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Spiritualism Abroad

BEVIEW OF OUR FOREIGN SPIRIT-UALISTIC EXCHANGES.

Prepared expressly for the Banner of Light, BY G. L. DITSON, M. D., . Of Paris, France.

SPAIN.

La Luz Del Porcenir, of Barcelona. Though I have before me quite a number of this stirring little weekly. I have nothing of recent date: but whatever may be found in it is of permanent interest and value; indeed there are no periodicals that come to hand that would form a volume to be treasured, and one that could be frequently perused to advantage, equal to La Luz, the grand work, historical and social, of Sra. Da. Amalia Domingo y Soler. To be sure, this editress has able assistants, like Sta. Candida Sanz, Matilda Fernandez de Ras. Antoni Torrens, Estrella and others, all ladies evidently of high culture; still it is ever Mme. Soler's pen that I seek with the assurance of being very agreeably entertained.

Spain, rather than any other country, should receive distinction smid the higher records of our faith; for the people of this country have more to contend with than any other where Spiritualism has made conspicuous progress. Every one knows how difficult it is to throw off the impressions of childhood, the thralldom of early education; think then what the Spaniards have had to do in taking even one step along the path Spiritualism points out. The anathema of the whole Catholic church is hurled at them; the frowns of the priesthood they encounter at every corner; and they have been taught to dread the former as the direct calamity of their lives, and the latter as heralding downfall in any business they may undertake. It is wonderful, then, to witness the sterling strength which inheres, manifestly, in that body of our co-religionists, who, thanks to a wisely liberal government, can proclaim their sentiments in public assemblies and publish them to the world in the form of papers, magazines and books and, in respect of the two former, Spain has hardly a rival.

Both in England and France I know several noted people who are Catholics yet firm Spiritualists, and this because they see underlying the former those great and pure spiritual truth which Jesus taught, and which, beneath forms and ceremonies, are deeply buried to the Romanists generally. Further: beside the truths referred to above, there are those which the initlated-the Essenes, for instance-have comprehended, and which the Nazarene could not promulgate, as the people were not yet prepared to receive them. And one object of the Theosophists, as I understand Theosophy, is to dig up the very roots of these Esoteric mysteries, and if they have or obtain any knowledge in this direction which they do not publish in blg letters in the New York (or Boston) Herald, Tribune or Times, it is for the same reason preolsely why Jesus did not do it, by word of mouth or by the popular press, which I fancy in his time bad a rather limited circulation.

La Luz Del Porvenir is naturally largely and most commendably engaged in considering the status of woman-woman as uneducated, and hence a tool of the Church; but her higher spiritual and moral culture is by no means ignoted, though this advance is hardly thought to be possible till the former barriers are broken

I will now take at random a few paragraphs from Mme. de Soler's writings. After referring -to man "as an eternal voyager"—life without beginning and without end-she speaks of the family: "We wish the woman and the man to form only one; that they shall think together, feel together, meditate and work together that woman shall be the angel that shall surround man with her smiles, while he shall be the gigantic tree under whose shade his companion shall repose. Man without woman is a bird without a nest; and woman alone is as a dry leaf blown away, clinging to no parent stem. We believe that woman, when marry. ing, begins her grand mission; and becoming a mother is her apotheosis. Maternity is the glorification of the woman." As I may have quoted some of this in a former article, I will not continue it, though to transcribe what the secomplished Castelar has to say upon the subject; could I do it justice, would make an agree- ment of short duration. A high spiritual state

able page. Mme. S. then paints in the tints of | of society, however, cannot exist, as all know, the rainbow, in the harmonious blending of its colors, the harmony and beauty of a family where parents and children are united in one bond of love. Ay, thus united the household is the veritable heaven upon earth. There is no altar so sacred as the hearthstone of an harmonious home; and he, be he priest or layman, who draws one thread out of the web and woof of this concordant palladium, has done an irreparable evil. Immeasurable as may be the height and depth of beatltudes apart from this, they are never equivalents as apparages of our terrestrial fortune. Good angels, not Mme. Blavatsky's "shells," must find here a pleasing resting-place.

