### IN PROVIDENCE.

I stopped a few hours in Providence on my way home, and whilst in that city attended a private seance with Mrs. Laura Bliven, No. 19 Broadway, who is one of the oldest and very best elairvoyant and trance-mediums I have ever visited, which I have been in the habit of doing, occasionally, for some twenty years, more or less. Just before I got to Mrs. B.'s house I met on the aldewalk a respectable-looking old man, who slackened his pace as he approached, as if he wished to speak to me. He was a perfect stranger, but I soon found that he was imbued with the spiritualistic bellef, although he attended but few circles, on account of his indigence. I invited him to go with me to Mrs. Bliven's. He declined my invitation for the reason of his not having a dollar to pay the cost; but upon my assuring him that I would see to that, he gladly accompanied me. I was amply repaid by what followedseveral of the old gentleman's spirit-friends manifesting their presence, and addressing him in tender and affectionate words, which seemed to unlock the secrets of his bosom, and pour comforting portions of "oll and wine" (so to speak) into his troubled spirit. Madia (194

I arrived at Vaucluse on Friday evening, the

#### LIGHT. BANNER $\mathbf{OF}$

Newport on the next day, was agreeably surprised in finding Mrs. Mary A. Hull at my house, she having recently come from her newly-bired, pleasant summer home, on the banks of the Sheepscot River, near Wiscasset, in Maine, to take back with her some upholstery she had left, last fall, in charge of Mrs. Julia Gifford, my farmer's wife. Mrs. Hull remained with us but one week; and although not very well at the time, managed to give me a scance for formmaterialization, at which I alone was present.

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Whilst attending public circles abroad my spirit wife and daughters (who were when on earth remarkably considerate of others) were always far from being protrusive in manifesting their presence, but at their old home at of the cabinet, and taking a gentleman's arm Vaucluse, where but few beside myself are ever present, the rule scems to be reversed, and my wife is almost always the first to appear. On this evening, after waiting for a rather unusual time, with the expectation that my wife would he the first to come, the curtain parted/ and a male spirit, clothed in a white toga or gown, showed himself, standing in the entrance. The light was not strong, and the features were too indistinct for recognition, although the spiritform encouraged me to advance to the curtain so as to obtain a fair view of his face. After suggesting several names, to all of which a negative shake of the head was made, I named the late Henry Seybert, of Philadelphia, which was replied to by an emphatic affirmative bowing of the head. On examining the form more crit-Ically I realized that the height and size corresponded to that of Mr. Seybert, as did also the contour of the face and color of the hair. For some years Mr. Seybert had his hair regularly dyed. So fastidious was he in this particular that the services of his barber were applied to the coloring of his beard and moustache but a very few days before his decease. This characteristic was strikingly exemplified in the form before me, the nicely trimmed beard and moustache strikingly resembling Mr. Seybert's in both shape and color, which was a coal black. I had weekly interviews with Mr. Seybert for some months before I left Philadelphia, as did also his friend, Mr. Wm. Yorke, in the presence of Mr. F. O. Matthews, 1223 South 6th street, who is an excellent clairvoyant and test medium recently from England. I think I can say with truth that for a thoroughly honest man, as he undoubtedly is, Mr. Yorke is the most exacting and critical investigator of the spiritual phenomena I ever met with, and yet so strong and folded. One lady giving two, and one only and convincing were many of the tests of identity given through the mediumship of Mr. Matthews by our mutual friend, that Mr. Yorke fully agreed with me in the belief that the returning spirit could be no other than that of Mr. Soybert.

Mr. Seybert made several attempts to materialize his form whilst I was present at Mr. Henry C. Gordon's scances, but, with the exception of the last attempt, signally failed in perfecting his form and features so as to be at all recognizable. At the last interview I had with Mr. Seybert in Philadelphia he manifested great solicitude because of the little progress that had been made in the proposed investigation of Modern Spiritualism by the University, which, by a triple understanding be tween us (provious to his decease) and the Provost of the University of Pennsylvania, I was commissioned to conduct on Mr. Seybert's part. At the closing interview named with the medium, Mr. S. told me that he should seize upon every favorable opportunity that might occur to materialize his form in my presence, and persevere until he accomplished his object effectually. Taking all these things and others in view, I cannot but think that the form presented as I have described was no other than that of Mr. Henry Scybert, who a few days or weeks before his decease donated sixty thousand dollars (in cash) to the University of Pennsylvania, for the endowment of a chair in Penn-University "of moral and lleetr al philosophy, and the incumbent of that chair shall investigate all systems of religions and morals that claim to be truth, and particularly Modern Spiritualism-to be called the Adams Seybert Chair." I may here remark that from all that has transpired within my knowledge since Mr. Seybert's decease, I think no blame can justly be charged to the officers of the University in regard to any delay in the proceedings, as I have not myself been ready to enter upon the investigation, through lack of ability to obtain the services of such a slate-writing medium as I wish to commence with. From both written and oral correspondence with the Provost and other active friends of the University, I feel there is no reason to doubt but that they intend to carry out the design of Mr. Seybert fairly, as befits just and honorable men, when circumstances permit. To my surprise, after Mr. Seybert left another male spirit whom I could not identify as any one I had ever known presented his form. He intimated with his hand a desire to write. I accordingly handed him a sheet of paper and pencil, when he wrote: "Tell Bell to keep up good cheer," to which he signed an abbreviated name and retired. I did not read the communication until after the séance closed, after which I remembered that previous to my leaving New York on the 7th inst., a lady of my acquaintance, who was suffering from considerable depression of spirits, requested that in case I should meet Mrs. Hull (with whom the lady was acquainted, and had often attended her séances), I would do her a great favor if I would call for the very same spirit (and ask him to send her some comforting message) whose name was attached to the written communication, abbreviated to correspond with the pet or familiar name by which she and his intimate friends were wont to address him. The singularity of the case consists in my having entirely forgotten the request of the lady until it was recalled to my memory by her spirit-friend himself ... The remainder of the seance was devoted, I think, entirely to my family spirit friends, two of them at one time coming together.

played separately, and together, while a guitar swung over our heads and around the room. keeping time with the other instruments, and lights called "spirit-lights" darted out of the darkness and floated round the room. Then the room was dimly lighted, and we sat in silence waiting the appearance of the spirits. First, a female wearing a vell appeared, and bowing several times disappeared ; then another, differing in size and dress, came and proved to be a colored woman. She asked that "Down Upon the Suwanee River" be sung, and seemed by her manner to enjoy the music. Then a young lady appeared, wearing a long white lace veil that she lifted gracefully, and walked out made a circuit of the room and returned to the cabinet. She was quickly followed by a male form of immense height, introduced by some one present as one of the ancient mound-builders of the Mississippi Valley. Then came a medium-sized form, who took a pencil from the table and wrote quite a long communication in the dim light, and I noticed, having the opportunity later, that it was written evenly on fine lined paper.

If what I have described did not remove all doubt in regard to the genuineness of these manifestations, the following did : A voice from the cabinet asked that the table standing in front of the cabinet be removed. When this was done there appeared upon the floor, some distance from the cabinet, something resembling a small cloud or smoke, which kept up a rolling motion, increasing in size, till, like a bud bursting into a full bloom, there arose a beautiful, girlish figure, and with graceful motion began to manipulate the thin, filmy lace that fell like a cloud around her, till yards of it were piled upon the floor, when, gathering it up, she stepped into the cabinet, and could plainly be seen to sink down, down out of sight. After this a young lady came, wearing her hair in curls, and, calling a lady from the oircle, manifested a desire to give her one of the curls. There being no shears in the room, a gentleman laid his pocket-knife upon the table, which she took and cut a part of a curl off, and gave her. The cutting was done in view of all, and the cutting, rather sawing off, of the curl could be distinctly heard.

After the medium came out of his trance and the cabinet, we were all placed in line and he sat at table and answered questions, written boing taken at a time, she put the other in her pooket, and was gratified to find both questions were satisfactorily answered.

My question was one that no living being and only the spirit of my deceased father could answer, and that I got not only a correct but a characteristic roply from him, I am fully convinced.

I learned that Mrs. Gray and son would go out of the city and hold seances, and I hope to be able to awaken sufficient interest here to bring them here and arouse our people to investigate, and that the seed may bring a plentiful harvest. J. A. LANODON.

Deep River, Conn., July 8th, 1883.

MATERIALIZATIONS IN CLEVELAND, O. To the Editor of the Banner of Light :

During a visit to Cleveland, O., I had the pleasure of making the acquaintance of Mrs. Archibaid Christie, a medium for form-materialization. About one year ago Mrs. Christie, like Mrs. Orindle, Mrs. Anna Stewart, and many others of our best mediums, had her exposé, which only, as usual, exposed the ignorance of her accusors.

On the evening of the 2d of April, by special invitation, nine persons were ushered into the pleasant parlors of Mr. and Mrs. W. Granger. residing on Lincoln avenue, where they met Mr. and Mrs. Christie. A cabinet was arranged in presence and under the supervision of the

I was favored with a seat near the cabinet, and had an opportunity of knowing that the forms that presented themselves were not Mrs. Christie, but genuine spirit-forms; thirty-five in all appearing. Many yards of lace were materialized, over a yard wide, and handed out of the cabinet for inspection. That Mrs. Christie is a genuine medium for the most wonderful manifestations, I am thoroughly confident. She has numerous phases of mediumship, such as independent slate-writing, spirits bringing their own paper and placing it between the closed slates: Another phase is that of gathering elements from the atmosphere and compounding medicine; this is done in a bright light in the presence of her sitters. It was the ardent wish of every one attending that the proceedings of those two scances should be furnished you for publication, with the names of those present as follows: Mr. W. Granger, Mrs. W. Granger, Mr. F. T. Moss, Mrs. Mary Moss, Mrs. E. I. Beardmore, Mrs. Dr. Springstreet, Mr. W. A. Mosely, Hon. Samuel Fish, Mrs. J. W. Orndoff, Mr. Springstreet, Mr. Archibald Christie, George L. Granger. Yours for the truth,

Kent, O. MRS. M. A. MERBELL.

### A MATERIALIZATION BEANCE-J. D. HENDERSON, MEDIUM.

To the Editor of the Banner of Light:

A circle was held at 249 Shawmut Avenue, on the evening of June 24th, by the abovenamed medium. A cabinet formerly used by the Davenport Brothers was placed in the room. Nearly forty persons had assembled, and after the cabluet had been examined to the satisfaction of all, the room was darkened and singing engaged in. In a short time after the medium entered the cabinet, the doors were opened, and there appeared three forms clad in white raiment. They remained a short time, and upon their disappearance, a man with a heavy growth of whiskers came into view, and was immediately recognized, by a lady as her husband. Next was seen a female spirit and two small children. At times the medlum would remark that there were a number in the cabinet who wished to show themselves. Of all the spirits who made themselves visible "Prairie Flower," the "control" of the medium, seemed most at home: she would leave the medium and mingle with those nearest the cabinet. Others came and were recognized.

This phase of mediumship is new with Mr. Henderson, but the indications are that when it is more fully developed, the materializations in his presence will be very satisfactory to all who attend his seances for the purpose of meeting their spirit-friends, and becoming convinced beyond the least shadow of a doubt that the dead live, and that, under suitable conditions, they can be seen and conversed with as really and tangibly as when they were companions of ours in the mortal.

ALONZO DANFORTH. Boston, Mass.

j. LO88.

## BY THE AUTHOR OF "DAISIES." .

God bein me when I failed unullood's might, Because of loss littore or wasting would ; God help me lest there come the serpent's stealin, To rob me of my spiritin saving sight ! These temporalities need not affright ;

This casting down of burdens left at last : They were not made that I should hold them fast: That they should cease, my soul proclaims is right ( God save me from belief that naught remains,

When winter comes to any garden ground ; God give me strength to seek for other gains, And search for realms that open wide around;

When day declines ten thousand worlds are seen, When winter blows beyond is springtide's green i

The Translation of Mrs. C. M. Morrison.

To the Editor of the lianner of Light:

Report of the Quarterly Convention, HELD AT DANAY, VT., JUNE 18TH, 16TH AND 17711, 1888 UNDER THE AUSPICES OF THE VERMONT STATE SPIN ITUALIST ASSOCIATION.

- Reported for the Banner of Light.

Danby is an old Shaker town, whose inhabitants have drifted into Spiritualism as a natural sequence to their for-mer convictions. Our Convention was in all respects a success. Excellent singing was furnished by Mrs. Floronce Eley of Bouth Wallingford, and Miss Angle Truax of Essex Junction, assisted by Miss Neitle Buffum as organ ist. Nellie is hirs. Eley's pupil, and displays wonderful musical talent for one so young. Mrs. Eley is a trained yo-Callst, possessing a voice of great compass and power, which harmonizes beautifully with that of Miss Truax in their ducts. Both ladies enrolled their names as members of the Association, saying that their chief object is to do what they can to forward the cause so dear to all friends of true progress. They have been engaged to slug at the Queen City Park Camp-Meeting, Bouth Burlington, Vt., which is to open Aug. 16th and close Sept. 16th.

### PRIDAY, JUNE 16TH.

bis to open Aug. 16th and close Sept. 16th.
 FRIDAT, JUNE 15TH.
 Afternoom.-The Convention was called to order at 2
 Colobrin of Bennington, a young man who has recently enternoom. The convention was called to order at 2
 Colobrin of Bennington, a young man who has recently enternoom. The convention was devoted to conference.
 Mr. Lucius
 Colborn of Bennington, a young man who has recently enternoom. The communications from the epitiem world, 's said the epictum and speaker, made the opening address. 'The communications from the epitiemedium and speaker, made the opening address. 'The communications from the epitiemedium and speaker, made the opening address. 'The communications from the epitiemedium and speaker, watch and there is of Spiritualism. It comes to us with 'all the godifness there is in mature, to develop all the goodeness there is in mature, to develop all the goodeness there is in mature, to develop all the goodeness there is in mature, to develop all the goodeness there is in mature, to develop all the good one with the daily exercise of our best gifts is doveloring our 'tuner' lives, then with 'all file of the second and 'the epitic named below, each of whom was recognized by some one in the audience. Ell Marriti of Milly Wilage: Dansot is contected and Jane Brandon; Wilder Harris, Brattlebero't young man, Haples, Mill Yilage; Guid Hambleton and wife, banby; Nowton Hellogg, desf, crushed by cars at Essexium the admention, 'Beek and yo Shall 'n'Lie the admention, 'Beek and yo Shall 'n'Lie mature's for any sector of the usual conforence, Mirs. Emature a thost interesting and interesting and interesting the store said goe, we youture the assortion that there hever was a time when the earth's inhaltion the dater its is and interesting and interestores, independent of procity at horder tower was a tim when

### SATURDAY, JUNE 10TH.

Bielin Wade, Manchester. BATUIDAY, JUNE 10711. Meraing.—The conference heur was followed by an ad-dress by the President. Mrs. S. A. Wiley of Rockingham. "All classes of people outside of our ranks are religrating. "All classes of people outside of our ranks are religrating. "All classes of people outside of our ranks are religrating. "All classes of people outside of our ranks are religenting. "All classes of people outside of our ranks are religenting. "All classes of people outside of our ranks are religenting. "All classes of people outside of our ranks are religenting. "All classes of people outside of our ranks are religenting." beem to think the bare announcement sufficient to silonce us at once and forever. If Spiritualian is not a religion, what is it 7 What religion. Knowledge, science or philoso-phy is there, that can cope with it in its appeal to man's understanding, conscience and spiritual anture? What set understanding, conscience and spiritual and good. It is actionce and a philosophy, but visity more than all of these; it is the great control power that gives vitality to them all, helding in its grasp all that is beautiful and good. If is arisen at a time when public opinion demande its light, when public necessity dumnade its all to lead the race up to the high ground of virtue, temperance of more ralies, ing as follows: Walter Tariel, Damby, Herbert and Kale Tower, Danby; Baratt Wiltard, Westminstor; Josie Orane, Diristof, velson Nichols, Damby; Herbert and Kale Tower, Danby; Baratt Wiltard, Westminstor; Josie Orane, Diristof, velson Nichols, Damby; Oracen and a bail could the was present. Atternoon,—We had a very Interesting conference, after which Mirs, Frannel Davis Builthgrave us becture, of which the following extract gives but steeled in a oppic lab. "Atternoon,—We had a very Interesting conference, after of which Burs, Frannel Davis Builthgrave us becture, of which the following extract gives but steeled in appreciate

which Mirs. Francis Davis Smith gave was becure, of which the following extract gives but a feeble idea of its depth and elloquences: "From dogmatic theology we are coming to appreciate the spititual nature of man, and are developing a cool phil-esophicat religion, so vasity experior to all religions of the past that many declars it is not a religion at all. But we have consider it a compliment to the present age that we have as yet but a few active convictions. Why, my friends, the aprint of the compliment to the present age that we have as yet but a few active convictions. Why, my friends, and in the age of the manhood, because the sloquence of such men as Theodore Farker has opened the doors of the eraism and hald, the doundations for investigations which were horize for the last quarter, of a contary have beat in sympathy with our philosophy are solved by a bigoted priestined, while such men as bienry Ward Beecher, whose horest convictions for the last quarter, of a contary have beat in sympathy with our philosophy are solved by a bigoted and free as immenity." Mr. Emerson followed in another schere, describing spitta in his usual comprehensive manner: Bitsha J. Waker, Brattleboro'; Henry bhortsleeve, Rudinad, Edward and facted Orosot; Julia Warren; Alary Morrison, Howing hamy; Charles Barke, druggist, Morrisville; Bet-sy Dilinghan, Daby; Sam, Chalin and Daa, Wiker, Brattleboro'; Henry Bhortsleeve, Rudinad; Edward and facted Orosot; Julia Warren; Mary biorrison, Howing, Juanby; Unard, Sam, Chalin and Daa, Wiker, Brattleboro'; Henry Bhortsleeve, Rudinad; Edward and factuel Orosot; Julia Warren; Mary biorrison, Howing, and haw, Banby; Charles Barke, druggist, Morrisville; Bet-sy Dilinghan, Daby; Sam, Chalin and Daa, Wilder, Isamuei and Hood Harr, Daby; Jeanlo and Frauk Brown, Danby; Charles Barke, druggist, Morrisville; Bet-sy Dilinghan, Daby; Sam, Chalin and Daa, Wilder, Isamuei and Hood Harr, Daby; Sam, Chalin and Daa, Wilder, Isamuei and hot the fact na assembly inko this is the best ovidence that you

JULY 21, 1883.

bond of unity that is comenting the brotherhood of man and the fatherhood of God. It is this that is drawing us together in our sonces, meetings and conventions for one comment purpose, and that is solve the problem of Hie in defines of conventional passes and obstune; and while Christianity. In its heavy, toticring foelieness of age, is go-ling down to oblivion, lef us see told that we lay our founda-tions no deep and broad that every living soil may find a place therean.

th.

Lace therean." The Convention closed its exercises by the adoption of he usual voie of thanks, and the singleg of Mrs. Eley's losing picce, "Good Night," Adjeurned to meet at the Town Hall in Montpelier in september next, the day to be hereafter determined. St. Albans, Vt. CHABLES THOMPSON, Sec.

### July Magazines.

WILFORD'S MICROCOSM contains its usual vaflety of what it terms " religio-scientifio " articles, included in which is a continuation of the display of weakness and folly in the line of theory and argument begun in the previous number by "Capt. Carter," under the as-sumption of exposing Spiritualism. He attempts in this paper to "expose" the manifestations of physical,

this paper to "expose" the manifestations of physical, power made by the spirits, and says: "When we first took our seats flade called attention to the fact that his feet were placed outside the table; but almost lummediately one foot was removed, and with it raps were excouted at different points under the table.... The medium appears intent on wiping a slate, is talking easily about spirits, Sc., and at the same itme uses his feet to da various things under cover of the table."

Indeed ! While "wiping a slate and talking easily," his one foot under the table plays on an accordion, raps on the walls and ceiling, causes a chair in a distant part of the room to rise from the floor, grasps the sitter's knee as with a human hand, touches his head and shoulder, and performs other things that, admitting they are done with his foot, might be denominated wonderful. "This requires considerable practice," says the Captain, and in that conclusion we coincide.

A request being made to raise a person with the chair upon which he was seated, it was done, the chair and its occupant being elevated a foot. Our learned exposer says it was accomplished by Mr. Slade placing his right hand on the back of the chair, his left hand on the table to steady himself, his right leg crossed over his left knee, and his right foot hooked beneath the lower round of the left side of the chair. There, now 1 If that is n't an exposure, clear and concise, what is it? But an exposure of whom-Blade or Carter? Having delivered his mind of this burden of erudite information, the Captain says:

"This feat requires some strongth and practice, and the right instep should be well covered to prevent the round of the chair from bruising the flesh. On the first attempt I succeeded in parity raising my friend, but was obliged to refrain from lifting him owing to the pain in my foot."

Our readers will be amused at the precautionary measure advised, to be adopted—the bandages to protect from abrasures: as also the pain in the foot resulting from the experiment made by this vallant expounder of " religio-scientific truth."

The writer touches upon other forms of manifestation of spirit power, but his manner of dealing with them is so plainly puerile that we have neither space nor inclination to consider what be given as explanations. We must, however, mention that he obarge Zöllner and his associates with having been deceived in their more than fifty sittings with Slade, and boldly assorts that what they say they saw they did not see at all. It is thus that these oretentious exposers strain at gnats and swallow camels. To disprove a fact they advocate a fallacy; ask us to reject what millions of witnesses know to be true, and accept as true a theory that any one possessing the most infinitesimal grain of common sense knows canuot be. Hall & Co., 23 Park Row, New York.

THE ANTI-COMPULSORY VACCINATION REPORTER.) contains a letter from Brooklyn, N. Y., respecting vaccination on board steamships upon their arrival in New York, prefixed to which is the following editorial note : "We publish the following melancholy narrative as a warning to our friends who may have thought of emigrating to the United States, We regret more than we can say that our friend and coworker, Mr. Scrimsbaw, should have left his native country to subject himself to such tyranny."

THE KANSAS CITY REVIEW OF SCIENCE AND IN-DUSTRY gives its readers able articles upon Engineering, Medicine and Hygiene, Anthropology, Astronomy, Physics, Moteorology, Archæology, Botany, etc. Edited by Theo. S. Case, Kansas City, Mo.

LADIES' FLORAL CADINET leads its contents with instructive articles upon "Midsummer Gardening," and "The Art of Propagation." Cabinet Co., 22 Vesey street. New York.

MASTERY, the last six numbers of which have not reached us, resumes its visits with No. 10, in which it fulfilis the promise given in its early traues of being one of the best periodicals for young people to be had. It combines useful instruction in art and science with attractive pastimes/ Published at 642 Broadway, Ne 1110 York. THE SHARER MANIFESTO CONtains friendly words and good advice on subjects related to social life United Societies, Snaker Village, N. H.

Written for the Banner of Light.

THOMAS R. HAZABD, Vaucluse, June 16th, 1883.

### MATERIALIZATIONS IN NEW YORK.

To the Editor of the Banner of Light:

During a visit to New York City last month. I was invited to attend a materializing séance at 323 West 34th street, Mrs. Stoddard-Gray and Mr. Hough, mother and son, being the mediums. I was an unbeliever, skeptical to the last degree, for our little town is non-progressive, and each generation lives and dies in the faith of its fathers. So I went prepared to see nothing that could change my views on the subject. I took my seat in a circle of some thirty or thirty-five people of intelligence and refinement, the son entering the cabinet and the mother standing outside. The room was darkened, and a mouth-organ, a number of and rustled as if they had been recently in balls, a tamboutine and other instruments were starohed.

company, and Mrs. Christie seated herself with in it. Soon after the singing commenced a spirit-form appeared at the aperture, and was immediately recognized by the writer as Major E. I. Wade, formerly of New York City, but now of the spirit-land. Next came a lovely female, Mrs. W. A. Mosely, of New Lyme, Ohio, who was instantly recognized and welcomed by her delighted husband. A little girl, apparently about two years old, was recognized by its mother, Mrs. Orndoff. Upon seeing her she raised her hands above her head and exclaimed, "Oh I my darling child I" and fell back in a swoon.

A lovely little girl, daughter of Mr. F. T. Moss, materialized; raising the curtain, she stood before the audience in all her angelio purity. She bowed and smiled, and, throwing a kiss with her tiny little hand, said, "Goodevening, papa."

An elderly lady was next seen at the aperture and affectionately welcomed by her son, the Hon. Samuel Fish, of Milan, Ohio. She was dressed in light gray, with a white handkerchief about her neck, and wore an old-fashioned white cap on her head. Her face was that of a genial, loving grandmother of days gone by. A very fine-looking gentleman was next to appear, and was immediately recognized as the husband of Mrs. Dr. Springstreet and brother of Mr. Springstreet.

A sister of Mrs. Moss came and was joyfully received by her friends. Mrs. Mary A. Funey, a sister of the writer, was next to come; she was dressed in pure white lace of the most delicate texture; she seemed very happy, bowed and waved her lily-white hand to the audience. The greatest degree of harmony prevailing among the sitters, the forms continued to materialize until twenty-five had appeared, all but one being recognized, and that probably one of the medium's band.

On the evening of April 3d another seance was held at the residence of Mr. F. T. Moss, 66 Garden street, the same company, with the addition of four and the exception of Mr. Fish, being present. The manifestations were of greater power than on the evening previous.

