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## In Memoriam.

"Know ye not that there is a Prince and a Great Man Fallen this day in Israel?"

Feneral Services of Dr. J. R. Newton, by J. M. PEEBLES.

To the Editor of the Banner of Light:

Called by telegraph late on Thursday afternoon to attend the funeral on Friday forenoon, the 10th, of that most excellent man and prince of heaters, Dr. J. R. Newton of New York, I was soon upon the railway train, and by riding a good portion of the night, I reached the city In time for an interview with the afflicted famlly before the hour appointed for the services This is the seventh funeral of avowed and infinential Spiritualists, and some of them very prominent, such as John McNeal, an ancle of D. D. Home, the distinguished medium, that I have attended within a few weeks. Surely the ranks of the true and the tried are being frequently broken; the early and weary tollers are one by one laying their burdens down, and the sturdy ploneers are rapidly passing away by the hand of the death angel. "

It may be truly said that Dr. Newton's departure was by the general public entirely unexpected. He had suffered from no long and severe sickness; he was in the continuance of his healing glit; and yet he had been weak and comparatively unwell for some time.

During the last four years, up to a recent date, and perhaps I may say almost to the last, the doctor had seemed exceedingly cheerful, and happy, and full of faith. He exercised his healing gift more recently by letters, by magnetised paper, or some bit of vesture, Paul-like (Acts xix: 11).

On Tuesday, toward evening, he sat in his obsir, usually comfortable, listening to some readings by Miss Tait, a young lady residing in the family, when of a sudden they saw a change comenover his countenance; a change more expressive of light and life than of death. They removed him to the bed, where, without a struggle, he slept - sweetly, calmly, slept into immortality. It was barely twenty minutes from the time they noticed this luminous change before he had ceased to breathe.

How calm the scene when good men die, And righteous souls retire to rest; How brightly beamed his closing eye; How gently heaved his dying breast.

His death was like the fading of a silvery cloud -like the summer's haze softening away into the gold of autumn; or like the tired, trusting infant, peacefully falling asleep upon the mother's bosom.

Acquaintances, sympathizing friends, mediums and speakers, began at an early hour to assemble at the family residence, 256 West 55th street, knowing there would be a large con-course of people to condole with the bereaved family and pay heartfelt tributes of respect to departed worth and greatness — a greatness based upon goodness.

After the usual preliminary exercises of singing, prayer, and reading from our "Spiritual Harmonies," pages 92, 93, 94, we further read the following and other scriptural passages marked in Dr. Newton's New Testament by his own hand:

"The spirit of the Lord is upon ms, because he hath anointed me to preach the gospel to the poort he hath sent me to heal the broken-hearted, to preach de liverance to the captives; and the recovering of sight 2" to the blind."-Luke iv. 12.

MAnd he sent them to preach the kingdom of God

and to heal the sick."-Luke in: 2.8 "They shall lay hands on the sick and they shall

recover.! -- Mark zvi: 18. and God wrought special miracles by the hands of Paul, so that from his body were brought unto the freich Handkerchiefs or aprons, and the diseases de parted from them, and the evil spirits went out of

them."-4cle ciz 11. "And there sat a certain man at Lystra, impotent in his rest being a cripple from his mother's womb; who never had welked : The same heard Paul speak .... what saids with the iloud tvoice, Stand upright on the feet. And he leaved and walked. And when the poo-lings are when an had done that lived up their voices, marying to be appeared Freezonia. The gods are come marying to the appeared Freezonia. The gods are come

"Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and be laid his hands on every one of them and healed them."-Luke (v. 40.

Seeing present Prof. Buchanan, Mrs. Spence, Judge Cross, Mrs. Taylor, Henry J. Newton, J B. Loomis, Mr. Christie, Dr. Mansfield and other prominent Spiritualists of New York and vicinity, the invitation was extended to such as felt inclined to bear testimony to the moral worth and marvelous gifts of him whose lifeless remains lay encoffined, awaiting the return of dust to its primitive dust. And immediately after the close of the regular address Dr. Buchanan, in language as tender as appropriate and philosophical, responded to the invitation. Commendatory remarks were also made by Mr. Christie, Mrs. Spence, Mrs. Taylor. Dr. Mansfield and Judge Nelson Cross, the latter pointing in a most happy yet impressive manner to the flowers woon the casket as touching symbols of immortality, and to a cluster of ripened, bending wheat-heads as appropriate

harvest emblems of a noble and well-spent life. Henry Kiddle, invited to be present and participate in the ceremonies, sent the following

7 East 180th Street, Friday Morning. }

Dear Mrs. Newton—I regret very much that I find myself too unwell this morning to be present at the funeral ceremonies of your husband, Dr. Newton. I bad a sincere regard for him, and the highest appreciation of his services to humanity, through the exercise of his divine gift of healing. Unfortunately, I had no personal knowledge of his wonderful and beneficent career, and hence my testimony is of little value compared to that of others who knew him so long and so

Please accept my sincere condolences on your painful bereavement, and believe me,

Yours very truly. HENRY KIDDLE.

SYNOPSIS OF DE. PEEBLES' ADDRESS.

"To die is gain."—Paul. "Yea, saith the spirit, they get from their labors, and their works do follow them."— If death be the brother of sleep, life and death

may be compared to the major and minor tones of music, each and all in their time and place equally useful, and equally beautiful. Before the blade and the full corn in the ear, the kernel must die in the damp earth; before the trees can blossom in springtime, and June's roses bloom, they must first have been stripped by autumnal winds; and so before mortals can be clothed upon with immortality their bodies must go down one by one to swell the great city of the dead.

Change, alteration and death meet the eye turn where we may; and yet the universe knows no annihilation, no absolute loss. All that was is, and all of essential substance, all of life and consciousness that is, eternally will

be. Death, sad as it may seem, is not destruction, is not the king of terrors, is not a ruthless destroyer, but a friend in disguise. It may be said Jesus. to the rose-bud that climbs up the shaded garden wall to bloom upon the sunward. side, or to a masked angel opening the gateway that leads to the many-mansioned house of the Father.

The human body, the soul's physical instrument, is just as useful in this rudimentary state, for a season, as is the husk to the corn, the shell to the growing bird, the chaff to the ripened wheat. But when the harvest-time comes, the chaff is removed and the ripened grain retained and garnered. So when death comes, severing the co-partnership existing between the spiritual and the material, the body returns to mother earth, reappearing again only in grasses and grains; while the real thinking immortal man - if, like our risen brother, good and onlm, benevolent and Christlike—goes up one step higher, leaving the schoolhouse for the academy, and still up another step higher, leaving the unpayed suburbs for the princely palaces that stud the metropolis of immortality.

Remember, however, that there is a winterland as well as a Summer-Land over there; that there are demons in that underworld of darkness as well as white-robed angels in the heavens delighting to do the Father's will. Both classes have access to earth; therefore, in apostolic language, "try the spirits." Compensation runs like a flery thread through

the universe; there is no final escape from just and deserved punishment. Youth affects manhood. The deeds of manhood becloud or brighten the sunset of life. We weave the garments to-day that must in quality clothe us when we enter the to-morrow of eternity. We are informed that Judas "went to his own place." It is well that he did. Those of this century will also go to their own places when death strips them of all external veneerings. Two men of old went up into the temple to pray, say the Scriptures; or rather one went up to pray, the other to brag; and so he, counting his many virtues; thanked God that he was not like other men or even like the sinner by his side. It was this repentent sinner, however, that went down from the temple '"justified." There are all about us self-righteous sectarists; there are scoffing atheists too proud to pray; there are selfish millionaires, too penurious to feed the poor, and there are cold-hearted, formal moralists, literally too lazy to sin outwardly, who in the retributive hereafter may call rather for rivers than drops of water to cool their tongues; while humble, penitent prodi-gals will, if not "this day," then in the near and more, golden juture, enter "Paradise," a region) says Dr. Hales, "appropriated to the sonis of the repentant good." God sees and measures the motive.

The spiritual phenomena of the past-vision trance, prophecy, healing gifts and heavenly ministrations recorded in the Old and New Tests ments, as well as the spiritual marvals of the present demonstrate the fact of a future

existence. I say the fact, for it is a thoroughly | through him when in the fullness of the spirit. established scientific fact that the souls of the so-called dead-our living friends-are around us and about us, though to most of us as invisible as the air we breathe, and that they have the power, especially those most in sympathy with us, to communicate to us.

While Spiritism is a fact, the Spiritual Philosophy relates more directly to the Fatherhood of God, the universal fraternity of man, the law of evolution, and the culture of the divine within-I say the DIVINE, for man was not only made in the divine image, but God breathed into him by the law of influx, the breath of life, and he became and continues to be a living

Progress pertains to and spans all worlds. Humanity, whether embodied or disembodied constitutes a spiritual brotherhood. Jesus, after the crucifixion, preached to the spirits in prison, and the very fact of his descending into Hades and preaching to those imprisoned souls, implies that they were the subjects of progress and redemption. Man is a moral actor, a responsible being, and spirit-life is very much like this life. It is an active life; a social life; a compensative life; a constructive life; and a progressive life. Renson and affection, conscience and memory-all these because interiorly of us —go with us into the future state of existence. Each of us therefore, is sure of one companion forever, our own inmost self!

And though surrounded upon this occasion by the emblems of death, we are really the dead, imprisoned and bound in bodies of clay. Every white hair is a dead hair, every intense thought destroys brain-cells; our daily motions cause the death of millions of molecules; truly, we are but dying dwellers in this shadow-world of matter, seeing through a glass darkly; while the enveloping spirit-world with its swarming, wondering hosts-a very cloud of witnesses-is the real world. Dr. Newton has entered that world, and is consciously now with us in his resurrection brightness.

"To die is gain," for there are evergreen meadows in the spirit-land, and crystal streams too, that ripple musically along by the tree of life; there are schools and lycenms, studios and conservatories, fields and fountains, gardens and massive libraries, and homes immortal where love is law, and cities innumerable, with Christ the light thereof.

In thus contemplating the exalted glories of the future, let us remember that they are for those only "who are worthy"—let us not forget that our good, benevolent, Christ-like lives, our generous, self-sacrificing deeds, largely construct our future paradises, decorate our spiritual homes, beautify our lawns, make the stars more visible, the winds more musical, our immortal clothing more bright and shining, and our happiness more angelic. "Be ye also ready,"

us, Dr. J. R. Newton, was born in Newport, R. | the constellations of heaven. I., Sept. 8th, 1810, and is a lineal descendent-so we are informed by Mr. A. E. Newton in the "Modern Bethesda"-of John Rogers, who was burned at the stake. He enjoyed in the earlier years of life the advantages of home, of a competence, and a good practical education, with a bias toward the medical profession. And yet with this burning bias, this yearning to be a physician, he entered and continued in the mercantile business for twenty years. He was financially successful, and still there was ever present in his soul the conscioueness of an ideal unattained. He felt the healing gift within him, and desired to be about his "Father's business" rather than his own. Naturally sympathetic and philanthropic, he frequently felt, while in the avocations of daily life, "virtue go out of him," and the sick, coming into his presence, declared they felt better.

He performed many cures in a private way as early as 1853, but it was not until 1858 that he threw his whole soul into the work of public healing. His success was absolutely astonishing. The promised signs followed him, and he truly made the deaf to hear, the blind to see, and the lame to walk. Thousands, rich and poor, flocked to see him. Many, while at his best, were almost instantly healed, and multitudes were permanently benefitted. At other times and in other places he could do "no mighty works." And yet, the common expression of the many thousands that passed through his hands yearly, was, and is, "Heaven bless him!"

At the close of one of his successful days in Boston, I remarked to him, "Doctor, you are worthy of great praise for the work you are doing, and much of it so freely too,"

"No, no," was the prompt reply, "it is not my work; it is a divine gift; the gift of the spirit; give God the praise."

From the well-to-do and the wealthy he expect ed and received remuneration; but the poor he healed "without money and without price" and several times after healing them of their diseases, I have seen him take from his purse ten and twenty dollars or more, and give them, adding in his pleasant, modest way: "You are needy and worthy; God bless you."

Honored with the intimate acquaintance and personal friendship of Dr. Newton for over twenty years; with him for weeks and mouths at a time in some of our principal cities; oconpying the same building with him for a time in London; witnessing the exercise of his marvellous gifts; walking and talking with him in all open-heartedness, I must say, in all sincerity, that I never knew, all things considered, a better man. True, he was not perfect; and the angels in Heaven are not absolutely perfect. There are higher altitudes even for them to

I could testify for hours and days to the astonishing oures that I have seen wrought

I remember of seeing in Chicago a woman brought into his room upon a bed, paralyzed and unable to walk a step for thirteen years The doctor stepped to her side, offered a short prayer, and then putting his hands upon her head, he said to her, " You are now well; you can walk - arise and walk |" And partly lifting her up, she stood erect for a moment and then walked, actually walked - walked and wept for joy / Dr. Newton was not simply a psychologist: nor a mere mesmerist; and though a man of strong will, he did not rely upon will power. His, as he often said, was a divine gift. He had faith in the Divine - he believed in God, in the efficacy of prayer, and the gift of the Spirit. He

assured me in London, under deep emotion, the tears streaming down his face, that he had twice seen Jesus -- Jesus of Nazareth, the great physician of souls! I was a witness in the Spiritual Institution of

James Burns, London, to the healing of the Rav. Mr. Van Meter, of the Howard Mission. Quite likely some of you are personally acquainted with him. This philanthropic minister went into Dr. Newton's presence on two crutches, and being healed, and made to walk. he ran up and down stairs, his face all aflame with satisfaction, and retiring from the Institution the same hour, he left his crutches behind him. Mr. Van Meter, when questioned, had the manliness to confess to the fact that he had been thus healed and made whole.

And yet, with Dr. Newton's marvellous gifts, so benevolently used, with all his native goodness and kindness of heart, he was misunderstood by the ignorant, misrepresented by the jealous, persecuted by the malicious, and slandered in social circles; and he endured it like a martyr, opening not his mouth in selfdefence. He was so baptized from on high, and was so afire with the Obrist-spirit of charity and forgiveness, that he could, and did, return good for evil. All honor to such a man !

Who that wields influence and triumphantly succeeds does not encounter false accusers? The Methodist Christian Advocate publishes that "John Wesley, preaching in Dublin, said: 'Alterimes of which a human being is capable have been laid to my charge except drunkenness.

Instantly up rose a woman and shricked,
'You old villain, you! Did n't you pledge you bans to our minister's wife for a noggin of whiskey?

Mr. Weeley calmly observed:
'Thank God! my cup is now full. Good woman speak to me at the close of the service,' and proceeded with his sermon. At the close she was found to be a poor hysterical creature. Wesley said:

Good woman, how could you say such a thing? and, seeing that she was poorly clad, handed her : guinea and passed on."

That was a commendable exhibition of the true Christ-spirit-the very spirit that warmed, sweetened and richly infilled the royal-souled nature of Dr. J. R. Newton; and who in his

another star to has added As a friend and fellow-worker with him, I esteemed, loved and honored him, and standing by his speechless casket I feel to use the lan-

guage of Victor Hugo: "I bless him in the great hereafter. In the name of the sorrows whereon he gently beamed, and of the shadows be smiled into sunshine; in the name of terrestrial things he once hoped for, and of celestial things which he now enjoys; in the same of all he loved. I bless him. I bless him in his beauty, in his innocence, in his life, and in his death. I bless him in his white, sepulchral robes; in his home which he has left; in his coffin which his friends filled with flowers.

and which God filled with stars."

Dr. Newton was married in 1872 to Miss Crane, of Boston, a lady of refinement and superlor culture; and who, being in full sympathy with him in his great life-work, entered at once into it with her whole heart. In the original and divinest sense of the term they were mutual helps; for the union was truly a soul-union, cheering his last years exceedingly. ....

The first chapter in his book of life has closed His voice is hushed in stillness, his body is dead, and we weep with those who mourn. He had premonitions that the time of his departure was at hand; and accordingly said to Mr. Joscelyn, several years ago: "I shall see but little over three-score years and ten, and I shall die on or within a month of my birthday"-which prophecy was literally fulfilled.

And while we have no tears to shed for the dead, we weep with her who sits before us draped in mourning; we deeply sympathize with the members of the family not present, and with thousands of grateful friends in the distance, who knew and loved this departed brother. As a husband he was thoughtful tender and affectionate; as a father he was gentle and good and wise; as a neighbor kind and obliging, and as a friend he was firm and true. Many of his virtues were the most conapleuous in the privacy of family life. His face brought to his home sunshine, and his presence made all comfortable and happy. ... Peace to his ashes, and joy and blessedness to his immortal soul! Sad the parting, but blissful will the meeting be in that morning-land of heaven, that knows no evening!

Scarcely any of the moral power of Greecedepended upon her admiration of beauty or strength in the body. The power of Greece depended upon practice in military exercise, involving continual and severe ascetio discipline of the senses; on a perfect code of military herolem and patriotic honor; on the desire to live by the laws of an admittedly divine justice, and on the vivid conception of the presence of spiritual beings.—John Ruskin.

Down in Tama county, last week, a cat was born with two heads.—It is lively and healthy, and can you with one mouth and wan with the other. If this breed of cats becomes common it will instact the millennium back about four thousand years .- Hankeye.

## The Spiritual Rostrum.

Three Words: Warning, Consolation, Hope!

A Lecture Belivered by her Spirit-Guides through the Trance Mediumship of MRS. CORA L. V. RICHMOND.

"Behold, I bring you glad tidings of great foy which Doubtless Spiritualists are not aware of the place

they fill in the spiritual history of the world. Were they aware of it, and aware what Spiritualism nortends, the magnitude of it would overwhelm them. The bread of life is broken in small pieces to small understandings, and to fit itself to the condition of earth, spiritual truth comes at various times and cycles, according to human need. That this is one of the periods of great change, all who have eyes to see, ears to hear, or minds to understand. can readily discern. The mariner requires no supernatural gift to discover that the long line around the horizon betokens a storm. Out upon the desert the Arab hastens to dismount from his steed and burles his face in the sand, because, long before one who is not aware has discovered. It, he has discerned signs of the approaching whirlwind. So upon the mountain heights, where gleam the glaciers and the avalanche, there is a certain murmuring that precedes the descent of the vast and overpowering material above; and this trembling is a warning to the Swiss peasant of the approach of danger. So, near the volcano's breath the muttering earthquake indicates the forces that will soon leap forth and pour down the sides in torrents of flame, inundating the valley. Long after the overflowing of the Nile the traveler passes that way and notices the verdant fields, the ripening harvest that blesses the beautiful land; but he does not know what mountain snows were loosened, he does not know what torrents leaved from their imprisonment to inundate all that valley and perhaps spread devastation and ruin around to order to produce such a result; for, when Nature brings a great blessing—when she brings a great spiritual blessing especially - there is always material calamity. The rocks of earth must be broken ere the fountain can gush forth, and when material desolution is around, man turns to the gleams of the spiritual.

Spiritualists would do well to remember that their position is a stronghold if they understand; if they do not, they are as weak and powerless as the feeblest waif that floats upon the stream. The only strength in the midst of all things is spiritual strength. The only grandeur in the midet of all danger is grandeur of mind. The truest safeguard in the tempest is the calm and steadfast captain or pilot at the belm, the truest protection is an attitude of mind which is heroic and trustful; the fearful are ever in danger; those who are contentious are forever destroyed. What we desire most earnestly to urge upon Spiritualists is that they shall be pressed by their danger into cooperation and harmony. We mean that you will have no time for idle bickerings and foolish personalities; we mean there will be sufficient to do in the great flood-tide that is pouring on the world; that you shall not discuss one another's short-comings, but see to it that your own altar fire is clear and pure; since he whose telescope is directed beavenward can see the stars, but whose points it downward will have blinded vision and no enlightenment. We therefore warn the Spiritualists-not especially, but since they will hear what we sayagainst that which is approaching : chiefly warn them from that which is within; since the danger visiting any citadel is the danger from within more than from without. By uniting harmony, strength, precaution, you thereby invite the protecting powers of the universe, By disseverance, contention, doubt, gloom and person ality, you invite invaders of your peace; and these invaders are abroad, they must needs test your strength; it is the hour of testing and the hour of selection, and whomsoever is in the world of life and thought at this hour, capable of serving humanity or his kind-canable of planting a firm foot on the mountain-heights of truth-he or she will be chosen as an express voice, as a power of ministration unto the world. We give warning not only to you, but to society, and to the nation, and to the Church, and to the State. There is no greater strength than in a right net : that which is against it must forever be swept away by the incoming yet sure tide of apiritual strength and truth that is destined to uplift humanity. Oh, but there are hours in every life when the surging tide of materialism seems to threaten to overthrow. You may have felt it, in passing a flery ordeat of conscience, in setting the truth against an error, in withstanding all temptations to compromise conscience for policy, in approving of that which is highest and best, notwithstanding the scorning and scoffing of the world. There are many doubtless who have passed these trials, who understand that to follow the conviction of conscience means sometimes the severing of every ontward bond, but so you are free in spirit, upright in motive and purpose, what can it matter? You stand then upon the Rock of Ages.

We say we give a word of warning to Spiritualists. because they of all others have heard the heralding of the approaching hour; they of all others underatand the meaning of the turbid stream of life that is now agitated by unwonted orimes and disturbances, which but portend a deeper conflict; the spiritual which with clashing, perhaps not of sword, but of ideas, shall make men try to know whither they are going and what they are worshiping. It it be Mammon, the golden calf will be destroyed, the idols will be taken from you: they will be trodden underneath you, and you, barefooted and alone, must stand in the presence of that truth for which you have sacrificed yourself to the God of Mammon. Remember, too, that those who have light are called

upon to do more than those who have none - that he who stands as watchman or ward by the gateway of any temple or of any truth, is expected to give the signal when there is approach of danger, and whomsoever is so placed as to see these various conditions around him, must give the signal cry, and others must gather around him. It is not long ere the various questions that now are smouldering will spring forth to actual agitation; it is not long ere you will be called upon, each one perhaps, to display your standard, whether for man or Mammon, whether for God and the spirit, or for slavery and the flesh. For, two hosts - between which weaklings will doubtless hover, waiting to see which is the stronger - are upon the earth at this hour; and it is not without a final effort that those who keep the minds of men in chains will release their hold upon human conscience. We speak, not condemning, not blaming them for what they do. We merely state what they do, and the probabilities as to what they will do. For it is well known in the history of the world, that a power once obtained by might or force is grudgingly yielded, and that when the chain is forged, it takes ages to file it

away, unless a stronger power bursts the bond. Freedom is for ever an active spirit, not upon earth, but hovering over it, and what time her name has been taken in vain for centuries, she at last makes herself felt, kindles snew the fires, and in the mouth or band of some one rises up to proclaim her presence. This may be by war, it may be by a truth, it may be by a spiritual monition; but in whatever way it comes, you are summoned to follow or to fall back in the ranks of the enslaved and abject. Who will fight, who will be enslaved, who will be guided where she leads, or who will be imprisoned, remains to be made known in the hours that are near at hand. Nations are being weighed in the balance; it is not merely that individuals are following this or that or the other impulses of their minds, but it is nations also - from the subject to the throned monarch, from the man to the governmentand wheresoever the balance is : whether in the realms of justice or on the side of tyranny, there the nation will be placed, there it will be left, and from thence it must work its way again till another cycle of spiritual un-

When Jesus came teaching in the temple and propheaving the desolation that should come to Jerusalem. he was laughed to scorn by those in power, since, what could the breath of a man, and he a Nazarene, do against the power there enshrined?

Ages have passed: the temple is destroyed: the heathen sits in the sacred place; and the Nazarene is revered the world over. Another temple and city, and another citadel like Jerusalem is represented in the civilization and enlightenment of to-day; not one place but many, not one temple but many, and the voice of crying out in their midst is like the voice of the Master who would have sheltered them under his wings but they would not. Now the admonition comes again.

The spirit of Christ has not prevailed, it has been cast aside; and at the very portals of the temple where men worship God-the god of Mammon-there, placed in solemn mockery, are the words: "The earth is the Lord's and the fulness thereof." The Lord's! and man presumes to enslave his brother, and man presumes to do injustice to his fellowman; and not only so, but reap every advantage of human weakness—building up splender and poverty, crime and injustice side by side, and calling this-civilization! We are not dreaming, we draw the ploture. Say what you will, the reality is there: no one can deny it; and the voice of the Master outside of the temple is saying. "Behold, I stand at the door and knock."