Mme. Soler pens not only glowing words in the cause of Spiritualism and for the elevation of woman, but for liberty also. She quotes Victor Hugo's tribute to the great worth of the immortal Garibaldi, whose death was "a calamity in which were mingled the tears of France as well as Italy-of humanity in general"; and adds Mme. S., "A man like Garlbaldi merits the encomium of a genlus like Victor Hugo-these two grand men defending the sacred cause of liberty, one with the pen, the other with the sword." And it is not a theoretical liberty she writes about, but that in which Spiritualism can utter its divine messages, and not be, as in Russia, made dumb through fear, and blind and deaf through ecclesiastical espionage. "Spain has no pairiotism," she sadly adds, "and but little true religion, ... for religion, so necessary, is that without which one cannot live the true life of the spirit." ... " Now and then an individual will devote a life of abnegation, and die with a smile upon his lips, for his country; but what is the sacrifice of one, mid the indifference of the thousand?...A man active in usefulness benefits himself and those around him; progressing makes others progress; nothing more beautiful than to anproach in similitude to the sun, which has light for itself and offering torrents of light to humanity....But let me address myself especially to woman, who must not regard with indifference the least action of her life, because she is the mirror into which looks the child, who to morrow is to be the grown-up person that is to take an active part in the affairs that surround her or him....Let the lions sleep in peace, but arise ye and work, for in industry is the bread of the people."...

"Estrella" writes charmingly of "Friend ship." A few lines of it must suffice : "Friendship is a virtue as well as a sentiment; of human affections the most noble, for it has not the claims of parentage as in blood relationships; it is a free offering of the soul; is a peculiar adornment of civilization. Love is known even among the lower amimals, but friendship | ubiquitous and omnipresent, call by the name eme of a cultivat not the patrimony of the vulgar.... Friendship among the Greeks was a matter of religion, and was prescribed by the laws. . . . It has been said, but I know not how justly, that among women there is no true and durable friendship; however, the Marchioness Lambert, one of the most illustrious and respectable of the dames of the seventeeth century, placed friendship in the front rank of duties of a noble lady. Perfeet friendship places us under the necessity of being virtuous, for it can only be conserved among estimable people, whom we are thus obliged to imitate.... Those women who are coquettes, full of themselves, are incapable of feeling this sentiment, and are unworthy of it.

'There arrives a time when to-morrow does not come to us," says Mme. Soler; and of this To-morrow" she writes a number of entertaining pages. Her "Last Song," also, with a lengthy communication from the spirit of Padre German, I should like to translate entire.

BOUTH AMERICA.

La Revista Espirita of Caracas. As of the preceding, though several numbers are in hand

I have nothing of recent date.

In the number before me the editor contrib utes an article on "Matter and Spirit," from which I will make a few but condensed extracts: "Humanity, through many a struggle, has advanced, though with slow step, to see the horizon of the light prepared for us by the Creator, impelled by the law of progress, in the order of and in accord with which are built those worlds that roll around us in marvelous harmony.... And as we advance, the horizon of light widens to our expanding vision. . . . This indication of progress is not recognized by many, because they are lost in the torpidities of matter-incarnated upon this material plane to valuly fight against the wave of Progress. . In our studies we discover that matter has had Its diverse reigns upon our planet, and that one after the other has yielded its place to a successor, according to the aforesaid law. . . . At one period man could not love and adore God thinking of him as the thunder, and lightning, and tempest; as an angry Being in fact; later, through the sublime artesano of Nazareth, the divine martyr, He was comprehended and worshiped more consistently.... By the Sermon upon the Mount there was initiated a more proper conception of the Deity, and that He was the Father of us all and we his beloved children.... To-day matter is in its last agonics," etc. The writer here shows our advancement from matter to spirit, as it were; and when we see what strides Spiritualism is making it is very apparent a wholly new era has been begun in earnest. As prophesied, 1881 was the end of the world, i. e., its material dominance. "Thy kingdom come," so long prayed for, has been well inaugurated; and though, as in everything else, a orude state of things seems a necessary concomitant of beginnings, it becomes us to make this initiatory predica-

unless individuals composing it are strictly moral themselves.

What could be more sublime, what more purlfying, what more consoling, than the teachings of Spiritualism! But these teachings must be ifved! If raps come at our call, if a table be lifted to the ceiling, and we believe that spirits have been the instruments of these phenomena. of what profit is it? I have reason to admit with the Theosophists of India, that such are in most, or in very many cases, produced either by the elemental or elementary spirits-who may deceive the very elect. No, brothers; it is only by pure lives, by holy aspirations, by devout contemplation, by watching and praying, that we can guard ourselves from the machinations of the evil-disposed, disembodied beings of the "unseen world."

FRANCE.

"Bulletin de la Societé Scientifique," etc., 15th June. As the Secretary of this Society has just been united in marriage to the well-known Spiritualist (seer, or clairvoyant, too, I believe, of much renown), Mile. Louise Marguery, the occasion was made use of for a gathering of friends, some eloquent remarks by Mme. Rosen. presentation of flowers, etc., an account of which (with some strictures upon clerical aid, heretofore deemed necessary in such affairs. occupies the first few pages of the Bulletin.