The light was good, the company harmonious, and all went merry as a marriage bell. An old lover of one of the ladies' announced himself, causing much merriment. The curtain was raised, and a beautiful female form stood before us, the medium being seen at the same time She was dressed in snowy white robes, with a profusion of fine white lace of the most delicate material thrown loosely over her form. She was the wife of Mr. W. A. Mosely, and remained some time in view. A sister of Mrs. Mary Moss next came, bringing an infant in her arms seemingly about the age of six months. Its eyes were bright and sparkling, and it appeared as natural as any baby in the form. The fond mother appeared very proud of her little one, and held it out of the cabinet so that all could have a fair view of it. Its robes were of the purest white; tucked, ruffled and embroidered,

When I read in the Banner of the 30th ult, of the transition of this indefatigable worker in an important field of spiritual labor, I felt sad for a season; sad that her visible presence was to be no more; for there is a yold when the friend whom we may have loved or respected has dropped the material and assumed the spiritual. Though we may be conscious death has not ended all, that the individual still is and over will be we yearn for tangible communion; for the mortal side of our nature can never fully appreciate and measure the spiritual. But when time shall have enabled us to fully realize the meaning of the change, our sadness weats away, and joy supervenes-joy that our friend has risen above the trials, cares and verations of the earth-sphere, to bask in the sunshine of the hereafter.

Talking with a dear friend a few evenings agone, some Talking with a dear friend a few evenings agone, some Ave years in spirit life, in answer to a question of mine she said: "I find rest, peace and happiness, and one eternal day." So, after all, why indulge in value re-grets, or shake at death's slarms? Real life begins when the morial is dropped and left behind; and our sister is to be congratulated rather than pitted. I had only a slight acquaintance with her, having seen her two or three times. These interviews were pleasant, and left an impress pleasurable in many senses. I myself had tested her mediumistic powers, and several of my friends had also most satisfactorily done so. Her powers were far-reaching, and, though

and several of my friends had also most satisfactorily done so. Her powers were far-reaching, and, though lost to mortal sight. I am giad they are still to be at the service of schering humanity. She and her band, at the head of whom is Galen, the noted physician of more than two thousand years' experience. In spirit-life, are still to labor and continue the ministry of healing so auspiciously prosecuted in the few years of Mrs. Morison's earth-life. The warp and woof of her new life is to be beneficient still, devoted to re-moving the life of these who unfortunately need cura-tive agencies to counteract acquired or hereditary de-rangements of the system.

Thespirits themselves have decided to continue their Indepirits themselves have decided to continue their labors, under the management of Mr. H. B. Willcox, haves, under the haragement of Dr. A. B. Whicox, who has been their mundane instrument since Mrs. Morrison came before the public. Mr. Willcox has been in hearty accord with the work, imbued with the spirit of the movement from its inception, and hence has been continued as its agent. "Educated to the medical profession, be could never epter upon practice, for he discorned its errors and failnoise before he completed bis course, and chose other pursuits, eventually to be his course, and chose other pursuits, eventually to be called to the important office of aiding the grand spir-tual movement of the age in its distinctive phase of beeling. healin

healing. Thus it is that spirits impress themselves upon the world, remoit acclety, renovate old and cumbersome institutions, break up noxious usages and shatter out-worn creeds. Let us aid wherever we may, and be-come auxiliaries in the labors which promise the blending of the two worlds and man's exaitation to a higher sphere of usefulness and happlness while a dealzen of this world, thereby becoming better fitted for the life that is to be. WM. FORTH, JR. 50 Battery street, Providence, R. Intervation

**155** Mrs. J. M. Peebles finished a few days since and forwarded to Mrs. C. E. Russell of Brooklyn, N. Y., a beautiful orayon picture, made from the photograph of her father, Col., Goodribb, who was killed at the battle of An-

10 Difference of head but unity of heart in an assembly like this is the best evidence that you are abreast of theage, awarding to each the right of opinion. If Spiritualism bas failed to enlighten any one present, then put forth renewed effort, that you may grasp and hold the jewel ph-ed within your reach. Even sngels cannot do our thinking for us; we are to work out the grast problem of life and dowelep our intellectual faculties for ourselves. If Spiritualism bas anything it means everything, for its downlaw. This we are to work out the grast problem of life and dowelep our intellectual faculties for ourselves. If Spiritualism means anything it means everything, for its downlaw. It is not be a set in the set of the set of

#### SUNDAY, JUNE 17TH.

THE BOUIOLOGIST is devoted to the Increase of a knowledge of the natural laws that control human happiness. A. Chavannes & Co., Adair Oreek, B. Tenn.

#### Verifications of Spirit-Messages. OLIVE BELLE BANDHAM.

To the Editor of the Banner of Light :

I wish to say that I recognize the message in your lesue for June 2d, from OLIVE BELLE GANDHAM, as true. I am acquainted with her parents, and knew her; and everything she ease in the message I think is correct. Her father is a notid artist, and was on-ployed for some years with Notiman of Montreal. Respectfully, H, S. TATLOR,

Respectfully, H. S. I Stanstoad, P. Q., June 20th, 1883.

## OTIS CARPENTER

To the Edilor of the Banner of Light The Banner of Light The Banner of Light The Banner of Light is a pirit message from Orns (CARPENTER: for which al-low me to extend to your circle my heartfelt thanks, as well as those of my dear, moher-also to Miss M. T. Bhelnamer, and hor spirit guides. Father, passed to his spirit home last April, 12 the age of spirit; three had he lived uptil the Sin of this month he would have numbered syenty four, years. We have many times hooked for a communication from my brother. In the Message Department. I say us, but 7 never expected my dear or her liked a growd. I know that As blone feels bur appreciation, as these only who miss, the dear departed ones from their dair walks in life, and the distance on their dair walks in life, and this is what your beautiful doot immortal life; and this is what your beautiful doot leaches. By A. A. CABPENTER. 1975 Anisonic, Conn., June 2926, 1883. To the Editor of the Banner of Light,

## BOBERT BUBRIN

To the Editor of the Banner of Light: and ante at the

To the Editor of the Banner of Light all different the com-munication of MR, Ronger of Light of June 16th the com-munication of MR, Rongers Buan, I knew him well; di he lived in the Center of Ashby, not far from where L lived and was a good man. Tused to tilk Spiritualism with flum, and tolk thin how hies its would be "over there." I should like to go there." was his response. He has friends and relatives here. The Roy, George B, Shaw married his hiese. The message, is like Mr. Burz, is found the bits to go there." E. A. G.

## To the Eulidi of the Hannel of Line 1 100 and the state

To the Eultor of the Banner of Light To the Eultor of the Banner of Light The Banner of Light One Tall Contains a fore-tage from MRB. E. A. PETTY which I read with bin-cere pleasure, as she was an old thriend of nine; the communication is entirely characteristic of her, though there was a slight miscake in regard to her ago. I there was a slight miscake in regard to her ago. I have been watching for the message ever since her name appeared among the list/iArti is the fast one i have ever seen of an acquaintanee, it eaused me to be partibularly anxious. Miss Artyre FORTER. Auburn Allo, June 2064, 1832

have ever seen of an acquainance, Hirvir FORTER. Autours, Ala, June 266, 1885 (E.S. A. fine: monument) of Aberdeen granite, to be placed over the grave of the late Mr. John Brown in the parish churchyard of Orathie, is being executed by Messra, MacDonald, Field & Co., Aberdeen, by command of the Queen., It is of chasts design, the object ornamentation being the Scottian thirtle on the totnice, which is carved in refield and a Border of oak and ivy. The inscription is an follows. "This stone is created in affectionate and grateful remem-brance of John Brown the desived and raith-tion of John Brown the deviced and faith-the inscription is and a Border of oak and ivy. The inscription is an follows." This stone is created in affectionate and grateful remem-brance of John Brown the deviced and faith-tion of John Brown the deviced and faith-the inscription is a sufficience of the statem of the stone of the statement of the statem is an additional standard and the been.

applied and a second second

## pearls.

## And quoted odes, and jeweis five words long, That, on the stretched fore-inger of all time, Sparkie forever."

How ill white hairs become a fool and jester !

--[Shakspeare. There is no tyrant like custom, and no freedom where its edicts are not resisted.-Bovee.

> The good are better made by ill, As odors crushed are sweeter still. --[Rogers, " Jacqueline." · • \*

Wisdom is not found with those who dwell at their ease; rather Nature, where she adds brain, adds diffi-

culty .- R. W. Emerson. The best Are, by the playful children of this world. At once forgot, as they had never been.

-Thomson The most manifest sign of wisdom is continued cheer

fulness .-- Montatone.

Oh, when a mother meets on high The babe she lost in infancy, Hath she not then, for pains and fears, The day of woe, the watchful night, For all her sorrow, all her tears, An over-payment of delight?

--{Souther

A stern discipline pervades all nature, which is a lit the eruel that it may be very kind .- E. Spenser.

## Banner Correspondence.

#### Illinois.

CHICAGO .- J. W. Howlett writes: "The following communication from the Indian Chief, Red Jacket, to me recently, through his medium, Mrs. O. L. Bry-

CHICAGO.-J. W. Howlett writes: "The following comfluuleation from the Indian Ohief, Red Jacket, to me recently, through his medium, Mrs. O. L. Bryant, I thought was sufficiently interesting and important to be published, and so forward it to you for that purpose, at Red Jacket's request."
"We are now passing through the hardest period of the trife in the conflict between the friends and foes of Truth, but it will not last much longer; and the advected the antifestations of spirit-power will not only be more abundant but much more poponents; and the advected the struggin in spirit life will be transferred to earth again, and used in connection with the mediums the the struggin is spirit life will be transferred to earth again, and used in connection with the mediums the struggin is spirit life will be transferred to earth haven, in a measure, from the medium state the present time, in order that they could participaver.
The spirit-bands of mediums have of necessity been with drawn, in a measure, from the mediums at the present time, in order that they could participave in their stiention to their stepecitive mediums with greater power, and receive less laterrupion from opposing forces.
Mediums are now passing through a very trying ordered, and many are being destroyed despined of their mediums any are being destroyed despined of their spirit-balled. So as to prevent markind from receive have found within their own ranks; and suck and their opirit-suck and suck and sus

# every one loward her by her happy influences. She came to us a stranger, but leaves hosts of friends as she departs. In the atternoon a beautiful incluent co-curred by a whilppoorwill alighting on a tree hear her, warbling forth sweetest melody, seemingly a prelude to the coming words of the speaker dedicating the grounds in her most peculiarly happy manner, giving to them the name of 'Harmony Grove.'"

NEWBURYPORT .- C. H. Potter writes : "Ever and anon we find people bowed down by the superstitions of the past ages, afraid to claim their own souls, and come out with honest hearts and proclaim, 'I am a free thinker;' straid to study nature, the grand revealed work of God, because it may not coincide with the so-called work of an infinite being; afraid of their life, their conscience and their God. Oh i that the syss of such people could be opened to all the beauty around them; could but see that everything is minde for a pur-pose, that everything is natural, and not miraculous. How much happier, how much holler, would their very thoughts be would they but look upon and read the works of a divine and loving Father. How much bets ter and more able to carry out this life, it they could. lean upon the ideas and experiences of loving angels, and know that their loved ones are near, ever watch-ing, ever caring for their welfare." LA WRENCE,--Mary E. Noyes writes: "There is a anon we find people bowed down by the superstitions

LAWRENCE .-- Mary B. Noyes writes : "There is a medium at my home, a young lady sixteen years of

The where the second se

#### Connecticut.

NORWICH.-Byron Beardman writes : "The people of Norwich have lately enjoyed a rare opportunity dur-ing a series of spiritual entertainments through the

of Norwich have intely enjoyed a rare opportunity dur-ing a series of spiritual entertainments through the mediation of E. W. Emerson of Manchester, N. H., of witnessing practical illustrations of the Spiritual Phil-osophy. Many were started by strange revelations of their own past experiences in connection with the lives of loved ones long since gone to 'that bourne from whence,'it was once said, 'no traveler returns.' These celestial visitants, from the venerable grandparent to the infant oradied in motherly arms, were so accurate-ly described and their characteristics so clearly por-trayed as to be readily recognized. Addressing a lady well known by the audience, the speaker said: 'Standing by your side is a spirit who passed on years ago. If e holds in bits hand a peculiar string of beads; they are gold beads and black once placed alternately on the string. It is shown as a me-mento or keepsake. The spirit says: 'You have a picture of me that you used to think good enough to grace the parior matel. But since the photo' oards have become so popular my old daguerrein pleture is deemed out of date. And when you regranged to the closet. You thought it strange when the old clock stopped without visible cause. And when the young man could not make if go again, no wonder he ex-claimed, 'The deuce is in fit.' Now it was it who stop-ped that elock, and it was on the anniversary of my passing to spiritile.'' And now a lady comes to you (minutely described) who passed away with consump-tion. 'At the time you scumbled on the rug and fell heading down the starts, it was this lady who saved you. Had she not broken the fail, your head would have been smashed.' Alt the oiroumstances alluded to-facts unknown outside of the family circle-were admitted by the lady yous the in a very particular. The old ploture has since been smashed.' Alt the oiroumstances alluded to heaveny particu-lar, the dial must have been througed by the hady yous the very particular. The old ploture has since been smashed.'

#### New York.

ROCHESTER .-- A correspondent, "R. D. J.," referring to certain statements contained in these columns some time since regarding a local incident in the early some time since regarding a local incident in the early history of the movement, very kindly contributes the following, in the premises, based, he informs us, on his own personal remembrance. For this action on his part we extend thanks, as it is desirable to obtain all the information concerning the beginnings of Modern Bpiritualism which can be gotten at while the *vitinesses* are themselves alive on the physical plane, and able to testify to the general acceptation : "In speaking of the *tos* explanation the statement is made:

made

mace: 'It was first broached by Rev. Dr. Potts, when, in 1850, he delivered a lecture boror a literary association in Roches-ter, N. Y. and standing upon the platform of Corinthian Hall, crucked his too: to the great delight of his intelligent audionce. Hubsequently a clergyman of Rochestor, being satisfied that the toe could not perform all that was claimed and proved of the spirits, elevated the theory to the sakis joints,' etc.

#### New Publications.

BANNER OF LIGE

MAGNETISM AND HOMEOPATHY IN THE LAW COURTS OF DENMABE. By a Homeopath. 12mo, paper, pp. 76. Boston: Published by the Author. Magnetism and Homeopathy, having fought their

pattles and won their victories in nearly every nation, appear, from the narrative given in this book, to have just entered upon the conflict in the Kingdom of Denmark. Though Magnetism has been tolerated there. when exhibited in some of its phases capable of amusing a crowd, as soon as one who, from long study and experiment, had become convinced that its application could be made useful in healing the sick, proceeded to prove it, he was charged with lafringing upon what were assumed to be the patent rights of the allopathists, who for centuries have held undisputed away over the pulses and purses of the people, and was arrest ed, tried, fined, Imprisoned. One can scarcely realize the fact that any one class or combination of men can hold and wield such power as has exhibited itself in St. Thomas, amounting, in fact, to a cruel tyranny; for no one who carefully reads this account can rate the doings of the altopathists any less; not only denying to the public, suffering from disease, the benefit of be-ing cured, but casting into prison those who, without fee or reward, other than the consciousness of having done their duty, seek to give them relief. The book before us should have a wide circulation, especially in those States where the medical profession is seeking to obtain the enactment of laws that will eventually, though it may not so appear at first, give them the power to repeat here the tyraunical usurpations of the rights of the people practiced by their brethren in St. Thomas. It will reveal the secret purposes of these doctors' plots, and strengthen the determinate wills of those who are pledged to thwart them.

THE READING OF BOOKE: Its Pleasures, Profits and Perils. By Charles F. Thwing, 16mo, cloth, pp. 170. Boston: Lee & Shepard.

After presenting the author's views of the advanlages of reading, a course is prescribed which he thinks the most suitable to be followed by one who would avail himself in the shortest reasonable time of those advantages. In this he gives the titles, with brief memoranda of the contents, of what he considere the best books of Biography, flistory, Travel, Fiction, Poetry, Religion, Literature, Language, Philosophy, Science and the Fine Arts. As might be expected, the books specified are such as conform in their standing with the personal predilections of the author, and those evidently are the popular ones of the day, or thought to be so. Hence, no mention is made of the writings of Zöllner, Wallace, Hare, Sargent, and other writers upon the occult phenomena of the past third of a century, though no subject is more generally dis-cussed in every quarter of the globe, and none more deserving of study. On the contrary, there appears to be a studied avoidance of every allusion, however remote. to such works; and one taking this volume as a guide, and reading no other books than those of which it speaks, would never know that milijons of the inhabitants of earth, including leading scientists, and others of the highest intellectual ability, had overteaped the barriers of unterfal knowledge, and had entored the arcana of the spiritual. The volume as a guide to reading is very good so far as it goes; but it stops short of the goal every liberal, progressive, spiritually-minded reader seeks to reach.

Tobacco: Its Effects on the Human System, Physical, Intellectual and Moral. Hy Dr. William A. Alcott. With Notes and Additions by Nelson Sizer. 16mo, paper, pp. 150. New York: Fowler & Wells. Boston: Lee & Shepard.

This work in its original form was published many years ago, was widely circulated, and accomplished much good in guarding thousands from acquiring the habit of using tobacco, and reclaiming others who had become addicted to it. Its arguments and facts have in the present edition been largely increased, Mr. Si. zer's thirty years' experience as a phrenologist having brought him into contact and converse with the public to an extent that has enabled iffm to learn the evils of the practice be seeks to abolish, and to present them in a way to convince the reader that they exist. The book is of special value to place in the hands of boys. WIIOM KATHIE MANNIED. By Amanda M. Douglass. 12mo, cloth, pp. 351. Boston : Lee & Shepard. For sale by DeWolfe, Fiske & Co., 365 Washington street. Those who have been interested in the "Kathie Ste-

ries," six of which have been published, will not fail to be so in this the closing one of the series, by the same author. It is simple in style ; the same old story of love pleasantly told, with just variation enough in incident to make it attractive and lead one into a momentary illusion that it is new, and that what is related never occurred before, though it has a thousand times.

NOTES OF TALKS ON TEACHING, Given by Fran-cis W. Parker, at the Martina's Vineyard Sum-mer Institute, 1882. Reported by Lelia E. Pa-tridge. 16mo. cloth, pp. 182. New York : E. L. Kellogg & Co. L. Kellogg & Co. The peculturity of Col. Farker's methods of instruc-

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appetizer of simulant, Samarian Nereins is invaluable. AP Thousands prociain it the mast wonderful invigerant that ever sustained a eloking system. I, Soathruggists. The Dr. H. A. Bic fit wond meDicial Co. Nois Propris. CONQUEROR Nois Propris. CONQUEROR Nois Propris. CHARLEN N. CRITTENTON, Agent. New York. May 20.- 1960W (6)

**Parker Memorial Hall Lectures** 

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#### BY J. M. PEEBLES, M. D.

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in what way is 'Christ our Savlor' Nature of the Christ-Burlt. BLOTUIR II.—'Che Notion of Prayer. To whom should we pray? Does Prayer change God or his laws? How Prayers be prayer the dead' Prayer at Bultium Stances. LECTORE III.—A Talk with an English Materialist. Proofs of Spirit Intervention. Methods of Spiritual Inducates of gressing Spirits. How to deal with them. Spirits leaving their loades and traveling in the Spirit. World. How Press-dent Lincola became a Sufficient with them. Spirits leaving their loades and traveling in the Spirit. World. How Press-dent Lincola became a Sufficient with them. Spirits leaving their loades and traveling in the Spirit. World. How Press-dent Lincola became a Sufficient world. How Shage the Emancipation Proclamation. LECTORE IV.—The Nature of Death. What shall be dying. The condition of infants, of folicit, and of sufelices in the Spirit-World. How are Spirits employed, d.c., &c., Thiss four lectures in one pauphiet, guers, price 25 cents. For sale by COLBY & RICH, Publishers.

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## BANNER OF LIGHT.

MAY OBTAIN FOR THEMSELVES AND FRIENDS THE FOLLOWING FREMIUMS BY COMPLYING WITH THETBAMS ABOVE MENTIONED

## "NEARER, MY GOD, TO THEE."

NEARCER, if Y COD, TO THEE," DESCRIPTION OF THE PICTURE, --A woman holding in-spired pages sits in a room around which. Night has trailed ber dusky rokes. The chapted hands, unturned countenance, and heavenward gaze, must beautifully embody the very ideal of hopeful unstitul, carnest prayer. The sun has gone dowd. Neither the expiring caldle nor the moon, "fold and pake," skining through the rifted clouds and the par-tially curtained window, produces the soft light that halls over the woman's face and fluctuations the toron. It is typ-ical of that light which flows from above and foods the sout in its sacred moments of true downline, Painted by Joseph John, and engraved surface, 10x21 inches.

## "LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on the current the func-worn bark of an aged Pilgrim. An Angel accombanies the beat, one hand resting on the helm, while with the other she points toward the open sca-an emblem of elernity-re-minding "Life's Morning "to live good and pare lives, so "That when their barks shall heat a fevenche," "they may be like "Life's Evening," fitted for the "crown of im-mortal worth." A bund of angels are scattering flowers, typical of God's insufred trachings. From the original mining by Joseph John. Engraved on steel by J. A. J. Wilcox. Size of sheet, "22x23 inches; engraved surface, 15x20 inches.

### "THE ORPHANS' RESCUE."

"THE ORPHANS' RESCUE." This beautiful pleture lifts the vell of materiality from beholding eyes, and reveals the gnardians of the Angel World. In a heat, so it lay its the swolden stream, two or-phane were playing. It was late in the day, before the storm ceased, and the clouds, lightneed of their burrless, shifted avay before the wind, leaving a clear, bright sky slong the horizon. Unnoticed, the boat became detached from its fastenings and floated out from shore. Quickly the current carried it beyond all eartify hein. Through the foaming rapids, and by precipitous rocks, dashed the bark with its proclous charge. Lift nearon the brink of the fastful car-ract the childred were stricken with forcer, and thought that death was incevitable. Fright gave way to composure and resignation, as, with a determined and resistless impulse that the liftled through her whole being, she graspied the rope that in life in bower, toward a quiet oddy in the stream - a fittle haven amoing ito rocks. The boy of more tender age, and not controlled by that mysterious body into a the area altred in the liftle play of more shear the stream - a little haven anoing ito rocks. The boy of more tender aging follower in the histing by Jose is just by Jar. Altred the original psigting by Jose by John. Hist of shear, the original psigting by Jose by John. Hist of shear, the original psigting by Jose by John.

### "HOMEWARD."

An illustration of the first line in Gray's Elegy: The curfew toils the xnell of parting day, ''s from the church tower bached in senset's failing light, '' The lowing herd winds slowly o'er the lea, '' toward the humble cottage in the distance. ''The plow man houseward plots bis weary way, '' and the tred horses look eagerly toward their home mad its rest. A boy and his dog are caperly hunting in the mellow earth. The little girl imparts life and beauty to the pleture. In one hand alle holds wild howers, in the other grass for ''my colt.'' Beated under a tree in the church-yard, arcund which the twilight shadows are closing in, the poet writes, 'And leaves the world to darkness and to me.'' '' Now indesthe glimmering landscape on the sight.'' Stein, copied in black and two lints, Designed and painted by Joseph John. Size of sheet, 22x28 inches.

#### "FARM-YARD AT SUNSET."

The scene is he harvest time on the banks of a river. The farm-honse, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious grouping, in which are beautiful and interesting idendings of a happy family with the minual kingdom. The compan-ion-piece to "Homeward," (or "The Couriew"). Copied trom the well-known and instity reichrated painting de-signed by Joseph John. Stein, copied in black and two thuts. Size of sheet, 22x29 inches.

## "THE DAWNING LIGHT."

Bertifulaits renks, without having to contend with within its ranks, without having to contend with stated that he to scalar observer all theory is the scalar of the sc

#### Massachusetts.

LEOMINGTER .-- Writing under date of July 7th, a correspondent says : "The Beominster, Clinton and Princeton Spiritualists held a grove meeting at the residence of Shepard Wilder, July 4th, he kindly doing everything he could to add to the pleasure of the occa-sion. Over two hundred persons were present; quite a number of them so aged they had to be supported in order to reach the ground. Addresses from Mrs. Yeaw; and others, were innoh spreetisted, all speaking in a most earnest manner of what Spiritualism has done and is doing to make the world wiser and better. A fine original poem, recited by Mr. Louie Stuart, of Leominster, entitled, 'One Hundred Years Ago,' was pronounced by all grand, and delivered in a masterly manner. Dancing and good music at the farm house were much enjoyed by the young folks; swinks, ham-mooks, etc., by the oblidten. There was a great quan-tity of food brought by all. Ice cream, hot coffee and toe cold jemonade were a treat to the crowd. So the day pasked by as one of feasting upo material and spiritunt things, the two combined making life com-plete. A Sunday meeting will be held there Aug, the Sth." Princeton Spiritualists held a grove meeting at the

WEST CUMMINGTON .- A correspondent. S. E. H. writes, July 1st : " Last Babbath was a day to be long remembered by the little band of Spiritualists in Cumremembered by the little band of Spiritualisis in Cum-mington. Nature was in its happiest mood, and the observed facts assembled in Janes Hawley's grove at 'Valley Farm,' were wholly in unison with their sur-roundings. Earnest listeners they were to the elo-quent and gilted speaker. Mrs. Abby N. Burnham, of Boston. The meeting was opened very acceptably by L. W. Tower, followed by singing, which was a pleas-ing feature; and a short inspirational poem by Mrs. 6. B. Hawley, dedicating the grove to the angel-world. This shore was expressly fitted up for the occasion, and go beantifully daspted by mature for such gather-ings. Mrs. Burnham took both the beads and hearts of hersundierce. She is an earniest, sincere worker; a lady of muon refidement and elegance of manner, drawing

#### Ohio.

WEST VIEW .- F. A. C. writes:" Years have passed since I had the pleasure of looking upon the glowing eince I had the pleasure of looking upon the glowing columns of the Banner of Light, whose rays have been excluded from my path by surroundings that have been like huge walks. But freed thought can no more be feitered by the myths of the past, and return to the one idea, than can the opening hower be folded back and again be encased in the narrow bud, or re-turn to the germ from whence it sprang. Nor can the whisperings of the unseen be busiced by the din of the outer world, or the inspiring infidences of our loved ones be stifted by the opposition of those who close their eyes against the golden light diffused by the angels.

their eyes against the golden light diffused by the angels. Otten I have felt, of late, to ask, does Mr. Peebles still dwell in earthly form? Twelve years have passed since I last heard his voice; and felt the clasp of his friendly haud; and though threads of sliver may now shine upon his brow, and time bave deepened its traces on his features, yet in purpose and labors he is doubl-less unchanged, teaching others to 'come up higher.'"