This word of warning having been spoken, what is the consolation? That the exact measure of safety in the universe is the exact measure of unselfish love to truth, and whomsoever seeks to preserve himself, his life, his goods, his chattels, his possessions, these, sooner or later in the greater grinding wheel of fate, he is deprived of; but whomsoever leveth truth more than himself tempests do not disturb, poverty cannot intimidate, suffering does not harm, and the spirit rises triumphant upon the wings of hope and blesses God in the midst of the tempest. Do not imagine we promise you exemption from any ills that are common to humanity; do not imagine that we offer you any promise or bribe whereby you, at the expense of another or in preference to another, may gain safety or security. There is no security but in knowledge, no eafoly but in truth, no altar where man can worship and pain admittance to the kingdom of heaven while his fellowman is left without. Self-seeking on this day is the great sin that has arrived at its culmination. Individualism is respected; the man is protected; you are paid to be selfish; you are educated to be selfish; you are bribed to be selfish; you are cajoled and taught to be selfish; and lastly, you are won to the kingdom of heaven by selfishness. This now has reached its climax, and selfishness reacts to the degree of intruding everywhere upon the life, the liberty, the rights, the province of your fellowman. From selfseeking you have become self-centred; from living within oneself and for oneself you have become each one the centre or pivot upon which the universe seems to move. Society is so organized that the individual can call upon the Government, the municipality, the church, or any other association, to protect him against wrong, but subtly and absolutely he may be committing a manifold wrong against society in so doing. Belüsbness having reached its climax, the bomb must burst, the shell must be exploded. Society must learn now that self-abnegation is the beginning of protection; that we win for ourselves that which we seek for others; that all we acquire by self-sacrifice we shall surely possess forever; and that we must not do it even for this purpose; but that whether annihilation or hades or the kingdom of heaven or prisoncell or poverty or hunger stare us in the face, we must give the preference to our fellowman as a reaction to this selfishness that has been in the world. The time has come now when prison-walls, dungeontion of the self-seeking tendencies of the age. The other may be a brighter picture to the outward gaza, but if self-righteousness is to be judged the chiefest sin, then it is not brighter to the gaze of the angels or of the Master of light himself.

The comfort is to be found only in the assunging of the wounds that you have helped to make-unwittingly helped, perchance unconsciously been forced to make. Wherever you can assist in removing the agony and smart of that great social and moral wrong that everywhere creeps out in the world, giving comfort instead of curses, uplifting instead of contending, pitying instead of despising, loving instead of hating: This is the balm and this the panacea.

Of those whom the world deem as outcasts Jesus said: "These shall enter the kingdom of heaven before you." And yet bow is it at this hour? The outcast stands without the door of the temple, and the Pharises pleasantly asks God for self-preservation and self-happiness in the kingdom of heaven. We say that until you ask for the happiness of these, forgetting yourselves, you have no part of the kingdom

And the spiritual monition of this hour and the spiritual comfort is that lostead of this self-seeking, grasping individual life, the individual shall give all for the higher work and purpose of uplifting the whole, and shall find ample time and ample happiness and ample compensation in that which flows to the spirit as the result of this divine life.

If you make a window in your dwelling how beautiful it becomes; straightway the walls are pencilled with lines of light, the birds begin to sing, the children laugh for very joy, and the pale wife opens her eyes heavenward, blessing God for the sunlight. If you make a window in your lives spiritward, behold how the song birds come out. Those that were without song in the darkness leap forward to greet the light, and flowers spring up in the desolate corners, and the children of hope and joy run, chiming their voices in glad song, through the halls and corridors of your being. You did not know how beautiful it was to bestow instead of receiving. Oh, for the great blessing of charity; oh, for the wonderful boon of self-forgetfulness. Pray to God, not that you may be blest, but that you may forget yourselves in doing good to others and in uplifting them and in comforting them: pray that you may not lack the words, the strength, the

smile, the joy, the gentleness to bestow upon them. As the nurse and the husband walk with stiffed footsteps and gently touch the brow of the sufferer, so in the great heartache of the world, and in healing the wounds that have been made in the mad pursuit of wealth, touch ye carefully, tenderly, gently the brow; because ye do not know by what agony the heartstrings have been wrung. And the balm in Gilead is here, that when the tempest sweeps all around you and warfare is upon you in spirit, mind or reality, you may turn to this inner life, and if the body cannot be blest the mind and spirit can be transformed and transfloured. We have known in history of a good monk who, praying always above the couch of the sufferer, thanked God whenever the spirit was disonthralled from its earthly tenement, saying, "I praise Thee, heavenly Father, that there is one sufferer less upon the earth." So, if you would consider, those things that are curses sometimes may be made blessings; and, if around the couch of the suffering, or beside the heart of the despairing, you present the ploture of that added life and added comfort and immortal strength how vast the world becomes, how uplifted the clouds are, and the vapors that hung lowering above them are transfigured with the light of immortal consciousness

We say when Christ has really come to the hearts and minds of men there will be no paupers, no criminals,

no dungeon cells, no outcasts, no orphans. There is much to do in the world. The consolation is that for all this darkness there is a corresponding, ay, even greater light. As the night cannot equal the day, as the wluter cannot equal the spring and summer and harvest time on earth, so the first tide of thought that flows from the unseen realm represents a realm inexhaustible in love, infallible in light, growing more and more glorious to your gaze the nearer you approach it with the word of promise we have given you, "Behold I bring you glad tidings of great joy that shall be unto all people." Christ promised the Comforter. Many expect him to come again, many believe the earth and heavens will pass away in a literal sense, and Christ will appear to claim his own. Oh; do not say simply his own, for shall not Christ come to claim those who are left behind? Shall no other gentle footsteps press the earth to gather the after harvest? Ruth the gleaner went forth glad of the sheaves that were left upon the field, and shall there be no later harvest, no final and concluding glory? The heralds from the spirit-world proclaim the advent of the disturbance, and the turbid stream of life that is now sweeping forward bearing the debris of human society upon its surface, but represents that which, coming from a clearer and purer channel, pours its flood-tide like a deluge upon the earth; but it is a deluge of light. Beyond the cloud, beyond the tempests and warfare and storm of man, some later inhabitant of earthsome one who a thousand years hence shall sit by the fireside of time and behold the blooming valleys and verdant fields, will have found the fruition of that which is now being sown. Quicker than this comes the announcement of the Messiah; quicker than this is the promise of the New Word spoken to earth, and he who is ready, and she who is made glad by this approach, thrills with the consciousness that life and death and time and sense and night and day and winter and summer and joy and hope and human fear, are all awallowed up in the transfigured promise of

that light which is approaching.

Departed spirits portend it by their messages of life and their words of preparation; angelic guardians predict it from the voice of their chosen instruments, and tell you that a cycle is here; that the world is ripening; that the first fruits are being gathered in; that a new dawn is approaching; and from archangels, whose brows are bathed in the celestial sunlight of the New Morning, all the lines of light appear, and their promises are gladdened with the great hope that comes to the world with the light of that harmony, that promise, that adjustment that shall give to each a glimmering of its radiance, and give to all the fruits

of the immortal kingdom.

Behold the heart of love freighted with the voice of music that charms the world like Apollo to consciousness of life, crowned with the images of all the stars twelvefold, the images adorned with the raiment of light that is the very whiteness of the soul of truth: the Comforter, even the Spirit of Truth descending, and, through the ranks of shining saints and angels and spirits and immortal beings, clearing a pathway to the earth in answer to human need! Oh! wonderful Voices! oh! uplifting Power! oh! disenthralling Life | make room in your bearts, make room In your lives; for if ye snatch one sound of that celestial harmony, the world will be charmed from Its sinfulness and pain, and man will forget himself in the glory of the Infinite Love.

#### Meeting in Atwater's Grove, Mantua Station, Ohio, Aug. 5th. To the Editor of the Banner of Light:

For twenty years past, the subject of Spiritualism, its phenomena, and its philosophy, have engaged the attention of many of the most intelligent citizens in Mantua and the adjoining towns, and frequent private and public meetings have been held at and near Mantua Station for the purpose of investigating its claims and promulgating its teachings. The result of their labors has been the formation of a Scotety known as "The Mantua Association of Epiritualists," the members of which have become incorporated as a religious body, with such rights and privileges as are accorded by law to all such organizations. The Association has no creed; it only seeks the spiritual elevation and development of its members to a higher plane, and an increased knowledge of the laws of life, which govern the human race, having for its motto, "Purity and Progress." The members and others are accustomed to meet annually to compare notes of their progress, and listen to the most advanced and talented thlokers and speakers to be found in the ranks of Spiritualism. Sunday, Aug. 3th, the usual yearly meeting was held in Atwater's Grove, at Mantus Station, a thriving village on the N. Y. P. and O Ralivad. A large number assembled from all the surrounding towns to listen to the inspired utterances of that gifted thinker and author, Hudson Tuttle, and his equally gifted wife, Emma Tuttle. Preparations had been made to accommodate and seat a large number, and, as the weather was propitious, the beautiful grove was filled by a much larger audience than usual, whose quiet demeanor and earnest attention to the words of the speakers evinced the absorbing interest taken in the subjects which were presented.

The exercises were enlivened by most excellent music by Mr. and Mrs. Williamson of Cleveland. Rmma Tuttle's discourse, on the subject. "Vanquished," was a masterly production, showing that not all of the world's heroes are found in the ranks of those who meet with renown in the battle of life. Thousands who go down to obscurity in the struggle are as deserving of applause and honor, and will eventually receive their just reward. Mr. Tuttle's views in relation to man and his duties were from the standpoint of an enlightened and elevated knowledge and ap and public meetings have been held at and near Mantua Station for the purpose of investigating its claims

ualletic inquiry in this section, which I copy as worthy of publication:

Whereas, Since the last annual meeting of the Mantna Association of Spiritualists, Gen. David Mcintosh, one of its most devoted, zoatous and useful members, has been summoned away to spirituality, crossing the "silent river". April 17th, 1838, at the ripe age of S years 3 months and 23 days; therefore,

Resolved, That in the death of Gen. David Mcintosh, this Association has fostone of its best, most prominent and useful members, one who has ever been untiring in his efforts to promote the interests of the Association, as well as the welfare and best good of all its members. While we deplore his loss we can take consolation in the fact that the days of his earth-life were prolonged far beyond man's allotted time, and his abiding faith in the Bpiritualistic deac of the continuity of life beyond the grave was his sweetest solace in his social and triumphant.

Resolved, That we perpetuate his memory by imitating his virtues, that the end of our earth-life, like his, may be happy, peaceful and triumphant.

Resolved, That the Secretary be and he is hereby authorized and required to record the foregoing preamble and recolutions in the records of the Association, and furnish the widow of the deceased with a certified copy of the same.

The labore were passed unanimously. After more music, a song by Mrs. Tuttle, the claims of the Banner presented and subscribers obtained, and some necessary business transacted; the meeting adjourned, to meet again in one year at the same place.

HENRY COBB, Sec. of Ass'n.

#### Grove Meetings in Leominster, Mass. To the Editor of the Banner of Light:

Grove Meetings in Leominster, Mass.
To the Editor of the Bamer of Light:

There was a meeting held in Mr. Shepard Wilder's grove Bunday, August 5th.: Over three hundred people present; perfect order and harmony reigned. Mrs. Juliette Yeaw, a resident, and the first public worker in our cause in this place, gave two very interesting lectures, both of which-were listened to with close attention, and prouonneed very creditable to herself and the cause she represented.

The Children's Lyceum contributed to the exercises in the way of speaking and singing by its members beneath the grand old trees, the bright blue sky, and upon the beautiful carpet of nature's own green. They old great credit to themselves. The elder ones made some closing remarks, carnest and enthusiastic, encouraging the workers, both old and young. A desire seemed to prevail to tarry longer, rather than return home, as the hour of closing came at hand. These meetings are gotten up by a committee of six from the towns of Leominster, Clinton, and Princeton. It was decided to continue them at the same place by permission of Mr. Wilder. Each town has done nobly to help make these meetings pleasant and profitable; and we have reason to believe our cause is greatly advancing in all this region of country. Friends come from the adjoing towns, and manifest an active laterest in continuing these meetings. We hope to see at our next all who have any interest in reform or progression.

Mrs. Pannie Wilder, Cor. Sec. S. S.

### MES. PANNIE WILDER, Cor. Sec. S. S.

### Hopeless Epilepsy Cured.

"The doctors pronounced my case to be one of hopeless epilepsy," says our correspondent; W. C. Browning, Attorney at Law, Judsonia Ark., "and declared death to be my only relief. Samarilan Nervine has cured me." Get at druggiste. \$1,00.

#### [From the Hartford (Ct.) Courant.] WAIT. BY JOHN HOOKER.

My friend in the apirit-land.
With whom I, hand in hand,
Have walked so oft on earth,
And till thy great new birth;
With whom, as we sat or walked,
Of deepest things I talked,
And of the mysteries vast
That we should know at last;
Awfai and vaguely told,
Yet should one day behold;
—Thou hast beheld them now,
Their light is on thy brow;
No longer a veil between
Thine eyes and the once unseen;
No longer a veil between
Thine eyes and the once unseen;
No longer from thee concealed,
The swill and unrevealed;
In the shadow still I stand,
But thou in the sunit! land,
Oh, tell to my longing car
Of thy life in that new sphere!
Oh, tell to my longing eart
Where, near or far, thou art!
What are seeing those eyes of thine
That so lately leixed here?
Oh, lips that so lovingly spake!
Can ye not the slence break?
Into that unknown is ud.
Nor weit the Lord's command.
Thou knowest how here our breath
Seems but a lingering death,
And how my sad heart pouders
Ever in the send of earth
And the wondrous spirit birth.
Oh, wondrous birth and life!
Calmness succeeding strife;

And the wondrous spirit brith.

Oh, wondrous birth and life!
Caimness succeeding strife;
Joy in the place of sorrow
And forebodings of the morrow;
There, the Eternal Fresence,
Hiere, constant evanescence;
There, rest in full assurance,
Here, pain and mere endurance;
There, the exultant shouting;
Here, the exultant shouting;
Here, the exultant shouting;
There, are and blost abodes,
Here, when and blost abodes,
Here, constant tolling belts.
Uh, rest of that land of blies!
Oh, weariness of this!

And canst thou not, my friend, Some of thy new light lend To one who loves thee so. Yet waits and longs below? Canst thou not feed his yearning With something thou art learning? Bome mut of the life divine, Bome unmistaken sign?

I watch with my every sense, I listen with soul intense; But not a whisper comes, And a chill my soul benumbe. But out of the sky at last
A word on the void is cast;
On the void a single word,
But it comes as that of the Lord;
As a Hearken, my breath i bate,
But that word is only—"Wait."

Hartford, Conn.

[Reply to the above, appearing in the Hartford Times.] WHY WAITP

#### TO JOHN HOOKER.

And is it so, my friend,
That though thine ear thou bend
To every token from the spirit-land,
And "watch with every sense",
For every, whisper thence,
Yet nothing comes to meet thy soul's demand?

A world before us all!
Yet hidden by a pall
Of mystery that none can penetrate!
Though agony of prayer
Or thought be lifted there,
No answer but the cold, stern mandate, "Wait"!

And that world too the end
To which all toll should tend
That we fall not to win the heavenly prize;
And yet its every act,
Almost its very fact,
Shut out completely from our mortal eyes i Thy friend still held as dear

Thy friend still held as dear As when he journeyed here Close to thy side and shared thy fleshly mold: May he no signal give Whether he yet doth live, Still less that he is near thee as of old?

Thy joys' thy hopes and fears.
Thy joys and cares and tears.
That intely he rejoleed to count his own:
Have these all from him fied?
And when thou call'st him "dead"
Art thou to him and he to thee a stone?

Or think you, in some dim
And far off heaven his hymn
He's ever chauting with angelic choirs
Plotured in myriads vast
Around a throne to east
Their crowns before it while they sweep their lyres?

This Oriental dream
Of heaven! And can it seem
The home and true employment of thy friend?
Was this his way in life?
Amid earth's toll and strife
Did he deem this his being's truest end?

Wee he in his hrief day A monk, to chant and pray
And deprecate by worship Heaven's dread wrath i
Or rather live to bless
With deeds of righteousness
And mercy all about his dally path?

Did he not go about
In season fair or out
Ever to do the good his Master taught?
And when his soul's desire
Leapt up as flames of are
To Heaven, was not its smile "in secret" sought?

And has he ceased to be
The same essentially
Now that the vell of fiesh is rent apart?
Are not his loves the same?
Burns not the same clear flame
That glowed on earth within his manly heart?

And think you now that he

Will ever casse to be
The same devoted and unchanging friend?
Will be not joy to come
Again into thy home
To watch and guide and theer thee to the end? "He cannot," do you say?
How learned you this, I pray?
What saith the Word of "ministering spirits all "?
And who in sacred story
Came on the mount "in glory"?
And at whose feet did John in Patmos fall?

These were our human brothers. Nor these alone, but others
Crowd close the pages of those records old,
Who came in humaniguise,
Were seen by mortal eyes,
And heard while they their message did unfold.

"But those were in the day "No longer now such things on earth are done."
Their story by this view
Could never have been true:
Surely the government is ever one.

All miracles are still.

The work of spirit will,
And never have they ceased from any land.
Law they do not "graspend;"

But simply they transcend
The laws that men have learned to understand. Btill is that far world nigh :

As to the "opened eye."
As to the prophet's, who its chariots saw :
Still is that far world near
But to the open ear;
The saint of Patmos heard through changeless law. Nor to the satut alone

The world of sinners needs its proof far more.
The world of sinners needs its proof far more.
The wise of high pretence
Must start as they look through that open door. More open now it sways
Than in the early days
When from his stony pillow Jacob saw
The angels come and go
From heaven to earth below.
Progression is the one eternal law.

Thy friend in the spirit-land
May now before thee stand
In form as paipable as once he wore,
And every doubt dispel
As he proceeds to tell
What only thou and he e'er knew before.

Through thine own mastered hand
He may the words command
To flow, which thou thyself could'st never write.
A tongue to thee unknown
Which he had made his own
He may with thine own rapid pen indite.

Or he may lay, again,
His power upon the brain
Of some dull, aimpis girl of passive will,
And forth shall issue thence
A flood of elequence
Or learning, wit, or philosophic skill.

Between two fast bound slates
A bit of pencil wait:
Which mortal hand by no device can reach;
And bending close thine car
Thou shall astonished hear.
That pencil swiftly dashing off its speech.

At once with eager hands
Thou wit undo the bands,
And lo! a page of autograph is there;
And more, one pertinent,
As if by some one sent
Who knew thy need and made that need his care.

Music of other lands And tunes from unseen bands
May fill the air as once on Bethlehem's hills,
Moving with its control
Deep passions of thy soul
With its sweet harmonies and warbling trills.

Such things as these I've seen
And heard; tested with keen
And cautious scrutiny. 'Nor I alone;
But scholars most scute
And of world-wide repute
Have been compelled these wondrous facts to own.

And their agnostic night
Has fied before this light,
And from the gross materialistic slough
Their souls been lifted clear
As a spirit-world pressed near
In which they never had believed till now.

"The world receives it not."
And have you then forgot
How much it has rejected that was true?
What battles they have fought
Who but the truth have sought!
The coming light shines ever on the few.

And what one bath not seen Because his face bath been By chance, or fear, or seom, turned from the sight, will not disprove what they In numerous array

Have seen a hundred times in clearest light.

Nor thath the half been told
Of what we firmly hold
Who to its proofs have yielded honest minds,
And we can calmly take,
The ridicule they make
Whose grounds for mirth only their ignorance finds.

Nor hath a fithe been told
Of what we shall behold
When from the bonds of earth we are relieved.
True new it is as ever
The eye of man hath never
That vision seen, nor heart of man conceived.

We only know— there spreads
Above, around our heads
A world unseen save to the "opened" sight;
And there shall every one
Receive as he bath done,
A heritage of darkness or of light.

Darkness, but not despair;
The shadows vary there,
The shadows vary there,
From somber cloud to blackest gloom of woe,
Just as in mortal life
Varied the spirit's strife
Against the light that it was made to know

Darkness, but not despair:
God's mercy everywhere
Fills the wide realms of being He hath made.
Only the soul that will
Persist in choice of ill

Through all heaven's light and love shall find it stayed

Into this grander sphere
To which we all draw near
With every heaving of our mortal breath,
Have all earth's countiess ones
Passed to their several zones
Of life by what we now miscall their death.

Twas but a step to rend
The vell. And there thy friend
Stands just behind it, waiting still for thee.
Never, a mortal day
But he attends thy way
With far more than his earthly constancy.

He cannot tell thee all
For which thy soul doth call,
With ardent yearnings, from the unknown land;
Unlawful even to Paul
Was it to utter all
He saw when caught up to the angelic band.

But through some form of clay.
In some mysterious way
Endowed, by laws we cannot comprehend,
He can his presence prove
And testify his love
And messages of fond affection send.

Poor as the infant's speech
The little he can teach
Through the hard channels where his thoughts are
whirled.
And to our powers as vain
The effort to attain
Some just conception of a spirit world.

Better might dark Feejee
Imagine he can see
The glories of the world's metropolis
Through some child's lisping talk.
My friend, we first must walk
The golden courts ourselves to know their bliss.

But were that little less,
Our hungry hearts might bless
The meagerest accents from those courts of light,
If only they east out
The demons of our doubt,
And help our souls the fight of faith to fight.

"I watch with every sense,
I listen with soul intense";
I read thy lopging, mouraful words again:
"But not a whisper comes,
And a chili my soul benumbs";
And o'er my soul there sweeps a wave of pain.

For Lithink of the multitudes O'er whom such darkness has O'er whom such darkness broods.

O'er whom such darkness broods.

Whose dearest ones bave gone—they know not where whose hearts in angulab break
As their narrow homes they make
"Forever lost" to them in their despair.

To whom e'en Christian faith
No word of cobifort satth.
Bo hard they and it to believe it all
That in that blessed name
They 've heard the priest proclaim,
Whom Bigotry, but not the Christ, did "call."

And I cry to Heaven aloud:
Bring back, O Lord, the cloud
Of witnesses to prove how near they dwell,
In closest sympathy
And tenderest ministry,
Whom we in our crass blindness far expel
To an imagined heaven or to a hopeless hell

Not no! I change my prayer
E'en while it floats in air;
For lo! the cloud of witnesses is here!
Open our eyes to see
The glorious company
Wherewith Thou wouldst our earthly pathway cheer,
And bring the beaven to which we go, more near.
West Hartford.

#### Notes from Onset Bay. To the Editor of the Banner of Light:

The excellent judgment and active labor put into the development of Queet Bay Grove in former years. the development of Onset Bay Grove in former years, carried forward by the present Board of Managers with unanimity and enthusiasm, culminated this year in a perfect boom of ancess. The quality and interest, of all the meetings ware never surpassed; the number of people in attendance greatly increased; and the solid growth of Onset was made manifest in the (appreciation of property and the demand; for building sites.

The demand for the Sturtevant Parm property will insure; its immediate resurvey and preparation for the sale of lots, important, improvements, of the roads, station, etc., are on the taple, and another year will witness a marked advance in the brilliant career of this truly spiritual summer, home by the sea.

time sale oil, lois. Important, improvements of the will will the set of the truly self-tuil ammer, home by the sea.

The rush was configuous. One crowd to scorer took its department has its piace was "filed by other took its department has its piace was "filed by other took its department has its piace was "filed by other took its department has its piace was "filed by other took its department has its piace was "filed by other took its department has its piace was "filed by other took its department has still be took took its department has still be took took its days glided swill by the contact has been after the house of the still be took took its days took and the shadow of part clients, it for the same took of hose to part the same took of hose took took of the cocan and march flowers, photographic views of its varied scenery, etc., were gathered to take bound the season. In fact, the weather during the season. In fact, the weather during the season has been almost perfect. The through whole season has been almost perfect in the report of the meetings, and the same took of the same took of

view of the situation, no having provided for him a place whereon to lay his head."

Thursday, the 9th, the cottagers presented to Chief Burgess a very substantial present in the way of money, and no was made happy to the time of \$70.

Birangers who come the first time frequently remark : "How is it I see no indication of intorication here." It is noticeable to all who have visited these grounds that so far the Association has been troubled with but little of this evil. Ferhaps as these meetings increase, and Onset becomes more popular, it will increase with it, but it is hoped such will not be the case, and that the Association may continue to be blessed with its present good fortune.

A party of gentlemen came from New Bedford in the yacht Abraham Lincoln. Yacht Ruslyn, Capt. J. W. Williams, arrived Wednesday, the 8th, from Fall River with a party of young gentlemen. The yacht had been cruising with the Atlantic Yacht Equation.

A committee has been appointed from the officers of the Association to wait upon the directors of the Old Colony Railroad, to see what can be done in reference to building a spur track near to the camp.

Sunday, August 12th, opened dall and drizzly, with a cold northeast wind, but the sun managed to shine out at intervals during the day. The trains brought a goodly number, that from Falraven adding 300 to the attendance, and those from the Cape and Boston in like proportion. Some eight or nine different parties came from New Bedford, and steamer Monohansets from that city brought many passengers.