More exciting at the present time is the subject of Occultism and Theosophy versus Spiritualism (as some see it), or rather the Bulletin's, pro and con., to which it has opened its columns. Here a writer says : "Theosophical ocoultism, like esoterio Buddhism, distinguishes the personality of man from his individuality. ... The individuality is the spirit itself, the absolute, that to which will come to be adjoined, for each man, the acquisitions in morality and intellect resulting from his conduct and his works. The personality would be the ensemble of elements of which the quintessence has constituted the acquittance (Facquit) of the spirit; its principal factor will be the memory, which retains impressions of thoughts, words, actions. According to occult doctrine, the personality is never immortal; it subsists for a time, more or less long, after death, but is finally dispersed. The individuality, on the contrary, is immortal. ... And the individuality can be re-incarnated upon this earth or elsewhere, simply changing its personality. The absence of a souvenir of

this is due to the change of personality," etc. I do not fully comprehend (perhaps I have not translated it correctly) the explanation, given above, of what consists "the personality." A few lines from the June number of the Theosophist may here be proper: "The esoterio Buddhists, or Arhats, recognizing but one life, 'Jin' the manifested life, the si ple; and by Atman, or Jivatman, the seventh principle, or unmanifested life; whereas the Vedantees give the name but to the seventh. and identify it with Paramatman or Parabrahm. ... Immediately on the severance of 'spirit' and spiritual soul' (its vehicle) from Manas and Kama Rupa (fifth and fourth principles). the spiritual consciousness ... ceases to exist. till a new rebirth in a new personality, since nura anirit can have no consciousness per se. It would have been abourd to gay that anything immortal and purely spiritual, anything that is identical with and of the same essence as the Paramatman, or the one LIFE, can 'disappear or perish."

The above disjointed parts of what is certainy very interesting in its entirety are followed by a letter from Mme. de Morsier, one of our most intelligent and spirituelle Theosophists, explaining in a succinct way some of the theories of the Theosophists, but admitting that there are mysteries which are never and can never be placed at the command of the general public. I have not space for even an abbreviated summary of her views.

We have next portions of a letter from Mme. Blavatsky, which I can but just name, with a word or two indicating its character. In her second paragraph she says: "It is impossible for me, within the limits of an official letter, to enumerate all the errors and the false interpretations which abound in the discourses pronounced at the conferences of the 6th and 21st of March." She then states that no one of her faith in the Orient has preached annihilation .. that "in fifty places in her journal can be found the affirmation that the 7th and 6th principies, la monade divine and its vehicle l'ame (soul) spirituelle (which make but one) are immortal, indestructible, and infinis,"...etc. It oan here be seen how misunderstood, or wilfully misrepresented, are the doctrines of our friends of the Orient, and hence how easy to render ridiculous their opinions. The next number of the Bulletin is to contain further elucidations from Mme. Blavatsky's pen.

La Lumiere, for June. In an article concerning messages from the "world of spirits" (as Swedenborg generally wrote,) the editress says: Happy the 'groupes' which believe in the efficacy of prayer! There are so many who do not to-day have faith in it, I request the most religious to pray for them. I think our evocation of the spirits is so grave a thing, that, before giving ourselves to it, we should lift our soul to the Giver of all good gifts, that light and protection may be afforded us."

In his "Spiritualism in History," M. E. Bonnemere here writes: "The Marshal Blaise de Montluc was one of the heroes of those horrible wars of religious' which so deluged with blood the soil of France in the last half of the sixteenth century. He was at Nevers when Hen-

"A note ease: "It is the late personality of the spiritual ease that disappears for the time below, since semarated that disappears for the time being, since separated on the self-consciousness residing in Monas there is her Devaction nor Avitchi for the Spiritual Individual-"-P. 1, Supplement.

ry II. offered to his court, on occasion of the marriage of his daughter Elizabeth with Philip II., King of Spain, the spectacle of a tournament. 'The night previous, during my first sleep, says Montluc, 'I saw the king sitting in a chair, having his face covered with drops of blood, looking altogether like those pictures of Jesus when the Jews had crowned him with thorns. I examined his face, but could not discover his wound. I heard as if some one said to me: "He is dead"; and from another, "He is not yet dead." I saw the physicians and surgeons enter and leave the chamber. On waking, I found, what had never happened to me before while dreaming, that I was weeping.' . . . It is known that on the following day, when playing with Montgomery, Henry II. had a broken lance thrust into his eye, which, reaching his brain, caused his death twelve days afterward, on the 11th of July, 1559." . . . "It is also known with what exactitude Pierre de Lestoile kept account of all the notable things happening in the reign of Henry IV. He predicted the date-4th May, 1591-of the death of Michel Viole, Abbé de Saint Enverte.... He announced, also, among many other things to happen, the battle of Ivri, and that the king would win the day. This, a long time before it happened, was told before the Bishop of Oreans."... Again : "The king had hardly entered Paris