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Baid a farmer who was given to long drinks, to a brother agriculturist: "What breed of catile would you advise me to adopt?" "Short horns." was the significant reply....Ciricianati Saturday Night.

Welts's "Rough on Corns." 15c. Ask forit. omplete, permanent cure. Corns, warts, bunions.

tion is the striking out into new paths and in adapting course of study to the natural tastes and inclinations of pupils, rather than forcing and warping the pupil to fit a prescribed course of study. "No one," he says, "was ever great by imitation; imitative power never leads up to creative power." We commend the book to the attention of all teachers and students.

RECEIVED: THE PEOPLE'S POWER; or, How to Wield the Ballot. By Simeon Stetson. San Francisco : W. M. Hinton & Co., printers.

PHYSICIANE A SCOURGE. By Floyd Bauton, M. D. Chicago, 111: 2138 Michigau avenue.

CHRISTIAN POLITENESS ; and The Effects of Christianity. By Liberty's Disciple. Philadelphia : W. W. Brown, 321 North Fifth street.

THE GOSPEL OF ATHEISM. By Mrs. Annie Besant. New York : A. K. Butts, 23 Dey street.

THE DECAY OF FAITH. A Lecture by C. W. Stewart. Randall, Kansas.

CROP REPORT of the Kansas State Board of Agri culture. Topeka, Kausas : Kansas Publishing House.

#### SUMMER HYMN.

The year draws near its golden hearted prime, Fulfilled of grandeur, rounded into grace: We seem to hear sweet notes of joyance chime From elfin bells through many a greenwood place.

The sovereign summer, robed and garlanded, Looks, steeped in verdure, up the contanted skles; A crown, sun woven, round her royal beau, And love's warm languor in her dreamy eyes.

We quaff our fill of beauty, peace, delight; Bur mid the entrancing scene a still voice saith, 'If earth, heaven's shadow, shows a face so bright, What of God's summer past the straits of death ?' -Paul Hamilton Hayne.

Eczema (Salt Rheum), Humors and Pimples, worst

forms cured by Dr. C. W. Benson's Skin Cure.

#### Annual Camp-Meeting.

Annual Camp-Recting. The Fifth Annual Camp-Alecting of the Michigan State Association of Spiritualista and Liberalists will be held at Fint, communcting Friday, Aug. 17th, and closing Mon-day, 27th. The Erecutive Board of the Association take pleasure in sunconnoing that the arrangements for this convocation are in a satisfactory sings of progress. Among the speakers already engaged from outside the State are Hon. A. B. Bradford, of Fennsylvania, and Mira. H. B. Lake, formerly of California, Lut now working in Oblo.

H. B. LARC, formerly of California, the now working in Oblo.
Mirs. Margaret Fox Kane. of the original Fox family, is ongaged upatient the meeting. and inaddition to her medi-umistic gifts, will tell the people the story of Hydesville in 1849.
Mirs. Olie Oblid Densiow, whose voice has heratotore been heard so acceptably at our gatherings, is sugged to sing. David Turbush. of Finst, the been appointed Financial Becretary for the meeting, and will have responsible charge of all financial details.
Fuller announcement will be made in due senson.
By order of the Kaccutive Board.
S. B. MOCRACKEN, Sceretary.

#### Five Days' Comp-Meeting.

The Spiritualists and Liberalists of. Van Buren and West-ern Michigan will hold a five days' Camp-Biveting at Four-Hile Lake, near Paw Paw, commencing Thursday, July

Mile Lake, near 1 and 10, is to be one of the speakers. Mrs. A. B. French, of Ohlo, is to be one of the speakers. Mrs. Olie O. Denslow, of South Bend, Ind., will furnish inspira-tional music. The situadance of a good test medium de-sired. L. S. BUBDION, President. O. M. SEEFFER, Seordary,

#### Married i Har

At Bedford Springs, Mass., June 11th, by Dr. T. B. Hosmer, justice of the peace, Wm. R. Hayden, M. D., and Miss Safah H. Everett.

postage free. One burge 12me, while paper, cloth, For sale by COLINY & RICH.

 THE DIVINE LAW OF CURE. By W. F. EVANS, author of "Mental Cure," "Montal Medi- charter of the author of author's hast six years of careful research, study and experience, and makes its ap- persance at a time when the necessity of the age securs lo experience, intuitive and eitherations in the submer of the age securs the necessity of the age securs lo experience, intuitive and eitherational endowments to slu- careful research. The work is adjusted to present water experience, intuitive and eitherational endowments to slu- care without question. The work is adjusted to present who desire to remain in good health as woll as those sick in body and mind, and expecially sit is applicable to persons who consistent are in the universe, which can (whon under- stord) be made benched to the more knowledge in regard to utilizing the power of mind over diseases and the endor- stord) be made benched to the more knowledge in regard to utilize the area in the universe, which can (whon under- stord) be made benched to humanity in relivening the mind and being the intervent of the action of the clergy and the mode benched to humanity in relivening the mind and body of diseases and allicitions that are constantly be- setting the human family, and which badle the clergy and the mode by COLINY & BIOH.
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For sale by COLINY & RIGH. SPIRITUAL HARMONIES: Containing near-inisele, with the Belief of Spiritualism, and Bealings appro-priate for Funeral Occasions. By Dir. J. M. PEEBLES. This book may be considered multum in a parco, contain-ing as it does a definition of Spiritualism, the leading doc-trines of Spiritualists-readings and responses-allout one humidred popular hymns and songs adapted to Camp-Meet-ings, Grove-Meetings, Spiritual Boances, Social Orcios, and Congregational Singing, together with Funeral Read-ings, original and selected, appropriate for Infants, Chil-dren, nd the Aged. Price, boards, 25 cents; 12 caples boards, \$2,60. For sale by COLBY & BICH.

For sale by COLBY & RICH. YOUTH, ITS CARE AND CULTURE. By L. J. MORTIMER GRANVILLE. The work contains chapters on the following subjects: Culture and Inprove-ment: The Eradication of Disease; The Threabold of Life; Boy Manhood in its Early Stage; Boy Manhood in Later Years; Girl Womanhood in its Early Stage; Girl Woman-hood in its Later Years; Habits as a Ingenerator: Tomper and Mooliness; Capricious Appointer: Piensures; Pastimos; Rewards, and Punishments. Also a chapter on the Physi-cal Education of a Girl. Cloth. Price 41,00. For sale by COLBY & RICH. NATURE THE ONE AND ONLY DEURY

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#### OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea-tion in a German woodhand; and goldon rages are added to "Ho's book of happy hours." The mother is scated in the forest shade. Her fulle girl "Bo-Peeps" around a tree through the folinge, her face radiant with a loving, gleeful, regulat expression. Both faces are full of sweetness and joy. Planted by Meyor Von Bremen. Engraved on steel by J. A. J. Wilcox. Size of sheet, 22x26 inches.

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OFFERED AS A FREMIUM FOR THE FIRST THE. The intresters gather on the bank of a spring, shaded by an cin standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from c, is lasket brought there by this diaughtor, 'All kindled graces' burning over hor cheek.' From a pitcher she is filling a brother's cup, while another is walling for the cooling draught. A fad is studying the countenance of bis dog, that is waiting for his lunch. Horses attached to a wagoo loaded with hay, impart a most pleasing effect. A rustic youth, proud of the team, leans against his favorite horse. A little boy and girl are passing a lunch to brother and sla-ter frolicking on the londed hay, then, copied in black and two that from Joseph John's upded painting. Elze of sheet, 22228 inches.

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THE WORK OF SPIRITUALIEST lashbroad as the univores. textends from the highest spheres of angelic life to the sweet conditions of human ignorance. It is as broad as Vision, as comprehensive as Love, and its mission is to Wistom, as comprehensive as L bless mankind. -John Pierpont.

#### Swedenborg's Mission.

At the recent Convention of the New Church people in Boston, one of the most distinguished of the speakers, after having gone through a recital of many points and features of the Swedenborgian faith and practice, wound up with the gratuitous and decidedly ill-tempered statement : "But this is Spiritualism "! Fortunately, it would take more than his or any man's bare assertion to make plain statements mean what they do not, or the contrary. If what he said did indeed mean anything, it was substantially Spiritualism in a very broad and strong sense. His denial of the fact could not affect a fact which every person's reason is perfectly competent to investigate.

The life of Swedenborg has again been written by one of his followers, and published by a bookhouse in this city, of which a local contemporary observes that "one cannot close the volume without belief that Swedenborg was by nature, training and character, and according to the needs of the times, most qualified to be the missionary of a new Spiritual Philosophy." The trouble chiefly is, however, that it is sought to build up a religious sect on his teachings, instead of seeking to make them as widely operative as possible.

Coleridge remarks on Swedenborg: "The greatness of Socrates remains, whether his domon be a postic fiction or a hallucination. It is the same with Swedenborg. His greatness-I mean his thought-remains, whether his character as medium, chosen of God to serve as an organ and interpreter of the Word and heavy hearts. of God with men, be a plous flotion or most sincere illusion, or, let us add, the very truth, His doctrine, set forth in his writings, has its value in itself. Independent of the visions cited in its support, it is given in the sacred texts therein contained." Swedenborg himself replied to the question whether his explanations of the Bible would be received in Christendom, "About that I can say nothing; but I suppose that in their proper time they will be received, for otherwise the Lord would not have disclosed what has heretofore lain con-The substance of his doctrine is, oesled." "that faith alone is a pernicious doctrine, and that good works are the proper means for becoming better in time, and for leading a blessed life in eternity; that in order to acquire the ability or power to do good works, prayer to the only God is required; and that man also must labor with himself, because God does not use compulsion with us, nor does he work any miracles for our conversion." And "as regards the rest, a man must live in his appointed place, acquiring the same learning and leading a life similar to that of other honest and modest persons who live temperately and clously." He said nothing about Jesus or the atonement. His distinguishing dootrine was that of life and works as opposed to the lifeless and unproductive doctrine of faith. To Swedenborg the Lord appeared as an angel. He claimed also that spirits appeared to him, and thence followed the submission of his heart to divine guidance and a sensitiveness to spiritual impressions. Subsequently he found, to his surprise, that he could converse with spirits, and knew what was taking place in the other world : but, though he foretold accurately his own death, he could not prophesy of the future. He learned of spirits what his distinguishing work in the world was to be, which was not taken up as such until he became fiftyseven years of age. He continued it until he was eighty-four. It requires a great deal of patience and study to comprehend the methodof his thought, which may seem at first to be wholly without method; there is endless repetition and a vast amount of chaff with his golden grains of wheat; but he was a lofty Spiritualist, and his works will richly repay the most studious perusal.

#### Transmission of Disease by Vaccination.

In England the evil of vaccination has shown itself in a quarter where it will be likely to have more weight and influence than mere argumentandtheory. Alfred Milnes, M.A., F. S. S., writes to a London paper that the Chief Instructor in Vaccine to the Local Government Board, who has long maintained that lymph might with safety be taken from a syphilitio vaccinifer, and could by no possibility, if taken with care and skill, convey the infection, has become a victim to the falsity of his own theory, and is now suffering from the effects of a transmission of disease which he has all along declared could not occur.

Medical men, who have received their education in vaccination from this Chief Instructor, have, in discussion with those opposed to their views, confidently quoted his opinions as the basis of their own, and have triumphantly narrated how he has been seen to vaccinate himself from a syphilitic child without any evil results: but this they can no longer do, and what the testimony of others in regard to the sorrow and desolation brought into English homes by vaccination has failed to accomplish, perhaps this experience may:-convince those in authority that the health and lives of the people are endangered by a continuance of compulsory vaccination. Says Mr. Milne:

"The argument that care and skill can with certainty prevent the inoculation of syphilis along with vaccine lymph is gone forever. If the Chief Vaccine Instructor has not skill enough, and cannot exercise care enough, who shall again trust the care and skill of the general practitioner, and a fortiori who shall trust the care and skill of the public vaccination station, where skill has been killed by monopoly, and care swallowed up in routine?"

Sir Charles Dilke having been asked whether the officer of the Local Government Board had been infected with disease in the manner above mentioned, replied that he had ; and in response to the question : "Has it not long been known to and admitted by the medical profession that the disease might be inoculated by the act of vaccination ?" said, "Under special circumstances, and in rare and accidental cases, it might." Upon which the editor of the Reporter romarks :

"We greatly regret to see Sir Charles Dilke committing himself to so grossly faise an assertion as that the transmission of syphilis by vaccination is 'rare and accidental.' The enormous rise of the infant deathrate from syphilis, under the influence of compulsory vaccination, abundantly proves the contrary, even apart from the numberless medically authenticated cases. Dr. Cameron has recorded the fact that one hundred and sixty-six such cases came, in little more than one year, under the notice of one medical man, M. Depaul, of Paris. The true statement would have been, 'Sir, such cases are legion !'"

#### "When Doctors Disagree," etc.

To read what is reported concerning religion and the churches in the daily newspapers in their parallel columns, is almost enough to excite the spirit of despair, so far as any clear understanding of it goes. We will briefly illustrate. At a recent infant baptism in his church in Brooklyn, after the usual ceremonies were concluded, Dr. Talmage preached on the antagonisms with which society has to contend. He said it was a question whether God or Satan was to have the mastery in the two cities of New York and Brooklyn. Though there are so many churches, reformatories, and good men and women, the streets, he said, were au unclean picture-gallery; there are four thousand people in the neighborhood of the two citles whose entire business is the commission of crime; property to the amount of seven millions of dollars is stolen in one year, the prisons and houses of correction do not reform or correct, bad men are in positions of authority and influence, and criminals are all the time graduating from the idle classes. Dr. Talmage drew a lugubrious picture indeed, such as ought to have sent his hearers home with hanging heads

It is indeed lamentable that with so many

### **Beligious** and Secular.

OF LIGHT.

BANNER

The New York Times is after the Christian Intelligencer with the sharpest pointed stick it can find haudy. The latter paper, a religious one by profession, replied to the remark of the Times that Calvin taught certain doctrines which modern Calvinists hold in abhorrence, that it was joking, evidently implying that it did not believe what it said. The Times thereupon gave quotations from Calvin's writings, which conclusively proved its original assertion. To this the Christian Intelligencer did not deign a reply in kind, but, as the Times describes it, "contented Itself with making faces at the Times, and accusing it of various high crimes and misdemeanors wholly unconnected with Calvinism. The Intelligencer charged that the quotations from Calvin furnished by the Times were a joke, thereby intending to have it understood by the reading public that they were not genuine, in other words forgeries. Instead of openly and squarely accusing the Times of forgery, it accomplishes the same thing in a roundabout way. The latter journal thereupon seriously informs its professional religious contemporary that no respectable secular paper forges quotations in support of serious argument.

Ignorant as the Intelligencer is, says the Times, of Calvin's creed, it must have more or less knowledge of Christianity, and undoubtedly knows that "the essence of a lie is the intention to deceive." While the Intelligencer very well knows that the Times is not guilty of forgery, it deliberately tries to convey the impression that it is gullty of it ; and, says the Times, "if it really thinks that this is Christian conduct, then it is as ignorant of Christianity as it is of true Calvanism." And it proceeds to inquire of the religious sect for which the Intelligencer speaks, what their opinion is of the intelligence of a Calvinistic organ which does not know what Calvin taught; and what they think of the Christianity of a so-called religious paper which, when convicted of ignorance, falsely insinuates that its prosecutor is guilty of forgery. By way of a closing compliment it remarks that the charge of duliness and sleepiness has sometimes been brought against the sect referred to by people who have casually read the Christian Intelligencer, and assumed that it correctly represented that sect; but while a dull organ may be tolerated, no religious body can tolerate as its organ a paper that is both "ignorant and mendacious."

17 Under the filmsy disguise of a religion ist, one "Prof. C. W. Starr," a la Walte, continues to travel from place to place, imposing on credulous pions folks and chronically skeptical Materialists, by assuring them that whatever spiritual mediums claim is done in their presence he can do, and show how it is done ; an assertion that every one who has had any experience with the phenomena knows to be absolutely false. A correspondent writes us from Lafargeville, N. Y., July 7th, giving some account of an attempt of this Starr to shine in that place, the result of which was to plunge his hearers, who were chiefly church-attend ants, into still deeper darkness upon the subject than they were groping in before his coming, which was quite uncalled for. Accompanying our correspondent's letter is an illustrated showbill on which is a picture of the Starr, a number of scenes from the farce he performs, quotations from the Bible, shaped into a state ment of what he believes, in order, as he says, that the Man of God may be perfect, thoroughly furnished for all good works," the "good works," in this instance, being displayed on another part of the bill in gross misrepresentations of Mediums and Spiritualists, made in language ill-bofitting a "Man of God."

Appended to this medley of piety and gas conade is the badge which "exposers" usually display on the lapels of their coats, so to speak—a "Challenge to Mediums," in which an offer is made to give five hundred dollars to any charitable institution, "if, after seeing any socalled spirit-test twice, I can not teach any tenear-old child of ordinary intelligence, who can read and write, to produce the same." Our readers will remember that about one year since we reported the singular proceedings of this man Starr in Lee Centre, N.Y., where the well-known lecturer, Mr. A. A. Wheelook, ac cepted the challenge and proposed with a reliable medium to meet him on his own ground, and would have done so had not he (Starr) fled the locality! We have full details of all that transpired at that time and place, but have not space to give them, neither is it necessary that we do so at this time. If this man, or any other, is desirous of parting with his money for the benefit of "any charitable institution," there are opportunities for him to do so in Eng land, where five thousand dollars, and in this country, where ten thousand dollars are at his disposal, provided he does what he says he can. Let all honest men avoid the snares set for their feet by these protended "exposers." If the church has really reached so lamentable a pass as to be forced to bring such men into its pulpits to defend its position, it is working its own destruction, and will ere long sit amid its ruins, mourning over its unfaithfulness to truth. 17 It will be gratifying to our readers to be informed that the International Arbitration Convention, held in Washington last year, is seen to have been a great success in the greatly increased interest in the object for which it met, manifest at present not only in our own, but in other countries, and a growing desire of the people everywhere to be relieved of the burdens of war. Another Convention is to meet in Philadelphia next November for a like purpose, and is expected to be the most potent anti-war element that has ever assembled. In addition to this a movement is in progress for a Congress of Nations in Washington, on the four hundredth anniversary of the discovery of Amer ica, Oct. 12th, 1892, and it is confidently hoped the result of all these efforts will be that the dawn of a new century will be the dawn of an era of peace, at least a cessation of a resort to arms for the settlement of disputes between nations that shall know no end. Great oredit is due Mr. S. M. Baldwin, of Washington Oity, for what has thus far been accomplished. BT E. G. Granville writes from Kansas City, Mo.: "There is a great interest manifested here. Circles are formed for investigation in some of our best families, and many of our most prominent citizens are publicly avowing a bellef in the Phenomena and Philosophy. Our Society will no doubt supply a long-felt demand here, and with the aid of our spiritfriends we anticipate some good work being done here in the coming fall and winter."

HT We have several times alluded to the fact in these columns that the late Mr. Henry Seybert, of Philadelphia, who was a devoted Spiritualist, left by will the sum of \$50,000 to the University of Pennsylvania, the interest of which was to be devoted to the investigation of the Spiritual Phenomena. Before Mr. Seybert's death he had an interview with Hon. Thomas R. Hazard, of Rhode Island, requesting him to act with the commission in carrying out the former's views. It seems, according to the last accounts published, however, that the trustees have within a short period acted upon the bequest and made the appointments, leaving out Mr. Hazard's name altogether. Not a single Spiritualist is on the commission ; therefore we may set it down in advance that the assumed investigation will result in no real investigation whatever-be a mere farce in the interest of bigotry, the same as was the Harvard College quasi investigation in 1867-after Dr. H. F. Gardner had collected together many mediums, and fully proved the manifestations genuine in presence of the committee, which consisted of President Felton, and the Messrs. Pierce and Horsford, these gentlemen promising the public a full report of the proceedings, but falled to carry out their promises. By reference to the files of the Banner of Light of that day all the facts bearing upon the case may be found.

Thus it will be seen that the Philadelphia commission is more illiberal than was the Harvard College committee. It is reported to consist of Dr. William Pepper as chairman, who is the provost of the University, a gentleman of acknowledged scientific attainments; the other members are Prof. George A. König, Ph. D., Assistant Professor of Chemistry, and a graduate of Heidelberg; the Rev. Robert E. Thompson. A. M., Professor of Social Sciences; Joseph Leddy, M. D., LL.D., Professor of Anatomy, and the Rev. George W. Fullerton, Instructor. The commission will be divided into branches. and members assigned to them in accordance with their experiences and qualifications. Dr. Pepper will have charge of the medical and physiological phases of the subject; Profs. Leddy and König, the physical aspects; Rev. Dr. Fullerton and Rev. Dr. Thompson, the intellectual and metaphysical phenomena.

In a communication from Mr. Hazard, which is published on another page of this paper, it will be seen that he makes allusion to the subject under consideration. He is of the opinion that the commission will carry out the design of Mr. Seybert fairly, as befits just and honorable men, when circumstances will permit. But we do not believe it will do any such thing, any more than did the Harvard College Committee. Indeed, one of the members, as reported in print, has already been interviewed upon the subject of Modern Spiritualism, and-if not misreported-he shows himself to be neither more nor less than a learned parrot. The positions he assumes against the phenomena are so egreglously ridiculous that the scientific men all over the world will wonder he made such an exhibition of himself-in advance !

107 A somewhat remarkable instance of healing occurred about one month since in Binghamton, N. Y., plainly the result of spiritpower, but attributed by the church and others who manifest a disposition to avail themselves of the benefits while ignoring the truths of the philosophy of Spiritualism, to what they vaguely denominate "The Faith Cure." A correspondent, Mr. Thomas W. Waterman, furnishes us with an account of the case, from which we learn that Mrs. Rogers, the lady who was the subject of the ours, experienced two severe shooks of paralysis in June of last year. She rallied from their effects for a time, but met with a relapse and became reduced to a condition of helplessness. She had no inclination for food, and the little she took consisted of milk drawn by her through a rubber tube, her sis. At one period she took no nourishment for four weeks, and a week of that time lay uncon-elightly questioned.

## JULY 21, 1888.

### A Salubrious Location.

Wickett's Island Home, opposite Onset Bay Grove, Wareham, Mass., is a most lovely spot. No purer air was ever breathed by mortal lungs than there. Mrs. Dr. Cutter's spirit-guides were wise in selecting it as a locality where patients can recuperate more rapidly than elsewhere. But it needs money to put it in a position to accomplish what Spirit Dr. Warren contemplates; and therefore those who have ample means at their disposal should not overlook this grand spiritual institution. Two or three thousand dollars is a small amount to donate, when the importance of the work is considered from a spiritual standpoint. Many undeveloped spirits, who are seeking light, are anxious that this place should be a material success; a place where they can come and work out their unhappy condition. The institution is certainly of great spiritual significance to mortals as well as spirits, we are assured. The work that has been accomplished in so brief a period is indeed a marvel; but that time will see it perfected on a far grander scale we have not the least doubt.

## The Spirit-Messages

On the sixth page are more lengthy the present week than usual, but the reader will find them uncommonly interesting. The one given by Mr. John Tyerman, late of Australia, who attended several of our public circles when in this country several years ago, will be perused with interest, no doubt, as it contains much information relative to the avocations of spirits, of the spirit-homes, etc. The one from Prof. Agassiz is a most singular production. The subject is reëmbodiment. .