The first exercise on the programme was a band concert at 10 o'clook, given by the Middlebory Band, after which there was singing by a quartette. Previous to the usual morning beaking De Storer read a poem, when Mr. Waiter Howell of England took the Platform and addressed a large sundenna. The subject of the did leboro Band again held form. His remarks were enhanced spandered by Capt. He after which the audience was addressed by Capt. H

resu a poem, when Mr. Waiter Howell of Rogland took the Piatform and addressed a large and changa. The subject of his discourse was "The New Birth." His remarks were enthusiastically received, as was manifested, by the frequent spriguage during; bls. discourse. At 20 clock the Middleboro' Band again held forth, after which the audience was addressed by Cast. H. H. Brown of Brooklyn, N. Y., upon. "Evidences of Spritualism." Mr. Brown is an elequent speaker, and was listened to with close sitention throughout. After the services the Col. Cleary Dr. Dooley family of Missouri, choir, favored the audience with a temperature of 1000, accompanied by the Middleboro' Band, proceeded to Goesa avenue, to the cottage of William According to announcement made at the opening of the afternoon service, the audience, to the number of 1000, accompanied by the Middleboro' Band, proceeded to Goesa avenue, to the cottage of William R. Mrs. of Fairhaven, where corremondes were commended word. Dr. Richardson, Capt. Brown and Mrs. Coleman. The regular color did the singuing while the band furnished in music for the occasion, and before the exercises were finished some 2000 persons were gathered in front of the outage. Coleman. The regular color did the singuing while the band furnished in music for the occasion, and before the exercises of the outage. Were finished some 2000 persons were gathered in front of the did the singuing while the band furnished in music for the occasion, and before the exercises of the outage. Supplying the season, and the outage were discussed with the occasion, and requested that the share of money that would have failed to them be used in constructing this home, and it was accordingly does. All mediums who are unable to mest the expense of living here, are allowed, the use of these rooms, there being eight lodging rooms. One kitchen answers for the whole household, and in the kitchen are eight separate. The Middleboro has one of the unable to attend.

Beth Bimmons of Boston who some years ago was considere

out its finest points.

The songs of Mrs. Minnle D. Emerson, the sopranoof the quartette, have been a source of delight to the

The Texas Jubites Singers had a crowded house at the Pavilon on Friday evening, and this best com-pany of genuine colored singers sing again on Sunday evening, Aug. 19th.

### Notes from Niantic.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The second season of the Connecticut Spiritualists'
Camp-Meeting Association at Niantic, Conn., may
now be said to be fairly under way. Notwithstanding
the very cool weather, people from all parts of the
country are flocking to this beautiful resort in largely
increased numbe, a, and the season of 1833 bids fair tobe (as it should) the most successful one yet.

The number of tents and cottages has largely increased over last year. There are now shout thirtyfive cottages on the ground, all of which, are largeand very tastefully planned and decorated. Evidently
people who come to Niantic come to stay. Quite a
number of mediums are already on the ground and
their powers are taxed to their fullest extent. More
mediums of all the different phases would be gladly
welcomed.

mediums of all the different phases would be glady welcomed.

The meetings opened on Sunday, Aug. 5th, with Dr. H. P. Fairfield as speaker, who gave two very loroble and impressive lectures.

The audience was not large, though much larger than on previous opening Sundays. The Sunday eroning conference in the Pavilionwas well attended, and a feeling of barmony seemed to prevail which promises well for the future.

Mrs. Nellie J. T. Brigham was our speaker on Sunday, Aug. 12th. The large Pavilion was filled with earnest and thoughtful listeners, eager to catch every word that fell from the fips of this gitted apeaker.

Mrs. Brigham wit, always call out a Jarge, audience whenever she comes to Niantic Camp. Meeting.

In the evening the conference meeting was held, and a large audience was present, listening with earnest-ness to the various ideas expressed by the different speakers. Mr H. J. Newton's sinklysis of the creation of man, or Adam and Eve, as recorded in the Bible, seemed to meet the approbation of all.

TYPEMS..... So sure and take Niantic in during your sum-

Be sure and take Niantle in during your summer travels.

Our choir on Sundays would do predit to a fashtonable church to the city.

President E. E. Whitney is as courteous and emclent a presiding officer as ever.

The new bath-houses are appreciated. They are
always a recessity at the scaling.

Mrs. S. M.; Kingstey, of Puntamy out us as dying visit from Lake Pleasant, Sunday, Aug. 5th.

Mrs. J. J. Chark, the well-known clairvoyant and
test medium, is again with us Callon her when you
counce.

For the Banner of Light. PASSED ON.

BY MRS. C. L. SHACKLOCK.

The angels have called ber, our idolized one, The earth-life is ended, the heav'nly begun: She liveth forever, to suffer no more, Where joy is triumphant and sorrow is o'er.

800's crossed the dark river, she's gained the bright where, waiting to greet her, the beautiful stand:
On us fall the shadows, on her beams the light—

The brightness of morning that follows the night. The cross of our anguleh we weartly bear, We hear not the rapturous song on the air; We see not the gleam of the mystical star

Whose glory is shining on us from afer. We mourn for the presence that cheers us no more, We yearp for the accepts whose music is o'er: But thi when the summons that calls us shall come, the 'fl joy bully meet us and welcome us home. Roseville, Warren County, Ill.

## Kanner Correspondence.

New York.

YA FARGEVILLE, H. J. Ellborn writes: "Everything is quiet on Briritualism in this little community; but there is an undercurrent ellently trickling through but there is an undercurrent silentlytrickling through the minds of the people, and there are those who are reflecting and thinking more deeply on the subject that ever before. You received a letter from me of the one Starr who had been no our little village, of which you made note in the Bannen of Light. This said to be exposer created a great excitement among the churches and unbeliever, and the cry was that Spiritualism had been shown up and exploited, and would never rise again. But with all this cry, the Spiritualists saw no need of alarm about the cause, better would they if all the Starrs in the country came and tried to put it down; for we all know from an bouest investigation that it is a truth beyond a doubt, and cannot be crushed beneath the feet of any one.

content would to grill all the Starts in the country of the cause of the Starts in the country of the cause of the Starts in the country of the cause of the caus

there will be another great exoltement among the Orthodox people; and before they get cooled down they may get another does in the shape of materializations, in which Mrs. Daniels of Mexico, N. Y., will act as medium, if arrangements can be made with her. If Mrs. D. holds seances here, an account will be put before the Banner renders."

### Connecticut.

NEW HAVEN .- George F. A. Hildge writes that there has been for a long time an apathy in New there has been for a long time an spathy in New Haven in regard to the subject of Spiritualism, but few seeming to know, or care if they do know, that the doors of heaven have been opened, and the angels are deacending therefrom to hold communion with their friends on earth. He indeavors to account for this state of feeling in a city where the reverse would be naturally looked for, but gives up the effort as incapable of being accessfully accompilished, and goes on to say. Not long since this question was discussed by a low Ardens Spiritualists in the presence of the writer; who urged the necessity of establishing: a society (the membership of which to be ilmited to a few earnest workers) for the purpose of procuring reliable media and enabling those desiring to investigate to do so. The idea seemed to hit, and the result was that the low arranged to maxime plans for engaging mediums during the eming where for different phases of phenomena, and giving select asances. I am pleased to learn that the arrangements are now made, and the money requisite for furthering the object subscribed. Mrs. Maud E. Lord, I believe, will be the first medium with us, if her engagements will permit; and others of equal telebrity will follow. The Misses Herry will doubless the engaged, and the committee are dealrous of corresponding with some good mate-vices. The seames will commence in October and probably be continued through the winter. If any mediums for physical phenomens open to engagements I shall be pleased to lay the correspondence before the committee."

HARTFORD.—"O, J. M." writes: "We bave a measure with continuent to the distributions." Haven in regard to the subject of Spiritualism, but

ence before the committee."

"HARTFORD. —"O. J. M." writes: "We have a wonderful child test medium in this city, Miss Gertle Daniels, whom I met for the first time a lew months Daniels, whom I met for the first time a few months since. She described with rapidity and accuracy a large number of spirits of whom she had never heard; and gave their characteristics and pursuits while in earth-life, together with the names of some, and mesages concerning matters manifes; only to me. Her candence is as No. 6 Ford street; and I believe that any one calling on her will be perfectly attacked."

Poursy lyamia.

PRILIADELPHIA—Ipesph Wood encloses us a slip from a leading paper, stating that Vincent L. Bradford. a prominent member of the yhladelphis bar, has been twooled with an affection of the eyes. After applying the physician and several prominent osullats, and following their advice without obtaining any relief, he was led to consult Joseph Finher, of 180 Honth Sixth street, Philadelphia, who chains to have performed remarkable sures by the laying on the hands. Mr. Bradford visited the mametic healer in the city first, and thereafter Finher called at the Bradford residence regularly until a complete care was effected. "What adds to the internst of the affair, says Mr. Wood, "is that Mr. Finher, a member of the First Association of Sphritunius of Philadelphia, is a popular clairvoyant, clairandlent and healing spiritual medium."

ma mater in Discuscionsetts. I Sun 115 60 NEW BEDFORD. "Geo. Y. Nickerson writes : "I do not see how a Spiritualist can be better posted upon spiritual doings throughout the country than by taking the Businer of Light. I look for its coming with the greatest degree of pleasure."

disside Same - Vermont. BARNET R. R. Clement writes that a brother inlaw, who is a physician, applied to Dr. Carpenter of this city, for a diagnosis of his physical condition, which was onlie serious. One was sent him. He could shardly credit it. I few days after a council of physicians was called, and their report on his case, was pre-

cisely the same as that given by Dr. Carpenter, two hundred miles distant, and who had never seen blox.

Minnesots.

Mesers. Colby & Rich, Boston, Muss.:

Gentismen. Not knowing whether there is an association of Spiritualists in this State (Minnesota). I desire through your paper to make a proposition to such an association, should one energy or should one beformed, to donate ten acres of land near White Bear Lake in this State for a campling ground; and for that purpose I write this communication, and shall be glad to communicate with any and all parties interested in Modern Spiritualism in this State. The location is well situated hear the lake and hear a railroad dépot, within an half-hour's ride to the three principal clites of Minnesota, St. Paul, Minneapolis and Stillwater.

Respectfulty yours.

Duinth, Man., Aug. 10th, 1888. Mesers. Colby & Rich, Boston, Mass.:

Mesmerism as an Anesthetic.

To the Editor of the Banner of Light:

For a considerable time a doubt has been in my mind whether or not meamerism, independent of spirit control, ever did or ever can hypnotize any one to the extent that an important surgical operation can be performed. In reviewing my long professional experience I cannot call to mind a slegle instance where I have not new reason to believe that spirit-entrancement was not the efficient power employed to put the patient into the necessary state of insensibility. I may be, perhaps, permitted to briefly notice one or two illustrative C8865 :

One of the first mesmerizers I now remember was Dr. Calvin Cutter, residing in Nashua, N. H., shout forty-five years since. I was then in Lowell, Mass., in an office with Dr. Nathaniel Thurston. I sent for Dr. Cutter for counsel. The patient was my own brother. He came with his clairvoyant subject, as desired by me. The yeung woman was duly mesmerized and attempted a disgnosis of the case. She was put by Cutter into communication with me. Nothing satisfactory could be clicited. The lady was evidently sufficiently clairvoyant, but she knew nothing of physiology, and seemed remarkably deficient in language to describe what she saw. I was disappointed as well as the patient, and we all were feeling somewhat impatient. At this oriels I noticed a slight convulsive movement of the clairvoyant; then in a very different manner and tone of voice she spoke, as nearly as I can remember, in the following language: "This girl can see well enough, but you confuse her so she cannot find words to describe organs which she knows nothing about." Then, addressing my brother, she continued, "Young man, can you stand it to hear a correct disgnosis and prognosis of your case?" He replied, "That is what I desire."

Then followed a very able and full description of the disease, in as appropriate and finished language as the most intelligent physician could employ. At the end she turned toward me and said: "Please explain to your brother these technical terms." The clairvoyant was at once found in her normal state, independent of any action of either Cutter or myself.

The phenomenon was new and strange to me. We concluded it must be a somehow strange phase of mesmerism. But we never in those days found any satisfactory solution to this or analogous cases. We speculated much but blindly.

At subsequent periods I have mesmerized this same lady for clairvoyant diagnosis with One of the first mesmerizers I now remember

the source from whence cometh their help, in more cases than they have suspected. The person to whom I refer is Mrs. Judd Babcock, a trance medium, of this city, Osage, Ia. Mrs. B. had been enfeebled by long continued, severe a trance medium, of this city, Usage, ia. Mrs. B. had been enfeebled by long continued, severe lliness, and was in a state of great nervous irritability. She had some very painful teeth, which needed to be removed. She had made many ineffectual efforts to control herself sufficiently to have them extracted; but the sight of instruments, and sometimes the thought of them, would almost throw her into spasms. And all the while she was suffering intolerable pain. At last my patience, became well-nigh exhausted. Finally I made an earnest appeal to one of her controlling spirits—an Indian called Cutnoss. I told him, among other things, that if, he loved his, madium haif as well as he pretended, he would come to her resone at a time of need like this. After some little delay he took control, and the medium was fully entranced. I then extracted the teeth, while she was held completely insensible and unconscious of the operation. All this was witnessed by several persons.

Now, for my own part, I see no essential difference hetween this case and uncorrect of these

Now, for my own part, I see no essential difference between this case and most of those I witnessed more than forty years ago. The main difference is: now the cause of suspended sensibility is known to be spirit-control; then it was attributed to some undefinable freak of mesmerism, or the devil.

Јозерн Whittemore, M. D.

Osage, Ia. Joseph Whittemore, M. D.

The Battle Ground of the Spiritual Reformation. By S. B. Biltian, M. D., editor-at-large. Pages 510. New York: Published by the author. Boston: Colby's Richy's Montgomery Place. 1882.

Dr. Brittan has long been known as one of the most able and scholarly advocates of Modern Spiritualism. In this, his latest work, he appears to advantage as an accomplished writer, and skillful controversialist. It is made up chiefly of articles that have appeared in various journals in this country in defense and exposition of the philosophy of Spiritualism. The titles of some of these articles will suggest an idea. of the scope of the work. "The Battle Ground of the Spiritual Reformation;" which is the subject of the introduction, is followed by. The Poets and the Spiritual Reformation;" which is the subject of the introduction, is followed by. The Poets and the Spiritual The Philosophy of the Inspiration of Geolus"; "Beligion of Battle and the Applitus;" Betentific Evidence of Spiritualism. "Was not in the Wilderness"; "Modern Spiritualism, service Prof. Henry Kidde and his Criston"; "Science overus Dogmatism Review of Prof. Wundt's Letter"; "Into Tribune on Spiritualism.—Politics, Fashion, and Sporting to the Front"; "Meeting the Remmy, Obarges of the Tabernacle Pastor, Examined "; "A Great; Darkness in Vermont—as edition detended Sakin and Gofames Spiritualists." The Iricas, Spiritualism in relation to current events of interest, and in a manner to engage the attention of cultivated minds...

The human race may, for practical purposes, be discussed to the proper of the Spiritualism.

The human race may, for practical purposes, be divided into three parts: a Honest men, who mean to do right; and do it; 2. Kneves, who mean to do who had not do wrong, and do it; 3. Foois, who mean to do whichever of the two is the pleasanter. These last may be divided again into biack fools, who would rather do wrong, but dare not, unless it is the fashion; white foois, who would rather do right, but dare not, unless it is the fashion.—Charies Kingsley.

Anatomically konsidered, laffing iz the sensashun of pheeling good all over, and showing it principally in one spot. Genuine laming is the vent of the soul, the mostlis of the heart, and is just an accessary for helling and happiness at spring water it for a trout. Billings.

Do n't Die in the House, "Rough on Rats." Clears out rate; mise, lies; rosebes, bed-buss, 150.

Meterialism vs. Spiritualism. To the Editor of the Banner of Light:

Materialists, in discarding the phenomenal facts of Spiritualism, take their hint from David Hume, who made human experience in the past the measure of the possible. Human experience and observation may have put to rest many mooted questions; but to say they have established the limits of the possible for all coming time is as dogmatic assumption as the dogma of papal infallibility.

Since Mr. Hume lived and speculated, there have been great additions to the fund of human knowledge. Many things once pronounced ineredible are now known to be credible. Men may be honest in their denials, as was the King of Slam in repudiating the idea that water could so congeal that an elephant could walk on its surface. This conviction, though honest, was simply an extraord to its conviction of the contract of the conviction.

could so congeal that an elephant could walk on its surface. This conviction, though honest, was simply an outgrowth of Ignorance, like many of the doubts and denials of our day. The discoveries and inventions of the present generation have made many things possible heretofore deemed impossible.

In his day Mr. Hume would have laughed as heartily as any ignoramus, at the idea of running railway trains by steam, or propelling a vessel scross the Atlantic by the same motor-power. His contemplations did not anticipate telegraphy or the Atlantic by the same motor-power. His contemplations did not anticipate telegraphy or the Atlantic cable. He did not dream of the telephone, or harbor the thought our cities would substitute electric lights for whale oil and the fat of bullocks. Nor is it supposable he even dreamed the atmosphere, at no distant period, would be navigated by ballcons. To day, were we to narrow our convictions down to the standard of Mr. Hume's times, our mental herizon would be of the narrowest description.

To the materialistschool of thought we would commend the following, credited to M. Arago: "He who outside of pure mathematics pronounces the word impossible lacks prudence." Did it never occur to those who hold that death ends all, that all error is not confined to the domain of faith? Deacon Homespun in concluding the earth did not turn on its axis, because, forsooth, his mill-pond would empty itself, reasoned quite conclusivily from his premises; so did the Rev. John Jasper in renching his conclusions. The materialistic method of reasoning might end all controversy on certain topics, were there no defect in the premises employed. The blunder is in concluding there are not more things in heaven and earth than materialists have dreamed of. It is possible to be too materialistic.

In all seriousness, we ask what is there absurd in the thought of the possibility of a life beyond the present? Has materialism demonstrated the impossibility, or neutralized all the alleged facts, which by many a clear-

the impossibility, or neutralized all the alleged facts, which by many a clear-headed thinker are supposed to prove another state of existence will succeed this? Has not that power or force which filled space with stellar worlds a sufficiency of vitalizing energy left to give us a life in the immortal spheres? Is there any impossibility involved in the idea?

coming down to our own times, going back to the rappings at Hydesville and gathering up the various phenomena that have been witnessed under ofreumstances that admitted of no collusion, if no evidence of a future life can be adduced therefrom, pray, what would be evidence to the confirmed doubter, were he to state what would be convincing allowing it was forthcoming? Is there not now and then an obdurate skeptic who illustrates the trite saying.

"A man convinced against his will Is of the same opinion still"?

In the town of Sullivan, Mo., some years alnce, in the presence of a large concourse of people, the spectral wife of a Mr. Butler appeared. She approached so near her husband in personal form, he put his hand on the apparition and passed it down through it as through a body of light. At one time this apparition appeared to more than forty people. Thirty of these witnesses went before a justice, and, under cath, gave their united testimony in confirmation of what they saw and heard. Is the simple, flat denial of any materialist, who was not there, to rule all these witnesses off the stand? If so, how is anything to be proved by human testimony? A very minute account of these occurrences was written out by an eminent elergyman, Rev. Abraham Cummings, and published in a pamphlet of eighty pages.

In this country no abler or more eminent men have appeared on the materialistic rostrum than were the late Robert Dale Owen and Dr. Robert Hare of the Pennsylvania University. The facts of Spiritualism converted them to a belief in a hereafter life. Both of these men approached so near to what is called Liberal Christianity they could with propriety have applied to the Unitarians or Universalists for a clerical license. No man ever came hearer being a natural born materialist than did Warren Chase. To-day I can hardly account for his being a Spiritualier, thoroughly grounded as he was fermerly in his skeptical views. There is not a writer for the Boston Investigator of whom I should not have as much hope as I once would have had of Mr. Chase. As the poet is born, not made, we have our natural born materialists, who, to be logical, should and have had of Mr. Chase.

for of whom I should not have as much hope as I once would have had of Mr. Chase. As the poet is born, not made, we have our natural born materialists, who, to be logical, should doubt their own consolous existence. Their mental condition is abnormal because they are largely indebted to pre-natal influences for being inveterate doubters.

We ask no mercy at the hands of opponents further than that they treat our witnesses courteously and candidly. We have had changes enough rung on the magic words, fraud and deception. Explain the facts continually being urged upon public notice. We arge upon opponents who feel competent to take Zöllner's "Transcendental Physics" and neutralize its arguments, if it can be done, to do it. If any one is possessed of the requisite, candor and ability, let him invalidate, the arguments furnished in Sargent's "Scientific Basis of Spiritualism." If defense of Spiritualism in the published works of R. D. Owen can be rebutted, let it be done with as little hesitation as possible. Waving the hand very blandly, as the man who was left behind did, on requesting Neah to take him aboard the ark, when he assured the crew it was only a slight rain-fall, does not display the earnest thought a man of sound sense ought to exhibit.

Tunbridge, Vt.

Geo. Severance.

Woman's Work at the Institute Fair

The work of women, which has been represented in the exhibitions of the first and second year of the NEW England Institute, will be presented in good form and under the best possible conditions in the woman's department, which will be a new feature of the Institute work this year. The space occupied by the department will be located in the right hand balcony, covering the entire space. The background or back section of the department will be occupied by the Williamtic Linen Company, whose demonstration of thread-making in both anoignt and modern manner will be shown by women in their employ. The first year of the exhibition there were 20 women who exhibited, the second year 22, and 00 artists. This year the entries already made are 120, and, as every mail brings large additions, their number will probably reach 160. The exhibits are practical in nearly every instance. Patents granted to women have gathered together by a Boston woman, who is a successful manufacturer of rubber garments. A scientific committee is making an elaborate collection of botanical and mineralogical specimens. The committee on authorship, under the direction of Mrs. James T. Fields, has collected books written by women, which have been generously given by the proprietors. The executive committee holds regular weekly meetings at the department headquarters, No. 5 Park street, the parlors of the New England Woman's Club having been devoted to the use of the department, which is managed exclusively by women under the direct personal supervision of Mrs. H. L. T. Wolcott, of Hotel Vendome, Goods can now be sent to the Institute Building. Women who wish further particulars can address Mrs. H. L. T. Wolcott, No. 5 Park street, Boston.

It is curious that no coal-dealer's name appear among the "light-weights" of sparring exhibitions. "Dr. Benson's Celery and Chamomile Pills our

nervousnees." G. W. Maddox, Upper Fairmount, Md.

Verifications of Spirit-Messages. LIZZIE PLOBENCE HATCH.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

I have read the message, which is beautiful and grand, in last week's Banner of Light, Aug. 4th, from Lizzie Florence Hatuit. In it I was pleased to see the name of the beautiful spirit. Hose Eaton," who belongs to the "Cooperative Society" in the spirit world. I have often seen her full materialized form, and so is indeed a beautiful spirit. She is the same one I made mention of in my report of a materializing seance at Mrs. Belle Flotcher's, published on third page of the same number of the Banner, Aug 4th, as coming out of the cabinet and, waiking up to hor mother, throwing her arms round her and kissing her. I am highly gratified to hear of her being one of a noble band of spirits, as mentioned in Miss Hatch's message. I carnessly hope and trust that their labors will be felt and realized by many of us on this side of life.

Cincinnati, O., Aug. 9th, 1883.

le. Cincinnati, O., Aug. 9th, 1883.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:
In your paper of July 21st appears a spirit message
by James Foler, of this place. It attracted much
attention here at the time. I investigated it and found
it exactly characteristic of the man in every respect.
The editor of the Republic newspaper printed it entire;
and then explained that you had correspondents all
over the country for the purpose of writing up those
things! Of course that solties it—with the Orthodox.
We are more than pleased over it.
Springfield, Ohio, July 30th, 1833.

JONATHAN WALKER. To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

In your paper of July 21st, I read a communication from my old friend, Jonatian Walker, the "Autislavery veteran," who was branded "S. S." on his hand, for being the true friend of the oppressed African. He passed on, as he said, from earth, out West, where he still has friends. I was also well acquainted with his second wife, she being one of my near neighbors in Hopedaie, where they were married previous to leaving for their western home. I hope we may hear from him again. I have waited, thinking some other friend would respond to his characteristic message. Yours for humanity, E. C. MESSINGER.

Hopkinton, Mass., Aug. 5th, 1883.

MRS. PANNIE C. PADDOCK.

To the Editor of the Banner of Light:

I take this occasion to certify to the message in the Banner of Light of July 7th, coming from Miss. Fannie C. Paddock. I was not personally acquainted with the lady, but I know all the circumstances attending her demise, and have seen her husband and daughter, and know what she states in the message to be the truth. The Bishop was appointed to Oregon and Washington Territory two and a half years ago. On the trip up to Oregon Mrs. Paddock contracted typhold fever and died in Portland in a short time. The Bishop and his children are High Church people, and when I saw the message I concluded that it would not be agreeable to them—just as the spirit intimates in ber message—and no one of their friends or church people will probably make an acknowledgment in regard to it. From my standpoint, understanding both sides, I consider it a truly honest and faithful statement.

Yours fraternally.

Seattle, Washington Territory, July 30th, 1883.

W. H. Butler. To the Editor of the Banner of Light :

W. H. BUTLER.

W. H. BUTLER.
To the Editor of the Banner of Light:
The communication in the Banner of July 14th from W. H. BUTLER. I fully recognize as coming from his spirit. Every word is characteristic of the man, who was a noble and faithful espouser of our philosophy. I send thanks to his arisen spirit for his words of love and encouragement. I knew his family well, and have great pleasure in thus endorsing so truthful a message, and would say to your medium that her work is of incestimable benefit to humanity, and long may she be preserved to do it.

Mrs. Untherne Davis.

Mrs. Untherne Davis.

261 Warren Avs., Chicago.

261 Warren Ave., Chicago.

#### A gust Publications.

THE TRUTH SERRER.—The leading article is an address." In Memory of Bishop Colenso," delivered by the editor, Rev. John Page Hopps, at the meeting in Leicester; able and eloquent. In noticing a book recently published in London, entitled " Intimations of Immortality," by W. G. Horder, Mr. Hopps says:

Immortality." by W. G. Horder, Mr. Hopps says:

"The chapter to which we are inclined to look most hopefully is that on 'Intimations from the Unseen Realm;' but it is a little disappointing, and a good deal amusing. Mr. Horder is evidently juuzzled about 'Spiritualism,' and is comically distressed about the possibility of his thoughts being confounded with spiritualistic notions. The way in which he hastens to post up-'no connection with the people next door'- is delicious. He sets about it in the very first page of the chapter. We are bound, however, to say that he is entirely unsuccessful: for the experiences and phenomens he proceeds to narrate are quite in the Spiritualists' best vein... Candidly, we must say that this disavowal of the remotest connection with any of the people or the facts in the other camp is more provocative of amusement at our author's nervousness than respect for his investigations."

Williams & Norgate, publishers, London.

Willams & Norgate, publishers, London.

THE VACCINATION INQUIRER (London) and THE NATIONAL ANTI-COMPULSORY-VACCINATION RE-PORTER (Cheltenbam, Eng.,) contain facts and arguments in abundance to convince all who are not determined to sacrifice truth to prejudice, that vaccination is an evil, and a law to enforce it a still greater one.

Spiritual Camp-Meeting.

The First Maine State Spiritual Association will hold its Sixth Annual Beetling at Buswell's Grive, Etna, Me, commencing Aug. 24th and holding ton days. Buswell's Grove is situated on the line of the B. C. R. R., three miles from Carmol Villago and one-haif mile from Etna Station. Asmail station has been erected directly back of the grounds to accommodate those intending to visit the meetling by rail, Fares on the M. C. R. H. will be half rates for the round trip.

trip.
Tent lots and cottage lots can be had of Daniel Buswell at reasonable rates near the grounds; also board and ledging of Mr. Buswell and brother at prices to suit the times. The Paylion, built last season, will accommodate a thousand

Pavilion, built last season, will accommonate a people.

The following able speakers have been engaged: Hon. Warren Obate, of California, for the first five days, interspersed with Maine taient; Mrs. M. B. Townsend-Wood, of Massachusette, for the remaining days; also O. H. Weilington, M. D., of the American University, of Hoston, and Mr. Frank T. Ripley, who will occupy the rostrum Aug. Sist, Sept. 1st and 2d.

President, during the meeting, E. W. McFadden, of Fairfield, Ma. A cordial invitation is extended to all, and especially the mediums. Per order of Directors.

OHAS. M. BROWN, Secretary, Gienburn, Me.

Convention.

The Spiritualists of Central Vermont will hold a Convention at South Royalton Friday, Saturday and Sunday, Aug. Sint, and Sept. 1st and 2d, 183.

This Convention is to be purely a Mass Convention, and will asford all possible freedom for speakers and othors to express their views and seek to obtain the truth in regard to the dutles of this life, and its continuation beyond the grave. It will in no way be sectarian, and all people are cordially invited to attend and compare thoughts with us in the light of reason. Liberal provisions are made for speakers, and all are invited to attend.

Board, at A. B. Pike's Hotel, \$1,00 per day. Fare one way on railroad.

All Meetings held in grove, if weather will admit; if not, in Tarbell's Hell.

E. C. Balley, Browe, Ve.; A. E. Simmons, Woodstock, Ve.; C. E. Grice, St. Albans, Ve.; Chester Pratt, Middlebury, Ve.; D. Tarbell, East Granville, Ve.; C. B. Cummings, East Granville, Ve.

International Arbitration Convention.
At a regular meeting of the National Arbitration League of the United States of America, held at the city of Washington, D. O., April 16th, 1883, the following resolutions were adopted by a unanimous voic, vis:

Resolved, That the National Arbitration League of the United States of America hereby call an international Arbitration Convention, to meet in the city of Philadelphia, Pa., on the 22d day of November, 1883.

Resolved, That the Corresponding Secretary of this League be authorized and instructed to communicate with the various Arbitration and Peace Societies, Yearly Meetings of Friends, &c., &c., in this and other countries, inclosing copies of these resolutions, and inviting them to co-operate with the League, by sending delegates to said Convention.

FRED P. STANTON, President.

18AAO T. GIBSON, Secretary.

Morth Collins Yearly Meeting.

The Twenty-Eighth Annual Meeting of the "Friends of Human Progress," of North Collins, N. Y., will be held at Hemiock Hail Aug. Sist and Sept. 1st and 22, 1832, opening each day at 10 o'clock A. M.

Speakers: J. Frank Barier, of Cheises, Mass.; Lyman C. Howe, of Predonta, N. Y.; Mrs. Ama Kimball, of Donkirk, N. Y.

Free tenting privilege may be had on the ground during Free tenting privilege may be had on the ground during the meeting. A fee of 10 cents will be taken at the gate.

Per Order Com.

The Central New York Association of Spirit wallets

wallets

Will hold its Semi-Annual and Georgetown Annual Meeting in Georgetown, Madison Co., N. Y., on Saturday and Bunday, Sept. 22d and 22d, commencing at 1 o'clock. Hard Amedia H. Octby and 2. Frank Baxter are engaged by speak. 'A free platform and tree speech' is our motto. Hotel scommodations at reduced prices. All are invited to come, bring their basicets of lunch and enjoy a social coast, ...

MRS. B. A. Hall. Beerstary.

E. F. BEALS, West Winfield, N. I. Lee Center, R. Y.

Omro, Wis. The first meeting under the new State organization will be held in Spiritual Hall, Omre, Sept. 14th, 18th and 18th, 18th. Mrs. H. B. Lake and Dr. G. H. Geer are stready engaged. O. E. Wetting, the best living state test medium, will be at this meeting. Remember the dates.

DR. J. O. PHILLIPS, Secretary.

## PREE!----PREMIUMS!----FREE!

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#### BOOKS.

#### People from the Other World.

Containing full and illustrative descriptions of the won-derfulscances held by Col. Olcott with the Eddys, Holmeses, and Mrs. Compton. The author confines himself almost exclusively to the phenomenal side of Spiritualism; to those facts which must elevate it sooner or later to the position of n established science. The work is highly illustrated. Cloth, tastefully bound.

GHOST LAND; OR, RESEARCHES INTO THE MYS-TERIES OF OCCULT SPIRITISM. Illustrated in a se-ries of autobiographical papers, with extracts from the records of Magical Hosness, etc., etc. Translated and ed-ited by Emma Hardinge Britten. Paper, pp. 484.

THE PBALMS OF LIFE. A Compilation of Pashma, Hymps, Chanis, Authens, etc., with music, embodying the Spiritual, Progressive and Reformancy sentiment of the presentage. By John S. Adams, Paper, BUGGESTIVE THOUGHTS AS TO THE PURPOSE AND PROCESS OF ALL THINGS. Cloth. Printed on tinted paper.

Any person sending \$1,50 for six months' subscription o the BANNER OF LIGHT will be entitled to one of the following Pamphiets:

AGASSIZ AND SPIRITUALIBM: Involving the Investigation of Harvard College Professors in 1887. By Allen Putnem. This sterling work combines in itself the characteristics of memoir, essay and review. The matter considered is of vital interest to the cause of Spiritualism, and readers cannot fail of being pleased with the treatment which the author accords to it.

TALES OF THE BUN-RAYS. What Hans Christian Anderson tells a dear child about the Bun-Rays. Dedicated to the Dear Child Bunda, by the Shirit thace Christian Anderson. Written down through the mediumalip of Adeima, Baroness Von Vay, of Gonebits (in Styria), Austria, and translated by Dr. 6, Bloede, of Brocklyn, N.Y. Paper,

THE LIFE. The main object of this little volume is to give to suggestive teaching a recognition and a force (in the domain of religion and morals) greater that dictation has,

"MINISTRY OF ANGELS" REALIZED. A Letter to the Edwards Congregational Church, Boston. By A. E. Newton. Paper.

CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR, By a Medi-cal Man. Paper.

#### ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding inspired pages sits in a room around which Night has trailed her dusky robes. The clasped hands, unturned countenance, and heavenward gaze, most beautifully embody the very ideal of hopeful, trustful, earnest prayer. The sun has gone down. Neither the expiring candle nor the unon, "old and pale," shining through the riffee clouds and the pertially curtained window, produces the soft light that falls ever the woman's face and illuminates the room. Painted by Joseph John, and engraved on steel by J. R. Rico. Miss of shoet, 22x23 inches; engraved surface, 16x21 inches.

### "Life's morning and evening."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the timeworn bark of an aged Fligrin. An Angel accompanies the locat, one hand resting on the helm, while with the other she points toward the open sca—an emblem of eternity—reminding "Life's Morning" to live good and pure lives, so "Flast when their barks shall does at eventile," they may be like "Life's Evening," fitted for the "crown of immortal worth." A band of angels are scattering flowers, typical of God's inspired teachings. From the original painting by Joseph John. Engraved on steel by J. J. Wilcox. Size of sheet, 22128 luches; engraved surface, 18120 inches.

### "THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality/from heholding eyos, and reveals the guardians of the Angel World. In a beat, as it lay in the swellen stream, two erphans were playing. Unnoticed, the beat became detached from its fastenings and floated out from shore. Quickly the current entried it beyond all cartidy help. As it neared the brink of the fearful cataract the children were striken with terror, and thought that death was inevitable. Suddenly there came a wondrous change in the little girl. Fright there came a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilled through her whole being, she grasped the rope that lay by her side, when to her surprise the beat tunned, as by some unseen power, toward a quiet eddy in the stream—a little baven among the rocks. Engraved on steel by J. A. J. Wilcox, from the original painting by Joseph John. Sizeof sheet, 22v28 inches; engraved surface, 15v20 inches.

### "HOMEWARD,"

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day," "" from the church tower bathed in supect's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cottage in the distance. "The plowman bomeward plods his weary way," and the tired horses look eagerly toward their homes and its rest. A hoy and his dog are eagerly hunting in the mellow earth. The little girl imparts life and beauty to the picture. In one hand side bolds wild flowers, in the other grass for "my coit." Stein, copied in black and two tints. Designed and painted by Joseph John. Size of sheet, 22123 inches.

## "FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, hill, sky and clouds form the background. In the foreground are the most harmonious groupings, in which are beautiful and interesting blendings of a happy family with the animal kingdom. The companion-piece to "Homeward," (or "The Carriew"). Copied from the well-known and justly colobrated painting designed by Joseph John. Blain, copied in black and two tints. Bize of sheet, 22x28 inches.

## "THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its giorious and undying mission of light and love. From the original rainting by Joseph John. Engraved on seed by J. W. Watts. Sixeof sheet, 20124 inches.

## "WOODLAND HOURS."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recreation in a German woodland; and golden pages are added to "life's book of happy hours." The mother is seated in the forest shade. Her fittle gir! "Be-Peaps" around a tree through the foliage, her face radiant with a loving, gleath, regular expression. Both faces are full of sweetness toy. Painted by Meyer You Bromen. Engraved on stack by J. A. J. Wilcox. Bize of abost, 2722 inches.

#### "THE HARVEST LUNCH." OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grore made rocal with the song of birds. The farmer spreads the noonday feast from a backet brought there by his daughter. From a pitcher she is filling a brother's cup, while another is waiting for the cooling draught. A lad is studying the combeanee of his daughter is waiting for the cooling draught. A lad is studying the combeanee of his dog, that is waiting for his lunch. Horses attached to a wag-on 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 she ter froilching on the loaded hay. Hein, copied in black and two tints from Joseph John's soled painting. Size of absot, 27x28 inches.

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#### SPECIAL NOTICES.

FIFCIAL NOTICES.

In quoting from the Banner of Light care should be taken to distinguish between editorial articles and the communications (condensed or otherwise) of correspondents. Our columns are open for the appression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance.

We do not read aponymous letters and communications. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for persual.

perusal.
Notices of Spiritualist Moetings, in order to insure prompt
Insertion, must reach this office on Monday, as the BANNER
OF LIGHT goes to press every Tuesday.

## Banner of Pight.

BOSTON, SATURDAY, AUGUST 25, 1883.

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Business Latters should be addressed to ISAAC B, RICH, Banner of Light-Publishing House, Boston, Mass. All other letters and communications should be forwarded to LUTHER COLBY.

THE WORK OF SUBSTITUALISM is as broad as the universe. If extends from the highest spheres of angelle life to the lowest conditions of burnan ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—John Pierpont.

#### The Spirit Messages.

Unquestionably the best answer that can be made to the criticisms which are visited in certain quarters upon the Banner of Light-Message Department, is to be found in the answers themselves: These replies by the invisibles to the queries of correspondents and others contain, as they ought, the most effective rejutation which can be offered to the attacks from any direction. We point to the Message Department of the Banner of Aug. 11th, for instance, for a ready illustration of our statement. Not particularly because it will be found more convincing than the continuous perusal of the Messages, one week with another the year through, but because a sample will oftentimes answer as well as a series, and a lesson may be impressed by a single effort as well as by its frequent repetition. Who that reads in a just and reasonable spirit the contents of the sixth page of that issue can say with sincerity and truthfulness that communications like these, so various in their intelligence and spiritual depth, are the utterances of the medium merely, as some would fain have the public believe, or possess no marks of a positive individuality?

It is time this empty and vaporing habit of decrying spirit-communications and disparaging mediums was brought to an end. It is out of all harmony with the experience of the age In which we live. Instead of showing superior intelligence, it is an exhibition of groveling superstition. It betrays, on the one hand, the fear of traditionary authority which continues to hold so many minds in servitude, and, on the other, the conceit of fuses to accept all knowledge of truth which is not passed through a particular human sieve. In spiritual matters, humility is the only attitude for the aspiring and beseeching receiver. No autocratic ways are tolerable in this temple where truth is worshiped in its purity. Angelia responses do not come on demand. The low, sweet voices are never heard in answer to the calls of dictation, whether the dictators be one or many. Hence the critical spirit is not the same with the inquiring one, and it is of all things most necessary to cultivate harmony before hostility. Yet too many think differently, and are disappointed accordingly.

We point, to begin with, to the brief invocation. How full of childlike humility, of trusting confidence, of prayerful request | It asks for a spirit in keeping with the teachings of angel ministrants, and prays that whatever is given may be fitted to enter into some life of mortals. Its chief request is that benefit and blessing may go forth from this place, and be accepted and appropriated by mortals here below. Can cold criticism find fault with this? Under the head of Questions and Answers the law of spirit-control is explained, and the reason given for the medium's not being readily impressed with the full names of returning spirits. The personal messages cannot but be perused with delight and instruction. They earth-life, and are given with a positiveness and precision that bespeak an updoubted indi-

viduality. How is it possible to doubt of the good which these messages work for those to whom they are transmitted? When we hear it reiterated, in the form of a question, Of what value are these messages? we can answer in no better and more effective way than to refer the questioner to those to whom these welcome communications are addressed. Ask the eager souls that receive them what good they do, of what service they are, and await such an answer as they will give before presuming to pass unfavorable and contemptuous judgment on these welcome words from the departed ones. The spirit of a deceased wife says she has been seeking to make her presence known to her friends on earth, in order that they may not grieve over her departure, but may rather rejoice in learning of the other world and of the power of spirits to return to their earthly loved ones. Is there no good in this? let us ask; no service for those who are groping their way on, blinded with the tears of grief? Is it a little thing that the sorrow of human hearts is assuaged by the voice itself of those who have gone from human sight?

Another spirit desires nothing so much as to have his friends here understand something of life as it really is, apart from the mortal body, and to give them evidence of his power to return and communicate with them. And he seeks o impress the universal lesson upon them, that in the other life one must needs work to served that if we put together the scientific

earn the things he wants and has not; that being the condition there as well as here. Another spirit has found a departed husband, and describes him in the atmosphere of the spiritual life, as looking so strong and active, while she realizes that she has herself changed and become younger since passing on, thus affording a glimpse of the meaning of immortal youth. She was eighty-four years old when she departed. Still another spirit seeks to transmit her message of love to friends in distant Australla, to lift the cloud of their grief, and bid them not to mourn her loss: What a lasting comfort will it not be to them, and a brightening of their lives, to hear from her that she has neither deserted nor forgotten them, but that she returns frequently to minister to their wants, to bring them love, and to gather from their affectionate natures those elements which feed her spirit.

Another, who laid down his earthly frame at an advanced age, and who has been for many years in the spirit-world, comes to announce that he is full of the feeling of youth, and takes an old-time interest in what is to-day going forward in the city in which he passed an active life. He sees great good for humanity in the inventions for lightening labor and economizing energy, especially in the branch of work followed by him in earth-life. He comes likewise to lift a voice of timely warning against the growth of the monopolizing spirit. Another, and a gentle spirit, simply transmits a message to a loved one in the far West, which he alone will be sure to understand, wishing that he and others to whom she is dear may advance along with her in knowledge and power. A spirit responds to a question in reference to gardens in the spiritual world, that intelligent and refined spirits surround themselves with plant and vegetable life, with fruits and flowers, because they derive a large degree of vigor and vitality from them, as well as mental and spiritual delight. They are for assimilation and austenance.

Again the spirit answers that manual occupations on earth fit us to take up more advanced lessons in the future. In the lower occupations of life the spirit gains experience and discipline, which prepare it for entrance on higher pursuits. Hence nothing is of more importance to us here than faithful application and attention to daily duties, no matter what our employments on earth may be. An exminister returns to announce, in an ecstasy of gratitude, that it rests with mortals themselves to say, in this enlightened age, whether they will remain ignorant of the great hereafter, or receive the knowledge that will fit them to enter the life to come with rejoicing. A more sincere, humble, aspiring, affectionate and impressive message from a departed spirit it would be difficult to find. Above all things else, he seeks to impress upon the minds of all those friends who may recognize him through his words, that every departed one has the power to communicate with those left behind, according to the mutual desire and the opportunity.

Another spirit, seeking to enlighten mortals on the important subject of mediumship, says that mortals and spirits are alike ignorant upon it: that it is necessary for the latter to experiment with a medium in order to overcome obstacles; and that spirits are constantly returning to various mediums, seeking to gain experience and knowledge by association with them. But before the great work that is to be performed is accomplished, says the spirit, the clouds of inharmony must be dispersed, and there must be a better and purer condition of feeling among our workers, more mutual sympathy, and more readiness to extend helping hands to those in distress. The spirit of envy and jealousy is profoundly deplored, and the prayer is offered that all mediums would send forth their best magnetic influence in the spirit of fraternal love to their associates, by which. their power, exerted thus by a united band, would be felt far and wide. When this time comes, the pathway will be made easier for spirits to return to earth-life, and they will be given power to send out the knowledge and truth which they have to dispense among mor-

And a joyful spirit comes, assuring those whom she loves here that they cannot help her more in the work of preparing a delightful home in the spiritual world than by living as true and beautiful lives in the body as they know how; for thus they will be furnishing the materials for it themselves. Is there no vital, lasting good to mortals in messages like these? Are there professed Spiritualists who would do away with them, refuse to receive them, reject them with scorn? What, then, have they to offer to mortals that is better? What counsel, what consolation, what encouragement are they able to offer human minds and hearts, that shall be of greater service than such words as we have quoted above?

### New England Orthodoxy.

Inasmuch as they cannot agree on its character down at Andover, and especially as Joseph Cook finds it impossible to agree with them, he has seen fit to present his own definition of it at Saratoga, the occasion being the dedication of the New England Congregational Church at that place. A number of the recognized lights of Orthodoxy were assembled to listen to the are transmitted to friends far and near in the discourse. The business of the church, Mr. Joseph Cook said, was to echo God. Then he proceeded to speak on "Factional Orthodoxy" and "Integral Orthodoxy." He said the church ought to tell nothing but the truth concerning religion, and the whole truth. God's opinion ought to be ours. The tendency of all beresy is the idea that man's opinion ought to govern God. He asserted that individualism ends in a blasphemous view of the universe: that God ought to be governed by man's idea of rightcousness, and that in the end there will, perhaps, be much in God for us to pardon. Christ's teaching he said was integral; it had a rational and also a spiritual side. Christ is the keystone in the arch of faith. Jesus was a philosopher who went to the roots of religious truth, So far Mr. Joseph Cook talks only words, with no end of assurance behind them.

Coming to the name of the church which was about to be dedicated, he pronounced Jonathan Edwards to have been a seer as well as a philosopher. He said that New England Orthodoxy has believed that the vision of the soul is worth something, as well as reason. He said that he was not himself an ordained preacher, and belonged to no association. Then he went on to discuss the relations of the rational and spiritual, the scientific and mystic side of truth. Human character, he remarked, tends to establish good or evil; the latter fashions the day for a time, but the former takes permanent shape at last. He said he was not opposed to the mystic side of Christianity, although he so rarely emphasized it. He ob-

and mystic sides of religious discussion, this full representation of truth would overpower all opposition. Then Joseph Cook is at length willing to admit that there are two sides even to truth. Can it then not be possible to have more than one side to Orthodoxy?

Though Wilford's Microcosm is not designed to be a humorous magazine, it is rapidly becoming such to all who have any knowledge of the phenomena of Spiritualism, by the appearance on its pages of "Spiritualism Exposed. By Capt. R. Kelso Carter," the third and olesing part of which is given in the August num-This time the Captain brilliantly exposes how little he knows of the mediumship of Charles H. Foster: and in his ridiculous attempts to explain how that world-renowned medium gives the names written on pellets and causes names to appear on his arm, he performs some feats in mental gymnastics that fully entitle him to the position of a Monday lecturer. Briefly stated, this is the way, according to Carter: Several slips of paper upon which names are written being rolled into pellets, Foster places them on his forehead, and as he does so, drops one hand in which he has concealed one of the pellets upon his lap, under the table, unrolls it and reads it; then rolls it up again, announces the name and detects who it is for by observing " the involuntary flash of surprise" in the eyes of the favored individual, to whom he says, "He comes to you, sir." The writing upon the arm, Capt. Carter says is done with a sharp diamond ring," Foster having previously learned the name of a deceased friend of one of his sitters!

In closing this wonderful exposure of Spiritualism—the last and the least—the writer says: " We lay down the broad assertion that no Spiritualist, living or dead, ever did submit his so-called tests to the reasonable conditions of those whose education had really made them competent to watch him."

Alas! for Professors Zöllner, Wallace, Crookes, Elliotson, Butlerof, Wagner, Varley, Morgan, Fechner, Scheibner, Fichte, Weber, Hoffman and Hare; the Earl of Dunraven, T. A. Trollope, S. C. Hall, Gerald Massey, Lord Brougham, Archbishop Whately, Judge Edmonds, Epes Sargent and hundreds of other scientific and learned men, who have applied all conditions they could invent to test the truthfulness of phenomena occurring in the presence of Slade, Foster and other mediums, and publicly acknowledged that they were produced by the unseen intelligences of the world of spirits; this astute writer, who claims to have disposed of the whole subject in three short papers, declares them all incapable of applying reasonable conditions, or affirms that, if so, they did not, and that they are all lacking in an education that would render them competent to simply "watch" the medium !

If Spiritualism was not already established as a truth in the minds of all who have honestly examined its claims, and the facts upon which they are based, a few such quixotic raids upon those facts as this of Capt. R. Kelso Carter would inevitably cause it to be; for since there is "but one step from the sublime to the ridiculous," there can be but one step back; and that step would certainly be taken by all to whom his words should come.

The New Church Life, of Philadelphia, in noticing our exposure of "New Church Virulence" as exhibited in its columns, a few weeks since, makes a garbled and incorrect quotation of our remarks, and then, with characteristic crookedness, draws the unwarranted conclusion that the Banner of Light holds that every man is his own God, or rather that the human race is God, or the 'All-Father.' It proceeds, in the spirit of old-time priestly anathematizers, to declare that "such a belief. if confirmed, entails direful consequences in the next life."

To our view, there is a wide difference between the "conclusion" above quoted and the belief we have avowed. However, any mere "belief" on such subjects is of small importa parison with truthfulness, fairness and charity, in representing the beliefs and characters of others. Even if we entertained either of the notions mistakenly attributed to us, we should be quite willing to take our chances, in "the next life" as in this, alongside the narrow bigots who take delight in misrepresenting the opinions and calumniating the characters of such as venture to disagree with them in matters of abstruce speculation or assumed authority. Any belief which prompts to, or does not restrain from, untruthful and uncharitable acts, "entails direful consequences" in this life as well as "the next."

23 There is a very marked increase in the attention given by the churches of this country and England to the nearness of the spirit-world to this, and recognition of the fact that but a thin veil, that possibly may at times be lifted, separates us from its inhabitants. Unconsciously to themselves, the clergy are becoming the mouthpieces of those of the other life actively engaged in efforts to improve the condition of the people of earth-in a word, they are becoming, thus unconsciously, spirit-mediums, They do not call it Spiritualism, and would. probably, take exception, if not offence, to being thought advocating the principles of that theologically tabooed subject, no matter how reasonable and truthful they might appearbut it is Spiritualism, nevertheless; and as "that which we call a rose by any other name would smell as sweet," so that which we call Spiritualism by any other name is just as true.