105 An old correspondent in another part of this paper questions the correctness of the statement made by us in the course of an article some weeks since, that Dr. Potts on a public platform, before a literary society in Rochester, N. Y., advanced what was called "the toe-joint theory" as an explanation of how the raps were produced by the Fox girls, and that he then and there cracked his toes, in illustration thereof, to the great delight of his audience. Our authority for the statement was E. W. Capron, who gave it as a faot in his history of the early days of Spiritualism, a volume of 438 pages, published in 1855, and probably the most authentic narrative of the events of those times that has appeared. Mr. Capron added: "He (Rev. Dr. Potts) was the first one who publicly exhibited that theory, and should not be robbed of the honor by a more noisy Ex-Reverend, in the person of C. O. Burr, who afterward caught the idea, and lectured through the country to establish the truth of it." As our correspondent alludes to the theory that the vibratory action of the dam over which the water of the falls at Rochester passed was the cause of the rappings having been first advanced by Prof. Loomis, we give a leaf from history on that point: Many years before the Rochester knockings Prof. Loomis wrote an article, and published It in the American Journal of Science, in relation to vibrations from water-falls. When the rappings came, and every one was searching for their cause, and endeavoring to explain them in some other way than the only rational and only true one, the editors of the Scientific Amerfcan caught at the vibratory theory, and with great ado presented it as an "exposure of Spiritualism," and, by the way, this was about the first of the series. The New York Express, publishing this ridioulous exposé, termed it a very plausible, very plain, and very simple explanation." It was re-published all over the country; was triumphantly heralded as a perfect annihilator of "the delusion." and the announcement was made that Spiritualism was dead. But if so, it had an early resurrection in other forms of manifestation, and lives now, and ever will, because it is true, and "truth is immortal, and cannot die." We think that whoever should at present give the vibratory tongue and throat being affected by the paraly- dam theory as explanatory of the cause of the rappings might have his veracity or his sanity

### Separation of Church and State.

In the President's message to the Chilian Congress, the separation of Church and State is frankly and boldly proclaimed as the only solution to the difficulties and conflicts which are continually springing up between the civil and ecclesiastical powers. The secularization of the cometeries, and the passage of the Civil Marriages and Register bill, are strongly recommended.

15 Our advice to London Truth is to let Petticest Bishop "severely alone." He lives and thrives only on sensationalism, and, as "M. A. Oxon" says in Light, " check!"

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churches, and especially with such preachers as Dr. Talmage, too, the situation should be such a sorry one. The churches certainly cannot claim to have done much good, if things are thus going from bad to worse all the time. Right against the report of this discourse of Talmage, in a parallel column, we read the report of a sermon by Dr. Pullman of New York. who stated that he wished to reassure his hearers that there is no decline in religion at the present time, but only "an alteration in theology." He offered to show his hearers that the time of the renaissance of Christianity is about to come." And he proceeded to eite the proofs of it, such as the breaking up of the Church into sects, the spread of heresy, and so on. He insisted, in the very face of Dr. Talmage, that "this is an age of morality." The tendencies are directly to liberalism, toleration, love of truth, and sincerity. The growing evil is materialism. Yet all evils are "getting out of the way," and the clouds are dispersing In order that Christianity may have its new birth. He asserted that "the Church stands in the very dawn of the new day." Here certainly are glaring contradictions between two popular preachers. Which are we to believe ? Do either of them really know anything about it? Does not each speak in his own interest alone?

25 We publish in another column the fall text of an official description of the aims and objects of a new institution which has recently been inaugurated in this oity, entitled the "Working Union of Progressive Spiritualists." If the projectors-and they are men of competent means, we understand-carry out practically what they contemplate, it will be a great blessing not only to themselves but the community generally. What Spiritualists have long needed in this city, has been a place of worship of their own. This new corporation proposes to fill this want, and we bld them God-speed in the new undertaking.

BG We noted in our last issue the transition of Mrs. Mary A. Halsted, and shall print next week tributes to her memory from Dr. J. M. Peebles and Mrs. Milton Rathbun. Mrs. Halsted was indeed a mother in the spiritual Israel: for thirty-three years she was\_a pronounced believer: for twenty years she was a Banner of Light subscriber: her home was always ready to welcome lecturers, mediums, society meetings, and all the various agencies for the benefit of Spiritualism. Her funeral, July 10th, was largely attended, and the appropriate services were fully appreciated by all.

13 The third reunion of the Tappan Family, of the United States, is to be held at Stone Bluffs, Fountain Co., Ind., on the 19th and 20th of next September. Judge Peter P. Good, of Plainfield, N. J., will deliver an address on this l occasion.

13 Mrs. Augustia Dwinels, the secress and trance medium, as per her card in another fold of the elect." column, will remain a while longer at her rooms, 48 Winter street, this city. She is an excellent A STREET AND AND AND A medium. 1.1.20 and the second second

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scions. Physicians and friends considered be recovery impossible.

The evening before the cure she seemed to be worse, though for nine days she had had a distressing nausea, not being able to retain a spoonful of water. Her physician being summoned, he prescribed French brandy as a stimulant. Her husband went for the brandy. While he was absent she suddenly regained har health, and when he returned she was walking about the house. Our correspondent says:

"The substance of what Mrs. Rogers told me in relation to the events immediately preceding her recovery was the following: She thought she might be restored to health by prayer, but was not quite sure it would be done. She sent for her former pastor, in whom she had great confidence. He held her hand while he prayed, telling her, before he commenced, that she must watch for the spirit, and if she felt its approach, she must not restet, but yield herecif to it. She watched, she said, for the spirit faithfully, but was not conscious of any change in her condition until after the elergyman had been absent from the house about twenty minutes. Then the pain in her back left her: there came over her an indescribable sensation, and she saw standing at her bedside a form which she supposed must be that of the Saviour. It was not shadowy, but looked like a substantial living person. It was clothed in a flowing white robe, had regular features, and light-colored hair extending to the shoulders. A voice, just above a loud whisper, which she distinctly heard, said, 'Arise, and I will give you strength.' She immediately sat up, and then left her bed, a well woman."

BT In a recent issue of the Independent Pulpit, its editor, an ex-Rev. of the Methodist Church, James D. Shaw, remarks that the course at present pursued by the elergy and their followers is an apt illustration of the truth of the old adage, "Whom the gods would de-stroy, they first make mid." The extremes to which they go in their opposition to the right of an individual to follow his own convictions of what is right, and to preach what he thinks to be the truth, regardless of Church rules and fearless of Church discipline, has, he says, disgusted the intelligent, conservative classes, and the latter seem emboldened to come out on the liberal side, more decidedly than ever before. Free-thinking is rapidly on the increase. It always did exist to a large extent, and it has only been by inflictions of physical torture, soclal ostracism and their like, that it has been kept at bay; but now these methods being unavailable, the Church is deprived of its power, and the people come into possession of their rights to think for themselves, and do so, The present effort of the priesthood, says Mr. Shaw, 'is to draw the line between the believing and the unbelieving on a social and business basis. The plan will, we fear, work badly in many good families where either husband or wife has been so impions as to-marry outside the 171 2

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#3" Wetherbee, No. 8, will appear in next

17 The railroad arrangements which have been perfected with Western lines by our friends of the Cassadaga Lake (N. Y.) Free Association, specified by "Cephas" in his letter in this issue, will be read with interest by Western Spiritualists, who in large numbers will, undoubtedly, visit the Cassadaga meeting. Let our Western friends remember that by paying fare from Dunkirk to Buffalo (\$1.15, or \$1.90 round trip) they can purchase (at Buffalo) for \$12.75, a round trip ticket to the Lake Pleasant, Mass., Camp-Meeting. This practically gives Lake Pleasant excursion rates from Ohicago and leading intermediate points.

17 The services of Mr. Charles E. Watkins and Miss Susie M. Johnson in Milwaukee, Wis, the former in slate-writing and the latter as trance-speaker, have led the press to announce that there is a revival among the Spiritualists in that city. The lectures of Miss Johnson, it is reported, have attracted much attention by the deep thought they evince, while the exhibitions in public of writing upon a slate while the slate is held by a skeptlo eight or ten feet from the medium, has caused great wonder, and led many to investigate a subject which they have hitherto ridiculed, or in which they have manifested no interest.

In one of his lectures in Boston last winter, Joseph Cook said that, having asked Uhupder Sen concerning the prospects of Unitarianism in India, that gentleman replied that the present representative of that order of bellef in India had made, it so ridiculous that the question was not worth considering. In the Christian Register of a recent issue evidence is presented from Chunder Sen that he made no such statements as are attributed to him by Mr. Cook. Has Joseph made another mistake (?).

Anent the attempted prescription of the Democratio gubernatorial candidate, George Hondly, in Ohio, by the Republican Y. M. C. A. bigots, the Commonwealth, of Boston, remarks, and truly:

"No political advantage has ever come to a party in this country by attacking its opposite on the ground of religious differences of its chief members; and us shall be surprised if thousands of really independent thinkors in this do not resent this latest most foolish attack by giving Mr. Hoadly their votes."

11 gives us much pleasure to be able to state from information given by a friend who recently visited him, that the medium; Mr. Oharles H. Foster, has been taken from the any-lum by his relatives, and that the present pros-peots for his ultimate recovery are good.

EST I Appropriate smooting would avail them-solves der his prinsities virtues of the magnetic visities and entropy correct habits of the they pertaining policipe response to menth and happe here. See Magnetic Shiend streeting on page I-

#### BANNER OF LIGHT.

## ALL SORTS OF PARAGRAPHS.

This is a very interesting paper. Now, brothers and sisters, it would make us feel that our arduous labors were fully appreciated if you would send in several hundred new subscribers. We should be pleased to take you all by the hand; but as that is impossible, you must take the will for the deed. The Banner fully appreciates each and every worker, and strives to be as impartial as possible.

The Chautauqua course of study has a temperance branch, Miss Willard having made out the list of books and been chosen secretary of the department. Many ladies are pursuing the course in their homes.

The Pope is now sevenly four, and is described as " a tall, thin, ivory-complexioned man, with a benignant expression and smiling lips, bearing the stamp of indelible firmness-the expression of a man to bend, but never to break." His bair is enow-white.

A Fact for Farmers: Henry Ward Beecher, while acknowledging the invitation to the Bedford Farmers' Club Fruit and Flower Show (Westchester County), says, among other things, of his Peekskill farm, that " from his patent hatcher he has secured twenty chickens from five hundred eggs, and five of them are yet allys."

A gentleman with whom I am acquainted sent to Switzerland for vaccine lymph in order to have it pure. His ohld, aged about six mouths, was vaccinated with it. Scon its thigh began to swell, and an operation became necessary for an abcess: then the shoulder began to swell, and finally the child died. The modi-oal men called in knew of no relison for its death, un-less its blood was poisoned with the vaccine.—Zondon Truth.

A little girl in a Hartford Sunday school, not used to diplomatic ways, eidled up to her teacher and naively as could be, said: "Mother wanted me to find out in a roundabout way whether you are Mrs or Miss ----."

The Rev. W. H. H. Murray has turned lawyer. Now he will probably "go" for some of his slanderers.

The N. O. Ploayune thinks that a knowledge of Greek and Hebrew is of great importance to theological students, because it cuables them to wrangle with greater effect over disputed texts in the Bible. Even so.

A writer from California says : "Near the settlements, or where they are in contact with the whites, the Indian women dress quite neatly, and indeed on some occasions very prettily in their starched and clean dresses. I have never seen or heard of an Indian woman wearing a hat or bonnet. When they wish to be fully dressed they place a handkerohief about their heads from the forehead back, tying it behind."

"Will you please tell me what 'rock and rye' is and what it is good for?" *Edith.*—"It is a mixture of rock salt and rye bread, and is good for dyspepsia."— *Philadelphis News*.

John Donkey and family will spend the month of August at Newport.

The campers are having a good time at Onset-by-the-Sea. Thousands of vieltors will be there next Sunday if the weather proves favorable.

Prof. Brooks, of Phelps, reports an enormous group of spots, now central upon the sun's disc. Its diameter is fifty thousand miles, visible to the naked eye, and exhibits violent cyclonic action. 'Electrical storms and aurora accompany this solar outbreak. The recent "heated term" is by some attributed to the same

Jenny Lind has one son, an officer in the British army, and two daughters, happily married. She is sixty-three, and is described as being now exception ally unattractive in looks, but you forget this when she speaks, her voice is so soft and melodious.

The celebrated dwarf, Gen. Tom Thumb, died in Middleboro', Mass., July 15th, aged 45 years.

The damage occasioned by the tornado in portions of Missouri and Illinois on Friday week was severe. A railway train was blown from the track, injuring several passengers; churches, schoolhouses and other public buildings were demolished or damaged, and the heavy fall of rain caused numerous washonts.

Roger Amero, the alleged murderer of Mrs. Carlton of Watertown, Mass., has been delivered to the U. S. authorities for trial by the supreme court at Halifar, N. 6.

That was a novel idea, but a very practical one, the sending of a commission from Japan to examine and report on the influence of Christianity upon morals in England. After eighteen months of London ilfo, ac-cording to a journal of thit oily, the commission de-cided that Ohristianity had less restrains over crime, and especially drunkenness, than Buddhism or the re-ligion of Shinto, and so the religion of Japan will re-main unchanged, -252.

## Letter from W. J. Colville.

To the Editor of the Banner of Light: Thinking my many friends in America will be glad to hear of my safe arrival in England, I venture to trespass so far upon your valuable space as to request you to make room for the few words I wish to say concerning my voyage and reception in England. Concerning the journey it may suffice simply to state that we had, on the whole, very pleasant weather. The steamer was crowded; many of the passengers were very sick, but I fortunately enjoyed excellent health throughout the voyage. We arrived in Liverpool Saturday, June soth, about 12 m., where I was met by sev-eral old friends, members of the Liverpool Psychological Society, for which Association my guides lectured Sunday, July 1st. I found myself announced in the papers immediate-

ly on landing. The Society now occupies a very pleasant hall, centrally located; it is called Rodney Hall, and is on Rodney street, one of the best localities in the city. It is a nice orderly room, well-adapted for spiritual meetings, and holds several hundred people. The services are held regularly at 11 A. M. and 6:30 P. M., on Sundays. Mrs. Britten frequently speaks there, and is very highly appreciated. I notleed in the audience many old friends, and also many new-comers. The attendance was excellent at both meetings; in the evening we had a crowd. The subject of the morning discourse was "Spiritualism and Liberal Thought in America"; that of the evening, The Essential Proofs of the Continuity of Man's Existence Beyond the Grave." For the poems the audience chose "Purity" and "Bishop Coleuso".in the morning, and "Evolution and Revolution" in the evening. The people were very enthusiastic, and tendered the guides and myself a most hearty welcome and a cordial vote of thanks. The Society owns a fine

organ and has good congregational singing. Tuesday and Friday evenings, July 3d and 6th, were devoted to receptions at Camden Hotel. I had several offers of engagements awaiting me, and shall no doubt be fully employed during the short time I expect to remain in Eugland. Spirituation seems to be making good progress. The growth is stendy and often ellent, and, therefore, from an external point of view, it may seem scarcely so large as it really is. Opposition to Spiritualism is manifestly greatly on the decline. I do not think I should like to live permanently in Eng. land, though there is, no doubt, a wide field of usefulness here, though probably not as wide as in America. As a great many of my American friends have de stred me to give them the information, will you kindly give publicity to the fact that all communications rela tive to my return to Boston should be addressed to Mr. J. C. Coffin, 21 Albion street, (suite 6.) Boston, who, at the request of my guides, has kindly consented to transact business connected with the perpetua tion of the work in Boston. From time to time, as cocasion offers, I will communicate with my Boston and American friends generally, with your permission, through your hospitable columns, especially when in the course of my travels I can collect scrape of information of general interest and importance in their bearing upon the spread of spiritual work generally.

All letters for me may be addressed care J. Burns, it Southampton Row, Holborn, London, W. C., who will forward them to me wherever I may be temporarily reelding. With best regards to yourself and all friends, be

lieve me, yours sincercly. W. J. COLVILLE. Liverpool, Eng., July 7th, 1883.

#### Decease of Mrs. S. N. White?

Mrs. Susie Nickerson White, who has for quite a number of years occupied a foremost place among the public mediums in Boston, and whose reputation as a gifted and reliable instrument for spirit control has been more than local, has at length, after a long illness, passed to the higher life. The interment took place at East Harwich, Mass., on Monday morning, July 16th.

Mrs. White has passed on at an early age, when he days of life in the physical are computed, but has, ere the close of her mortal experience, accomplished much efficient service in a mediat capacity for the advance mentamong men of a knowledge of the new revelations which Spiritualism is ever ready to present to the honestly-inquiring mind.

C. B. Norton, Secretary of the AMERICAN EX-HIBITION OF FOREIGN PRODUCTS, ABTS AND MANU FACTURES, which opens at Boston early in September, announces that it is now settled beyond controversy that this enterprise will be a success, so far as the quality, variety and quantity of exhibits are concerned. All reports from abroad indicate a very full and attractive collection from most of the foreign nations. The endorsement of Congress, of the State Department at Washington, and of the Massachusetts State Legisla-ture, has been secured. While a large attendance from all parts of the United States is fully anticipated, be asks the couperation of the merchants of Boston to avoided. Des Moines, Jowa, was visited. July 16th, by the the extent that they will in all their correspondence use at the head of their letter paper, and upon their envelopes, the cut of the building in which the Exhibition will take place. The managers will supply electrotypes of the same without charge, or will furnish letter paper with cut, and the applicant's address added without extra charge, at a very reasonable price. Address O. B. Norton, Secretary, Hotel Vendome. E. J. Smiley writes from Newport, Me.: "Dr. L. F. Webster, of Portland, gave an elequent lecture on \*Reform Work' at Meridian Hall, Sunday evening, June 24th, to a good house of attentive and apprecia tive hearers. The doctor has many friends here. There are but faw avowed Spiritualists in the place, and we are not sufficiently strong in numbers or means to keep up public speaking."

## THE DANGER OF OVER-EXERTION.

. Stelwart Man Becomes Weaker than a Child and then Recovers his Former Strength.

(Waterloo, N. Y., Observer.)

In these days of rowing glants and athletic

heroes fine physical development is more observed than ever before since the time of the Athenian games. A man who shows the elements of physical power is looked up to far more than in the days of our accestors, possibly because there are tewer specimens of well-de-veloped manhood than then. An emissary of this paper met a magnificent specimen of phys-ical power a thread specimen of the speciment this paper met a magninoent specimen of phys-ical power, a few days since, in the person of Dr. A. W. MoNames of Waterloo. His muscles, which showed unusual development, were as hard as wood. At his request the writer sought to pinch him in the arms or legs, but found it wholly impossible. A realization of what is meant by an iron man was fully mado manifest. "Have you slways been so stalwart as this?".

"Not by any means," was the reply. "When a young man I was always strong and active, and felt that I could accomplish anything. This feeling so took possession of me on one occa-sion that I attempted to lifts box which four men found it impossible to move. I succeeded in placing it on the wagon, but in two minutes from that time I was upconsolous, and remained In placing it on the wagon, out in two minutes from that time I was unconsolous, and remained so for hours, and when I recovered conscious-ness I vomited a large quantity of blood. From that day I begun to grow weak and sickly. I believed that I had suffered some internal in-jury, and experienced a general debility, which seemed similar to the effects produced by mala-ria. My back was very weak. I had no appe-tite, and at times loathed food. My lips were parched and oracked. My bead felt as though it were entirely open at the top, and it pained me on the side intensely. In six weeks time I had fallen away from 208 pounds to less than 170. I was in a most wretched condition. I was completely discouraged." "What did the doctors say about you?" "Almost everything. I consulted no less than six different physicians. They all treated me and none did me any good. At that time I was suffering intensely. I could not sit up-right, but was obliged to rest in a cramped, un-easy position. I was compelled to urinate every

right, but was obliged to reat in a cramped, un-easy position. I was compelled to uninate every five minutes, and I passed over three quarts every day. I was not living, I was existing. One night (how well I remember it)) my wife had put the children all in bed, when the feel-ing came over me that I should live but a very short time. My wife and I talked matters all over, and I gave the minutest directions as to what she should do after I was gone. I was not in a flighty condition by any means, for over, and I gave the minutest directions as to what she should do after I was gone. I was not in a flighty condition by any means, for the doctor, on leaving town the day following, bade ms good-bye, stying he never expected to see me again, for I was suffering with Bright's disease of the kidneys in its last stages. With-in the next few days more than twenty friends came to bld me good-bye. Among the number was Dr. John L. Clark. He asked me what I had used in the way of medicines. I told him. He then recommended a remedy of which I had heard much, but about which I was very skeptical. If faith were an element of power, it certainly was lacking in my case." "And so you did not try it?" "On the contrary, I did try it, and to my surprise it seemed to go to just the spot. In-deed, it was the most palatable thing I had taken into my mouth for months. I relished it." "And did it cure you?" "Do I look as if it did?" "Yes, indeed. What was it ?" " "Of course. What of that? I suppose I once had as great a prejudice against advertised med-iohes as any one could have. When I was studying medicine at all times. When a man comes down to the last hour, however, and bids his wife and friends good-bye, such bigoted prejudices as these all vanish, I can assure you, and any remedy that can oure is glady wel-comed." "And how have you been since then?"

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comed." "And how have you been since then?" "As well-or better, than before." "Do you still exert your strength?" "Certainly, But I do not over-exert, as for-merly. My strength is indecasing every day, and my health is number one. I know that my life was saved by Warner's Safe Cure, and I be-love it is the best medicine thet was ever comlife was saved by Warner's Safe Cure, and I be-ileve it is the best medicine that was ever com-pounded by any cheonist or physician. I am willing the doctors should sneer at me for such a statement if they choose, but I have proven its truth, and am prepared to stand by it." The above experience should be of great value to all who are suffering. It shows the decep-tive nature of this terrible malady; that all symptoms are common to it, and that there is but one way by which it can be absolutely but one way by which it can be absolutely

Notice.

Histoppi Valley Camp Heeting, at Ht. Pickan Park, Clinion, Iowa, Under the Auspiose of the Jowa Conference of Spirit-

walists. Mt. Pleasant Park, embracing nineteen acrosof beautiful woodland, adjoining the city of Clinion, lows, rising sighty foet above and overlooking the broad Mississippi river, known the world over as "The Father of Waters," and known the world over as "The Father of Waters," and centrally located ao as to accommodate lows, lilinois, Min-souri, Wisconsin. Minnessis. Nebrasks and Kanesa, all connected by great lines of railroad, has been purchased for the stpress purpose of holding suthal Camp-Steetings. An immense hall, done feet, has been erected for use of the moetings in case of storms, and also to be used for social parties, basid concerts, evening lectures, etc. A fine amphi-ibeatre, that will enable five thousand people to convenient-ly hear the spoaker, has been propared, and necessary arrangements made to comfortably accommodate all who come. Those who profer looks are to avail an enable will find simple accommodations in the city, first-class ho-tels boling within one mile of the l'ark. A first-class ho-tels boling within one mile of the l'ark. A first-class the rais gle meals thirty-five cents, This location, with its hills, valloya, beautiful groves and pure city and store, with a bove and everlooking the dirty and river, affords and dight-ful a place is can be found for young or old to pass the month of August. Speakers positively cogaged to be juccated by wisconsin, Mosse Hull of Poinsylvanta, J. W. Kenyon of Michigan. Coi. M. B. Ultimes of Low, Element are. Notes, situate E, hull of Pennsylvanta, J. W. Kenyon of Michigan. Coi. M. B. Ultimes of Low, Kenyon do Michigan. Coi. M. B. Ultimes of Low, Stread, Corre-spondence has been ind with several other speakers, who are expected, but not positively opaged. Hens. J. Wake-man, President of the National Liberal League, has prom-ised to be present if possible. Coi. Hourd C. Ingersoli has been huvited, but has not yet accepted, hen positively de-clined. centrally located to as to accommodate lows, litinois, Mis-

been invited, but has not yet accepted, nor positively de-clined. The following mediums will positively be in attendance: C. E. Watkins, probably the best independent state-writing medium in the world; Dr Mathew Heas; and we have cit-couragement that Mirs. C. M. Bawyer, of California, Mirs. Stawari and Mrs. filters, of Terra Hanto, find., material-ising mediums, will also be present. A. F. Ackerly, and, with little doubt. Annie Lord Chamberhain, of Hestorn, Mass. (aothing but elekness will prevent), mutacial and physical mediums, are engaged. Redums for every phase of manifestations will be in at-tendance from the opening to the closs. We will mame, beside these already mentioned, Mirs. Mary A. Weeks, Mirs. Mary Bange, Mirs. Marin D. Ongo, Mirs. A. Cutler, Mirs. Detword, Mars. Buydam. Townsond. All the hat maned are from Chicago, and are woll-known, long-tried mediums. Others of Ohicago have been unmed, but we are not yet cer-tain of their presence. We assure the Epiritualisis and all who are inquiring. "Are there unings w?" that for the irret in isterest to be great Caup-Meetings of the forset he people to attend a Camp-Meeting to the Cauptaling to the forset in-sinces.

mate in interest to the great Const-Needings of the Eastern Sintes. One of the finest orchostras in the West, under the chastern Sintes. One of the finest orchostras in the West, under the chastern experience, has been engaged and will be in attendance from the opening to the close of the meeting. Two band concerts will be given - ach day, and Prof. White will fur-nish music for the dancing parties twice each week. The pathle exercises of the meeting will open Standary, August 6th at 10 of clock A. M., will seven clocke selec-tions from the orchestra sinnt. Prof. J. S. Lowelmand will doily or the dedicatory oration at 11 of clock. Afternoon and evening, Mrs. Notile P. Fox and Mrs. B. E. likelop. Programme of peaking, scientific fectures, outerintinments, etc., will be autoenhered hereafter in the Offering and other spiritual papers, also in the daily papers of Offering and other spiritual papers, also in the daily beard, or the undersigned. In behavior, scientific barding and 0, H. Jackson, Box 602, Officon, Jowa, resident membero the board, or the undersigned. In behavior of the Executive Board,

## To Correspondents.

. 89 No attention is paid to anonymous communications. Name and address of writer in all cases indispensable as a guaranty of good faith. We cannot undertake to preserve or return communications not used.