A. E. Tilden, M. D., writes us from Cassadaga Lake, N. Y., camp ground that Mrs. M. A. Van Auken, and her son, Harry G. Van Auken, are creating a decided sensation, and doing much to present to many investigators the evidence of continued life for humanity beyoud the change called death:

"Mrs. Van Auken," he writes, "is giving clairvoyant and psychometric test and business sittings, medicai examinations and diagnosis, saud magnetic treatments, in all of which she is. I believe, the peer of any one, while Harry is holding cabinet seauces for physical manifestations and materializations—and I think no young medium just coming out before the public ever obtained better or more indisputable tests in these phases than this lad of only seventeen years of age. I believe the universal expression among Spirit unlists who have witnessed the manifestations is, that there is no foundation left for cavilers to found the ery of fraud upon."

Mediums for the physical phenomena specially will find something of personal interest to them in the announcement made on our third page, under "Banner Correspondence" head, by Geo. F. A. Illidge of New Haven, Ct.

An eight-page Supplement to the "Gallery of Spirit Art" has been issued by U.R. Miller & Co., 15 Willoughby street, Brooklyn,

discontinue de la la ferencación

Outrage on an Indian in California. A story of an outrage on an Indian reaches

os, says the San Bernardino (Cal.) Times, which, if true, should be investigated, and if the Indian has any rights which the white manis bound to respect he should receive them: It seems that an Indian of the Piute tribe settled on a piece of land in an out-of-the way corner, about forty miles from here, on the head of Rock Creek, in a place where he found some water. and, as he supposed, was safe from intrusion. He built there for himself and squaw a little hut, carrying all the material on his back for the same, and fitting up quite a comfortable home. He worked for fifty cents a day, and earned sufficient money to get some seed barley, and at infinite labor prepared his land and put in the seed, and patiently worked and watched his growing crop, upon which he was depending for life. A short time since he went with his squaw to hunt deer; he was gone but a short time, and upon his return was confronted by a scoundrel who had jumped his little farm and stood in the door of his house with a pistol, and threatened to shoot the owner if he dared to claim what by the most laborious toll he had made for himself. The unfortunate Indian was driven from his home by the secondrel, robbed of everything he possessed on earth, and the fellow who was guilty of this outrage is now harvesting the grain which the poor Indian has produced by the hardest manual labor. If the outraged man appeals to the courts, there is no redress for him; if he does as a white man would do, and takes justice into his own hands, then there will be an outcry against the savage race, and a demand for their extermination. The case alluded to above is not an exceptional one, but has been repeated over and over again in Southern California and elsewhere, and it is time these outrages were investigated by the Government, and measures taken to protect the Indians when they are willing to pursue peaceful avocations and become self-supporting.

#### Attacks on Materializing Mediums.

In an article upon attacks made by Spiritualists on materializing mediums, Mr. A. F. Melchers, in Light for Thinkers, says that in many instances they result from jumping to conclusions before giving the matter the consideration it is entitled to. He states that he has visited a materializing medium, through whom he did not receive evidence of her reliability to which he would like to testify in court, but he accepted the evidences of others, and would consider, it very selfish on his part to denounce her in consequence of his failure to be convinced as they had been of her honesty. He does not doubt that many writers, in denouncing mediums, are honest in their convictions; but thinks they should give the evidence of others some consideration, and not imagine that their own stands paramount.

Mr. Melchers very truly says that injuring a medium's character can be easily accomplished by one stroke of the pen, but it takes a great deal of argument to reestablish it, and then it leaves scars which cannot be crased. In his opinion, and it is likewise the opinion of all sensible reasoners, Spiritualists above all others should be very careful about this, otherwise they may have to rue it for years—they should rather protect their mediums, as they form the rook on which Spiritualism is founded; and If they have any fault to find, rather than denounce they should throw over the object of their suspicion a mantle of charity; for not being infallible, it is possible they themselves may judge wrongfully.

### The Children's Lyceum in Australia.

The first effort to establish a Children's Progressive Lyceum in Australia was made in Castlemaine, by Mr. and Mrs. Bamford, in 1871. This developed into a larger institution under the direction of Mr. C. G. Leech and others in 1873. In the meantime one was formed in Melbourne, on a basis that insured the success that has to this day attended it. On account of some of the officers leaving the district, and from other causes, the Lyceum in Castlemaine was discontinued at the close of its fifth year: but recently, says the Harbinger of Light, a few earnest workers have succeeded in resuscitating the movement, and are now steadily working it up to its former status. The sessions are held in the old Mining Exchange on Barker street, the walls of which are tastefully decorated with floral tablets and appropriate mottoes, and the usual exercises are of the same nature as those of the Lyceums in this country, with which our readers are familiar-or should be. Through the energy of Messrs. Pritchard, Gaulton and Green, an excellent library has been purchased, the last-named gentleman acting as librarian. The efforts of all engaged in the work should be rewarded by a full attendance and a manifestation of an interest in it by parents and others; and we sincerely trust they may be.

## Vaccination and Leprosy.

Every form of disease is capable of being transmitted by the abominable and healthdestroying quatom of vaccination. Dr. Brereton writes to Wm. Young, of London, from Sydney, that leprosy is very prevalent at Hawaii - that whites suffer as well as the natives; and he mentions that two children of foreign parentage are reported as having contracted leprosy through vaccination with virus taken from the arm of a native. One of the children died at Honolulu shortly after being vaccinated.

Mr. Young, upon reporting the above to the Echo, remarks that the fact stated confirms the truth of the evidence given before the Vaccination Committee of 1871. by Dr. Robert H. Bakewell, Vaccinator General of Trinidad, who stated that he had seen several cases of leprosy which could be attributed to no other cause than vaccination, and that Sir Ranald Martin, of the Indian Medical Service, agreed with him that leprosy might be communicated by vaccin-

In view of all this, Mr. Young asks if leprosy is capable of being transmitted by vaccination; why not every other blood disease to which the human body is liable festages from a goldent

Superstitions people shudder at the thought of the cremation of human bodies at death; but it is evident that since the discovery that the cometeries in Blo de Janeiro are alive with germs of yellow fever, caused by the recent wholesale burial of patients who have died from the acourge, cremations is looked upon with much favor by all who value health. And who does not? Cremation should be enforced by law in every community in the world-and will, when the people fully sinderstand the im-portance of this sanitary measure and waive sontimentality. Every newspaper in the count try should agitate this important subject the first that paneofile results may be attached

#### An Impostor.

No less than three correspondents wrote to us from as many places and within as many days last week concerning a pretended medium for apirit manifestations, who is masquerading about the country announcing himself as "The well-known and celebrated spiritual medium, Mr. J. M. Colville of Boston. Mass.," plainly with the intent of misleading the publie to believe that he is W. J. Colville, the inspirational speaker. He might have done better even as a fraud than to have adopted that disguise, for all who know that distinguished lecturer know that he is not a medium for the class of phenomens this fellow professes to exhibit, but never does; and that if he was, he could not at present be in the State of Maine or Massachusetts, as he is now in England and has been for months past.

This fictitious "Colville" sends out handbille inscribed with statements of things he is going to do, which from their very preposterousness should put all sensible persons on their guard against being invelgled into the meshes of his spider net of deception. He opens his fusiliade of startling announcements by saying, "We propose to publicly demonstrate the truth of Spiritualism, by holding a grand Spiritualistic Revival;" and just now we propose to demonstrate the truth in regard to this revivalist, or as much of it as has reached us. He calls his rigmarcle "a religious illustrated lecture," given by himself, "sasisted by a number of other newly developed and most powerful mediums." Among the "lilustrations" he mentions the following: "A large table rises and floats in the air;" "a plane rises clear from the floor;" "spirit hands and faces are plainly seen and recognized;" "flowers are brought;" "forms from floor :" the spirit-land are seen ;" "spirit forms walk out in full view of the audience;" "spirits will materialize and dematerialize in full view of all present, and those who wish can shake hands with them as they go about the hall ;" "messages from departed friends of persons in the audience, written by an invisible hand before the eyes of the audience;" "sealed messages written by the audience are read and answered by the mediums; names of departed friends given;" "tables will be tipped and suspended in the air, and at the same time spirit raps are distinctly heard," and "musical instruments will float in a wonderfully strange manner, playing as they go."

Now we venture to say that no Spiritualist would give credence to any one who promised to exhibit the above phenomena in a public hall, before a promiscuous audience. Nothing could be more absurd to any one the least informed of the nature of spiritual phenomena, and the conditions required for their manifestation. Even as a sleight-of-hand performer, this speculator in human guilibility is a failure. A Maine correspondent says :

"I was present at his meeting in Addison; saw all of his performances. While in his cabinet he and his outside confederate did not time it right, for on one occasion the confederate draw the curtain a little too quick, and exposed him to the audience in the act of untying himself, whereas he claimed the spirits untied him, which caused a merry shout from the audience."

In Jonesport, Me., this adventurer fared still worse. and had the "truth" "demonstrated" in a manner anything but desirable to a revivalist engaged in giving a "religious lecture." In that town he appeared in Central Hall, July 23d, and was at that time and place recognized by one of his audience, not as J. M. or W. J. or any other Colville, but as one who was indebted to the gentleman who recognized him for a bill for fish. Then and there payment was demanded. The lecturer "at first dealed his true name, but afterward acknowledged it, and desired the gentleman not to expose him; and said he would pay him for the fish."

We are further informed that for several years he itinerated as an "Exposer of Spiritualism." But be revolved in a small circle; did not have the "moral support " of "Oxford" and "Cambridge :" had not sufficient andacity to claim the patronage of the most renowned scientific, cierical and literary personages, and finding himself and his tricks too well known, changed his tactics and started out to "vindicate the cause of Spiritualism," but in this, as in his former avocation, he proves himself a faisfiler of truth and one to be shunned by all honest men and women. We have his name and other facts of his career, but will say nothing further at present, having said thus much for the reason that this "J. M. Colville" represents a class who are traveling about the country, imposing on those who, not informed of what Spiritualism really is, accept their impositions as the foundation upon which Spiritualists rest their belief, and the remarks we have made will in their general application serve

The men who are endeavoring to Christianize the Constitution of the United States undoubtedly profess to have great respect for George Washington, but had they lived in the days of "the father of his country," they would have classed him with the infidels who are charged by them with holding opinions that. if generally accepted, would overturn the government and bring into our midst all the terrors of the French revolution; for he, like many other men of his day, was a believer in the higher religion that was to embrace all humanity. He declared," says Charles Bright, in a recent lecture, "that the United States was not a Christian nation any more than a Jewish or Mohammedan nation. He would never take the sacrament, though he attended the church. The minister, noticing this, wrote to him that he was setting a bad example by always leaving the church on such days, when he replied he would not offend him any more, for on such days he would stay away altogether." The men who drafted the Declaration of Independence were not bigots; they knew what the word "freedom" meant, and that it applied to man's religion with a double emphasis. They enshrined it as a living principle of our Government in its Constitution. There it is to day, the morning star of a day of freedom for all mankind; and there it will remain and shine as such, despite all efforts that may be made to banish it or dim its lustre.

By We have received from the Provisional Committee of the "Association d'enterrements larques" at Brussels, a circular setting forth that in obedience to the desire of many Spiritualists in Belgium, made manifest at the latest meetings of the Belgian Spiritual Federation, arrangements are being made looking to the formation of a society for lay intermentsthat is, the holding of strictly clvic funerals, or those conducted without recourse to the services of the clergy in any way. This Committee now approaches the public of that country with a request for the names and addresses of those desiring to join in the new departure. Buch can be forwarded to either of the Provisional Committee, viz., B. Martin, Ang. H. Vando Kerkhove, or Alf. Orignier, at Brussels.

The Adelaide (South Australia) Spirit ualistic Society now numbers forty members. A correspondents of the Hardinger says that Mr. S. J. Hall, one of his most emblant workers. has received letters of hopility and is surprised to learn of the large mulber of Sylvina late in the city and the country adjagent. Steps are being taken to form a Children's Progressive Lyocum, and to establish a library of Spiritnallst bookst engage out me Engant engine families

MEETINGS IN TROY, N. Y.-Mr. S. McCleary writes that meetings are built over Sabbath
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AND AUTOMOTIVE

#### Mississippi Valley Camp-Meeting.

The above gathering at Olinton, Iowa, under the auspices of the lows Conference of Spiritualists, inaugurated its public services August 5th, with a dedicatory address delivered by Prof. J. S. Loveland of California. In the afternoon addresses were made by Mrs. Morse Baker and J. W. Kenyon, and in the evening by Mrs. Warner Blahop; At three o'clock Monday, the 6th, J. W. Kenyon gave an interesting lecture; in the evening Prof. J. W. Cadwell spoke upon "Mesmerism," and gave some demonstrations of its power, causing several of the audience to take involuntary parts in the exercises. On Tuesday afternoon Mrs. Morse Baker elucidated the development theory of the Spiritual Philosophy, and was followed by Mrs. Nettle P. Fox with instructive replies to queries propounded by the audience. Wednesday, the 8th, Prof. Kenyon lectured on "The Laws of Mediumahip," and in the evening Prof. Cadwell gave an excellent address on "Psychology," with illustrations. The next day, 8th, Mrs. M. W. Wilson of Monmouth, Ill., gave a lecture in the afternoon on "The Responsibility of Motherhood"; Prof. Loveland, in the evening, on "The Way of Salvation." Fact and conference meetings, band concerts, scances and other forms of instruction and entertainment were interspersed through the exercises of each day and evening. The strendance was quite large; great interest was manifested by all who atand J. W. Kenyon, and in the evening by Mrs. evening. The attendance was quite large; great interest was manifested by all who attended, and the meeting was, at latest accounts, in the full tide of successful operation.

#### A Generous Act!

Horace M. Richards, the invalid medium in Philadelphia, is, as our readers have already been informed, very anxious to bring out a volume of his poems, through the sale of which he hopes to do something toward meeting his ourrent expenses. Sometime since Bro. T. R. Hazard promised \$50 toward the fund for publishing the volume, and we are now in receipt of his (Bro. H.'s) check for that amount. It is truly a generous action on his part, and we trust others, moved by his example, will feel to contribute such sums as they are able toward this fund. All amounts forwarded for the purpose will be acknowledged in these columns.

#### Walt Whitman says of the present and future of this country:

"The seething materialistic and business vortices of the United States, in their present devouring relations, controlling and belittling everything else, are, in my opinion, but a wast and indispensable stage in the new world's development, and are certainly to be followed by something entirely different, at least by immense modifications. Character, literature, a society worthy the name, are yet to be establed. society worthy the name, are yet to be estab-lished, through a nationality of noblest spirit-ual, heroic and democratic attributes—not one of which at present definitely exists—entirely different from the past, though unerringly founded on it and to justify it."

A very interesting work of five hundred and sixty-sight pages, royal cotavo, is for sale at the BANNER OF LIGHT BOOKSTORE. It is titled "BIBLE MYTHS, and their Parallels in other Religions, being a comparison of the Old and New Testament myths and miracles with those of heathen nations and antiquity; considering also their Origin and Meaning." The author says in his introduction that many able writers have shown our so-called Sacred Scriptures to be un historical, and have pronounced them largely legendary, but have there left the matter, evidently aware of the great extent of the subject beyond.

The Herald of Progress, London, Eng., announces that Miss Wood, the materializing medium, sailed for Australia, via the Cape, on Thursday, August 9th. She purposes sojourning about two months at Cape Town, under the hospitable roof of that indefatigable Spiritualist, Mr. Berks T. Hutchinson. The Herald further says, "It is surely the earnest wish of all Spiritualists that Miss Wood may find sincere friends, a cordial welcome, and a sphere of usefulness among our Antipodean co-believers, as she indeed deserves." To which sentiment we append a cordial assent.

We received on Tuesday last a pleasant call from N. Frank White, one of the veterans of the spiritual rostrum, but who has for some een located in Washington D. C. Mr. White shows that the hand of time has been laid but lightly upon him since his former visit to Boston, some seven years since. He intended (he informed us) making a brief visit to Lake Pleasant Camp-Meeting before returning to Washington.

Information reaches us that a bill having for its object the "regulating" of the practice and business of pharmacy in that State, has just been presented to the New Hampshire Legislature.

A notice which arrived too late for insertion stated that the Solomon Valley, Kansas, Spiritualists were to begin their annual camp-meeting Aug. 10th, to hold until the 20th.

" We are in receipt of a copy of "Paragraph Index of Private Instruction in the Science and Art of Organic Magnetism," from Mrs. C. Leigh Hunt Wallace, London.

Lyman U. Howe writes us Aug. 18th "The Camp-Meetings at Cassadaga Lake, N. Y., are largely attended and full of interest."

Bro. Thomas R. Hazard is at present passing a brief time in Maine. He returns soon to his home in Rhode Island.

Mrs. L. A. Coffin, the psychometrist, has returned to the city, and located for the present at No. 170 West Chester Park.

BROOMIUM PROM' THE SECULAR PRESS, OR dorsing the noted Healer, Dumont C. Dake, M. D.:

Saratoga "County Ploneers.—We and in looking over the Biographical Cyclopedia of Homeopathic Physicians and Burgeons, that". M. D.: stands for "MRDICAL DAKE," as well as "Doctor of Medicine." DUMONT C. DAKE, M. D., of New York City, now summering here, is the youngest medical representative of a large family of remarkable physicians. As far back as 1870 this glited Healer had won an envisible reputation in Chloago, Ill., and throughout the West, curing "incurables," and diagnosing disease without interrogating pulse and tongue. Besides holding diplomas from our best imedical schools, he possesses rare psychometric glits, which no college dan confer. His father, C. M. Bake, M. D., and grandiather, Jabez Dake, M. D., were born in this county, and were hrave pioneers in liberal practice. Prof. J. P. Dake, M. D., of Nashville, Tenn., ranks among the first in Homeopathy. Prof. B. E. Kirty, of New York Jame, was also a member of this family. Burely a broad Therapeutic mantic has fallen upon the shoulders of this young defender and exponent of genuine healing. — Daily Saradoption, July 25th, 1882.

This distinguished physician and noted healer has. dorsing the noted Bealer, Dumont C. Dake, M. D. :

logion, July 25th, 1882.
This distinguished physician and noted heater has, as will be seen by his card in another column, opened a branch office in Boston, thus affording invalids in this city and New England a favorable opportunity to secure his services.

The woman suffrage bill in the Rouse of Commons has gained 87 votes since the last division in 1879. At that time there were 217 votes in opposition. Now there were only 180. Part Address 2 1.7

As a cure for Heart-Disease, nervousness and sleeplassness; Dr. Graves's Heart-Regulator is unsurpassed. Thirty years' trial proves it. \$1

#### ALL SORTS OF PARAGRAPHS.

HUMAN FORMS. Passing away day by day ! To the tomb they are carried, Or in the earth burled, There to most surely decay. But each spirit ascendeth, And with dear ones blendeth Who have passed on before: This Spiritualism preacheth, Each Angel Friend teacheth

A greater number of people have attended the various Spiritualistic camp-meetings in this country the present season than ever before. The secular press, for a wonder, admits this fact; but the denominational press is as silent as death upon the subject.

From the immortal above.

The total yield of wheat in California the present year is estimated at 53,000,000 bushels; while the barley yield is 15,000,000 bushels.

Nearly all the cities and towns in this Commonwealth are increasing in valuation.

The great strike of the American and Canadian telegraphers has proved a failure, and most of them have returned to work at less pay. Thus it will be seen that Mammon has won a victory; but it will be of brief duration. The majesty of Labor will yet be in the ascendant.

Judge Jeremiah S. Black passed to spirit-life from his residence in York, Pa., on Sunday morning last, aged seventy-three years.

Tramways are to be established in Ireland.

In America they have a new style of eleepers-railway sleepers. In England they also have a new style of sleepers—parliamentary sleepers; they work nights and sleep in the daytime.

The late uprising in Spain has been quelled for the

A friend informs us that a telegram was recently received by a citizen of Boston which read : " Will meet you to-morrow afternoon at Grange Educational Co." An examination of the directory failed to show any such company in Boston, and by the merest accident the receiplent thought that it might mean: "Prang Educational Co." On inquiry this was found to be

The President has of late been gunning and fishing in the wilds of Wyoming.

Rev. Edward Everett Hale has accepted the invitation of the managers of the New England Manufacturers' and Mechanics' Institute to open their third annual exhibition, Sept. 5th, with appropriate religious

The Independent is a weekly religious journal of Calvinistic and Orthodox views; yet we find in its columps these beathen verses:

"In mosque and synagogue
The foolish and the wise
Are ever flying Hell
And secking Paradise, But whose penetrates
The mind of the Most High,
Nor Hell nor Paradise
Doth ever seek or fly, In synagogue or mosque Who loves and knows God well Cares not for Paradise And has no fear of Hell."

Just as free and enlightened England has rejected the Affirmation Bill, Spain has passed one by 164 votes to 42. But then Spain has got no dangerous Radical, like Bradiaugh, to keep out of Parliament. "Truly," remarks the Sidney (N. S. W.) Liberal, "we are a virtuous and righteous people."

The Chinese have no word that is equivalent to hell, and no conception of such a place. Here is a field for the missionaries with their "Glad tidings of great

The Catholic Church is opposed to Free-Masonry without being awars that it was the first regularly established religion on earth, and that all the differ ent creeds sprang from it, including the Catholic oreed. It will live forever.

A couple of devoted lovers in a neighboring city. who have been hovering on the edge of matrimony for over twenty years, were married a few evenings since. Now the question in order is, will they want to be divorced in a year or two?

If a thousand dollars can be raised for a monument, at the old Taplyville homestead, to Rebekah Nourse, persecuted and destroyed for witcheraft, a descendant of bers offers to give two hundred of the amount.

Woman's Journal.

Of the teland of Ischia, where the terrific earthmated at 7000, the Philadelphia Bulletin says: "Long before St. Paul landed on the beach at Pozzuli, nearly opposite. Ischia was a popular resort of the rich Romans, and to-day a bath-house still exists over the hot springs whose virtues Cicero may have tested." The island is of volcanic origin. Hot and medicinal springs abound, and the land is very fertile.

During the last eighteen years the public debt of the United States has been reduced at the rate of \$55,500,000 a year. \$187,823,253 was paid during the year ending the 80th of last June.

> POLITENESS AND IOS CREAM. Rules of politosse remind us
> That too greedy we shan't seem,
> But, departing, leave behind us
> Dibris of half melted cream— Debris of their mentou of cam—
> Debris that perhaps another
> May (re-frozen) have to cat—
> Some forlorn and flat-broke brother,
> Also with a girl to treat—
> And no money. —[Juāge.

Mesara. Deland & Barta, 54 Pearl street, Boston, are publishing weekly an Illustrated Official Gasette of the Foreign Exhibition to open in this city September ad, giving a history of the enterprise and selections from the catalogue of exhibits now being prepared. In the Turkish department there is to be a Sheik's tent for smoking, and sale of Turkish cakes and coffee.

Because farmers water their stock is no reason why railroad and telegraph corporations should.

Ohinamen, it is said, eat everything except beef and dairy products, viz: horse and ass flesh, rabbits, hares, goats, sheep, snakes, rats, mice, dogs, grasshoppers, spiders, worms, cocoons, sea cucumbers, and so on, carefully eschewing cats. But at the head of all meats they prefer pork. Among the choice delicacles are the fins of sharks and portions of the nests of sea-swallows. Rice; of course stands at the head of vegetable foods. The Chinese are also passionately fond of tes, and they use the very best. It is drank at every meal, and in fact at any time, day or night.

Snores are sheet music, usually performed in B flat.

Rev. Joseph Cook says "the church ought to tell the truth, the whole truth, and nothing but the truth," and the Boston Herald replies thusly: " If the church should do this, according as each preacher sees the truth, we suspect there would be a speedy emptying of pulpits—or of pews." Yes, verily.

The daily papers chronicle many suicides of late. If these cowardly self-murderers: only knew beforehand that their reception in the spirit-world was anything but pleasant, they would remain on earth their allotted time. When they become aware, as they speedily do, atter their translation, that they are cowards, and every spirit they meet looks upon them as such, their shame and grief is indeed pitiable—so say our spirit-friends.

In Turkey, where a few years ago men yoked their wives with oxen, the curriculum in some of the colleges for the education of women compares favorably with that of similar institutions in America. One of the girls who graduated from Harpoot Seminary is now making a concordance of the Bible in modern Armenian

American watches lead the world as to quality, and they are manufactured at the rate of 750,000 a year.

Rezema, tetter, ringworm; and all scaly diseases The remedy, Dr. Benson's Skin Cure. 11, draggists.

Movements of Lecturers and Mediums.

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

Allen Putnam, Esq., can be secured for lectures or funeral services by addressing him at 91 West Brookline street, Boston.