J. A. O., WABILINGTON, D. C .- Our understanding of the duty of guardian spirits is that they are intended to guide, protect and care for these under their charge as far as they are able, or as wisdom dictates. Conditions of a matorial nature sometimes arise which prevent these attending intelligences from doing their work in this diruction. The particular infection of such spirits is to guard the spirit-or spiritual nature-of their charge, but whenever possible they will warm their wards of approaching physical disaster, or protect them from the same. But all spirits act in accordance with law, and material conditions cannot always be ovorcome or set aside.

## BATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and tifteen cents for each subsequent in sertion on the seventh page. Bypedal Notices forty cents per line, Miniou, each insertion. Hunkness Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, targe type, leaded matter, Gity cents per line. Payments in all cases in advance.

AT Advertisements to be renewed at continued rates must be left at our Office before 13 M. ou Saturday, a wook in advance of the date where on they are to appear.

## SPECIAL NOTICES.

Dr. F. L. H. Willis, after June 1st, may be addressed till further notice at Glenora, Yates Co., N. Y. Jv.7.

J. V. Manstield, TEST MEDIUM, answors sealed letters, at 100 West 56th street, New York. Terms, \$3 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.7.

Mr. Albert Morton, at his store, 210 Stock-ton street, San Francisco, Cal., is prepared to supply the demands of the public for spiritual backs magazines and papers. He solicits the

STRINGTERLD, MANS. AGENCY, JAMES LEWIS, & Fynchon street, Springfold, Mass., is agent for the Hanmer of Light, and will suppy the spiritum: and Beformatery Works published by Colby & Sitch.

85

ST. LODIN. MO. BOOM DEPOT. THE LIBERAL NEWS CU., 420 N. 6th street, Bt. Louis, Mo., keeps constantly for sale the BANNER OF LIGHT, and a supply of the Spiritumi and Reformatory Works published by Colby & High.

CLEVELAND. O., BOOM DEF(IT, LKES'S BAZAAR, 106 Uross street, Cleveland, O., Cir-eniating Library and dépois for like Biritus and Liberal Books and Papers published by Colby & Kich.

## ADVERTISEMENTS.

## **People's Camp-Meeting** AT CASSADACA LAKE,

Chautaugan County, N.Y.

Beginning July 29th and Closing August 26th, 1888.

CASSADAGA LAKE is situated on the D. A. V. & P. H. R., midway between Dunkirk on the Lake Shore and Michikan Boulkorn and Erie Rallwade, and Janechown on the Burdalo and Boulkwestern and Alantic and Great Western Rallwads. It is a lovely heet of water, navigated by steam, 800 feet above Lake Erie and 1,300 feet above tide water.

EXCURTION TICKETS, GOOD FOR THE SKAFON, can be mreliased at low rates on all rallroads in the country,

by Reards, 300 relet above Lake Eris and 1, 300 reef minore tide water.
EXCULPTON TICKETS, GROD FOR THE SKAFON, can be purchased at low rates on an initiated in the consurty.
The following list of speakers have been engaged:
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present, It is confidently expected Mrs. E. L. Wat on, of Call-forma, recently from Austratia, will be with ps. Mr, O. P. Kellegg, the ready and capable presiding offi-eer, will have onlife charge of the meetings, and the gen-eral supervision and control of arrangements during the section

eral supervision and control of arrangements increased acoustion. The Society have engaged for the full term of the meet-inge A. J. Damen's Orchestra, of Dunkirk. This Orches-tra is pronounced by musical effice as having no superior in Western Now York. It will furnish music for dancing Westera Now York. It will furnish music for dancing the Brass Band will also furnish music duting the day. The Brass Band will also furnish music duting the day. The Bratt Family of Vocalists, of Alfance, Oliok, have also been engaged for the first two weeks of the meetings. Banto of the most remarkable mediums in the country will be prosent. Every phase of mediumship will be repro-bented. Banto day and started and the supervised acoustic the superior bented.

New England Spiritualists' Camp Meeting Association.

## **Tenth Annual Convocation** AT LAKE PLEASANT, MONTAGUE, MASS.

(On the Hoosac Tunnol Route, inidway between Boston and Troy.)

JULY 26TH TO AUGUST 27TH, 1689, INCLUSIVE,

JULY 20TH TO AUGUST 27TH, 1883, INCLUSIVE, MPEAKERIN, The following speakers have been engaged for the meet-ing: Dr. Geo, H. Geer, Mr. C. Giegg Wright, Cephus H. Lynn, Mrs. Emmu L. Taul, Mrs. Snah A. Byner, Awsten B. Shumone, Hon. A. H. Dnitey, Capt. H. H. Brewe, Wol-for Hawell, Eben Gabb, Roy. D. M. Cole, Mrs. Fannlo Javis Shuith, A. B. French, Olies B. McIoblas, Dr. W. H. Akinson, Mrs. R. Shopard Little, Mrs. Neillo, J. T. Brig-ham, J. Frank Baxier, Fd. 3 Wholler, Mrs. Add. Cole, Michael and Marker, Bergen, Mrs. Add. Cole, Michael and Michael and Michael and Michael and Alorgo number of noted Michael And Alor and the Intontion te bo present, as in former years. THE FITCHBURG MILLIARY BAND, of twenty-four pleces, will arrive Saturday, July 20th, at 11 A. M., and re-man anti Monday, Angust Zib, giving daily two concerts - Alorgo number of England, especially in concert nusic. Russoll's Orchestra, of Flichburg-atxeen pleces-will furnish music for dateding at the Pavilion every week-day afterneon and evening.

formoup and evening. First-class vocalists will be present at the meeting to sup-plement the lectures. ELECTRIC LIGHT.

The grounds and Favilion are to be lighted by the Wachu-sett Electric Light Co., of Flicthenerg. Has been lessed for a torn of years by H. L. Barnard, of Groundeld, who has refurnished the heast, and will open it for the reception of guests July 1st. Address Lake Pleas-ant, Montague, Mass.

AGP for particulars concerning transportation of camp-oquipage and baggage, leasing texts and lots, engaging lodgings onit bowrit, scheduler of raibroud fares, etc., etc., see annual ercentar, which will be sent post-paid to any ad-tress by N. S. HENRY, Clork, Lake Pleasant, Montague, Janse, July 7.



most terrific tornado eve able buildings were unroofed, shade trees leveled and other damage done.

The Massachusetts Scelety of the Cincinnal com-pleted and celebrated its centennial on the Fourth of July, so that our liberties have survived all the crack-brained big bables who said that the Cincinnali was about to overthrow and uproot them all, and import a few bastiles from France for the benefit of the aris-tocracy.-C. C. Hazevell.

The dispensations of law are not always in keeping with those of justice. Last week in this city a man as saulted, with his elenohed fist, his wife, who lay at the point of death, took her babe from its oradie, and threw it at her, wrested a club from a policeman, and beat him so that a surgeon was' called to attend to the wounds, and was finally arrested by another. The next day the court fined him one dollar and costs.

No one will go back of this fact, whether Spiritual-ist or otherwise, that living and acting about right in this life is as good a preparation for the next life as can be devised, whether this life ends all, or whether the man survives the death of the body.--John Wether Dee.

Two thousand weavers are on a strike at Ashtonunder-Lyne, England.

## Deaths from oholers continue in Egypt.

Mr. Logan did not believe in sending teachers to the Indian tribes, but was in favor of teaching the young Indians useful trades and then sending them out to be absorbed into the community as elitzens. He would also have them entor the army. The Govern-ment was paying to maintain a "farm" which he vis-ited. He found it to be just sinety steps square and to contain a crop of three rows of corn. He had also seen thirty-five pounds of etone taken from a barrel of sugar supplied for the indians by alleged government agents. 10.000 2552

English cattle-dealers do n't want American cattle sent to their market, as it interferes with their business; but they are ignorant of the fact that seven eighths of the bovines are shipped from American ports by British subjects, in British ships! So John Bull bellows without cause.

Judge Hoadiy's appreciation of Emerson is adding to his trouble with the little churches and narrow creed men of Oblo. They don't know anything about Emerson, but believe him to be " one o' them Boston ind del ". Rotten Heradia -Boston Herald.

The Tewksbury Almshouse investigation is closed. It will result in good. 111

"I have heard a story of a parrot," said Rev. Phillips Brooks at the Congregational Olub, " who retained a certain language after the whole tribe which had spoken that language had utterly gone out of existence and become extinct. So it is possible that a creed which has once been the living language of the living Church should some day or other become nothing but the words of some parrot, repeated over and over again with the meaning all departed from it.

The campbor tree has recently been introduced into California and promises well. It resembles the laurel somewhat., It grows well all along the coast, and one tree at Ssoramento has already attained the height of thirty feet. It is easily propagated from seed or cuttings. Bealdes producing the well known drug, the tree is valuable as timber.

Genius never grows old : young to day, mature to morrow, always immutal. It is peculiar to no sex or condition, and is the divise gift to woman no less than a most final final divise gift to woman no less than to mani 🎬 June Loois. 111 and the second states of the second states

Prof. J. W. Oadwell, the mesmeriat, has received very urgent invitation from Mr. Fox, the President of the Iowa Conference of Spiritualists, to take part in the exercises of their Camp-Meeting at Ottumwa, Iowa, ommoncing Aug. 5th. We understand it is his intention to do so after spending a few days at Onset Bay. He will probably start for the West about the first of August.

Some years since, in the course of a debate on the Irish Land Bill in the House of Commons, Mr. Gladstone baving noticed that a member quoted the Weish proverb, "A nation is stronger than a law." emphatically sold : "Sir, I admit it ; I admit more-a nation is stronger than a Parliament ; but I will add yet. another saying-there is something olse stronger than a nation, and that something is justice."

"An underpaid teacher," says the Galveston News, 'is a standing argument to the young to despise education."

#### Novements of Lecturers and Medium

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

Anthony Higgins, who has been out of the lecture leld for some six years past, has now signified his in tention of reentering it, and will answer calls to speak wherever his services are dealred. He may be addressed at 410 E. 128d street, New York Oity.

The address of Capt. H. H. Brown will be Norwish, N. Y., until Aug. 3d ; after that, for one week, Lake Pleasant Camp, Montague, Mass.

Mrs. Loomis, medium, located at Hotel Van Renese laer, 219 A Tremont street, Boston, announces that she purposes to remain in the city during the summer months.

We are informed that the health of Mrs. Susle Fistcher fails to improve in the degree hoped for by her friends.

Frank T. Ripley, who is on his way East, can be addressed, if written to immediately, care of Hon. J. G. Walte, Sturgis, Mich. He will accept engagements for lectures and platform tests.

Anns Kimball lectured at North Collins, N. Y., July 15th; will speak at Pine Valley the 21st.

Mrs. Rmily J. Pike, inspirational speaker, lectures at 10:30 Aim. during the Sundays of July at 36 Hanson street, Boston. She will answer calls to speak and to attend funerals. Address in care Banner of Light.

Skinny Mon: "Wells's Health Renewer" restored

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Persons who are going to Neshaminy Camp-Meeting from New York City or further East, can, by sending to James Shumway, Secretary, 507 Minerstreet, Philadelphia, Pa., procure orders on which they can pur. chase excursion-tickets to Neshaminy and return, good till Sept. 3d, for three dollars.

#### God's Poor Fund.

Amounts received since our last acknowledgment: From James Gordon, Cincinnati, Ohio, \$5. Thanks. The amount has already been given to an aged and destitute lady in South Boston. If such is not " God's poor fund." what is?

SHEET MUSIC .- From Geo. D. Newhall & Co., Cincinnati. O. "Maybe," song by Katle R. Sheets. "When I'm a Lady Grown," Waltz Song for a Little Girl, by T. P. Westendorf. "Keep your Roses, Little Darling," song and chorus, by C. A. Williams. "Crown March Celeste," by Guillaume Vilbre. "Duckworth Club Quickstep," by Wm. S. Baxter. Ballad, "Sing Me to Rest," words by Charles Temple, music by H. Ma-

155- Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHORAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-ISM"; Colby & Rich, 9 Montgomery Place, Boston, have it on sale.

13- The manifestations of the marvelous powers of magnetism, in the prevention, cure or relief of disease, have been so clearly defined as to prove, beyond question, its natural and perfect adaptation to that end, if applied according to the directions of the Magnetic Shield. See advertisement on page 7.

Attention is called to the advertisement beaded "The Astrological Battery," 7th page.

25 Bisbes's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby a Rich, on receipt of 83,00.

#### Passed to Spirit-Life:

From Detroit, Mich., Tuesday morning, July 10th, Mrs. Susie E. Union,

Susie E. Union. The decessed was the wife of Frank L. Union, whose nume is familiar to the Spiriualists of Beston and vicinity as that of one who has done good service for the cause as a Obliderin's Lycoum Conductor, and in other directions. For sweral years past he has been in the West, and is now an established clitton of Detroit. Mr. Union will have the synaptity of a large circle of friends in this vicinity, as the knowledge of his demenic bereavement is diffused among them. The funeral excretions of Mrs. Union-whereast Bev. Dr. Conklin (Universalist) officiated-were held at the homo of her brother, Mr. Henry Leeds, Obelees, Mass., on Fri-day, Jail 18th, at L A.M. The combus (which were in-terred at Woodlawn Cemetery.

From East Harwich, Mass., July 14th, Suele N., wife of Capt. Isane B. White, of Boston. The Inneral occurred at East Harwich on Monday, July 18th, at 1 o'clock P. M. I.

[Obtimary Moticas not exceeding twenty lines published productoring. When they exceed this number, inenty senie for such additional line will be sharged. Ten words man average make a line. No postry admitted wader this waden. on an aver heading.] The second the Augustic rate of the

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.

## BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureas (19 Spruce street), where a divertising be made for it in NEW XORK.

TO FORERON MURACINALISHS The subscription price of the Banner of Light is \$3,50 per year, or \$1,75 per six months. It will be sont at the price named above to any foreign country embraced in the Uni-versal Postal Union. -----

NOTION TO OUR ENGLISH PATRONG. J. J. MORSE, the well-known English lecturer, will act as our agent, and receive subscriptions for the Emmer of Light at fifteen shiftings por year. Fartiss desiring to so subscribe can address Mr. Morse at hisoffice, 4 Now Bridge street, Ludgate Circus, E. O., Londoy, Elingiand, where single copies of the Emminer can be obtained at 4d, each; if sont per post, 4d, extra. Mr. Morse also keeps for asle the Baritanel and Ecformatory Works published by us, Colby & Ricu.

BAN FRANCISCO ROOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale be Henner of Light and Apiritani and Heforma-ory Works published by Colby & Rich.

AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERBY, No. 84 Bussell Street, Melbourne, Australia, has for sale the splittmal and Beformalory Works published by Colby & Lich, Hoston. \_

TROF. N. T., AGENCY. Parties desiring any of the Spiritual and Beformato-ry Works published by Colby & Rich will be accommediated by W. H. VOSBURGH, 65 localek street, Troy, N. Y.

AUBURN, N. Y., AGENOV. Parties desiring any of the Mpirium and Reforma-tory Works published by Colby & Rich can procure them of J. H. HAITTER, Auburn, N. Y.

PHILADELPHIA BOOK DEPOT

The Spiritural and Heformalory Works published by COLBY & HIOH are for sale by J. H. RHODES, M. D., at the Philadeiphis Book Agency, Rhodes Hall, No. 663y North Site Stroet, Babscriptions received for the Hannes of Lightat \$3,00 per year. The Hannes of Light Can be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings.

WARHINGTON HOOH DEFOT. The Roborts Bookstore, D. MUNCEY, Propriotor, No. 1010 Heyenic screet, above New York screene, Washington, D. C., keejs constantly for sale the BANNER OF LIGHT, and samply of the Spiritual and Beformatory Works published by Colby & Bioh.

HARTFORD, CONN., BOOK DEFOT. E. M. RUBE, 57 Trumbul street, Hartford, Conn., keeps constantly for sale the Hanner of Light and a Supply of the Spirifued and Beformatory Works pub-lighed by Colby & Rich.

ROCHTESTER, M. T., BOOK DEPOT. JACKSON & BURLEIGH, Roksellers, Arcade Hal, Bochester, N. Y., keop for sale the Spiritual and He-form Works published by Colby & Bich.

DETERMENT, MICH., AGENOT. AUGUSTUB DAT, 78 Eags street, Detroit, Mich., is agent for the Hanner of Light, and will take orders for any of the Harnest and Nefformatory Works pub-lished and for sale by OoLDT & BIOR. Also Reope a supply of books for sale of circulation.

GALLA IN

Section 1

## **GROVE MEETINGS**

COMMENCE JULY 15, are held every day, and close engaged. Also all phases of Montal and Physical Phonom-ena presented through the best media. Excuration trikets for the entire scasses with UEAUY. Fare from Boston to Onset and return \$2,16; and at proportional reduced rates from all way stations on the Old Colony Railroad. Trainal leave Boston daily at 8 A. M.; 12:30, 3:15, 4:10 P. M.; and on Saturdays another train at 4:05 P. M. Beturning, leave Onset at 6:16, 8:30, 11:30 A. M., and 5:01 P. M.; and on Mon-days at 6:16, 8:30, 11:30 A. M., and 5:01 P. M.; and on Saturdays another train at 6:50 P. M. Beturning, leave Onset at 6:16, 8:30, 11:30 A. M., and 5:01 P. M.; and on Mon-days at 6:18 A. M. Every BUIDAY montaing leave Boston at 7:30, arriving at Onset 9:39 A. M. Leave Oliset on Shinday for Boston at 6:31 P. M. For Circulars, apply to Br. H. R. St. STORESS, President, June 30. 20 Buildang Flore, Riosion, Brass,

## PROPHETIC VISIONS

AND

spirit Communications. A latters, by Mus, L. L. Bittown in cloth with gift the "Ristur Sun," will be sent with Mus, F. A. LU-GAN'S beok of Poems to any address, post-path, on the re-coipt of \$1,00. Mrs. Browne had a foresignt of Lincoin's and Gardiol's demissio; also of the Dynamite, by whom used and for what purpose in revolutionizing public sontiment in momarchial governments, besides vory bunch that is yet to transpire of mational and religious import, which renders the book of Incetinable value at faits present time. Address MRS, F. A. LOGAN, 825 Market street, Uakland, Cal. July 21.-4W

## MRS. E. C. HATCH

WILL give Flower Séances Sunday and Wednesday oven-ings, at 1267 Washington alreet (lines floor), floston, Private shitings from 12 to 4, Sundays excepted, July 21,-4w

## MRS. A. DWINELS, SEEBESS AND TRANCE MEDIUM, Booms 12 and 13, 48 Winter atreest, Boston.

July 21.

## RICKER & RICH

MAGNETIC AND ELECTRIC PHYSICIANS, 604 Eighth street, South Boston, Mass. 4w\*-July 21.

## GYPSY GREGG.

Foll your CHART OF DESTINY send any, color of ores and hate, with 20 cents. Address G. WELLES, Park-ville, L. I., N. Y. iw -July 21.

WOULD like to borrow \$2000 or \$3000, more L or less, for a year or two, or less time. Good security, and some advantages. Would be glad to hear from any one who can respond in whole or in part. JOHN WETHERBEE, 27 Donne street, Boston. June 23.-is:f

## The Spiritual Light,

A MONTHLY JOURNAL, devoted to the Interest and Progression of Humanity, from a Spiritual and Lib-oral Standpoint. Edited and published by J. D. 11AGA-MAN, Ohntanooga, Tenn. The LitgHT will open its columns as a Broad, Progressive and Liberal Journal, and will give fair and equal expression to all forms of thought. Abseve all things it infine to be Liberal, and to be devoted to Spiritualism in its Broadest, Highest, most Extensive Application. Terms of Subscription, in Advance, Postage Paid: One Year, \$1,000; Bix Months, 50 cents; Three Months, 25 cents, Breetman copies sent First.

Canits, Epeciaton copies sent FREE. Make all Money Ordors payable, and direct all communi-cations to J. D. HAGAMAN, P. O. Box 606. Chattanogn. Tenn.

## SAN FRANCISCO.

BANNER OF LIGHT and Spiritualistic Books for sale. ALBERT MORTON, 210 Blockton street. Nov. 15.-1str

Nov. 15, --1stf THE RELIGION OF SPIRITUALISM. By LEUGENE CROWELL, M. D., author of "The Iden-tity of Primitive Christianity and Modern Spiritualism," sto., eis, Among the prime points of consideration in this work may be mentioned I what is Helligion? Spiritualism is a Religion. The Religion of Spiritualism Identical with the Helligion of Jeaus. Price Beents, postage free. Price Sie conta, postage free. Tor sale by COLBY & RICH.

And the second second second

-REDIMENTER, N. Y., BOOK DEL'OT. WILLIAMON & HUBEE, Bookedlors, 62 West Main street, Bochester, N. Y., keep for sale the Spiritual and RedDrm Works published at the BANNER OF LIGHT FUBLISHING HOUSE, Boston, Mass.

## MEW TORM BOOM DEPOT. M. W. BENNETT, Publisher and Scotseller, 21 Clinton Place, New York City, keeps for sale the Spiritual and Reformatory Works published by Colby & Bich.

## BANNER OF LIGHT.

## JULY 21, 1883.

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## Message Department.

6

The Messages published under the above heading indi-eate that spirits carry with them the characteristics of their mrth-life to that beyond-whether for good or evil; that those who pass from the earthly sphere in an undeveloped state, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with bis or her rea-con. All express as much-of truth as they perceive- ho more.

Are it is our varnest desire that those who may recognize the messages of their spirit-friends will verify them by in-orming us of the fact for publication. Are Leiters of inquiry in regard to this department of the larner should not be addressed to the medium in any case. Lawnis B. WILSON, Chairman.

The Public Free Circles

At this office have been suspended for the heatad term ; will be resumed Sept. 11th, 1883.

## SPIRIT MESSAGES,

### GIVEN THRQUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

#### Report of Public Séance held April 20th, 1883. Invocation.

Infinite Spirit ! Author of all existence ! Thou who hast sent an impulsion of conscious power throughout the universe, and quickened it with life and activity, we worship thee in spirit. We would receive instruc-tion concerning the laws of life; we would gain an un-derstanding of thee, and, a knowledge of our own ex-istence - what we are, from whence we have sprung, whither we are bound, and to what all things tend. Give, we beseech thee, power and opportunity to thy returning spirits to open wide the doors of every hu-man life, and send therein rays of light that will bright-en the interior being, and chase away all darkness with the fear which springs from it. We ask thy bless-ing. We would come into sympathy and cooperation with thou hast assigned us with earnestness of pur-pose, and a desire to do well in thy sight. Infinite Spirit ! Author of all existence ! Thou who pose, and a desire to do well in thy sight.

#### Questions and Answers.

CONTROLLING SPIRIT.-We will now attend to your questions, Mr. Chairman.

QUES.—Do the outlines of the features, or the facial expressions possessed by an individual when in earthly form, continue in spirit-life, or do they so change, under spiritual development, as to eventually lose all trace of what they were in the mortal?

Ans.—A spirit, upon entering the higher life, preserves the same cast of features and expres-sion of countenance which it presented while in the mortal form; but as it advances in spiritual the mortal form; but as it advances in spiritual life, and throws aside the conditions that be-long more especially to the physical existence, it becomes freed from the coarser elements that cling to the body, and the expression of countenance, as well as the outline of its fea-tures, becomes refined, spiritualized, luminous; so much so, that one who had formerly been fa-milion with the busit more crusting the spirit miliar with that spirit, upon entering the spirit-life would not at once recognize it. But while this change of facial expression takes place with an advancing spirit, it is never so complete but that those friends who are in utter sympathy with that spirit will be able to recognize its per-sonality and identity when they meet in the spiritual world.

spiritual world. Q.-[By S. W. L.] How long is one detained in the world of spirits before prepared to as-cend to a heavenly abode? A.-We know of no heavenly abode outside of the spirit-world. There are various places or localities in the higher life, as there are in this world of matter; and there are various conditions of mental unfoldment, as there are here in the physical world; but no heavenly **abode** can possibly exist outside of the spiritual world. A spirit may continue in one condition **abode** can possibly exist outside of the spiritual world. A spirit may continue in one condition or reside in one locality for any length of time; but it depends entirely upon the amount of at-traction or fondness which he displays for that place or condition. When the attraction has become dissevered, and the spirit finds himself drawn into another condition or locality, he will receive opportunities, means and powers to gravitate to that particular place or sphere. Q.—Do spirits eat, sleep and perform manual

Q.-Do spirits eat, sleep and perform manual labor analagous to that to which they were engaged in when on earth?