Dr. H. P. Fairfield speaks for the Spiritualists in Bouth Hanson, Mass., Sunday, Sept. 2d ; in West Duxbury, Mass., Sunday, Sept. 9th; and at the Spiritual Camp, Meeting at Hayden Lake in Madison, Me., Sept. 13th, 14th, 16th and 16th; in Bartensyille, Vt., Sept. 22d and 23d; at the West Borke Spiritual Convertion, Vt., Sept. 28th, 20th and 80th. Would like other engagements for the fall and winter. Dr. Fairfield will receive subscriptions for the Banner of Light. Address him box 785, Newburyport, Mass.

Lyman C. Howe spoke at Clarendon, N. Y., Ang. 19th; attends the yearly meeting at North Lansing, Tompkins Co., N. Y., Aug. 26th, and the Collins Yearly meeting (Friends of Human Progress) Erte Co., N. Y., Aug. 81st and Sept. 1st and 2d.

Capt. H. H. Brown will be at the Queen City Park Camp, Burlington, Vt., from Aug. 24th to Sept. tet; and at the Lake Sunapee (N. H.) Camp from Sept. 1st to 10th. He is ready to make engagements for fall and winter. Address as above.

Mrs. Zella S. Hastings is to speak in the Spiritualists' Hall, in Bartonsville, Vt., Sunday, Aug. 26th, at the usual hours.

Jennie B. Hagan will speak at Goffstown, N. H., Sunday, Aug. 26th; at Queen City Park, Burlington, Vt., Aug. 81st, Sept. 2d and 4th. Will make engagements for Sept. 9th and 23d; also November and December. Address, South Royalton, Vt.

At last accounts Rev. Samuel Watson was expected to arrive in San Francisco, Oal., on a brief visit, and an address was looked for from him in one of the large halls of that city.

Mrs. Fannie A. Dodd, magnetic physician, has removed to 48 Winter street, Room No. 11, Boston. On Bunday next, Aug. 26th, Walter Howell of Engand will deliver two discourses at 30 Hanson street. Boston, morning 10:30 subject; "The Atonement;" evening 8 o'clock-subject : "The Resurrection."

Frank T. Ripley is speaking in Maine and meeting with good success. It is his intention to make a tour of Maine, New Hampshire and Vermont, lecturing and giving public tests. Engagements can be made by addressing him at this office.

#### [From the Daily Globe, Boston,] "Genesis."

"Genesis: The Miracles and the Predictions According to Spiritualism." By Alian Kardec. Translated by W. J. Colville. Boston: Colby & Rich.
In this translation from the Flench of Alian Kardec, one of the most devoted writers on Spiritualism, Mr. Colville received "the constant and inestimable assistance" of the spirits, "who originally gave the philosophy to the world when Alian Kardec was yet in material form among us." Its object is the study of three points, Genesis, Miracles and Prophecies in their relations to the recently known laws which are revealed through the observation of spiritual phenomena. It is invaluable to the investigator of spirit-phenomena and laws, on account of its sincerity and ability.

Wella's "Rough on Corns." 15c. Ask for it. Complete, permanent cure. Corns, warts, bunions.

#### The Boston Spiritual Temple.

The regular Sunday services of this organization (which during the past year have been attended with marked success) are now closed for the usual summer vacation. They will be resumed in October, at Horticultural Hall, and the services of the following talent-ed speakers have been secured: Mr. J. Fronk Baxter for the mouth of October; Mrs. N. J. T. Brigham for the mouth of November; Mrs. Amelia H. Colby for the month of December; and negotiations are now pending with prominent speakers for the remainder of the lecture season.

RUPTURE CURED. - New method. Send for circular. Dr. J. A. House, 126 Fifth Avenue, New York City.

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

### Spiritual Camp-Meeting.

The Spiritual Camp-Meeting at Hayden Lake, Mad-lson, Me., will begin September 13th, and continue four

days. Able speakers will address the meeting. Per order of Committee.

### Spiritualist Meetings in Boston:

Eagle Hall, 616 Weathington street, corner of Secx.—Bandaya, at 10% A. M., 2% and 7% P. M. Eben 5000, Conductor. Meetings also Wednesday afternoons at calculate.

Harmony Hall, 24 Essex Street (ist flight).—Sundays, at 19% a. M. and 2% and 7% P. M.; Thursdays, at 3 P. M. Presoutt Robinson, Chairman.

Eagle Hall.—Spiritual meetings every Saturday even ing, at7% o'clock.

## Subscriptions Received at this Office

Subscriptions Recoived at this Office

The Spiritual Offering, Published weekly in Ottumwa, 10wa, by D. M. and N. P. Fox. Peryear, 11, 50.

The Olive Branch. Published monthly in Utica, N. Y. 11, 40 per sumum.

Light for All. Published semi-monthly in San Francisco. Us. 14, 50 per annum.

Light: A lournal devoted to the Highest Interests of Humanity, both Here and Hereafter. London, Eng. Price 13, 60 per year.

The Medium and Daybream: A Weekly Journal devoted to Spiritualism. London, Eng. Price 12, 60 per year, postage 60 cents.

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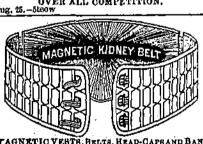
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THE FITCHBURG MILITARY BAND, of twenty-four places, will arrive Saturday, July 28th, at it A. M., and remain until Minday, August Tr., giving daily two concerts—at 9:30 and 1 p. M. This Band is conceited by all as baving no support in New England, especially in concert music. Russell's Orchestra, of Fitchburg—eliteen pleces—will furnish music for dancing at the Favilion every week-day afternoon and evening.

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### SPIRITUALIST Camp-Meeting Association

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(Season of (883)

Will hold their Becond Annual Bossion, commencing Aug. 1, and closing Sept. 16, at Niantic, in the town of East Lyme, Come, six utiles west of New London, on the Shore Line Division of the N. Y. N. H. and ti. R. R. Speakers engaged; Aug. 6, Dr. H. P. PATHFIELD, Aug. 12, Mr.B. NELLER, J. BIRGHAM: Aug. 19, A. B. FRENCH; Aug. 29, Miss. Ambella H. Coliny: Sept. 2, J. William Filerchieu Sept. 9, Miss. B. R. Stille, M. H. Otherspeakers are expected. Music by David Wigher's Shochest and Now Leadon. The Restaurant and Holler Skatting managed by Fred A. Handel of Williamande. Half Fare on the N. L. N. R. R., and excursion rates on the Steamer Surshing from Hariford and Connecticul Riverlandings. Read and Lodgings on the grounds at reasonable rates. Dancing or Rotter Skating daily. Boating, Bailing and Fishing in diandlance. Letters of Inquiry to D. A. Lyffan, Neerstan, Williamante, Letters of Inquiry to D. A. Lyffan, Neerstan, Williamante, Letters of Inquiry to D. A. Lyffan, Neerstan, Williamante, Letters of Inquiry to D. A. Lyffan, Neerstan, Williamante, Letters of Inquiry to D. A. Lyffan, Neerstan, Williamante, Letters of Inquiry to D. A. Lyffan, Neerstan, Williamante, Letters of Inquiry to D. A. Lyffan, Neerstan, Williamante, Letters of Inquiry to D. A. Lyffan, Neerstan, Williamante, Commence of the State of th

A CURE for Nervous 1h in ity and Weakness. Address W. HENBY HART, Bridgeport, Count. Aug. 25.

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Whatever view may be taken of the author's conclusions. no one can dony the force of his arguments, or fail to admire the sublimity of a mind develing itself through the best years of an earthly existence to intercourse with the denizene of the spirit-world and to the presentation of the tenchings thus received to the comprehensions of all classes

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## Message Department.

The Messages published under the above heading indicate that spirits carry with them the characteristics of their earth-life to; that beyond—whether for good or evil; that those who pass from the earthly sphere in an unde veloped 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 his or her reson. All express he much of truth as they perceive—no more.

more. It is our earnest desire that those who may recognise the measures of their spirit-friends will verify them by inthe messages of their spirit-friends will verify them by informing us of the fact for publication.

32 Letters of inquiry in regard to this department of the

Banar should not be addressed to the medium in any case.

LEWIS B. WILSON, Obsirmen.

The Public Free Circle Meetings

At this office will be resumed Sept. 11th, 1883.

## SPIRIT MESSAGES.

GIVEN THROUGH THE MEDIUMBELP OF Miss M. T. Shelhamer.

Report of Public Séance held May 25th, 1883. Invocation.

Oht Life; wonderful, beautiful Life! we would draw from thee inspiration and power to do the work which Heaven hath assigned to our souls. We would at this moment become more consciously near the great presence of Omnipotence than ever before. Thou Supreme Spirit, who ruleth the universe, who holdeth the winds in the hollow of thy hand, who guideth every being, may we feel and acknowledge thy wisdom and thy superior will-force as we perceive them ramifying throughout the various avenues of life; may we also acknowledge the tender sympathy and loving kindness which thou hast ever bestowed upon thy creatures, and learn to realize that thou art indeed the Parent and Friend of all; that no matter how weak or lowly, degraded or sin-slek a soul may be, yet thou art its guide and protector, and in thine own good time thou wit unfold the gerius of life and power within, causing it to blossom forth as indeed fitted to inherit thy kingdom of eternal happiness. Oh t Lifer wonderful, beautiful Life t we would draw

#### Questions and Answers.

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

\* Ques.—[By C. D. Barthe.] Can a person having the power to mesmerize become a medium?

Ans.—One who has the power to subject the mind of another to his own will, may possess mediumistic qualities, and thus be assisted in his work by spirits from the immortal realm. While such a person cannot be controlled by spirits who are weak in will-power, it is possible for him to come under the influence of those whose will-force, spiritual attributes and knowl-

whose will-force, spiritual attributes and knowledge are superior to his own.

Q.—What is the effect upon the spirit, of embalming or otherwise operating upon the body for the purpose of its preservation?

A.—At the time of the dissolution of the mortal form certain elements and particles of refined substance will, through the natural process of decay, become freed from their casement and flit away to the spiritual body to cess of decay, become freed from their casement and filt away to the spiritual body to which they belong. Preserving the mortal form in any manner will retard the free egress of those elements, in consequence of which the spirit will feel for a time restless and disturbed, as one would who felt that he had been defrauded of something that belonged to him by right. But as spirit is superior to matter, no material bonds can forever confine that which belongs to the immortal state. After a while these particles of refined matter will, in spite of the embalming process or any other mode of preservation, gain the supremacy and burst away from the bonds which confine them. Spirits who are sensitive are frequently disturbed by having their mortal forms handled or cared for by any but particular friends; but or cared for by any but particular friends; but spirits who are positive in mind, and not very susceptible to the influence of various magnet-isms, do not mind whatever is done for the pre-

isms, do not mind whatever is done for the preservation of the mortal form.
Q.—[By J. A. B.] In what condition does a person who has been so unfortunate in this life as to lose a limb—say an arm, having been without the same for a long period—find him or herself in the world you exist in, in regard to the possession of a complete spiritual body? Otherwise, is such an individuality known as a one-armed spirit?

A.—While the spiritual body grows in con-

armed spirit?

A.—While the spiritual body grows in connection with the physical, and also assimilates to itself from the mortal certain elements and particles of magnetic force, it is by no means dependent upon that physical body for its development and growth. A person who is so unfortunate as to lose a limb will not find his spiritual body deprived of that member when he enters the higher life. We have no maimed spirits with us. The growth of the spiritual body proceeds, despite the physical ills which come to the outward form; it gathers to itself nutriment and vigor, and carries on the process nutriment and vigor, and carries on the process of development until it becomes fully matured.

### Mrs. Emma J. Morrell.

I passed away from the earthly form about I passed away from the earthly form about seven months ago. I resided in New York city. I have many friends there to whom I would like to send my love. My name is Mrs. Emma J. Morrell. My husband is Mr. E. C. Morrell. I have dear parents upon the earthly side. My father is Mr. R. H. Beckwith, and his home is on East Fifty-Third street. I wish each dear one to realize my presence with them, for I am not dead, although the bodily form was laid away from sight, I am possessed of another which is even better than that, more adapted to my wants and purposes, and more adapted to my wants and purposes, and as tangible to me as was the one of clay. It seems so singular that my dear friends cannot perceive me when I enter their homes and sit beside them; for, to all intents and purposes, I am the same being that I was a year ago. I wish they would give me opportunities of coming to them in person, that I may demonstrate my identity, and establish in their minds a firm conviction of the reality of spiritual life, and also tell them of my friends and surroundings in the spirit world. I have been taught something concerning the process called materialization stone. tion since I passed away, and have been trying to take upon myself a material form, if only for a few moments, that I might have the power of manifesting to my friends. I shall still endeav-or to work in that direction, because I am very anxious that all whom I love should realize fully that when a loved one passes from their morta that when a loved one passes from their mortal sight it is only to take up another form, to enter a new home, engage in higher employments and press on, gaining in knowledge and soul-growth for an indefinite period of time. I have many lessons yet to learn, and many truths to reveal to my friends. I am seeking an opportunity of coming to them more closely. I trust they will receive me when I come, bringing my love at trailight or in-the morning and realize that I twilight or in the morning, and realize that can come and atrive to assuage whatever grie surges in their hearts. I wish each one to fee that I have not lost any of my interest in them that my tender solicitude ever reaches out toward them. Tell them, please, that I am going to prepare a sweet home in the spirit-world, where I may welcome each one when they join me in the higher life.

### Charles R. Stuart.

Charles R. Stuart.

[To the Chairman:] I am happy to meet you, my friend. Some time has passed since I departed from my mortal form, yet it seems to be a brief period to me, for I have been so deeply interested in the unfoldments of my new life that I have not passed to count the passage of the hours. I thought I would return to your circle-room very soon after: passing from the body, and see what I could do with this instrument which you have provided for the use of the spirits could make tuse of her powers for communication with mortal friends, I would probably be able to do the same, and I had a probably be able to do the same, and I had a for communication with mortal friends, I would probably be able to do the same, and I had a curiculty to investigate the proceedings at this place and know whether the entire truth was given here. I believed in Spiritualism. I accepted its teachings, but I wished to know more fully how spirits could demonstrate their presence through public mediums by giving names, dates, and so forth, and how it was that occasionally they made mistakes in so doing. I have been studying into these laws for some little time, and I do not wonder that so many spirits fall to put in an apparance, for it is a spirits fall to put in an spearance, for it is a delicate machinery to run. It am delighted with the spiritual world, more especially because its schools are open to me and I am repelved with welcome by its instructors.

I have a dear family in the mortal to whom I send my tenderest love and sympathy and

wait my blessing. Each member may realize, if they will, that the dear ones who have passed away are still with them, bringing relays of strength from the spiritual world with which to uplift and encourage their sinking spirits. The truths of Spiritualism bring comfort to their hearts. The glorious light which it sheds abroad upon mankind is so clear to the spiritual eye that it seems strange all cannot recognize and rejoice in its refulgent rays; yet I know all things must work in obedience to law. I realize also that humanity must become freed know all things must work in obedience to law. I realize also that humanity must become freed from the errors and superstitions of the past; must grow out of darkness and doubt and fear before its eyes can become unsealed to the glorious revelation of spiritual truth. I wish to join hands with all workers for the dissemination of knowledge from the immortal spheres, for it appears to me no one can be engaged in higher work. I wish to say to my dear ones: Our Marion sends her love; her sweet sympathy is bestowed upon each one. She is a thy is bestowed upon each one. She is a guardian angel to those who are dear to her, who yet remain on the mortal side; from her who yet remain on the mortal side; from her pure spirit emanates sweet influences that bless those with whom she comes in contact. We wish each one ever to feel that she and myself, as well as other dear friends, surround them with magnetism and cheer. I call upon each one of my family to live in fidelity to the teachings of the higher life at all times, and to send out their influence for good to others, that their pathways may be made shining and straight to the spirit world. One beloved one who is yet on the mortal side is slowly nearing the immortal shore, and with songs of rejoicing we will welcome and guide that spirit to its blessed home. Be kind enough, Mr. Chairman, to mention that Charles R. Stuart of East Princeton, Mass., has reported to your circle room.

#### Jennie Carey.

My name is Jennie Carey. My friends are in Boston. I lived in Boston and Dorchester, when in the body. A few years have passed since I died, and my friends, although not for getting me, cease to think of me as often as I getting me, cease to think of me as often as I would like to have them, because they do not realize that I am still with them. It is true that I do not live in their homes, all the time, yet I frequently come to make them a visit, and see how they are getting along. I bring my love, and the love of Ida and Charlie, who are with me in my spirit home. We are very happy together and often unite in song. I know that our earthly friends have frequently thought. Oh I dear, if our loved ones were only bere, and Oh! dear, if our loved ones were only here, and we could hear them join in singing, as they used to, how happy we should feel; all our cares would be lightened; we would not fret or worry over little things as we sometimes do. I wish to tell them, although their external hearing is dull, yet if they only seek to understand the spiritual, they can hear the songs of their loved ones rising as aweet and clear as they ever did in the olden days, for we are together, and we have the power of giving vent to our musical tastes; we have every opportunity for the un-foldment of our gifts. Our home is a beautiful foldment of our gifts. Our home is a beautiful one, but not stately or imposing; it is merely a little white cottage surrounded by fields and flowers, and furnished in a simple manner. It is ever open in welcome to all friends, and the spirit of love and harmony abides there, which makes it attractive to each one. I want my mortal friends to feel that they are only waiting here for a little while, that by-and-by they will loin their loved ones in the summer. land ing here for a little while, that hy-and-by they will join their loved ones in the summer-land, where they too will be provided with sweet and comfortable homes, where all for which they have longed and aspired will be brought to them and they will be able to gain knowledge and enjoy life as God has designed every soul should do. I think my friends will receive my message. There is one gentleman in this city by the name of William Carey whom I would like to have peruse it. I desire also that it should meet the eyes of other friends, whose dear ones have departed this mortal life, for I would like each one to learn something of the home to which they are going.

#### Alice Marsh.

[To the Chairman:] You have beautiful flow [To the Chairman:] You have beautiful flowers, and they seem to give me strength and encourage me to speak, even though your meeting is a public one. I wish to send my love to my dear mother and father, and each one of the family. I want to say that Uncle John is here to give me help, also to send out his personal magnetism for the benefit of spirits who are trying to come in contact with their earthly friends, but have not the strength for doing so. He sends his regards to all, and wishes each dear one to feel that he is with them at times, to assist them in any way that lies in his power. Other dear spirit friends join in greeting, and in expressions of regard and affection. I have many times returned to my mortal home, bring-

know that spirits return from the immortal state, so they are not as unhappy when their loved ones passaway as are those who feel that the grave closes over those dear to them, and they are forever separated from them. The spiritual faith of my father and friends gives me power to come and minister to their needs. If you please, I would like to have you tell them I am studying in the schools of spiritual life, that I may gain the power to return; through mediums and bring them those messages from the higher life which will console and benefit weary, mourning hearts. I am endeavoring to perfect myself for that work. Let my dear ones feel that I will ever try to be an angel in their midst—that is, one who will bring light and consolation from the higher spheres to beautify the pathway to the land beyond.

beautify the pathway to the land beyond,
I passed away one year ago last fall. I closed
my eyes to the morning light of earth, but
opened them in the beautiful world beyond, where I received sweet welcomes, bright good mornings from the dear spirit friends who surrounded me with flowers and everything cal-culated to uplift and cheer the spirit. I feel that I have gained a glorious life by changing from the earthly to the heavenly state. My name is Alice Marsh. My dear father is Mr. Jonathan Marsh; he resides in Poseyville, Ind.

## Sam Tuckett.

I am very glad to come, Mr. Chairman. I passed out from the body in the opening years of manhood, leaving friends who were very sad because of my demise. My father, especially, seemed all broken down, but as the glorious truths of Spiritualism came to him, and he realized that I was not dead, nor even far away, but that I came very close to him, and was trying to cheer him up, he outgrew his sorrow and began to work in connection with me, so that we have been companious since that time, more closely than, before my physical death. that we have been companious since that time, more closely than, before my physical death. I come here to Boston to report concerning myself and my work. I have been trying to do what I could to free a poor soul who is in distress because of wrongs that have been heaped upon loved ones belonging to herself after she had passed from the body. She could not seem to outgrow these sad conditions, but is now emering from them gradually, and I think; in a little while, by receiving magnetic strength and support from friends in the body, Spiritualists, who wish to help unfortunate spirits, although they may not be personal acquaintances of her own, she will receive the light and strength which she requires. I have done what strength which she requires. I have done what I could to held that lady, in conhection with my father and others, and I feel quite satisfied with the result.

I have also been traveling about, here and

there, with various mediums, principally at the West, trying not so much to make myself known as to help other spirits to make myself known as to help other spirits to make themselves understood by their mortal friends, and I am quite pleased with the work. It "suits me to a T," and I think I am fitted for it.

me to a T," and I think I am fitted for it.

I have been enjoying the proceedings at a certain "haunted house," which have aroused the attention of more than one person who is akeptical as regards what they call "supernatural things," or those belonging to the unseen world. I tell you we are not going to step out the spirits are going to keep on in their endeavors to bring knowledge to humanity until all the ignorant are enlightened, or sent over to the other side, and those who do believe in Spiritui

alism are ready to declare their convictions, and to endeavor to benefit others who are in need of strength and knowledge. This is a stupendous work to perform, but there are hosts of spirits earneatly engaged in it, some of whom are very forcible in their manner of expression, while others are sensitive and delicate, but all are exerting their influence and magnetism upon various individuals on earth, and I have upon various individuals on earth, and I have no doubt there will be a great outburst of spiritual power by-and-by. Those who are skulking in the dark had better look out, for the light will surely stream in upon them and reveal their actions; those who are afraid, might as well spur up and gain courage, for they must move on with the world, whether they want to cruck. they want to or not.

they want to or not.

I send my love to my friends. Tell them I am as happy as I care to be. I know that there are very beautiful possessions and unfoldments which I have not yet attained, but which I expect to grow up to by-and-by; but I am so eager in my work, so interested in it, that I have no time to feel sad. I am glad and happy that I am a spirit, and have the opportunity and power of coming into connection with parties in the immortal life. I would be much obliged, Mr. Chairman, if you would transmit my message to Mr. C. Tuckett, St. Louis, Mo. Just put me down, if you please, as Sam Tuckett. A few brief years have passed since I passed from the body, and I feel as though I was attll one with those who linger on the mortal side.

#### Mrs. S. M. Stowell.

To-day, Mr. Chairman, I am attracted to this To-day, Mr. Chairman, I am attracted to this circle-room. Since I became a spirit, spart from the fiesh, I have explored many places which I once thought I would like to visit, and have come in contact with individuals whom I had hoped to meet. I, am a traveler, but I often visit the homes of the friends I love, who are working for the good of humanity. I was a spiritualist and a medium when in the body, and am now made use of hygnitis in advance working for the good of humanity. I was a spiritualist and a medium when in the body, and am now made use of by spirits in advance of myself, in transmitting their magnetic influence to mortals. I was interested particularly in the department of healing, for I realized that humanity, suffering from so many ille, required further instruction concerning the laws of life and the methods of oure. I received magnetism from intelligences of the higher life, which, coupled with the vitality of my own system when imparted to certain ones in sympathy with myself, allayed their physical sufferings and proved beneficial to them. My attention is still turned in this direction. I am busy trying to assist those who are weak and in need of a physician. The flowers which I find upon your platform to-day give forth an aura that imparts strength and comfort to the deblitated system. I have been gathering up the magnetic emanations from those blossoms and distributing them among the spirits who are present; and some who are before me encased in mortal forms who need strength will. I know, feel benefited in consequence. Oh! mortals do not understand the great lessons of life hidden in field and forest, which may be gathered up and learned wisely and well; they do not realize what a great reservoir of magnetic strength surrounds them, from which they may gather by expanding their lungs and deeply breathing in the atmosphere when in the open air. But I know humanity is still marching on, growing in knowledge; so I have faith to believe that by and-by mankind will understand how to prevent sickness, and therefore will have no need to search for a oure.

I desire my love waited to my mortal friends, and I have many, particularly in the State. of

will have no need to search for a cure.

I desire my love waited to my mortal friends, and I have many, particularly in the State of Pennsylvania. They will remember my past life and its labors. I wish them to realize that I am the same woman now as in former times. I have my own peculiarities and pronounced opinions, atthough ever ready to learn what I can from higher sources. I would now, as readily as in former times, unite with my mortal friends in searching into the laws of life, and seeking to understand their various operations. I would also join with them in receiving instruction from above, and in elaborating the opinions formed upon the various subjects under conformed upon the various subjects under consideration. A number of years have passed since my spirit passed to its immortal state of being. The physical performed its work and was laid aside, but I still found my home in the old sphere, still associated with former co-workers, and in connection with them sent out

workers, and in connection with them sent out my influence and powers.

I would particularly, to day, send out my deep love to my friend, Mrs. S. M. Lott, of Lottsville, Warren Co., Penn, and would say to her: My dear, you have suffered much since we met together in the years past; weariness and pain have pressed upon you, and I often seek to allay your sufferings and bring you strength. I know I have succeeded in doing so at times when conditions were favorable: in expressions of regard and affection. I have many times returned to my mortal home, bringing by love and bearing sweet fioral offerings from the spirit bowers of beauty to deck the old amiliar apartments and adorn the forms of those I love so well.

They did not perceive the beautiful blossoms, but they felt a cheering influence from them which inspired their hearts and made them feel like singing in spirit. My dear friends them feel like singing in spirit. My dear friends that spirits return from the immortal state, so they are not as unhappy when their wisdom circles of the higher life; and I have wisdom circles of the higher life; and I have found the members of the "Golden Band"; I know the spiritual forces who have gathered with the "Star Circle," and all those now unite in trying to uplift and enlighten mortals. Each one sends out a strength and influence that is beautiful, and will be more thoroughly felt in years to come than they have been in the few years past. Ever remember that your dear spirit friends guide, guard and bless you, and that they attend your ways. Your beloved mother sends her message of cheer and affection, and comes with blessing to you and to each one connected with your life. Mrs. S. M.

### Report of Public Séance held May 29th, 1883.

Stowell.

Questions and Answers.

Questions and effort of the will, strive to ward off hardships, or permit them to come, recencile ourselves to them, and in that way lighten the burden they impose upon us?

Ans.—Prayer is useful when it is sincera, for it cultivates the holiest aspirations of the inner being, and brings the individual into a condition for receiving influences from the higher spheres of immortal life. To pray for a cessation from ills, or for release from afflictions and burdens is not wrong, and if the good spirits attending a person thus afflicted find it wise, and are provided with proper conditions for releving him of his ills, they will be very likely to do so. He who quietly, succumbs to trials, accepts them with resignation and makes no effort to rise above the eyil conditions of life, will become tame in spirit, and inhable to rise to the highest degree of unfoldment. But he who strives by his own will-power, and the force of circumstances, to avercome the trials and burdens of life, will find himself growing in strength of spirit, and if he cannot prevent them from present grown him, he will be given endurance to bear them bravely, and thus will his inner being become ripened and polished by means of the experiences which have come to him, and eventually he will find that the discipline which in the past appeared so bard, has been for his benefit and the unfoldment of his spirit.

Q.—(By C. H. Dorland, Dean's Corner, N. Y.) Questions and Answers.

was called from the body, yet I have seen enough of my new life to become pleased with it. I am now in my sixty-eighth year, if memory serves me right; but the few weeks I have passed in the spirit-world have brought me more of a vitalizing consciousness of real life than the many years of experience in the body. I am ready to unfold much concerning the spirit-world to my friends, and I come here to ask them to give me an opportunity of communicating with them in private. There are also certain matters connected with my physical life that I would like to speak of personally to my friends, but not in this public way. I have a good report to make of my life across the river and my reception in the spirit-world. I have met with friends who passed over before I did who seemed natural and gave me an oldtime, welcome, I return to this side of life asking for a similar greeting, because I wish my carthly friends to know that I am not dead, and that I take an interest in them. I desire each one to understand that I bring my regards, and, if opportunities are given, will come to them and whisper my words into their private ears. I am from Canton, Mass., and was known as Thomas King. was called from the body, yet I have seen

#### out the ba**Joseph Stycr**es is

After a long while apart from the body I find myself drifting here, and trying to send a message to my friends. It have endeavored to do so before, but, did not succeed. To day, I am assisted by the good ones present who take an interest in their fellow beings. Messages from myself or members of my family have been received to my knowledge, so I come to speak a few words, hoping they will be recognized and accepted, to bring the love of my family who are with me in the spirit-world, and to assure those who are on this side that we are trying our best to help them over the rough roads of life, and make their burdens easier to bear. We cannot empty the packs on their backs, but we can give them strength and courage to bear what is laid upon them, so they may press on, while they realize our presence and assistance, with a lighter heart, with a song on their on, while they realize our presence and assistance, with a lighter heart, with a song on their lips. The friends whom I particularly desire to "teach are in Dadeville, Mo. I think they will be proper glad to learn I have arrived at this point. I have been treated kindly since entering the apirit world, and given power to gain knowledge which I longed for here, but could not possess. I have been passing through various experiences for the ripening of my spirit. I rejoiced at death; it brought me a glad release, agrand consolation; it was like the deliverer, bringing me out of bondage into freedom. I, in company with my loved ones, sing songs of rejoicing to the Father above, and would learn the lessons set before us, the greatest of which is that all men and women; irrest of would learn the lessons as before us, the greatest of which is that all men and women, irrespective of race, color or creed, are brothers and sisters; no matter what their conditions have been, what circumstances or surroundings have swayed their lives; they belong to one family, and are marching on to one grand comnamily, and are marching on to one grand com-mon centre, a divine unity of feeling, or infinite perfection, and although the way may be long. I believe all will eventually reach the point of destination, become rounded out and united in one fraternal circle, which will extend its chains of perfect peace and good-will over all nations. Tell my friends I am well and happy, and will do my best to make them the same. Joseph Styer.

#### Charles Brett.

Good afternoon, Mr. Chairman. I am very glad to become acquainted with you, because I think: I have a chance here of reaching my friends. I am selfish, I know; but then, what think I have a chance here of reaching my friends. I am'selfish, I know; but then, what can a poor fellow do who has no other way of making himself heard? I have been out of the body a few years. My name is Charles Brett. I have a couple of brothers in this city somewhere—William and Fred—and I would like to meet them. They are young men, busy in their own pursuits and pleasures, but I want them to understand I have a share in them; and desire to make myself heard and understood. I bring my love, also that of others with me in the spirit-world. We have a very good home; our, employments and enjoyments take up a large share of our, time, yet we can and do return, endeavoring to assist our friends on this side, as well as make ourselves felt, and recognized. My relatives do not believe in Spiritualism. I, hope to give them something of a convincing nature that will arouse their attention to this philosophy and assist them in seeking to investigate for themselves. I want to demonstrate my presence in a physical manner, if possible. I have met two spirits at this place who promise to assist me. One says he was known to his mortal friends as George's. Red. who promise to assist me. One says he was known to his mortal friends as George A. Redman, the other as Dick, and they understand how to operate with electrical force upon physical objects. So if I make a disturbance in the homes of my friends, I hope they will not feel frightened or annoyed. I usually made myself heard when I was around on the earth, and I do n't like this way of keeping quiet, not daring to breathe. If I succeed in demonstrating my presence to my friends, I know I will be able to presence to my friends, I know I will be able to give them satisfaction concerning the projects which I have in mind, and I think they will feel repaid for any little trouble I may possibly cause them. I do not mean to disturb them or do them any barm. If they will only give me welcome and try to assist me by feeling passive, not anxious, I think I will be able to accompile what I am aiming at. There are many things which I would like to speak of concerning my past life. I did not wish to die so young, for I had plans and objects in view which were very pleasing to me; but I cannot so young, for I had plans and objects in view which were very pleasing to me; but I cannot speak of these things: in public. If I succeed in coming to my friends, I know there are mediums in the family whose minds I can operate upon, so that I will perhaps be able to reveal to them, from my present standpoint, that which they desire to know.

## Controlling Spirit,

For Emma F. Wallace J. P. Sanborn : Ella Armstrong : Maria Leslis : Mary Elizabeth Lamson.

Lamson,

We perceive around us a number of spirits who are destrous of manifesting to their friends of earth-life, but who have not the power of controlling the medium. We propose to speak for a few of these. First, however, we desire to thank the friends for their beautiful floral offerings. Perhaps they have no idea of, the pleasure and even strength which these fresh, fragrant blessoms afford the spirits who control; but when they understand that emanations of a spiritual character. That he refined elements of matter — are continually passing from these flowers, and are appropriated by the spirits present in forming a connection between the medium and themselves, thus adding them in the manipulation of her brain they will relable, to a certain extent, of what use the presence of flowers is to the spirits who gather at ence of flowers is to the spirits who gather at this place. Yeavan and an all had read all the

in strength of spirit, and if he cannot prevent them from present upon him, he will be given them from present upon him, he will be given that the discharge to bear them bravely, and thus will his inner being become riperied and polished by a means of the experiences which have come to him, and eventually he will find that the discharge them to be a part of the past appeared so hard, has been for his benefit and the unfoldment of his spirit.

Q.—[By C. H. Dorland, Bean's Corner, N. Y.]
Does any one who has dwelt on the earth, spon leaving it, become an inhabitant of another planet similar to earth?

A.—We have never met with spirits who have the become inhabitants of other planets upon passing from the mortal body. The spiritual werld, the planet similar to earth?

A.—We have never met with spirits who have the glories of the immortal world, or realize the glories of the immortal body. The spiritual werld the planet will be a planet, which is closely adjated to them only within the sparture from the planet, which are not the alightest doubt but that after they have passed the glories of the spirit world, and the world of the world with the world with the world with

of years resided in the sternal state, and who would, were he in the body, present an appearance of age, but now appears as one of mature years. The name of the lady is Miss. J. P. Sansons. She comes from Boston Highlands, and particularly desires to have her daughter realize that she is pleased and satisfied with the spiritual life and its conditions.

RLLA ABMSTBONG.

A lovely young spirit presents herself, helding a beautiful red rose. She says: "This is an emblem of love; it is my token, When I return to mortal life and present myself to my friends I bear a fresh, fragrant rose, for it is expressive, in its sweetness and purity, of the sympathy and; tenderness of my spirit for those dear ones of earth. My sister joins me in happy greetings and expressions of deep affection. We are closely united; we dwell tagether, performing our chosen work, and studying the lessons which are set [before us. Our labous, are somewhat, artistic in design, yet they are productive of good to others, and we are happy in our spiritual life. Grandiather and granding send their best love; they, too, are happy, and with them we pass the sunny days in joyfulness, awaiting the time when our loved ones from the mortal life will join us in our spiritual home. Dear father and mother, and all the loved ones of the family, are recipients of our indusped and protector; that from father's life he has received much experience concerning mundane affairs; and from his own life; and, influence, father has received much are perience concerning mundane affairs; and from his own life; and, influence, father has received much are soon as he gains that he has recently visited Og. Samuel says that he has recently visited Og. Samuel says that he has recently visited Oge; the thinks there is great need of a spiritual work there. He will attempt something further as soon as he gains the power."

MARIA LESLIE.

A spirit bearing the name of Maria Leslies

MARIA LESLIE.

A spirit bearing the name of MARIA LESLIE desires to come into communication with her friends. She requests them to visit some trance desires to come into communication with her friends. She requests them to visit some trance medium and allow her an opportunity of meeting them in private. She says: "I have much to speak of and many things to relate. I have also tidings from uncle Charles and cousin Celia, which will be of benefit to our friends in the body. We bring our love, and assure each dear friend we are with them, sometimes in the quiet of the evening or in the very early morning, before they have passed out to the cares and trials of the day. We bring to them magnetic strength and influences of peace which have an effect upon their daily lives, yet they do not realize our near presence as fully as we would like to have them. They sometimes think it possible that we may come to them, for they have accepted the religion of Swedenborg, and believe that angels are given power and opportunity occasionally to visit their earthly friends and become aware of their doings; but they do not know that we can manifest through human organisms and make ourselves clearly understood. I call upon them to investigate Spiritualism; and so give their spirit-friends opportunity not only to learn these laws for themselves, but also to reveal to their mortal dear ones tidings of the eternal condition of existence. To friends in New York City."

MARY ELIZABETH LAMSON. Now a young female spirit claiming to be MARY ELIZABETH LAMSON, of Boston, manifests a desire to reach friends in this city. She says: "I have a number of friends in Boston, whom I a desire to reach friends in this city. She says:

"I have a number of friends in Boston, whom I hope to reach in this manner. I bring them my love. I know that most all returning spirits liave nearly the same message to give; but when their hearts are overflowing with affection and sympathy for their mortal friends; and they have no other way of expressing it; surely they may be pardoned for returning to this place, or some similar one, and speaking as they do, for they cannot be otherwise than anxious to inform their mortal friends concerning their spiritual state. I am happy in my spirit home, I have my little one with me. He is unfolding such beautiful attributes, it seems to me I never saw so lovely a child, not because I am partial, but because his nature is so aspiring. He does not desire to return to earthly life, but is contented in his spiritual home. I am so happy that he was brought to me in the higher, life, and I was entrusted with the care of his unfolding powers. Tell my dear friends I do not wish to return to mortal life to take up my abode, but I do desire to return and manifest my presence and continued love and interest for them. I know of the changes that take place in their lives. I understand that dark experiences have crossed their pathway, and they have emerged from these into brighter ones; I realize that things which have pressed upon them, causing sorrow, now appear more bright than they have ever been before. I will upon them, causing sorrow, now appear more bright than they have ever been before. I will bright than they have ever been before. A will try to assist them all in my power, and in return I wish them to form a circle in their homes, and appoint it at the home of my nearest, dearest, female friend. I wish the members of my family, and those of my friends, to join together, in the twilight hour, if possible, and I will try to manifest my presence to them, for I know that Julia is a medium, and that I can influence her to speak my thoughts. Them influence her to speak my thoughts. Then I will be able to reveal the things which are which is a meaning my loved ones, for which I am striving. My friends will see my message. I hope they will endeavor to conform to my request, for I assure them it is made with a deep conviction that they will be given the power to receive direct communication from the spiritual world."

MESSAGES TO BE PUBLISHED. June 1.—Benjamin H. Obecver; George Beckwith; Allos Btearns; Mrs. Martha J. Webster; J. B. (Yivian; Lilite. June 5.—Elizabeth U. Newell; Lilitan Warron; Hannah M. Brown; Mrs. Kate S. Carr; Charles Blettard How-

ard. Joseph Holbrook, Nanny Willard; Peter Riley; John W. Morton; Elieu Dambn.
Jene 15.—F. A. Lumaden; Gen. John Banhead Magreder; Margaret Orawford: Mrs. Eliza A. Hanson; Lillio Ferguson; Nellie J. Winoent.
June 19.— Gettaren 2. Rutter; Mingo; Maria Breed; Walter Boott Lewis; Nellie Wheeler; James Wilson Ferter; Little Blanche; Jay Benelons; J. 1871-18.
Jane 21.—Mrs. Eya Beneon; Jacob Harris; Mrs. Ines C. Elwell; Mrs. J. A. Campbell; Ohristian Sharp; Mary Lucinda Miller. June 22.—Mrs. Eya Benson; Jacob Harris; Mrs., Inca C. Ewell; Mrs. J.A. Campbell; Ohristian Sharp; Mary Lucinda Miller.
Jene 22.—John W. Mamit; Alice C., Bright Star; Snew Drop; Paney; Keshkino; Hoolah; Screaming Earlet Spring Flower; Letela, for Pearlis, Mabel, Ohlpple, Fiying Lest, Wau-ne-ka-ga, Hope, Occhese.
June 29.—Roets! Henry G. Liangley; Lify Cartis; Susan P. Fay; John Glidden; Terry F., Johnston; John Pierpont.

### Paint to Spirit Lite:

From her home, in altitorid plass, on the morning of July 20th, after an filness of two years, the spirit of our be-loved friend, Mrs. Husan D. Gardner, in ther 50th year. loved friend, Mrs. Sneam D. Gardner, in her Stih year.

Her ja was a practical religion. Her taith in the impartial goodness of her Greator, and the communion of the departed doved obes! was exemplified by a life of self-acrifice and untiling devotion to the access a suntaing tumanty. By the bedrift of the sick and dying, the was a ministering single! To impart who are left to mourn har departure from the form so dear to them, the has left an imperimable legacy, that we have dear to them, the has left an imperimable legacy, the tender door not religiously corrupt. As exercise of the was blendered left.) We cannot equal her virtues, but we may be accessed left. We cannot equal her virtues, but we may be not to be found as ready to obey, the animone to join the impunerable company in the high they beyond.

O. S. Herry, Oberlin, O., July 18th, James M. Half, aged 71 years.

From Oberlin O., July 18th, James M. Hall, and T. Weight. Hall had been a Spiritualist of Carty spars, and a constant reader of the Edward of Latty spars, and a constant reader of the Edward of Latty spars, and a constant reader of the Edward of Latty spars, and a constant reader of the Edward of Latty spars, and in carnet spars, and the constant sparse with the Latty of Latty spars, and the carnet sparse with the Latty of Latty of

## Adbertisements.

BALTIMORE ADVERTISEMENT,

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The suther of this little work has performed her task in the face of a great difficulty, viz., the opposition of Spiritualists to anything savoring of creeds; but the best wisdom is to avail ourselves of everything of which we can make a proper use in the important matter of truining the minus of our children. It is to them we must look in the future for the harmonious carrying out of those pians which dwellers on the other shore are constantly devoloping. We take great pains to impress the minus of grown-up people with the truths of Spiritualism. Spiritualists have no schools. Our children attend schools where orthodox ideas are constantly instilled, and it is our duty to do all we can to counternet such indusences; for the children absorb or thodox ideas aimost without knowing it. This work, then, has been undertaken from the feeling that there was urgent need of it. It has been the aim of the author to avoid all disputed points. The book is not a freed, but designed to familiarize the child with the spiritual philosophy, which can, it is belioved, be better done in this way than in any other. Fexible coth, 25 conts.

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## The Camp-Meetings.

Lake Pleasant (Mass.) Camp-Meeting. Lake Pleasant, Mass., Aug. 19th .- So far as outward appearance is concerned, the Lake Pleasant Meeting of 1883 is a remarkable success. The attendance during the past week has been very large, hundreds upon hundreds of people visiting the grounds. On Saturday over ten thousand people were present.

The mediums have been very bustly employed, and the general conduct of the camp has been of the high-est order. One week more of camp-life remains. THE WEEK-DAY LECTURES.

During the week lectures have been given by Dr. At-kinson, A. B. French, Dr. J. K. Bailey and Mrs. Lille. The audiences have been large.

THE SUNDAY SPEECHES. Mrs. R. Shepard-Lillle spoke in the forencon; in the afternoon Ed. S. Wheeler of Philadelphia delivered the regular address.

#### MEDIUMBHIP.

J. FRANK BAXTER.

Following are brief accounts of two wonderful illustrations of the above-ramed gentleman's mediumship:
[1] At a public scanceheld at the close of a lecture on Wednesday F. M.. Aug. 18th, Mr. Baxter described, as over the head of a stranger gentleman seated in the immense andience before him, a misty formation which spread and served as a background, on which wore seen by him scintillating lights, like many electrical sparks. "These," he said, "collect in letter forms. I see a capital letter M; and small letters a, a, d, e, l, m, and a; also a capital kier J, and the small letters a, e, l, h and a; also a capital k. and small letters (a, d, h. These collectively make 'Maadelma Jaelba Rich.'"

"This "said Mr. B. "purports to be a name, but I J. FRANK BAXTER.

a, e, I, h and a; also a capital R, and small letters I, c, and h. These collectively make 'Maadelma Jaelha Rich.'"

"This," said Mr. B., "purports to be a name, but I would not attempt pronunciation—In fact cannot see that anything likely to be correct is spelled. But it is there, above your head, sir, and I hear 'Tell him to think; yearsago a child thus named, not called, passed out at the house of his friend, Jacob Rich, in Winchester, N. H.; tell him to speak.' Will you explain?' said Mr. B. to the gentleman. The elderly man arose and said: "Allis right! All has a meaning. Onle a number of years ago: my friends, Mr. Jacob and Mrs. Mary Rich, of Winchester, N. H., had taken from them by death a little sickly infant daughter. No name was given this child till it died; then the purcuts gave it one, strange as it may be, by taking the initial syllables of the mother's and the daughters' soveral names for a first name, and for the second name the initial syllables of the father's and the several sons' names, and the last name was that of the family. Now the mother's name was that of the family. Now the mother's name was that of the family. Now the mother's name was that of the family. Now the mother's name was that of the family. Now the mother's name was mary, and the aduchters' names were Addie, Eden and Mary; the father's name was Jacob, and the sons' names, save the first two of each, gives Ma-ad-el ma Ja-el-ha Rich, which was the correct name. This name was written on paper and put into the child's coffin. I attended the child's funeral."
"Yes" said Mr. Baxter, as spirit-directed, "you did, as a friend, but the party regularly officialing was a lady named French." "Yes," said the gentleman, "and I spoke." Said Mr. Baxter: "This was over twenty five years ago; and then and there your eyes were opened to spiritual vision. Do you remember the mental pleuter you saw?" "Yes," said the gentleman, "It's just as you have described. I got up and then and there told the vision, and gave its apparent application. Abou me. But the child of three or four months, Maddelma, passed on on the 13th of February, 1857—between twenty-six and twenty-seven years ago." "About then," said the stranger; and later in the week he reported, after inquiry, that date and all were strictly correct, and considered it a marked evidence of the return of and considered it a marked evidence of the feture of spirits to earth.

[2] Through Mr. Baxter, from the platform, Aug. 16th, the following test was given to Newman Weeks of Rut-

iand, VI:
Miss Achsa W. Sprague came, and after endorsing
and expressing thanks for the address of A. B. French,
sho wished to greet her old friend Mr. Weeks, who was she wished to greet her old friend Alr. Weeks, who was sitting on the platform, and say that with her came Rebecca, and Josiah French, her father, who passed to spirit life from Clarendon, Vt., June 7th, twenty, five years ago. Rebecca was the former wife of Mr. Weeks; Miss A. W. Sprague was a dear friend of Mr. Weeks and Mr. French's family, and she spoke at Mr. French's funeral, assisted by Mrs. M. S. Townsend-Wood.

#### MEMORANDA. CAMP CHIPS.

.... Prof. Huse is on hand. .... John Lillie is inquired after.

.... Bright prospects: Lake Pleasant. .... Well represented: Syracuse, N. Y. .... EMcient and sufficient: The police.

.... Mr. Bacon's show drew a good house. .... Be sure and hear the closing speeches.

Interesting: The conference meetings. ... Mr. Henry, the Secretary, is a busy man. .... Mrs. M. J. Burns is enjoying life in camp.

.... In demand: Jack Williams, the bootblack. .... Arrived, Aug. 18th: The long looked for rain. .... Remarkable : The good order at Lake Pleasant.

.... Still asked for: Sunday evening band concerts. .... A great time: The masquerade party, Aug. 17th. . Everybody listens when the Band begins to play. .... Carrie Twing has many calls from investigators. .... J. Clegg Wright has prolonged his visit in camp.

.... Arthur Hodges's circles have been well attended. .... A pointer: No flies or mosquitoes at Lake Pleas-ant. .... Still coming to Lake Pleasant: Crowds of peo-Numerous: New subscribers to the Banner of

. An important committee: The saultary com-..... Mrs. Tozier and family have been kind to their friends. mittee

Light.

... A constant cry: Water the streets and the auditorium. ....A true saying: Above the clouds the sun is shining.

.... The scances of the Berry sisters are largely pat-Very busy : The mediums. There is a great call

...Mr. Lewis Sibley and wife arrived from Onset this week. .... Mr. Wise (that is, Mr. Wise, Seu.,) is an expert messenger.

Bomething new : The big alligator on exhibition in the park .... Sada Kingsley is an interested observer of cur rent events

.... Miss Ida Leonard has made a protracted sojourn at the Lake. .... Wonderful: The spirit tests given from the grand stand.

.... Mrs. Lillie's address on Bunday morning satisfied the audience. .... Miss Cordella D. O'Shay had a very large mail the other day.

.... Harvey Lyman manipulates baggage with calm deliberation. Mr. Phillips, the slate writing medium, is a student of the situation.

....Charles Faxon of Chestertown, N. Y., dropped in the other day. ....John Harvey Smith will be cordially welcomed back to the camp.

... Resting from the fatiguing labors of a year: J. William Fletcher. ... Dr. B. S. Brown of New York City, a prominent dentiet, is in camp.

.... Enjoying life at Lake Pleasant: Will French son of A. B. French. .... Mr. and Mrs. Dubole, of Philadelphia, are pleased with Lake Pleasant.

... H. Chase, of New Haven, Conn., just made a brief call, you know. ... Mrs. Anna Reed of New York City smiles on old

acquaintances dally. .... J. K. Balley and wife have made many friends during their stay here.

.... Mrs. Mary Hawkes watched with interest the proceedings on Bunday. .... Mrs. Jackson and her mother, of Boston, are pleasantly remembered.

.... Abby N. Burnham passed a few days in camp. She was welcomed by many friends. ....Lottle Weston surprised her many friends by putting in an appearance last week.

... Mrs. Shepard Lillie won the enthusiastic ap-plause of her audience on Saturday. .... Mrs. J. Harlow. 275 Columbus Avenue, Boston, Mass., is pleased with Lake Pleasant.

Mass., is pleased with Lake Pleasant.
... On Sunday, Aug. 26th, Anthony Higgins and J.
Frank Baxter will adures the people.
.... Mrs. Johnson, of the "Davemport Cottage," held
a large reception on Saturday evening.
... The Banner of Light has been of great service
to the camp as an advertising medium.
... Frank Whitney was cheered by a large number
of his former playmates on his arrival.

.... Editor Phelps of the Homestead devotes nearly four columns of his paper to the camp. ... Dr. J. K. Bailey's inspirational entertainment on Sunday night was a decided success.

.... Come to the camp, reader, and participate in the closing exercises on Aug. 25th and 26th.