Spirits having been provided with bodies, A.—Spirits having been provided with bodies, to all intents and purposes material in their nature, must, of necessity, partake of food which will assimilate with and nourish these bodies. Some spirits find it necessary to par-take of fruits, or of certain culinary composi-tions which are in use in the spirit-world; other spirits are able to subsist upon elements which they absorb from the atmosphere. It is well understood by which at the the atmosphere conanderstood by spirits that the atmosphere con-tains in solution the elements of all food, in whatever stage of growth it may be. Spirits also require periods of repose; but the amount and method of recuperation varies with the un-foldment or status of the spirit. Some spirits do not need to fall into that state of coma, or magnetic slumber, which is analagous to the sleep of the body, because they can find rest in a change of employment; while others, who are more closely allied to the material world, find it necessary to do so in`order to gain refresh-ment after wearisome toil of the spirit-body. There are certainly employments in the eter nal world which correspond to the manual la bors of the earth. Those energies and mental powers which mortals express in various mechanical, mercantile or other pursuits, must also find expression in the spiritual world. He who was adapted to and found any of these congenial when in the body, will be desirous of following similar pursuits in the spirit-world. and will receive opportunities and facilities for doing so.

haps understand how it is that the surround-ings of a spirit in the spiritual world are but the expression, the reflection, the outcome of his interior condition. I have seen many unhappy spirits who had no desire to enter into a study of spiritual things, or to 'ducate their minds in any direction, and their surroundings were un-lovely, crude and misshapen : while others who desired to do right, to unfold their powers for the benefit of others, were surrounded by all things bright and beautiful expressive of high endeavor and pure aspiration. Yet spirits of these two classes may be very near each other and know it not. There are many things for an never do it except through earnest en-deavor, by practical labor for their follows. Heaven may be found by all : it may be attained as fully while in the body, if you only put for as fully while in the body, if you only put for the observers de the except of their fellows. Heave observer due avocations of spirits, and I can declare to you that many of them are de-cidedly of a manual nature ; they appear to me and to other observers as plainly practical as condering the spirits, and I can declare to you that many of them are de-cidedly of a manual nature; it hey appear to me and to other observers as plainly practical as cond you for the earthy ly restanding. I have observer the avocations of spirits, and I can declare to you that many of them are de-cidedly of a manual nature; they appear to me and to other observers as plainly practical as cond yet I feel almost as closely connected to plain as true. I passed from the earthy practical as cond yet I feel almost as closely connected so the other observers as plainly practical as cons of latelligence and culture, so I feel that I passed from the earthy papear to me and to other observers as plainly practical as cons of the earthy life nearly ten years and to other observers as plainly practical as cons of the earthy life nearly ten years and to other observers as plainly practical as cons of the almost as closely

I can declare to you that many of them are de-cidedly of a manual nature ; they appear to me cidedly of a manual nature ; they appear to me and to other observers as plainly practical as are the employments of earthly life. I have even seen spirits casting stones out of their pathway, clearing away rubbish, just as do the common laborers in your streets. This labor is brought to these spirits and they are obliged to accomplish it, for the rubbish which they throw aside is what they have themselves heaped up, and they cannot advance until the road has been made free and open. I have seen other spirits occupying pleasant homes, sur-rounded by their families, attending to the wants of those with whom they were associated, keeping their homes in order, cultivating their keeping their homes in order, cultivating their plots of ground, and raising beautiful flowers which were a blessing unto others. Again, I have observed spirits weaving garments for the

have observed spirits weaving garments for the use of others. You cannot understand how this work is performed; but I can tell you that it corresponds, in a degree, to the same kind of employment in the mortal life. I cannot go on with this subject, yet I should like to do so. There is very much for Spiritu-alists to learn concerning the practical rela-tionships of life, also its duties and the real ob-jects of existence. Spiritual life is earnest; it is no vaporous dream, no vague intangibility, but active, practical life, that calls for the util-ization of the best powers, and one must go on Ization of the best powers, and one must go on and on, ever striving to unfold all his capaciand on, ever striving to unfold all his capaci-ties, if he desires to realize the full meaning of life and enjoy its highest fruits. In returning to mortal life I desire to give an idea of what is taking place in the spiritual world. I am asso-clated with bands of spirits whose work is here upon the earth, and it is our desire and inten-tion to cease not from our labors until the scales of ignorance and doubt concerning the true destiny of mankind have fallen from the eyes of humanity-until the fear of death shall cease to fill their souls with trembling, but will have become a remnant of the past. Let the have become a remnant of the past. Let the by-gone ages rest; take up from them, if you will, whatever is for your advancement and inwill, whatever is for your advancement and in-struction, but leave behind all that is supersti-tious and false. The knowledge of olden times served its purpose for those who lived in those times. But the future is before you, rich with promise, opening with brighter light and more clorious hones: press forward toward that fuglorious hopes; press forward toward that fu-ture with earnest zeal, bearing with you the good attained from the past; become receptive to new conditions, and eagerly receive all the lessons which truth has to offer you. Open

your lives, your homes, your understandings, to the light of knowledge which God and his spirthe light of knowledge which God and his spir-itual ministrants are showering upon you, and before many years have rolled away, I dare affirm, you will not only comprehend much more of the conditions, associations and em-ployments of spirits, but you will also be able to recognize those spirits when they enter your homes, coorerate with them in their work, and live the spiritual life even while you are still live the spiritual life, even while you are still encased in mortal garbs.

To my friends everywhere, especially to my Australian brothers and sisters, I send my blessing. The benediction of the angels rests upon all faithful workers in whatever field they may all faithful workers in whatever held they may be called upon to labor; whoever is earnest in his work, true to his convictions and presses forward zealously determined to battle for the right, may be sure of a holy blessing from the angel-world. He need look for nothing more, because his life will require nothing higher, no-bler, or grander than the "Well done" that shall be whierered to his soul by his own consciones

bler, or grander than the "Well done" that shall be whispered to his soul by his own conscience, and by the angels who understand his work. Some little time has elapsed since I was called from the body. My friends felt that I was taken from earthly usefulness long before I should have been, because my years, considered by earthly time, were not advanced; yet I feel that the transition from the mortal to the immortal stages of existence has been a clorious one. stages of existence has been a glorious one, which urges my spirit onward to higher grades

peal to him as true. I passed from the earthly life nearly ten years ago, and yet I feel almost as closely connected with the external world as I did before my de-parture from the body. Material life held out to me great inducements and prospects, for my life was beautiful. I did not know much of its sorrows or sufferings; I did not understand its depth of meaning, as it appeals to the thinking soul, yet I desired every one to be happy, and I tried in a feeble manner to make others so; but after passing to the spirit world, and be-coming freed from the external conditions of life, realizing what life really means, how it is the duty of every individual who has any knowl-edge or colture whatever to seek to unfold his or her own powers, that they may be utilized or her own powers, that they may be utilized for the benefit of others; that he or she should or her own powers, that they may be utilized for the benefit of others; that he or she should seek to purify and elevate the suffering and misguided, I felt I had entered upon a new school of learning of which before I never dreamed, because life previously had been one ceaseless round of enjoyment to me; it had been like a happy dream, such as the Orientals experience while under the influence of their favorite herb. I did not realize what life really meant. Now, in returning, I appear as one who has galned experience and knowledge, and desires to impart it to her friend, the one to whom I referred, whose Christian name is Wil-liam, who I trust will receive my message and accept the loving remembrance and affection, and will be ready to coöperate with me in the work I have in view. I know I shall be given power to come to his side and influence him with my desires, for I can tell my friend that although he is looked up to as a somewhat superior being by others, yet the source of his power emanates from the spiritual world. He is mediumistic, and the inspiring intelligences have the power of coming to him and making their influence fielt through his agency. He is unaware of this truth, but I know it is so, and therefore I am certain I will be able to work in connection with him. I was called by my most intimate friends "Pearl." My name is Margaret Davidson. Davidson.

#### Jonathan Walker.

Jonathan Walker. I am glad to announce my presence, and to assert that I am here in company with a num-ber of royal souls, for I acknowledge them to be such; not that they have borne kingly honors nor had authority conferred upon them by the power of the, people, but they were royal in spirit, faithful to their convictions of right, and ever sought to express them in their outer lives. They accompany me to-day for a pur-pose. You are few in number [referring to the audience], but there are many spirits gathered here who are concentrating their forces for the unfoldment and elevation of spirits who are comparatively orude and ignorant, and in need comparatively crude and ignorant, and in need sistance.

We have come in order to ascertain from your We have come in order to ascertain from your spirit-president, what has been the report of the last few months at this place, and we have received emodiagement from the information given us. We'are workers in various portions of this country, in different States. My own field of labor at present is in the West, princi-pally in the State of Michigan, although it is sometimes extended into the southern section of the country. When in the mortal form I was interested, as is well known, in the abolition of slavery, in the breaking of all fetters of every kind which cramp and confine human beings. slavery, in the breaking of all fetters of every kind which cramp and confine human beings. I was earnest in my work and zealous in pur-suing that which I felt to be right. I return with a mark upon my hand, placed there by those who had the power, because I dared to follow my convictions. I am not here to boast, for what I did was feeble compared to the great work which I knew must be accompliabed at some time and by some one; but I praise God I have the power from my spirit-home to gather have the power from my spirit-home to gather new forces and energies, to go out into my chosen field of labor, working earnestly and sincerely for the protection of the lower classes, sincerely for the protection of the lower classes, those who are oppressed in all departments of life, who are ignorant and know not how to look after their best interests, social, spiritual and physical. With this band of spirits of whom I have spoken I am privileged to labor. A resistless energy constantly pushes me for-ward to the accomplishment of something more; and when I enter into association with such spirits as are here to day I feel into constitution. such spirits as are here to day I feel invigoratd, and know that in consequence I will be able to accomplish something, new that will be pro-ductive of greater good than before, and also To be a clearer report to the powers above. To the many friends of the past who are closely allied to my heart I bring my love and kindest greetings. I wish them to feel that I am with them in all good works. I would, if possible, spur them on to higher endeavors and richer unfoldments of spirit, and also receive from them an impetus to go forth and battle for the right; in other words, receive and give a blessing. blessing. I am a friend to all humanity; I despise none; not even those who are oppressors; because I know their tyranny and arrogance are the results of conditions which have preceded them; that they are ignorant concerning the real ob-jects of existence, and that an awakening time is surely to come, when they will undergo all the punishment they will merit for deeds performed in the past. I can afford to relegate them to the condition where they belong; I have no en-mity toward them; but the poor infortunate ones of earth I would hold in my embrace and lift them upward. I ask every one of you gathered here, or who shall read the words I have spoken, to associate with me in my work; to send out your influence toward me; for by help-ing on the cause of right and truth, by striking a blow where it is needed, you will be making your own lives perfect, as well as cooperating with the spirit-world in its labors for the bene fit of humanity. My Michigan friends will perhaps be pleased to learn that I return here to wait them a few words of greeting, and to let them kuow I am not idle any more than I was during the long not idle any more than I was during the long period of my earthly career. I have recently been, in conjunction with that noble soul, Wil-liam Lloyd Garrison, engaged in a certain work, which we hope to see ontwrought for the bene-fit of an oppressed race. In the no distant fu-ture. Toward this end we are working; but our labors are not confined to one channel; we seek to make our influence felt in different di-rections. At some future time, when condi-tions are favorable, I may possibly return and outline my labor, which is not only for the ben-efit of the red man, but slso for the elevation of woman, who has for long ages past been kept in a condition of slavery. By-and by the work of the spiritworld will be shown in external results, and its means and methods be seen and results, and its means and methods be seen and acknowledged by all mankind. I am Jonathan Walker.

flower knows she don't speak very well in the big council, but she does the best she can. She wants to tell her medy she has just been out to the great West, where the young squaw and the little papposes are. She finds them gainthe little papposes are. She finds them gain-ing strength and vitality, doing very well, and she brings back a message of oheer, which she will deliver, full of love from those who are there, to medy here in the big city. Mayflower's medy will see her talk, and will know this time sure that it is the right one that comes with her blossoms from the hunting-grounds beyond. The spirits who are good, and love the medy. want her to feel that they are

love the medy, want her to feel that they are opening new lines for her to tread; she must work with them, as they give her impressions, from time to time. Mayflower when she comes tries to pick up instructions and messages that will be good for the medy and others, and give them expression—that is what Mayflower is for, to blossom out and be of use to somebody. You can just say that she comes with love, and with heaps of good words from the hunting-grounds, to her medy, Mrs. N., of Boston.

#### Report of Public Séance held April 24th, 1883. Questions and Answers.

QUES.--[By Dr. P. Dyer.] Beings are ushered into this world which, though born of woman, in general appearance and manner partake largely of the characteristics of the lower ani-mals. What is the mental status of such beings in the spirit-world, and what their forms? ANS.--The spirits of such beings may prima-rily be as pure and well-developed as those which are privileged to express themselves through

are privileged to express themselves through more highly unfolded material organisms. The peculiar condition which you observe surroundpeculiar condition which you observe surround-ing them is undoubtedly induced by malforma-tion of the physical form, produced by pre-natal causes, or springing from hidden sources impossible to penetrate. Such spirits stand in relation to intellectual unfoldment precisely where they did before they took upon them-selves the material organism. The mental status is crude, and to a great extent unformed. They will be provided in process of time with oppor-tunities and experiences through which they may become developed in mental ability and press onward toward perfection. Q.—Are persons, objects and places more or less clearly seen by spirits when in what is termed a materialized form than at other times, or is there no difference?

or is there no difference? A.-Certain spirits who have familiarized them elves with the process of materializing a temporary form, having manifested in that mantemporary form, having manifested in that man-ner many times, will be able to perceive clearly physical surroundings, localities, or individuals. Other spirits who have only done so once, twice, or a few times, may not be able to perceive at all their physical surroundings, or the localities of the mortal friends with whom they come in contact, for it is often the case with a temporary. form, materialized for the use of a spirit, that the visual organs are either not formed at all, the visual organs are either not formed at all, or are formed very imperfectly. Spirits have no difficulty in perceiving clearly physical con-ditions, appearances and objects, when they have the power of coming into contact with mortals, for they gain this perception by asso-clation with their friends of earth. Q.-[By Mrs. Anna C. Eates.] Is it pleasing to our dear friends who have left us for the spirit world to have those they leave behind beautify the spot where their earthly bodies rest, with flowers, memorial tablets, and other tokens of love and remembrance?

rest, with nowers, memorial tablets, and other tokens of love and remembrance? A.-Every kindly thought concerning them, every loving act performed in their remem-brance, is pleasing to your spirit-friends. The tender memories which find expression when you decorate the sod which covers the mortal remains of your friends are perceived, and ap preclated by them, as is any other loving and willing service performed in commemoration of their past life. their past life.

### Louis Agassiz.

Louis Agassiz. You will pardon me, Mr. Chairman, if I in-trude, but the way seems to open before me, and I am impelled to enter. Some time previ-ous to my departure from the mortal form to take upon myself the robes of immortality, while in conversation with a dear friend of earthly life, I promised that, were it possible for the spirits of the departed to communicate intelligently to mortals. I would return from the unknown world, and express my testimony to the truth of the immortality of the soul; and also give whatever additional knowledge I had obtained concerning the origin and purpose of

pay any attention to the impressions I gave her. Now I want to say to my medy. Your May-flower has come this time, and brings you a bunch of white pinks. They have a significance which perhaps you will understand. Your spirit friends are helping you in the new work which you have become interested in, which is to be for the benefit of others, for those who are poor and in need of sympathy, whom every-body should care for and love to protect. May-flower knows she don't speak very well in the big council, but she does the best she can. She burst to tell her medy she has just been out to the great West, where the young squaw and the little pappocees are. She finds them gainverse.

I have also adopted a new theory or bellef, one not foreign to many other minds, but which appeared at first very novel to myself, which, briefly stated, is, that in order to gain the ex-perience of life requisite to a human soul, in contact with matter, especially with this physi-cal planet called the earth, it is absolutely ne-cessary for each individual to become embodied and reëmbodied upon this planet—to take on form after form, pass through experience after experience, undergo discipline after discipline, in order to become rounded out and in entire sympathy with the material universe. After-ward that he will pass on to higher planets and more unfolded conditions of life, there to enter into new experiences; and thus press ever on-ward toward infinite perfection. I am aware that certain Spiritualists will say, "We cannot believe this, because we are told that infants, or those who pass from the body I have also adopted a new theory or belief

"We cannot believe this, because we are told that infants, or those who pass from the body in early years, are matured in the spiritual world; that they pass through a process of soul-growth, gain experience and knowledge, put forth evidences of mental activity and give testimony of their existence apart from the physical form." All of which I admit. But I have seen infants pass to the higher life, and, after remaining there a very few months, re-turn to the mortal condition, seek an opportu-nity of coming into contact with matter, and take upon themselves a physical organism. In nity of coming into contact with matter, and take upon themselves a physical organism, in order to pass through the experiences of a mor-tal existence. I have met, during the brief years of my spiritual existence, spirits who as-sure me that they have attained maturity in the spiritual world, and, though their forms are developed to manhood and womanhood, they are yet awaiting opportunities for taking upon themselves physical organisms, because they are eager to again pass through the experi-ences of mundane existence. I am also as-sured by spirits who have inhabited the spirit-ual realms for a number of years, perhaps a contury or two, who have become reunited with their earthly friends and passed seasons of as-sociation, with them, that when the opportu-nity presents fixelf they will return to physi-cal life and embody themselves in mortal forms. This is a strange idea to advance to my friends and forma to any about the set of the se

nity presents itself they will return to physi-cal life and embody themselves in mortal forms. This is a strange idea to advance to my friends and former co-workers. It was a very strange theory of life to me, when it first ap-pealed to my reason. I did not desire to believe it, but the conviction was forced upon me by the evidences I saw presented in its favor on every hand, and I have come, to adopt it as a rational explanation of the progressive unfold-ment of human life. And I will here say that I too look forward to the time when I also shall take upon myself a new physical existence, and express my powers and energies once more through a mortal form. I believe that time will come, and I do not feel that I shall lose anything by the experience of reëmbodiment, or that I will become weak and feeble; to any extent, in my powers, but that under the con-ditions provided for me, I shall be able to ex-pand my energies in higher directions, so that my coming life may be more useful to humanity than the past has been. Therefore I continue to study the laws of nature, or of the universe, for I do not look upon nature as apart from the for Ldo not look upon nature, or of the universe, for Ldo not look upon nature as apart from the universe, but as permeating it. I look upon the great principle of life as the Creator, God-for I feel that the grand law of progressive unfold-ment reigns throughout infinite periods of time, and that through successive embodiments, through various and diversified experiences, the burgen being will advance on ward and on word

and that through successive embodiments, through various and diversified experiences, the human being will advance onward and onward, to the one grand end; and purpose of existence, the glorious unfoldment of intelligence, and that man will finally become as one with the great infinite Sustaining Power. Through another's organism I cannot express my ideas as clearly as I would like, but it gives me satisfaction to be able to come again in con-tact with mortal life. I will, say to my friend that have fulfiled my promise to him as best I could through a foreign organism—the keys of which instrument I never attempted to manip-ulate before—and the tones evoked may seem detached and wanting in harmony, strength and beauty of expression. He must remember that with the instruments provided and the opportunities offered must the spirit-workers make use of and unfold their ideas as best they can. If what I have given finds no response in his soul, then I shall work on until the time when he can come into harmony of spirit with me. [To, the Chairman:] You may, my friend, me. [To the Chairman :] You may, my friend, simply say that Louis Agassiz has announced himself.

#### John Tyerman.

[To the Chairman:] I am. happy to give you greeting. For some time I have felt a desire to speak from your platform. I had heard some thing of the work performed here while I was in the body; I had also read some of the com-munications which had been given from your Circle-Room, and was a little interested in their manner of delivery. After I found myself sep-arated from my body, and had gained power to journey to this point, I traveled here in company with my spiritual guides for the purpose of studying the system which you have adopted of giving free ingress to returning spirits, that they may manifest themselves to the best of their ability in order to reach their friends of earth And so to day, being permitted to make my presence known, I am highly gratified at the opportunity of doing so. I come to give frater-nal greeting to my former associates and co-workers of earth, and loving regards and affectionate sympathy to my dearest, closest friends. 1 preserve a kindly remembrance of the warm greetings which I received in this portion of the country when I arrived here at the dicta the spirit shore, that loving remembrance glows with beauty. I hold out my hand in fellowship to all Spiritualists, and especially to all mediumistic workers, in whatever department of the great work of Spiritualism they may be employed

Joyea. J was deeply interested in the queries which were presented to your spiritual chairman, to-gether with the replies that were made. It seems strange to me that any one who is at all acquainted with the philosophy of Spiritualism should imagine there was any heavenly abode outside of the spiritual world, for it is the work outside of the spiritual world, for it is the wor of spirits to demonstrate that the entire uni-verse constitutes the realm of spirit, and that all space is the home of spirits; consequently whatever is heavenly in its nature, or the reverse, must be embraced within the spirit world.

world. There are, as your chairman said, various mental conditions belonging to disembodied spirits, some of which are very uneducated, very orude, causing the spirit to feel restless, dissatisfied and unhappy, and his surroundings are unpleasant in consequence. They may pre sent to him the appearance of a barren waste, where no tree is seen. where no verdure can be where no tree is seen, where no verdure can be found, or they may appear like a sterile, rockbound coast, where the dashing waves foam with angry vehemence. You may ask: How is this a representation of the spirit? and I reply You must understand that the internal condition of the spirit reflects itself upon his outer surroundings, and makes or mars the beauty of the scenery. When we comprehend fully that the material loveliness which we behold around its in the physical world is but the expression of divine intelligence, but the reflection, the outcome of infinite thought then we may peroutcome of infinite thought, then we may per-

of unfoldment. John Tyerman.

#### J. N. Smith.

I felt very weak before my death, and several times when I have attempted to come here and speak, the same weariness has crept upon me and I found myself unable to express my thought. To-day I am a little stronger : I come to bring my love to my friends, and tell them I am not weary or weak in my spirit-home, but am well and comparatively here a come to bring come and comparatively happy. I sometimes come back to this life and visit those whom I love; I also try to manifest my influence in different ways, because it seems to me I could work here ways, because it seems to me I could work here on the earth if I were provided with a medium adapted to my use. I am trying to understand many things concerning my life in the spirit-world, and day after day I receive a little more knowledge and light; so I feel contented. It will be two years next August since I passed from the mortal form, in which I lived thirty-two years. I was in my thirty-third year. I wish my friends not to feel badly because earth-ly life has terminated for me. I have taken up the same line of life, only more unfolded, more etherealized and refined, and I can use my pow etherealized and renned, and I can use my pow-ers and energies without the impediment of a physical, decaying body. I know the change was good for me, and yould rather remain un-der my present conditions than return to those which surrounded me when in the mortal form. I wish my friends to know I have met the dear ones of our family who passed away, some of them, many years before I did. They were all so kind and attentive to me I felt at home with them at once. I have been associated especial ly with a male by the name of Hendricks who has been of great assistance to me giving me instruction concerning spiritual things. I feel happy in the companionship I have found. I want my former companions to know that Newton has not lost his interest in them : he has not become separated to any degree; he can at times come into association with them, understand what they are doing and how

I will, whenever possible, make my presence known. I died in East Harwich, Mass. I am J. N. Smith.

#### Margaret Davidson.

I have a dear friend in the body who reads your paper weekly, and scans your Message Deyour paper weekly, and scans your Message De-partment to ascertain if some friend of his has returned from the spirit world. I have seen thoughts arising in the mind of that dear one concerning myself; for he has said, "If she will visit the Banner of Light Circle-Room, and make herself known to me, I will endeavor, if I obtain from her what I desire, to propagate the truths of Spiritualism, and will devote my time and means to its advancement; if she will only return and say ther Bearl comes to her distant. and means to its advancement; if she will only return and say that Pearl comes to her distant friend, and bears him as a token of remem-brance the symbol of a bunch of snowy flowers, I will believe." I have returned, and I say to my dear friend. William, I am she whom you and others called Pearl, and I bear to you a cluster of tiny snowy blossoms fragrant, and of and others called Pearl, and I bear to you a cluster of tiny snowy blossoms, fragrant, and of pearly whiteness. I will do more than you have requested; 1 will say that this cluster of snowy blossoms, the remembrance of which I cherish in my spirit-home, and which is very dear to me, and ever will be, is the representa-tion of a similar cluster, which you placed in my hand after my form had been prepared for burial, saving as you did so to my mother. burial, saying as you did so to my mother, "Nothing less pure and spotless will be suita-ble for my Pearl."

I am not permitted to give the name of my friend or his whereabouts, for I know that he would not desire me to do so; but as he reads

#### Mayflower.

Me Mayflower; not the Mayflower who came Me Mayflower; not the Mayflower who came to your council once before and left her blos-soms, but another one, who wants to give a message to her medy. Medy lives in this big oity, and she sometimes wishes her Mayflower would come here and send her, a few words. When the other Mayflower came and spoke, and my medy saw it announced in your talking-paper, she thought at first it was her control, and she felt so pleased. It tried to make her feel it was not me at all, but some other; only and was so eager, so sure it might be, she did n't

obtained concerning the origin and purpose of life. I have before attempted to express my thought through such channels as this upon which I operate to day, but have never suc-ceeded to my satisfaction. I may not do so at this time; yet the faithful scientist understands that in experimentation with any new law. that, in experimentation with any new law he must try again and again before his efforts are crowned with success, and he becomes ac-customed to the word *failure*; but by no means is he daunted when an obstacle arises in his path.

So, friends, I return to-day from the unseen shore, because I know it is my duty to bear tes-timony to the truth of immortal existence, and also because I am obliged to confess with regret that I did not pay that attention to spiritual laws that I should have done while encased in laws that I should have done while encased in the mortal form. It is true I do not repent of having given the close study and investigation to natural laws and their workings which I did; I only wish I had combined this study with a higher one—that of the interior laws of human life—so that I should have understood some-thing of the world to which I was traveling; known something concerning the life led by those who once inhabited mortal forms.

those who once inhabited mortal forms. I would say to my friends—although it is very possible they will not receive my message, but may affirm that it is not stamped with the impress of my individuality-that life is a never-ending round of existence, and man, as well as all creation, is continually ascending the lad-der leading toward infinite perfection. I ac-cept the belief propounded and advocated by certain individuals, that life has been evolved from an infinite sea, I might almost say of matter; yet it is perhaps nearer the truth to say, of *spiritual substance*. What the central say, or spiritual substance. What the central force or germ of that infinite sea of ether may be, I am not prepared to say. So far as my un' derstanding on that point goes, I am agnostic i I know nothing; but from study and observa-tion I am led to believe that life has been evolved from that sea of ethereal substance, through the weaton for manifestations through the various forms and manifestations of physical life, from the simple to the comof physical file, from the simple to the com-plex, from the grotesque to the symmetrical, from the crude to the delicate and refined, un-til the human form, crowned with its glory of intelligence, has been the culmination. My friends will say: "Are you, then, so much of a Materialist as to believe that all life and intelligence, all activity and constructions have

of a Materialist as to believe that all life and intelligence, all activity and consciousness have been evolved from the lower, cruder forms of matter?" I will reply, Yes; I have come to that conclusion. I believe the law of evolution is the grand solution of origin in the problem of life. Ascending through the various gradations and unfoldments of physical life and form. We may perceive intelligence, increasing in power and activity, and I cannot believe that it ends with its present aspect and manifestations given forth through the Auman mind, for as I understand more and more of the laws of flife. I am forced to conclude that that also is subject to a never, ending prograssion." Looking at this matter from the standpoint that I do, the study of hatural law-which in its various; ramificaof natural law—which in its various ramifica-tions is working throughout the universe-is in-teresting even in minuties it is based upon a most stupendous plan ; and it seems to me the whole course and operations of natural law lead whole course and operations of natural law lead to one grand, and, that of ascending, progress-ive, unfolding, sternal being, growned with in-telligence and swayed by wisdom. Concerning the purpose of dristence, and the manner in which is is to be wrought out. Thave, since passing to the spiritual world and inves-tigating these laws indepted the conlusion of certain French philosophers and thinkers, the there are in the universe only a definite mine. 

#### James Foley.

I have been over on the other side quite a good while, but have not been idle. Distened to what the gentleman who preceded me had to say, and can agree with a good deal that he offered, but much of it, as yet, I do not under-stand. One thing I should like, if possible, and that is, to come back, take up another body, and live a new life on the earth. I did not get tired of the old earth-life while I was here. I tired of the old earth-life while I was here. I had my business pursuits to look after-my friends might say. I lost interest in them here, but I did not; I retained all the interest neces-sary, and that is with me yet; but I also took a special delight and pride in whataver pertained to the advancement of the community where I lived-Springfield, Ohio... I felt identified with the growth of that place; I took an especial pride in Clarke County; for I felt that I had as-sisted in building up its reputation, having been one of the first commissioners of the dounty;

price in Clarke County, for 1 feit that 1 had as-sisted in building up its reputation, having been one of the first commissioners of the dounty; and I was pretty well known, in my day, around those parts. I have watched the progress of the place since passing out, and I thought if I could send a greeting to those who remember me, and let them know I am pleased with any advancement made for the practical good of the community, its would do me good, and would, of course, work no harm to them. One establishment; in the erection of which I took a special pride, has disappeared, and another more pretentious has taken its place. I am not prepared to say that the second edifice is any more substantial, or more soundly built than was the one erected under my inspection; so yon see. I still have old ideas and prejudices olinging to me, and I am not ashamed to own it. As I asid, I would not object at all to having the privilege of coming back here to live if. I could only be at once a man, and not have to pass through the periods of infancy and ohild-pood. Of course these are necessary to the growth of the, individual in order to bring the energies into working order; but it would be ' growth of the individual in order to bring the i energies into working order; but it would be thresome waiting, especially if I had the mem-ory of past experience with me, which I would, not be willing to lose. You see, Mr. Chairman, we cannot have things in life just as we would it like; so whatever is right we will certainly have to abide by, whether we are obliged to live in this world or, some other. The laws of life are unchanging, and all humanity, as well it as all nature, must pay allegiance to them. If any old friends of mine learn that I have returned I will be glad to know it. If they will a so an opportunity of coming into close

a James Foley. To the constraint of the foregoin (To the constraint of the foregoin around mis because of liver in Boston a good long stalls small meter near test of this place in aver, supervise fast such volue on in our other in aver, supervise fast such volue on the our other Hulf have been to distally time you take the hulf have been to distally time you take the in aver, supervise fast such volue on the our other in aver, supervise fast such volue of the distally time a constraint the supervise fast such are in a supervised in aver, supervise and such are under a supervised a supervise average and are under a supervised a supervise are supervised at the supervised at the supervised average and the supervised at the supervised is the supervised at the supervised at the supervised is the supervised at the supervised at the supervised and the supervised at the supervised is the supervised at t

## JULY 21, 1883.

try and learn something about spirits, spirit-ways and spirit-life, while they are in the body, because they 'll wish they had if they do n't. 'I wish I had, myself. But if you had told me, when I was here you had such places as this open for the public, and that you persnaded or invited (anything you're a mind to call it, apirits to come back, I should have thought you now; that is only how I would have foll when here, because I did n't believe that good people could come back from the other. If, and I did n't want to have anything at all to do with bad people, neither in this world nor the other. I have connections in Boston of the name of Morton, and of the name of Andrews; they are very stern, plous, prim kind of people. That int saying anything statist'em, and I don't know as it is saying much in their favor, be cause I have foundout thatsternness and plety, primness and rigidity, go but very little ways with a spirit, after he of the bas left, the body.

primness and rigidity, go but very little ways with a spirit, after he or she has left the body.

cause I have found out that sternness and piety, primness and rigidity, go but very little ways with a spirit, after he or she has left the body. They go a good ways sometimes, here, because you make quite a good appearance in the world; the stifferyou walk, as though you had no kink in your backbone, the primmer you look in the face, the more highly you are respected by a certain class of people. I, have found all this out since I have been over, so you may know I have been pretty busy studying up things; but I can just tell you that the study was forced upon me; for a long time I was obtuse to the lessons arrayed before my eyes. I am here now, first, for the purpose of hear-ing myself talk, and then for the sake of trying to hadee my people, those connected with me, to look into Spiritualism, and to feel more tol-erance toward it. Bless you i they have heard of it; they know all about it; that is, they think they do. They know it is the "doings of the devil," and "dark angels and fallen ones," away from all contamination with it. But I know of an individual who is interested in Spir-itualism, who goes to your sunday meetings. I have been there with her, and have gained in-struction. I have read your, paper through her -if one oan understand tifat—and have got some new ideas from it. She has tried to talk to my friends, the Mortons, about Spiritualism, and they hushed her up. I am in hopes she may see that my message reaches them, as that they will not have to go over the river in a mist, and not he able to see one pace before them. I bring them love, from myself and those friends who are with me, and assure them, if they will only dare to investigate, we will meet them from the other side, and give them loving greeting. I lived for a number of years in the body, and

them from the other site, and give ment royme greeting. I lived for a number of years in the body, and tried to do my duty as a sister of the church. Sometimes I used to feel I must express my con-victions before the young folks around me, so as to set them an example of a worthy life. I have abarred my views mon that curstion, since to set them an example of a worthy life. I have changed my views upon that question since then, and have come to the conclusion, that a great many young folks who are progressive in their ideas could very readily give instruction and set an example to those who have lived so long in the old ruts of belief handed down from their fathers, grandfathers and grandmothers, that would be of great benefit to their souls. I must say, however, that I don't agree with those spirits who talked before me... I don't want to come back, and take up a body here, full grown or infant. I think one life on this side is quite enough for anybody. I know I should rebel if I was forced into any such diffi-culty as, expressing myself, through i another mortal organism. I am quite contented with the life I have taken up on the other side, and ready to press onward, with it... If changes come to me, which I do not see in the distance, I sap-pose I will have to pass through them. I want pose I will have to pass through them. I want iny earthly friends to know that. I ever keep a warm heart for them, and am waiting to give them welcome on the spirit shore. Rachel Morton.

#### James Birmingham.

D. B. WThLIB may be addressed as above. From this point he can attend to the disprcting of discase by hal, and handwriting. He claims this his powers in this line are unrivated, combining, as he dees, socurate existing knowledge with Keen and searching paychometric power. Dr. Wills dialane especial akill in treating all discases of the blood and nervous synchron. Cancers, Boronius in all its forms. Enlistery: Paralysis, and all the most dedicate and completed discases of both serve. . Ur. Wills is permitted to refer to ninnervus parties who have been outred, by his synchus of practice when all other had failed. All letters must contain a return postage siamp. Bend for Orreulars and Baference. July 7. James Birmingham. [To the Chairman ] I am told, sir, that you permit every one to have their say. I have not a very long, message to give. I have been try-ing for over a year, ever since my son joined me in the spirit-world, to manifest to mortal friends. I tried to come to my wife, at the time our son passed out from her. Hife; and give her something tangible, so that dhe might know we were with her; and T thought, at one time, I would succeed in making my presence known, for abe appeared a little startled; but I have not done what I desired. I come here to send my love to my friends, and tell them that I am alive on the other side of life; that my friends who have passed on are with me, we are living and working together. I think that is the most important message a spirit can give to its earth-ly friends. I am not here to speak upon any, deeper. matters. I desire! greatly to come through some medium at home and communi-outs, for there are certain things in relation to my one to but medium at home and communi-outs on the send medium at home and communi-outs on the send medium at home and communi-outs of there are certain things in relation to

MESSAGES TO BE PUBLISHED. April 27. - Amasa Stoddard; Clarence Lawton; Mrs. Em-eline Turner; George Bradlord; Coosa, for Jonsthan Ad-ama, Hattie M. Coffin. May 1. - Lotela, for Charles Bennet: Jones, Lillian Car-tor, Famile Eston, Joseph Carr, Mrs. Monica L. Burke. Samuel Allen, Mrs. Carrie White, Marita Ilayes, Morning Star, Henry C. Walter, Emma H. Dodgo. May 4. - Peleg. Walser, Emma H. Dodgo. May 4. - Science Hatchel; Caroline Josannetic Wilson. May 4. - Jeleg. Walser, Emma H. Dodgo. May 4. - Jeleg. Walser, Emma H. Dodgo. May 4. - Jeleg. Walser, Emma H. Dodgo. May 6. - Jeese O. Wells; Martanas Bargent; Mary Far-mer; Jamee M. Sherman; Julks Doran. May 6. - Jeese O. Wells; Martanas Bargent; Mary Far-mer; Jamee M. Sherman; Julks Doran. May 10. - Dr. Ears Cutter; Henry O. Campbell; Eliza May 10. - Dr. Esra Cutter; Henry O. Campbell; Eliza May 22. - Amasa Lymani: Mary Klubali; Mrs. E. M. Smith; William Butler; Blosson, for Caleb B. Maran; Wil-lard S. Higgina, S. J. Woods, May 25. - Mare, Emma J. Morrill; Charles R. Staart Jennie Carsy; Altor Marsh; Sam Tucket: Mis. S. M. Stow-ell. May 29. - Thomas King; Joseph Btyer; Charles Brett;

Moy 25. - Mrs. Emma J. Morrill: Charles R. Stuart: Jennie Carey; Alice Markh; Sam Tuckoff: Mirs. S. M. Biow-ells. May 29. - Thomas King; Joseph Biyer: Charles Brett; Burna F. Wallace: Mrs. J. P. Sanborn; Ella Armstrong; Maria Leslie: Mary Ethabela Landon; Anne S. Bartin J., Webster; A. B. Vivian; Lillie, Jared. - Eltzabeth II: Nweel; Lilliat Warrei; Hannah F. M. Brewn; Mrs. Karts J. Webster; A. B. Vivian; Lillie, Jared. - Eltzabeth II: Nweel; Lilliat Warrei; Hannah F. M. Brewn; Mrs. Karbe, Carr; Charles Richard How-ard. - More Holbrock; Nanoy Wilard; Peier Riley; John W. Morton; Ellen Laimen. June 6. - Arthur Verrill; Namite Koniston; Lillie Fer-guson; Neille J. Viccont. June 6. - Arthur Verrill; Namite Koniston; Freeman E. Nuiter; Mingo; Maria Breed; Walter Scott Lowis; Neilie Wheeler; James Wilson Porier; Little Blanche; Jay Ses-slons; Little Helen. June 5. - Archur Verrill; Namite Koniston; Mary Lu-cinda Miller. June 5. - Andra Kinge; Jacob Harris; Mrs. Inez O. Elwell; Mrs. J. A. Campbell; Chiratian Sharp; Mary Lu-cinda Miller. June 5. - Markin; Housen; Jacob Harris; Mary Lu-cinda Miller. June 5. - Jone V. Housen; House Harris; Mary Lu-cinda Miller. June 2. - Mose; Hensy G. Langley; Lily Curtis; Susan F. Fay; John Giladen; Terry F. Johnston; John Pier-pent.

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through some medium at home and commani-oate, for there are certain things in relation to my earthly life that are of intercet to those who remain, which I would like to talk over, and there are also experiences that have come to me on the other side which I would like to communicate so I have, many reasons for ask-ing for opportunities of going to my earthly home and making myself known. I hope I will be able to accomplish my desires. I have only, half control of this woman [the medium], for.I do not understand the business very well. I am assisted to speak in this way by those pres-ent, and I feel, very much obliged for the priv-lege. My wife's name is Ann Birmingham; I would like my message to go to Jersey City.

## Elizabeth Dart.

Elizabeth Dart. [To the Chairman :] Good affernoon, sir. It always gives me pleasure to meet with any friends who are interested in the good oause. For twenty-five years I believed in Spiritual-ism, and as I was somewist advanced in life. when it appealed to my understanding and my affectionate: nature, you may believe that it was a solace and blessing which nothing else could afford to many a weary hour when phys-ical weakness pressed upon me. I had delicate health for a number of years, yet I am thankful that I did not suffer as greatly as many others; that only in the list illness were plin and wearl-ness very hard to bear. I'llived for more than fourscore years in the body, and I can even now, after experiencing, club years of the glories of spiritual life, and enjoying the society of my dear companion and beloved oblid, rebloe, and thank our Father above, for the physicsi drist-ence, for the experiences and associations, of mortal life were very dear to me, and of the uthest behell. to my spirit. I return to send my love to my dear ones, and its tell them F come with gladness for the privileges that are mine. I also come with a blessing for them with which I would ordown their lived, is that for humanity. Unto each one far, the is the of the defined benefit of any spirit. Their years not, with courage and other. Soon onanges will come to for humanity. Unto each one far, the besing for them with which I would every the for the benefit of humanity. Unto each one far, there is the starks been fruitful in good works for the benefit of humanity. Unto each one is any Press on, with humanity. Unto each one I may Press op, with courage and cheer. Soon changes will come to you; one or two will be called to the immortal state, while others remain here to mourn and to labor. Yet blessings and pleasares will come to them, and they will reap a ripened harvest in the future.

the future. I feel so happy, I cannot express the state of my spirit; it defies human language to unfold; but if my dear friends will read to that, freed from all suffering, I come to them from time to the future. but if my dear friends will reakize that, freed from all suffering. I come to them from time to time, bearing my influence, desiring to crown them with peace and happiness, and to make their lives beneficial in results for themselves and others, I shall feel that I am indeed bleet Tell all friends that Grandma Dart would like to meet them face to face in loving, Sonveire i was a native of Connecticut, but for many years I resulted in Cold Spring. I have friends in Lysander, and other places of York State, to whom my presting is extended. I wish them to feel that T remember each one. I resided with my beloved daughter and her most kind and attoutive hundband. C. T. Douglass. My home with them was like a heaven, for it gave me all the bleetings which my mortal life re-guired. Lintended from ma. I must, however, styreasing wellambly gratified with the dis-boation of my effects and sfairs. I feel much pleased with the state, to the wave of song i sectand with the state and affairs. I feel much pleased with the state and affairs. I feel much pleased with the state and affairs. I feel much pleased with the state from the state with the dis-boution of my effects and affairs. I feel much pleased with the state and affairs. I feel much pleased with the state of the wave of song i metand the factor the state state. I are all the state state and affairs. I feel much pleased with the state of the wave of song i metand the state the state state. The much pleased with the state state state.

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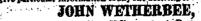
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## BANNER OF LIGHT.

## The Camp-Meetings.

## **Onset Bay** Grove.

Three Thousand People at the Opening Sunday Services-Interesting Exercises. The saneets of nature, the charming scenery, the

exhilarating breeze, the contrast of refreshing temperature with the heat of the city, are always first in the thoughts of visitors to Onset. For weeks past the in-flux of visitors has steadily increased, until about one thousand persons are now comfortably domiciled in their cottage homes. Blue-fishing has been rare sport for parties who came early in the season to enjoy it. and the catch has been unusually large. Sailing excursions by yachts down the Bay are a delightful recreation, and the ever-present charm of sea, and sky, and shore, broods like the spirit of peace over our summer home.

The improvements made by the Association during the past year are fully appreciated, especially the asphalt walk, which has been laid along the main avenues, passing the stores, post-office, headquarters building, auditorium, wharf, dancing pavilion and dining-rooms. The greatly increased facilities of the dining hall gives mine host Penniman an opportunity to sutisfy his patrons, and the finely appointed hotel of Mr. Huckins and the neat restaurants of Mrs. Bullock and Mrs. Gammons furnish abundant requisites for the inner man

Misses Helen C, and Gertrude Berry have been recreating at Onset for several weeks, occasionally giving scances at their cottage on West Central Avenue, in charge of their genial agent Mr. Albro. Their mediunship receives new accessions of power under the present favorable conditions.

When James A. Bliss is not engaged by his multiform phases of mediumship, he is usually following the apostolic occupation of fishing; while Mrs. Bilss. gathering in vital power dally, has beld several mate rializing seances with her accustomed success.

Dr. Slade and Mr. Simmons arrived on Thursday last, and receive sitters at the Robbins' Nest-the pleasant cottage of Hon. George Robbins, of Fitchburg, opposite Bay View Grove.

Annie Lord Chamberlain holds her musical séances at Mrs. Cox's cottage, on West Central Avenues Mrs. Parmenter, Mrs. Henley, Dr. Fred Crockett

Mrs. C. N. Brown, Mrs. Shirley, Mrs. Sibley, Dr. Weeks, Mrs. L. A. Coffin, have arrived, and are in the full exercise of their mediumship. Mediums are in demand, and well patronized, what-

ever their form of mediumship.

Many visitors from the West are here for the first time, as well as those who have visited Onset before. Mrs. Davenport Blandy has not yet commenced her

séances. On Sunday morning at 8:30, the eager and expectant

nrs. Davenport hisney has not yet commenced her scances. On Sunday morning at 3:30, the eager and expectant gathering of truth-seekers had filled the auditorium, and during the wait for the opening of the initial exer-clese, old friends enjoyed the mutual gratification of meeting once more and comparing noise of the pro-gress of Spiritualism. Good news, glorious news, was impressed on every face, and we could learn in their lively and animated conversation that the "gates ajar" had opened wider since last they met. At 9 o'clock A. M. the President of the Onset Camp-Meeting, Dr. H. B. Storer, opened the exercises of the day in a folicitious but brief speech, deciaring the Camp-Meeting open, and extended to all present a genial and hearty welcome. After giving instruction and information as to material matters under his ex-ecutive control to those present, he announced L. L. Whitlock, Esq., editor of the "*Fact Magazina*," as charge d'aftairs of one of the most interesting and valuable features of last year's grow meeting, the Fact Meetings. Mr. Whitlock being a matter of fact man, and yet, paradoxicalas it appears, a spirit-offact man, and he was pleased to offer its tribute of thanks to Dr. Storer forhis great service to the cause of Spirit-ualism, particularly in the line of the development and futing that the President begin the relation of facts of spiritual experience or proof. In response to the call the President briefly and lu-cidly described an independent slate-writing test re-ceived the day before, at Mr. Robibar's cotarge, with the world-renowned medium. Dr. Slade. The mere relation of a fact in Spiritualism, without its scientific moral, so to speak, when told in an over-wordy way, so as to excile only the love of the wonderful, and not appealing, by significant points in the manifestation of the fact, to the impossibility of human reason escap-ing from the conclusion that disembedied spirit is the motor offace of the phenomena, does little toward ald-ing the spirits in the accomplishment o was going on between Drs. Storer and Sinde, he heard the pencil bit writing between the closed slates, and both of Dr. Slade's hands in sight, not writing. Upon opening the slates, a long and most intelligent com-munication, from the spirit of Henry C. Wright, was written in a bold, free hand on the lower slate. The point that Dr. Storer wished to impress on his hearers' minds was, the writing of the pencil while Dr. Slade's and the on the lower slate. The foreinger and thumb on the end of the slate, molion-less, and in full view of Dr. Storer. As Dr. Slade's mind, to Dr. Storer's certain knowledge, was engaged at the time he heard the writing going on, on other ideas than those given in the phenomenal communica-tion, another mind, not sensuously but intelligently present, must have written the communication. Mr. Simmons (the business-manager of Dr. Slade.) related numerous facts of spirit-power, one of which occurred only the night before in a scance held in the grove. He sail he was lifted bodily from the chair to the table, his hands being still-when on the table-joined with those persons sliting beside him in the citrele. Mr. Whitlock confirmed the statement of Mr. Simmons. billed with those persons situity beside him in the statement of Mr. Silmmons. Mr. Silmons related an interesting fact : How spirit, like love, defles boits and bars. Dr. Slade, it appears, had in some way lost the key of his trunk and could find it nowhere. The Doctor, somewhat irritated and vexed, said. "Why can't Owasso '-bis spirit control-open it?" In a few momente Owasso controlled Dr. Slade, and said : "Well i All right, i'll open the trunk,' and stooping down, the control placed the locked bolt shot back, and the trunk opened. Mrs. M. 8. Townsend-Wood related the case of a drunken Irishman whom, when alive, she had saved from arrest, and who, afterward dying, returned through a medium, gave his name, and thanked her for her kindness to him while he was in the body. Prof. Worthy, State Geologist of Illinois, related serect a stonishing proofs of spirit control on the subject'. Mrs. M. 8. Townsend-Wood related the back. After a song by the ever-welcome favorite of the Onset Spiritual Grove Meetings, by Charles W. Sull. Mr. Wetherbee did not state any particular fact, unless to be the fact that he made an ercellent off-hand speech on the subject; his remarks being as full of dry humor as his lotters in the Baner of Logist as speech on the subject; his remarks being as full of ary humor as his lotters in the fact collow of the science of a spirit conforme of the Brown, of Milwaukee, related more of the interesting fact of spiritual phenomenn, after which followed a selection of music sang by Miles Andrews, the stenographilo reporter of the Fact Charles, the stenographilo reporter of the Fact Charles of a science of a spirit conforme. Mr. Wetherbee did not state any particular fact, unless it be the fact that he made an ercellent off-hand speech on the subject; his remarks being as full of ary humor as his lotters in the Baner of Logist as selection of music sang by Miles Andrews, the stenographilo reporter of the Fact Charles. 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boro' Band discoursed most excellent music. The choir sang some appropriate music preparatory to the address of Mrs. M. S. Townsend. Wood. The largest amphiliheatre of people standing in a great semi-circle without, listened in rapi attention and deep interest to her imprompt utterances. Mrs. Townsend. Wood has a pleating and refined method of address, and she delivers her words with an acquired or native knowl-edge of clocution. She spoke feelingly and cloquend by of the birth and growth of our great Spiritual Dis-pensation, which, from a seedling unknown and dis-owned, had grow to the mighty dimension of a glant plane of the far West, and whese outspread limbs now protected and sheltered millions from theological ig-morance and superstition. Yet, she said, that much as had been done, great, glorious, luimitable by any past age, the friction of oplicion and prevalence of un-charitableness among Spiritualists were the best proof that the deeper and higher ends and alms of this spirit-born morement had still to be worked out. The en-trance of conviction of apfiritual life to skeptical minds was not, though stubborniy resisted by mere animal sense and faise use of renson, half as bard and difficult a task as is penetrating the darkness of the human in-tellect with the light of a nobler self knowledge. All that has occurred she considered as antecedent phe-nomena to a great and mighty evolution in the moral nature of mankind, and which cha come only by spirit-tught, mental process. Her address was listened to was greeted with the bearty applanes of the planged and instructed hearers. After singing by the choir the assions were adjourned for the day. The flange, however, did not intend to leit the hangry still go spiritually supportees to bed, and announced in humand's jealousy and revenge, and of his afterward seeing the spirit of the murdered person. Your scribe was incide the arrancement Miss. Townsend Wood or-ganized a conference, and many good and pleasant inging were said, untit " night threw her s

The Neshaminy Falls (Pa.) Camp-Meeting.

Successful Opening of the Meeting - Able Speeches by Mrs. Lillie and O. P. Kellogg-Memoranda.

Neshaminy Falls Camp-Ground, July 15th.-The fifth annual meeting at this place opened to-day with great eclat. The grounds are pleasantly located on the famous Bound Brook Railroad, eighteen miles from Philadelphia, and seventy miles from New York City. The First Association of Spiritualists of Philadelphia has charge of the meetings, and, all things considered, great success has characterized the undertaking.