.... The New London Northern line is carrying more camp tourisis this year than ever before. .... Mrs. C. W. French, of Vernon, Vt., is an earnest Spiritualist, who appreciates the meeting.

Definition of Lynn, Mass., an old-time lec-turer, is shaking hands with many friends. ... Ed. S. Wheeler shook hands with several hundred people the day that he came to camp. ... To late comers at Lake Pleasant: Good quar-ters await you; start for the camp at once.

....Col. Smith and wife of Washington, D.-O., are housed at Seaman's home on the Highlands. .... K. Frawley has a reserved seat in the auditorium during the morning band concerts. .... Dr. Ross and family, of Troy, N. Y., have many callers to their elegant cottage on the bluff.

... There is a growing demand for Ingersoli at Lake Pleasant each year, on the part of the public.
... There are crowds of people at the lake, but the accommodations are equal to the emergency.

... Reporters for the secular press are astonished at the increasing success at the lake each year. ... Prof. Willey of Madison, Wis., a prominent lec-turer, is visiting many prominent mediums here. .... Miss Blanche Nichols and Miss Minnie Hopkins courteously greeted visitors to "Heavenly Court."

.... The Directors of the Association are in earnest in their effort to make Lake Pleasant a model camp. .... Dr. L. Moore, a veteran Spiritualist, of Ballston Spa, N. Y., made a brief visit to the camp last week. ... Mrs. Pasco is improving in health, which occasions great rejoicing on the part of her many friends.
... Happy on the new grounds: Julia Caswell, Mrs. Conant and Geo. Burnhum, all of Williamatle, Conn.

.... Dr. A. H. Richardson and wife are inquired after by many friends. Come to the camp, dear friends.

Mrs. S. A. Sweet of Hartford, Conn., formerly of Michigan, cordially greeted the Banner representative.

Dr. E. S. Walker, of Cincinnati, sends his love to the campers, and regrets his inability to be present. .... Mrs. Lucy Peck, of Charlemont, frequently called on the famous "Todd girls" during their stay

.... Messrs. Smith and Ferguson. of Lake George, N. Y., are taking points to utilize at the home plate next .... Dr. S. J. Damon of Lowell, Mass., passed a few days in camp. He inquired for the coming New York

delegation. .... President Beals is an entinusiastic Spiritualist. He has been a zealous and efficient officer of the camp . A fact : J. Frank Baxter's spirit-guide decided

not to describe spirits at the close of the Sunday af-ternoon lecture. .... A sight: Prof. Rounseville, the phrenologist, ex-amining May Warner's head. The Professor gave

May a good reading.

.... Dr. Blake and wife, of Brooklyn, N. Y., declare that time passes rapidly at the Lake; also that the meeting is a success. .... Dr. Samuel S. Guy, M. D., of Brooklyn, N. Y., has been contemplating the camp with a critical yet sympathetic turn of mind.

....The famous "Todd girls" left us to-day. Their wit and sarcasm will long dwell in the memory of their numerous triends. .... H. W. Smith of Boston, the well-known organ manufacturer, is registered at the hotel. He is a whole-souled, earnest Spiritualist.

.... Even the most skeptical agnostic returned thanks for the splendid condition of the grounds, owing to the rate on Saturday night.

.... Dr. Shepard of East Deerfield, Mass., an excellent clairvoyant favored the representative of the Banner with a call on Sunday. ..... Mr. Van Auetin of Orange, Mass., brought a big dog to camp late Saturday night. This is the dog that barked and was chased by the police.

.... Isnac T. Pease. of Hariford, Conn., neverforgets to renew his subscription to the Banner of Light, each year, with the writer. Sensible man,

.... Merritt Peekham, of Utica, N. Y., has taken life here in a very methodical manner; and yet he has seen about everything that there is to see. "Dalsy Dell," the home of L Milion Young of the Beston Globs, has been newly painted. Mr. and Mrs. Young know how to entertain their friends.

....In luck: Anthony Higgins. Pate or some kind Providence has opened the way for Mr. H. in a very pleasant manner since his return to the rostrum. R. N. Porter, M. D., of Deerfield, Mass., an experienced physician, has developed marvelous n petic powers. Dr. Porter is a reliable gentieman,

.... It will be noticed that no attempt has been made to give anything like a digest of the speeches given at the lake since the beginning of the meeting this year. .... Polly P. Wilson, of Wilton, N. H., chose the superb engraving, "Harvest Lunch," as she renewed her subscription for the Banner for the next twelve

.... Mrs. Wm. Wade, of Petersham, Mass., is kind enough to say that she is interested in reading the re-ports published in the Banner of the Lake Pleasant meetings.

.... A.B. French's many friends intended to fitte him prior to his departure from the grounds, but owing to the fact that G. Washington Stout was engaged, the

Boston, Mass., reached camp on Saturday The Park Boston, Mass., reached camp on Saturday. The Doc tor commenced to perform some of his famous healing "acts", soon after his arrival.

.... The rain on Saturday night put the grounds in first-class condition for Sunday. The attendance was very large. The concerts by the Fitchburg band were listened to by vast crowds of people.

.... Mr. A. B. French's week-night lecture on "The Mound Builders" was an able, scholarly and eloquem discourse, full of interesting data. This speech should be delivered in every township in the country.

be delivered in every township in the country.

... Mrs. Susie Fletcher is slowly but surely regaining her strength here. She is housed in a pretty cottage, and is surrounded by sympathetic friends who earnestly pray for her speedy restoration to health.

... Multitudinous: Receptions and tent and cottage dedications. The Banner man has declined (politely, of course,) nearly one thousand invitations, ewing to professional duties. These gatherings are uniformly pleasant affairs.

Lee & Shepard will soon publish a work from the pen of Mrs. Susle W. Fletcher, entitled "Tweive Months in ao English Prison." Mrs. Fletcher's strange mediumistic experiences will form an interesting portion of this book.

.... Hon. James Priest of Derry, N. H., former State Senator, is visiting his son in law on the High lands. He is an intelligent Spiritualist, and looks with interest and pride on the growth of Spiritualism Mrs. Priest accompanies her husband.

parising sease will not expire for some time.

Mand E. Lord is a power for good among the people. Humane, generous and unselfish in her disposition, she is ever doing acts of kindness for her fellow mortals. She is a flue medium, and has converted thousands of investigators to a belief in Spiritualism.

....Tickets are on sale by Dr. R. A. Smith for the Burlington Camp-Meeting for \$5.00 for the round trip. The camp opened Aug. 17th auspiciously. There are many new cottages on the grounds. The meeting will close Bept. 9th. Railroad and steamboat accommodations

best named a prolonged stop in camp.

Mrs. B. Norton of East Somerville, Mass, are streeted in "Heavenly Court."

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Mrs. B. Norton of East Somerville, Mass, are streeted on the grounds.

Mrs. B. Norton of East Somerville, Mass, are streeted on the grounds.

Mrs. B. Norton of East Somerville, Mass, are should be excellent medium, is completed on the grounds.

Mrs. Stilles of Worcester, an excellent medium, is completed on the grounds.

Mrs. Stilles of Worcester, an excellent medium, is completed to the meaninger of his few in the platter of his metalligation of spiritual phenomena, promptly reported at the station by a large circle of his acquaintances; and an imprompta while a prolonged stop in camp.

Mrs. Stilles of Worcester, an excellent medium, is completed to the meaninger of his few in the platter of his mediums in the Basts of Yes, and read the station of the grounds was an an impromptation.

Mrs. Stilles of Worcester, an excellent medium, is completed to the meaninger of his few in the platter of large and the angel of the complete of the meaninger of the state of the complete of the

Of interest: Dr. Petersen, 721 Tremont street, Boston, sat with Dr. Henry Slade at Onset Bay and received communications written between closed slates—one message being written in Greek, another in Latin. In one of the messages a promise was made to continue the meeting at some future time. Aug. 17th, at Lake Pleasant, Dr. Petersen visited Mr. Slade, and the promise of the spirits was fulfilled, a very elaborate message being written (as before between closed slates) in Greek—in so-called "ecclesiatical" Greek. A private communication was also written by "Willie," an artisen son of Dr. and Mrs. Petersen.

... A special meeting was held on Aug. 13th, and the Directors of the Association were given the following vote of confidence by a large majority: Yeas \$23, nays, 50:

nays, 50:

Whereas, The Directors of this Association have, at a special meeting of the Association this day called, laid before the Association their, poport of their action, in regard to defending the prosecution instituted against them by Jonathan M. Roberts and the payment of the costs and expenses necessarily incurred thereby, and have asked the approval of their action by this Association: therefore, Association of the Board of Directors in the premises, bo, and the same is hereby, in all respects approved.

ORPHAG.

#### Lake Champlain Spiritualist Camp Meeting.

To the Editor of the Banner of Light: Never did Shelburne Bay and Lake Champlain look more beautiful than on Thursday. The purple summits of the Adirondacks in the far-off distance, beyond mits of the Adirondacks in the far-off distance, beyond the tranquil waters of the Lake, looked more like those visions seem by inspired seers than like earthly scenes. The speakers stand, which has been completed and tastefully painted, was carefully decorated by the ladies with rare and beautiful cut flowers and cedar branches. Faul Brothers' Ornestra discoursed sweet music. The singing, under the charge of Mrs. Rly, of Wallingford, Vt., was fully appreciated by all present. At 2 r. M. Dr. R. A. Smith, of Brandon, Vt., President of the Association, formally opened the meeting. He spoke briefly of the growth of Lake Pleasant and Onset Bay Camp Meetings, also stating a few facts relative to the origin of this camp-meeting, and grew elequent in his closing remarks, when he referred to the many advantages of the grounds and the future prospects of the meeting at Queen City Park. At the close of the Doctor's remarks, which were heartily applanded by the audience, Mr. Lucius Webb, of Granville, Vt., introduced Mrs. Fannie Davis Smith, of Brandon, Vt., who gave in her usual logical and elequent manner the opening address of the meeting. Bhe referred to the origin of the spiritual novement, comparing its history with that of early Christianity and said:

"With us here, at the altar of Soiritualism, no petty sectarianism can find a hearing. We have forever cast off the bondage of authority. We want the broadest sentiments and the highest education, for with these only can we build the religion of the yet to be. The soul of man will not be satisfied with the cold materialistic philosophy of the nineteenth century, but reaches out toward Nature and Science.

All we have yet settled is that the dear immortals come back through the golden gates and minister unto us in all times. The Church will want our Spiritualism as soon as it makes the discovery that its losing its hold upon the people. But we want to make it broader and deeper, so that it will be suited to all the demands of humanity: then they can have it. But then the tranquil waters of the Lake, looked more like those

church, where all may be fed with the inspiration of heaven."

Mrs. Smith's discourses are always fine, but upon this occasion she outdid all her previous efforts. Our opening day was a perfect success.

Aug. 17th.—The lecture was given by Geo. A. Fuller of Dover, Mass., upon "Angel Ministry." in which he sought to clucidate the principles of the Spiritual Philosophy, and brought out quite promineutly the great fact of spirit communion, quoting largely from the Scriptures of the past to show that they were in accord with the revelations of the present.

Aug. 18th.—The discourse was given by Mrs. Emma Paul of Morrisville, Vt. The speaker commenced by alluding to the prospects of the present meeting, and said: "We cannot determine what may be done by what has already been accomplished, because every day new possibilities are opening up before us. All great religious movements for their growth and progress have depended upon the earnest efforts and labors of a few shoers and devout men and women. All religious reformations have been born in mangers. Genius comes not from the halls of wealth but from the almost destitute homes of the lowly. Spiritualism, though not an exception to this rule, has spread until its voice has been heard in every portion of the olvilized world."

Sunday, Aug. 19th, after the usual band concert, and excellent stinging by the choir, an addices was

its voice has been beard in every portion of the civilized world."

Sunday, Aug. 19th, after the usual band concert, and excellent singing by the choir, an address was given by Geo. A. Fuller, upon "Spiritualism an Outgrowth of Human Affections."

Love outlives the change of death. No grave is deep or broad enough to hold a human soul. Love bridges the chasm, and over this rainbow bridge of beauty, constructed of the strands of human sympathy and love, come angelic throngs en errands of mercy—ministering nuto those who are under the dark clouds of sorrow. The work is that of construction and not of destruction. It does not destroy the faith, but establishes in the soul of man a knowledge of immortal life.

In the afternoon the address was given by that veteran reformer, whose presence is always a benediction, Dr. H. B. Storer, of Boston. He commenced by speaking of the life and work of Jesus, and compared his life-work with that of Modern Spiritualism. He spoke not as other men, but as one having authority. He simply pointed to the deeds he was able to accomplish, and to-day Spiritualism points to its fruits and says to the world, "Judge the new philosophy by its fruits." It noting as Jasus notined to those that were deaf.

and to day Spiritualism points to its fruits and says to the world, "Judge the new philosophy by its fruits." It points as Jesus pointed to those that were deaf, dumb, blind, and paleied, but had been cured, and says, "Here are our works, judge us by our fruits:" and it also points to that gospel which all the people, hear gladly, as Jesus pointed to the gospel of gladitidings and great joy. Like the advent of Christianity, the early spiritual manifestations have been ridiculed. We rejoice in the liberation of our own minds from everything that tends toward the suppression of our highest aspirations."

At the close of the lectures, morning and afternoon, tests of spirit presence were given by Mr. Edgar W. Emerson of Manchester, N. H. About thirty names in all were given, and nearly every one was recognized.

NOTES. A sall on the steamer Albatross is enjoyed by all

.... O. G. Bugbee and family are tenting on Central avenue ... Mr. Alonzo Hubbard of Tyson Furnace is an excellent speech-maker.

excellent speech maker.

Excursions during the present week from White River Junction, Rutland and St. Albans. .... Mr. Alonzo Hubbard and family are at their roomy cottage. Dr. H. B. Storer is their guest. .... Mr. L. D. Smith, wife and family are enjoying their fine and homelike cottage near the Lake. ... Dr. Henry Slade and his agent will soon be on the grounds. Many are already inquiring for him.

.... Moonlight excursions on the lake will be among the attractions of the coming week. .... Mr. Shattuck carefully deposited all our bag-gage in our quarters in a most expeditious and satis-factory manner.

gage in our quarters in a most expeditious and satisfactory manner.

At Cottage "Golden Sheaf," Es. L. Webb and wife of Granville may be found, both earnest workers in the good cause.

Mrs. Ely. Miss. Truax and Mr. Seaver, assisted by Miss. Nora Truax, furnish most excellent music for all our meetings.

On East Boulevard may be found Mr. and Mrs. J. S. Kimbail of West Burke and J. W. Cunningham and family of Lyndonville.

Dr. S. N. Gould, and family of West Randolph greatly enjoy the camp. 45c may we say of Mrs. Hubbard and Miss Ida Batchelor.

Mr. F. A. Boutelle, (inict of Police, is omnipresent, and deserves great praise for the order maintained upon the camp ground.

Rypected soon: Cephas B. Lynn with his "ideal man," so graphically plefored by him in bis discourse at the lake. Also Charlis Bullivan and old Aust Dorces.

... Dr. S. N. Gonld is an indefatigable worker. He was obliged to absent himself from Divine service to attend to the erection of tents, demanded by incoming

comple.

All speak of the restful feeling pervading the Camp-Ground, and all who have visited the place this sesson are more than pleased with the arrangements for their comfort.

tor their comfort.

Dancing at the Pavillon every Tuesday and Friday. Paul Brothers' Orchestra furnish the music. These assemblies are very select. Only those holding tickets of invitation can obtain admission.

.... In a tent overlooking Shelburne Bay, may be found Mrs. H. Warner, Mr. Warner Dunnhee, Miss Jessie Dunnhee, and Mr. R. C. Parker, all from Bristol, and Mr. and Mrs. Jesse Battershall from Troy, N. Y.

Mrs. Dicksrman's cottage called "Mediume Best," on the West Boulevard. Mrs. Howard has been danger-ouely ill for a long time, but is now glowly recovering, and her many friends trust that she will be soon able to appear on the platform again.

.... In "Forest Home" cottage are located Mr. and Mrs. A. B. Lamb of Westminster, Vi., Mr. and Mrs. Adams of the same place, Mr. and Mrs. M. D. Gilman of Montpeller, Mrs. Sarah O. Brigham, M. D., and her daughter Neille of Fitchhurg, Mass., Mr. Edgar W. Emerson of Manchester, N. H., Dr. J. D. Powers of Woodstock, and George A. Fuller of Dover, Mass.

Mrs. Sarah C. Brigham, M. D., and daughter Neille of Pitchburg, Mass., are sojourning at Mr. Alden E. Lamb's cottage, "Forest Home." Mrs. Brigham has already identified herself with the Spirit

Brigham has already identified horself with the Spiritualists of Vermont, and become a stockholder in the Queen City Park Association. Her speech in the conference the other evening was very fine.

... Dr. Smith, our Precident, made a stirring speech at the opening, then rushed away to Lake Pleasant, where he is busy advertising this meeting and working a large excursion to visit these grounds at the close of the meetings there. Fare from Lake Pleasant and return only 35. Every one should take advantage of this opportunity to enjoy the beautiful scenery of the tireen Mountain State.

Mr. N. A. Balley externer from Ruthers decorate.

.... Mr. N. A. Balley, caterer from Rutland, deserves more than a passing hotice. His table contains all the most fastidious sould desire. Much of the good order and cheerfulness on the camp ground may be attributed to him; for good living is the foundation of earthly happiness. Long may St. Bailey, the apostic of good, clean and neurishing food, live to minister to all our wants at Queen City Park.

Gro. A. FULLER.

Queen City Park.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Will you allow me the space in your valuable paper to call the attention of your readers to the youngest of the New England camps—that at Queen City Park, Burlington, Vt.? Those who from any cause could not attend the earlier meetings will remember that this holds till the middle of September; and our Western friends will also remember that it is on one of the great trunk lines between the East and West, and easily accessible. It offers attractions of location and scenery second to none, and is in the State that to-day can proudly say has done the most public work for its size in Spiritualism; one that has given us many of our best workers, and one where the influence of animale and inanimate nature is favorable to the development of psychic powers.

The people of the State are fraternal, and all who have attended any of the Spiritualist conventions in Vermont will remember the hearty welcome they have received and the warm fraternal spirit that pervaded them. This camp is under the control of these who have for years associated in their State Association, and the meeting last year was like a gathering at the old homestead of the children long separated. I would that all who want a period of rest could pass a portion of the season at the lovely Queen City Park. If they would know the attractions let them write to the secretary for circulars. I believe you cannot do a greater benefit than by calling attention to this Ver-

If they would know the attractions let them were to the Secretary for circulars. I believe you cannot do a greater benefit than by calling attention to this Ver-mont enterprise, Yours fraternally, H. H. Brown. New York City, Aug. 16th, 1883.

#### Neshaminy Falls Camp Meeting.

To the Editor of the Banner of Light:

There were full twelve thousand people on the grounds last Bunday, the 19th, and the moraing services were attended by two thousand. The address was by Mrs. Juliette Yeaw, who, under spirit control, treated in a masterly manner her chosen subject, "Spiritualism and its Mission." A feeling of deep interest phreaded the entire audience during its delivery, and many expressions of satisfaction were made at its close. In the atternoon Capt. H. H. Brown spoke eloquently to an audience larger even than that of the morning, and held the closest attention of the vast assemblage unremittingly with his forcible, logical and instructive presentation of the foliams of Spiritualism and its superiority to the faith of the Church as semething to live by, die by, and live again by in the world of the Great Hereafter.

At the conclusion of Capt. Brown's address very remarkable proofs of the presence of spiritual intelligences were given from the roatrum by Mr. Mathews.

The Directors of the Association have made arrangements to hold Bunday meetings on the camp-ground during September. Jesse Bhopard has given several very satisfactory scances in Philadelphia, and will give a public concert in the hall on the camp-ground next Sunday, the 28th. To the Editor of the Danner of Light:

Onset Bay.

The attendance at this meeting on Aug. 19th (the closing Sunday) was estimated at over 2000, the largest ever known. The principal speaker at the morning meeting was Walter Howell, the blind inspirational orator of England, who took for his subject, "Is Spiritualism a Science or a Religion?" In the afternoon there was an address by Jesoph D. Stiles, and a number of tests. In the evening A. W. S. Rothermel of New York gave a scance at Frait's cottage.

The series of meetings has been very successful financially. The Grove Association will, it is announced, expend about 5000 during the coming Isli and winter in new buildings and various improvements about the grounds. It is said that the Old Colony railroad has agreed to erect a new and commodious passenger station at Onset before the next camp-meeting season opens.

The Upward Movement of the Age.

To the Editor of the Banner of Light: The progress in which modern society delights is not a progress toward better social conditions. It is an onward and forward progress in science and mechanism, upon the same material plane of life on which the toils, the miseries and the tragedies of the past have oc-

ourred. The upward movement to realize better social conditions is essentially distinct from modern progress. It is the movement inspired by the spirit-world which makes no great display and shows few material results. As the tides gently and silently rise under the influence of the sun and moon, so does the great mass of humanity come slowly up to gentler and nobler sentiments, and into closer sympathy with the

spirit-world. It is this movement of elevation alone that should deeply interest the philosopher. Its effects are seen in the increasing interest in spiritual truths, in the decreasing power of creeds and dying theologies, in the concerted movements of business cooperation, in the decay of sectarianism, and in the higher conceptions of education. These are the matters in which Spiritualists should be interested. There is no great improvement of social conditions possible until the condition of industry shall be improved, and the comfort of the toller shall be as well assured as that of the millionaire. On one side of this question stands organized labor, on the other, speculating and monopolizing

capital. As I pointed out in the New York World, skilled labor can easily make itself independent of capital by cooperative combination; and when by industrial education all labor shall become skilled, the power of monopolizing capital to control society will be broken forever, and honest labor attain that intellectual and spiritual culture which has been confined to the more fortunate classes.

But industrial education is the one indispensable condition of social improvement. In a community of overbearing, selfish expitalists and ignorant, impoverished workmen, there is no true Republicanism : no real social improvement is possible. This is the cause of the spiritual deadness of New York and so long as these conditions exist anywhere, the progress of elevating Spiritualism is impossible; Spirit-ual newspapers will languish and die for want of support; spiritual societies will be small and: feeble; spiritual lecturers will suffer in poverty; the press will scoff at our sacred truths, and the college will fortify its pupils in ignorance The work of the philanthropist therefore, is not merely to pontifue overing the pearls of wisdom to a debased society, but to change so cial bonditions, possitioner and elevate labor possition of continue of the pearls of the and projudice against the grandest of sciences itie il maries y into pant il on y y a present and en Thewas and in the county of earth and be y realized in a few and en the county of earth and be y realized in a few and en the county of a few and entire in a few and entire

to lift society to any satisfactory condition, but that moral and industrial education of the young is competent to abolish all the great evils of our present condition, and bring earth's inhabitants very near to the supernal life. This is the supreme duty of the present time, to accomplish which the AMERICAN UNIVERSITY was established.

JOSEPH RODES BUCHANAN.

Spiritualist Meeting in New York. Frobiaher College Mail, 22 East 14th street, near Broadway. The People's Spiritual Meeting every Sunday at 2% and 7% r. w. Frank W. Joses, Conductor,

#### Frobisher College Hall.

To the Editor of the Banner of Light: To the Editor of the Banner of Light:

"The People's Spiritual Meeting," instituted in Carter's Hall the first Sunday in June, is proving a success, and attracting such an attendance that it is found necessary to seek more congenial accommodations. Frobisher College Hall, 23 Rast Fourteenth atreet, has been engaged and the meeting will convene there, on and after Bunday, August 26.

The main objects of this meeting are to afford mediums and others an opportunity to give their own best thoughts, ort those of their inspirers, without fear of unjust criticism, and to carefully exclude inharmonious discussions; making it pursty a spiritual meeting.

visiting mediums and speakers are cordially welcomed, are requested to make themselves known to the chairman, and to feel free to take part in the exercises.

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#### Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Seciety, now pormanently located at Conservatory Hall, corner of Fultun street and Heddord Avenue, will hold services every Sunday, commencing Sept. 16th, at it A, x, and 7:45 P, x, J, wm. Fletcher, speaker. All the spiritual papers on sale in the hall, and all meetings free, Wm. H. Johnson, President.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrile Avenues, letween Park and Myrile Avenues (entrance on Clinton and Waverly Avenues). Services every Sunday at 8 and 7½ F.M. Educational Fraternity, or Sunday School, meets every Sundayat 10½ A.M.; Ladies Ald Society every Wednesday, at 2½ F.M. Social Fraternity meets every Wednesday, verying for social intercourse at 7½ o'clock. Psychic Fraternity meets every Matter of the burpose of forming classes in mediumship. Free. A.H. Dalley, President.

Herocklyn Spiritual Fraternity.—Friday evening Conferencemeetings will be held in the tecture-room of the Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtie Avenues, at 7% P. M.

The Eastern District Spiritual Conference meets every Monday evening at Composite Room, 4th street, corner South 2d street, at 7%. Charles B. Miller, President; W. H. Comn. Secretary. The Brooklyn Spiritual Conference meets every Saturday at Everett Hall, 398 Fulton street, at 80 clock, Capt. J. David, President.

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