At an early hour the excursion trains came in with large loads, and at 10:45 A. m. Mrs. Lillie addressed a good audience, choosing for her theme, "Out of the Depthe."

In the afternoon O. P. Kellogg spoke to a largely augmented audience on "The Uses of Spiritualism," THE LIST OF SPEAKERS.

Following is the list of speakers, and the dates of their appearance on the rostrum:

O. P. Kellogg, July 15, 17, 10, 21, 22 and 24; Mrs. R. Shepard-Lillio, July 15, 18, 20 and 22; Lyman C. Howe, July 25, 27, 29 and Aug. 2; Mrs. Fannie D. Smith, July 5 alg 25, 28, 29 and 31; Mrs. Glading, Aug. 4; Thomas Gales Forster. Aug 5; J. Frank Baxter, Aug. 5 and 7; Mrs. Colby, Aug. 6, 10, 12 and 14; Mrs. Byrnes, Aug. 9, 11, 12 and 15; Capt. H. H. Brown, Aug. 16, 18, 19, 22; Mrs. Yeaw, Aug. 17, 19, 21 and 23; Geo. A. Fuller, Aug. 24, 26, 28 and 39; E. S. Wheeler, Aug. 26.

PRESIDENT CHAMPION'S SPEECH OF WELCOME. PRESIDENT CHAMPION'S SPEECH OF WELCOME. President Champion made an eloquent speech of welcome. He referred to the fact that a week ago he had gazed upon the waters of the Pacific ocean, and, utilizing modern means of travel, he had the pleasure of preeing the people to-day at Neshaminy. He spoke of the purpose of the meeting, which was declared to be humanitarian in the broadest sense; no creed or dogma was forced upon the public. The camp had become noted for its good order. All were cordially welcomed, and the prophecy was made that this year's convocation would surpass all others in point of in-terest. terest.

#### THE BEGULAR ADDRESSES.

THE BEGULAR ADDRESSES. Mrs. Lillie took her cue from Mr. Champion's re-marks relative to his long journey from California, and spoke at length upon the marvels of modern invention and discovery. She then declared that Modern Spirit-unlism came into the world as an orderly evolution at this particular juncture. She spoke with great earn-estness, and was loudly applauded at the close of the speech. Mrs. Lillie has long held a place in the hearts of the Philadelphians, and her appearance is always cordially greeted by them. O. P. Kellogg is one of nature's orators, who ought to be more widely known in the East. His speeches are unique in their many hued shapes, lilustrating apt anecdole, original wit, pungent sattre, lorgenuous argu-ment and moral appeal. Mr. Kellogg handles great promisouous audiences with consummate tact. On his seccelon his theme was "The Use of Spiritual-

The lecturer referred to the effort in Ohio to compel that the sentiment was being of the sentiment of the second of this occasion his theme was "The Use of Spiritual-ism." He answered the off repeated objection, that Spiritualism destroys, and offers nothing substantial on which to build. We strengthen, said the speaker, the religious sentiment in man. Our great work is the proof which we offer of immortality. The lecturer referred to the effort in Ohio to compel mediums to pay \$300 to exercise their gifts, and stated that the sentiment was only applicable to the city of-Cincinnati-that was his understanding of the matter. His declaration that although he had been a life-long Republican, this kind of lexislation was more than be could stand, was loudly applauded. In closing the speaker forecast the religion of the future, in which Sectarianism would be unknown, and brotherly love would be the dominant idea. <u>MEDITONISHIP</u>.

This hotel is well conducted, the guests being most courteously treated.

-Mrs. Mary Felker thinks that a first-clais Spir-itualist camp meeting is an open door to spiritual ad-vancement. She expressed her appreciation of the Ban-ner of Light to the writer, and was cordially thanked in behalf of Oohy & Rich.

In ponalt of Colby & Kich. ——Pheabe W. Gooper, 470 North Eighth street, Phil-adelphia, is a very successful magnetic physician. She has been very kind to our invalid brother, Horace M. Richards. These who perform good deeds are not for-gotten by God's ministering angels. an observation which refers to Brother Richards and Sister Cooper, respectively.

Horace M. Richards was full of rejolcing in con-sequence of the kindness which has been extended to him by many of the Spiritualists. He sends love to Geo. A. Bacon, R. S. Wheeler, Luther Oolby and others, and desires the *Banner* representative to state that the last remittance from Colby & Rich, sta Ed. 9. Wheeler, came to hand all right amid the pleasant scenes at Nechaminy Falls, on Sunday, July 16th. CEPHAS.

## The Cassadaga Lake (N. Y.) Free As-

sociation Camp-Meeting.

On June 10th the Banner of Light representative, in company with Thos. J. Skidmore, Esq., visited the grounds of the above-named Association. Very elaborate arrangements are being made for the approaching camp-meeting, which begins July 29th, and close Aug. 20th.

A up and a pavilion is in process of construction, which will have a senting capacity of two thousand. The stage will be 10 by 48; immediately in front there will be a floor 32 by 48, back of which there of rising seats will be placed. When completed the pavilion will present a very neat appearance. To the right of the stage a large number of "clock horse" will be found. In fact, this structure will be utilized for speak-ing, dramatic organizes and literary enlectaburgent

found. In fact, this structure will be utilized for speak-ing, dramatic erarcises and literary entertainmente. Mr. A. Edwards, the hotel proprietor, stated to the writer that his house had been renovated, and that he could care for one hundred and forty persons as per-manent guests, beside feeding an army of transients. Rates for the meeting, \$1.60 per day under three days; St per day for three days and upward. Mr. Chas. Swilt, the popular clerk, will be on hand during the season of 1883. Arrangements have been completed with the Lake Shore and Michigan and the Eris and N. Y. P. and O. for excursion rates to the meeting. Call for excursion tickets to Lily Dale station, N. Y., on the Dunkirk, Al-leghany Valley and Pittsburgh Railroad. Hundreds of people from Unic, Michigan, Indiana and Illinois will improve this opportunity to visit the camp. OHIPS.

OHIPS.

-Important: the railroad accommodations

-Building is the order of the day at Cassadaga. Mrs. Miller is enjoying life in her neat cottage. -Jennie Rhind, the typical woman, is inquired after.

-Damon's Band will discourse music through the meeting.

Meeting. — Mr. Joseph Hall of Dunkirk enjoys life at Cassa-dags Camp. — The Secretary, Thomas Buell, may be addressed at Laona, N. Y.

ber of mediums present. ——Mrs. Burtis of Rochester, N. Y., a veteran Spir-itualist, is sojourning hero. ——O. P. Kellogg, the Chairman, always speaks kindly of his fellow-workers. ——See the list of speakers in the advertising col-umns of the Banner of Light. ——Mrs. Marion Skidmore counts the days until the commencement of the meeting. ——Mrs. R. L. Watson of Tritusville, Pa., the famous speaker, will in all probability be present. ——Josenh Rood of Bradoula, N. V. a local fournal.

-Joseph Rood of Fredonia, N. Y., a local journal-ist, will attend the Lake Pleasant meeting.

ist, will attend the Lake Pleasant meeting.
 Bro. Champlin of Little Valley is fully aware that the Camp-Meeting will begin July 28th.
 —Mrs. O. Cook of Jamestown, N. Y., owns a nice cottage, where she dispenses a generous hospitality.
 —Mrs. Mary Andrews, the famous materializing medium, will not attend the meeting, owing to illness.
 —Dr. Carter of Lacona, N. Y., a fine clairyoyant physician, has had a successful practice of thirty-six years.

—Mail matter should be addressed. Cassadaga Lake Free Association, Cassadaga, Chautauqua Coun-ty, N. X.

-----C. A. Clute, Assistant Superintendent of the D. A. V. & P. R. R. is our authority on railroad items in this letter.

#### Working Union of Progressive Spiritualists.

To the Editor of the Banner of Light, and the Spiritualist Public:

It may not be generally known by the Spiritualist public that a series of meetings have been held for several months past in the city of Boston, by a few devoted Spiritualists, having in view a higher plane of spiritual life, which is dependent upon the recognition and practice of those higher and accepted morals that are conducive to true spirituality, and the progressive

are consumere to the spirituality, and the progressive pro-line of the spiritual in all that constitutes buturnality and true manhood, by providing ways and means for the development of all of those strictures that are con-ductor to spiritual unital main that are con-ductor to spiritual unital main. The spiritual means that chashed by the infinite in the physical, meand, and spiritual infinite in the physical, meand, in survey to the secondag and instructions of an angel band from time to time, and given them forth in survey to the persons and appirations of thousands of earth's stairing and hungry sould for the "bread of hearen." which can come only by doing the sortex ne-cessary to bring forth its realization; thus angels have of learted, and to day this fail of a carnest worker ne-cessary to bring forth its realization; thus angels have of learted, and to day this fail of a carnest worker ne-cessary to bring forth its realization; thus angels have of learted, and to day the are all its uniton and milling to week physical and the or the line work in the carnest of the a the source of the formone-disting and thouge the are all its uniton and milling to week physical work embracher all of the above classified departments of man's nature. This Scolety is designated '' The Working Union of Massanbuects, and the physical the work the more and licerporated under the lows of the Commonwealth of Massanbuects, and the physical the source of land in or Novemalt A weaker, and intered to erect a building with a large Lyceum Hall and Library and Reading robe, many the baser physica and intermed to erect a building with a large beorgen and intermed to erect a building with a large beorgen and intermed to erect a building with a large beorgen and intermed to erect a building with a large beorgen and the ready for occupanot, and be-lay, 'or operated and transbet, more and floor an auditorium that will seat from 129 to 1300, and on the third four a series of rooms enitable for oricides, all to be takefully aranged and

uney, which we denominate the Higher, Divine, Infinite, or Creator. Artistic V.—In the expression of Divine Wisdom, Knowl-edge, and Intelligence, we recognize the expression and er-istence of dual principles, positive and negative, by con-trasts or oppositor, of all grades, in every sphere of the known Universe, manifested by good and evil, the crude and refined, in the expression of which we recognize the forces by which the Human Boul is evolved into the higher sphere of Love, which thereby is awakened, generated ind intensified by areastance in evolved into the higher

eral object shall be the promulgation of the Truths and Principles of Bpiritualism, as set forth in the proceding Prometee of Bpiritualism, as set forth in the present Prometee of Bpiritualism, as set forth in the present spirituality, through the Instrumentality of spirit-commu-hou, lectures, libraries, irceanns, asylum homes and mealing institutes, general henrylocal work, and the belier protection of mediums, by furnishing the necessary safe-guards and better conditions for a more perfect demonstra-tion of spirit-intelligences by the following departments and methods, as herein provided for: "Ist. By providing a system of graded circles for the de-velopment of "spiritua gifts" and spirit-communion and instruction, and a hereau of relief and protection for induction "as the providing for a more setting departments of "spirituation of spiritua gifts" and spirit-communion and instruction, and a hereau of relief and protection for induction "as the providing for a more and the statements and "as the providing for a spiritual gifts" and spirit-communion and instruction and a hereau of relief and protection for induction "as the providing for a more and the spirit set for the de-ality of the spiritual gifts and spirit settion for induction are provided for a spiritual spiri

JULY 21, 1888.

Instruction, show a burraw of route and provide set many.
2d. By providing for public instruction and teaching, by lectures, conferences, lycoums, libraries, socials, entor.
2d. By providing an Asylum Home and Healing Institute for desendent mediums, Spiritualists and orphans, and for teaching and developing the Art of Spiritual and Mag.
4th. By providing a system of cooperation of all spiritual societies, for the promutigation of the principles of higher apiritual development, as heretofore set forth.
J. C. STRENET, Sec.

J. C. STREET. See

The renowned Dr. Clendenning says onethird of all his dissections showed signs of Heart Disease ; if you have it in any form, use Dr. Graves's Heart Regulator, \$1 per bottle at druggist's.

## Spiritualist Meetings in Brooklyn.

Spiritualist Mootings in Brooklyn. The Breekiyn Spiritualist Seeleiy, new perma-neumi Fulue street, holdserviceserery Sunday at 11. M. and Tris F.X. All the Spiritual papers on sale in the hall, and all meetings tree. H. W. Benedict, Predicat. Thurseh of the New Spiritual Dispension sale in the hall, and all meetings tree. H. W. Benedict, Predicat. Thurseh of the New Spiritual Dispension of the New on Olision and Warrery Avenues, Services overy Bun-day at 1 and 7% F.M. Educational Fraternity, or Bun-day St 1 and 7% F.M. Educational Fraternity, or Bun-day 60 and 7% F.M. Educational Fraternity, Service over Sunday at 2 and 7% F.M. Educational Fraternity meets every Wedneeds, et 2% F.M. Social Fraternity meets every Wedneeds, et 2% F.M. Social Traternity meets every Wedneeds, et 2% F.M. Social Traternity Meets every Wedneeds, Freedeent. Brocklyn Spiritual Fraternity. Friday even-ing, st 7% o'clock. Is of the curves of forming classed in me-diumahip. Free. A. H. Dalley, Freedeent. Brocklyn Spiritual Fraternity. Friday evening Conference meetings will be held in the fecture-room of the Church of the New Bpiritual Dispensitor, Olinton Avenne, between Fark and Myrie Avenues, st/7 fr.M.

The Eastern District Spiritmal Conference meets every Mondayevening at Composite Boom, still street, corner Bouth24 street, at 7%. Onaries B. Miller, President; W. H. Coffin, Secretary.

## Spiritualist Meetings in Boston:

Eagle Hall, 616 Washington sirest, corner of Cobb, Conductor, Meetings also Wednesday Alternoonsat to rates,

Harmony Hall, 54 Esser Street (ist fight).-Bun-isya siloy A. M. and 2% and 7% P. M.; Thursdays, at \$ P.M. Prostott Hobinson, Obsirman. Engle Hall, Spiritual meetings every Saturday even-ng, st 75 o'clock.

Spiritualist Meeting in New York. Cartler's Hall, 44 West 14th Street. -Fact Meeting every Sunday at 2:30 P. M. Meeting at 7:30. F. W. Jones, Manager.

A HOME DRUGGIST

TESTIFIES.

Popularity at home is not always the best test of merit, but we point proudly to the fact that no other medicine has won for itself such universal approbation in its own city, state, and country, and among all people, as

## Ayer's Sarsaparilla.

The following letter from one of our best-known Massa-busetts Druggists should be of interest to every sufferer :-

RHEUMATISM. "Elght years ago servere that I could not move from the bod, or draws, with out help. I tried several remedies without much if any re-lief, until I took AYEN'S BARSAPAHILLA, by the use of two bottles of which I was completely cured. Have sold have quantities of which I was completely cured. Have sold in wonderful gon writer the many notable cures it has effected in a this withing to the public."

River St. , Buokland, Mass., May 13, 1892.

HIVET BL., BUGHIANG, MARA, MAY 13, 1937. SALT REFLUM. GROEGRANDHEWS, Overseer in the Low-tion, was for over twenty years before his removal to Low-ell adioted with Salt Elecum in its worst form. Its ni-certations actually overed more than half the surface of his body and limbs. He wascenticely oured by AYEN'S BABBA-PABILLA. See certificate in Ayer's Almanac for 1863.

PREPARED BY

Dr. J. C. Ayer & CO., Lowell, Mass. Bold by all Druggists; \$1, six bottles for \$5. NBW BDITION-REVIRED, BNLARGED, AND

#### MEDIUMSHIP,

MEDIVMSHIP. Mr. E. W. Emerson gave spirit tests after each lec-ture. The following were among the spirits that pre-sented themselves to his mediumistic gaze: Lawrence F. Bryer, Jane Graham, Dr. Samuel White, Samuel Barry, Abble Mason, George Truman. Other spirits were also seen. The recognitions were numerous. Mr. Emerson will exercise his gifts as a spirit test medium after each lecture for the first two weeks of the meeting. CAMP CHIPS.

CAMP CHIPS.

- -The opening day was a success.
- ---- Trenton, N. J., was well represented.
- ----Prof. De Barth conducts the orchestra.
- -The camp policemen are neatly uniformed.
- -Mr. Griffith has greatly improved the grounds.
- -To Philadelphians : Bally at Neshaminy Falls.
- -The demand for tents is greater than ever before.
- -Mr. and Mrs. Samuel Carman enjoy the meeting.
- -The new pavilion is most favorably commented
- **u**pon -Mrs. H. B. Champion enjoyed the opening Sun-
- day. -J. H. Rhodes will take subscriptions for the
- Banner of Light.
- O. P. Kellogg must have his joke, whether he hits friend or foe.

this letter. —Accommodations at Cassadaga Village are first-olass. The Phillips House and the Harris House, Fern Island, are popular. —Brad Tuttle of Chyde, Ohio, accompanied by sev-eral new mediums, will be on hand. Mr. A. B. French will look after the welfare of the party. —Mrs. Colby and Mrs. Smith have been rustleating at the Stidumore mansion for a few weeks. Mrs. Colby will speak in Clarendon, N. Y., Aug. 6th; she will then journey East to the Camp-Meetings. —The little steamer. "Watar-Lily." will carry pas-

#### The Lily Date Meeting.

The Lily finale Meeting. Immediately adjacent to the territory of the Cassa-daga Lake Free Association are the grounds of Theo. Alden, Ksq. On Saturday, July 21st, the seventh an-nual Camp-Meeting will begin at this place and the services continued until Aug. 12th. Lyman O. Howe, Moses Hull, George W. Taylor, Mrs. E. O. Woodruff, Mrs. Mattle Hull, Judge McGormick, Frot. Bradford and O. Fannle Allyn will address the people. A great array of mediums will be present, and the prospects are that the meeting will be largely at-tended. Mr. Alden has enlarged his house, adding thirty alce rooms. The charge for enterialment will be \$1,00 per day. The railroad facilities mentioned before in this mis-sive apply to this ground. CEPHAS.

### The Tenth Annual Camp-Meeting at Lake Pleasant, Mass.,

Commences July 26th, and continues until Aug. 27th ; and there is every evidence that, like its predecessors, it will prove a prenounced success.

and there is every evidence that, like its predecessors, it will prove a pronounced success. The services of efficient officers, the presence of in-spired speakers, and many noted medium, the nucle of the Fitchburg Band, together with dancing, read-ings, evening concerts, 'fluminations, will harmoni-ously combine in bringing about this pleasant result. Superintendent Adams, of the 'Fitchburg' road, has made ample arrangements to accommodate all who de-sire to visit the camp during the session of this sum-mer. He says is his cateniar: "From July 14th to Bept. 15th inclusive, excursion tickets, good for contin-uous passage only, at fare one way for the round trip, will be for sale at stations between Boston, North Adams, Marboro, Greenville and Thimag's Falls, in-clusive. Call for Lake Pleasant Camp-Meeting tickets. July 25th and Sept. Ist special passenges trains except the train leaving Motion at 6 P. M. A special trains will be stopped at Lake Pleasant. Between July 25th and Sept. Ist special passenges trains will be except the train leaving Motion at 6 P. M. A special train will on each week day leave Greenfield after the arrival of the train from Springfield, due to arrive at about 325 A. M. Beturning, leave Greenfield after the arrival of the train for Boston daily, Mondays ac-cepted, at 4:23 A. M., will be stopped at the Lake. On Springfield at about 4:20 r. M. The express train due to connect with the train for Boston daily, Mondays ar-cepted, at 4:23 A. M., will be stopped at the Lake. On Saturdays a special train will leaving Boston at 6 P. M., and the train from Springfield. On Mondays ar-cepted, at 4:28 A. M., Sor the accommodation of danoing parties, special evening trains will be run frequently from Turner's Falls, Greenfield and Athol to the Lake and return. On Sundays, Aug. 5th, 12th, 13th and 26th, special train will be vue from Springfield and intermediate stations to the Lake and return."

### The Harwich Camp, Cape Cod.

The Regular Camp-Meeting was inaugurated as to its seventeenth-annual session at Nickerson's Grove, Harwich, Mass., Sunday, July 15th, by the election of the following officers for the ensuing year; President, Warren Chase; Vice-President, H. Snow; Secretary, Mrs. Bangs Nickerson:

Mrs. Bangs Nickerson: Hoh: Warren Chase of California delivered an inter-esting discourse in the morning on the subject. "The Two Worlds," and the address was followed by im-provised poems by Miss Jeanle B. Hagan of Vermont. Alithe atternoon meeting, Mri J. Frank Barter of Chelses addressed the audience on the subject. "Enig-mi of Life." On Monday ergoing the aubiect. "Enig-turers are announced to, speak during the meetings, which will close July 220. 🔳 tenterett

Blinging, inthemos "inthe State States" Ridney and Dinary Company wired by "Buent Palba." St.

Torces by which the rulman soul is evolved into the influer sphere of Love, which thereby is awatened, generated, and intensified by experience necessary to its unfoldment and perfection. Article VI.—The Human Soul as an atomic individual-ity, embodied or disembodied, we recognize as an integrat instroit the Divine Unity, in all that constitutes that Unity; the same as one drop of water from the ocean embodies all the elements that constitute its vast unity. Hence we recognize the truth that as the Infinite is Im-mortal, so must the Finite be, in being a part of the In-finite:

mortal, so must the Finite be, in being a part of the In-minite: Aritels VII. — We also recognize the immortality of the Human Soul, by the intelligence, knowledge and wisdom it is enabled to express, according to its relationship to mat-ter, whether embodied or disembodied; and that if is gor-erned by laws by which it is enabled to express itself, in either sphere of existence. Aritels VIII. — We also recognize in the Human Soul the faculties to herceive knowledge, brith, and the attributes of the Infinite, to that degree to which ills eatributes are developed within itself; heace, we relegate to every soul itse sphere of exist, and the attributes are developed within itself in famile, as it, by its own inte-rior light, is enabled within itself to comprehend it, from its own standpoint of perception, according to its grade of development.

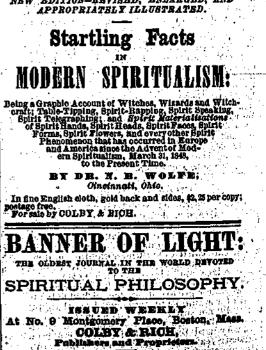
its own standpoint of perception, according to its grace or development. Article IX. - We also recognize the progressive develop-ment of the Human Soul, analogous to the principles that growen the development of worlds and universes from the Soul-life of the Infinite, fixed by the principles of immuta-ble and infailible laws, which we recognize as the Will of the Infinite, which must be known before they can be rec-ognized and obeyed, and to that attent to which we are en-abled to perceive those laws, and live in harmony with them, are we face of the consequences that inevitably follow from the ignorance of them. Therefore we preceduate all Solences, Arts, Religions, and intelligences that are the revealers of Truths, Pfinci-ples, and Laws of the infailts, as our true Teachers and Kartours.

ples, and Laws of the Infinite, as our true Teachers at Sactours. Article X.--We recognize the dual nature of the Hum

Article X.-We recognize the dual nature of the Human Boul, as entreused indirinally and physically, and that by a knowledge of, and in living in harmony with the inwe that produce a harmonicus relationship between the two, we obtain the greatest amount of harmony and happiness, de-flominated "*Heaver*." Article XI.-We also recognize the ministrations, of Mortaia Spirite, and Angels, as legitimate Mediums, and avxillarles for the transmission and imparting of Divine Knowledge, according to their various capacities and spheres of attainment, who are enabled to communicate interchang-ably one with another, by rarious modes, by utilizing the various elements of their several spheres, according to their knowledge of and power to conform to the laws governing the same.

various elements of their several spheres, neodriling to their knowledge of and power to conform to the laws governing the same. Of the various means and methods, termed Spiritual Phe-nomona, by which they are enabled to communicate, we recognize the following types of Mediumship from smong-the vast variety now existing, as defined under head of "TTrms of MEDIUMSHIP of Strart MANIFERTA-TIONS," and as expressed and is manifest in those phases, we recognize the fast that all grades of spirits can and do communicate, and express themselves as they are, accord-ing to the sphere of development they have attained, from the vast of the most refined, representing the spheres of Good or livit from which they come or bolong. Article XII.--We recognize in the Asgaer attributes and higher inspirations which roves to us the higher frathe-present. Article XII.--Therefore, we recognize in the unfolded ment of the Asgaer faculties those attributes to find of the they form and the form and the inspira-tions on the sphere of the information of the higher inspirations which roves to us the higher frathe-higher inspirations which we are enabled to fudge of st the Good and the Evil, and perfect our unicidment, happi-resson *Hegenen.* Article XII.--Therefore, we recognize in the unfolded ment of the Asgaer faculties those stirlustes that constitute spiritual perception and discornment, which in their high-er expressions constitute pure spirituality the both mortals of time spiritualism in contradistion of algolithing ment of the spirita perception and discornment, which is fact high-immortality of the soul, regardless of the printices and spirites infinds that are enshreaded in mental and spiritual daff. Messengenet upon yrong teachings, if ying and print-these engendered by living to the purversed damands of the minds that are enshreaded in mental and spiritual daff. Article XIV --We also recognize that the information of the spiritual that are enshreaded in the information of spiritual daff.

minds thist are deskreaded in an internal and internal an



THE BANNER IS & Dist class Family Newspaper of EIGHT PAGES-containing WORTT COLUMNS, OF INTER-ESTING AND INSTRUCTIVE READING - embracing A LITER ANY THEIR ADDRESS OF COLUMNS

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## TERMS OF AUBIORIPTION, IN ADVANOS

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