ere an old Gascon presented to him a letter, warning him to beware of the last of the month. The contents being told to a Mons. de Bourges, who was present, he began to discourse on the vanity of belleving in divinations. But the king interrupted him by saying: "I know all that, and that it is in God one should put his trust; but I can assure you this man has never told me a falsehood, and he predicted to me the two battles, of Ivri and Coutras, just as they subsequently happened, and this makes me reflect." Toward the end of the month two men were arrested, strongly sus pected of designs upon the king's life.... On the 14th of June, 1610, returning from mass, the king entered his chamber, when the Duke of Vendome, his natural son, whom he much loved, came to tell him that a man named Brosse, who was a professor of astrology, had said to him that the constellations under which his majesty was born menaced great danger to him that day, and advised him to be well on his guard. To which the king replied, laughing: 'Brosse is an old sharper who wants some of your money, and you are a young fool to believe him.' The duke, however, informed the queen of de Brosse's warning, and she prayed her husband not to leave the Louvre for the rest of the day Some hours later the king started in his carriage to visit his minister Sully, who was indisposed. Some carts blocked a disciple of the Jesuits, put his foot upon the wheel and stabbed the king twice with a poniard. The little escort which his majesty had carried back to the Louvre only a corpse.'

In the first part of this interesting chapter (IX.) Jeanne d'Arc is called the "Incarnation du génie de la France." This follows the statement that "in 1439, on account of the incredible apathy of Charles VII., the kingdom was about to lose the fruits of the prodicies accomplished by the Pucelle d'Orleans, the inspired daughter, the virgin of Domremy. Artus had the government of lands at the north of France, but as the king did not well sustain him, he was about abandoning it to pillage: but the pricur of Chartreux of Parls came to him and said: 'I know your designs, from a brother of the monastery whom God favors with revelations. Do not do as you intend; God will aid you. . . . The king will order you to lay siege to Meaux, and will send you men and money.' ... 'How can this be?' replied the con nétable; 'Meaux is very strong, and the English were nine months before it.' 'Do not be disheartened-all will happen to your honor, was the reply. As predicted, all occurred. "The monk whom the spirits had thus inspired was called Hervé du Pont; he was the first pricur of the convent of Chartreux, founded by Artus (who had become Duke de Bretagne) in commemoration of this event."

Le Papillon. I purchased to-day this hand ome paperof eight pages, expecting a new treat in Spiritualism, having met its intelligent and lady-like editress, Mme. Olympe Audouard, at a circle of Spiritualists, and hearing that she was well-grounded in our faith. I was greatly disappointed, for I found no reference whatever to Spiritualism, but solely political and social mat ters in popular favor. A letter from its London correspondent I cannot but condemn, for it appears to me that while the writer puts the immorality of English family life, though concealed by prudery, on a par with that of France he seems rather to uphold than condemn the shortcomings" of both. He claims that Lady Blessington went to live in Paris because English prudery shocked her. Now if there is any thing especially charming in the "British Islo it is that sentiment of purity imbuing English homes, and when that really departs, God help the land. The English missionaries, instead of editions of Seneca, for no author more completely shows that without virtue there is no abiding happiness than this old wise moralist.

There is a mean curlosity, as of a child pening a forbidden door, or a servant prying into her master's business; and a noble ourlosity, questioning, in the front of danger, the source of the great river beyond the sand, the place of the great continent beyond the sea; a nobler curiosity still, which questions of the source of the River of Life and of the space of the continent of Heaven, things which "the angels desire to look into."—John Ruskin.

Spiritual Phenomena.

EXPERIENCES WITH MARY M. HARDY.

DY JOHN WETHERBEE.

CHAPTER V. Concluded.

" Full oft my feelings make me start, Like footprints on some desert shere, As if the chambers of my heart Had heard their shadowy steps before."

I guess in this case it was imagination. It is hard to tell in the light of Modern Spiritualism where imagination leaves off and reality begins. I think I will not take the trouble now to draw a dividing line; the thought of Mary Hardy came so quickly on the heels of imagination that if the sound was imagination, I may as well consider it a call and give the hour to her.

One experience keeps very fresh in my memory, and perhaps a relation of it will be as interesting as anything that I can think of; it cortainly is, and always will be to me. It was the evening for one of this medium's public circles, and as usual I was going to it; but my wife's sister was taking tea with us, which being over, I was excusing myself as having an engagement, and I thought I had better out with it, so there would be no questions about it, and I said I was going to Mrs. Hardy's circle; and without expecting any affirmative answer. I said to her, "It is public; don't you want to go too?" she replied, "I should admire to." Well, to make a short story, we started; I was rather glad, for nobody that we were likely to see knew this lady: she was not a Spiritualist, and if anything occurred interesting to us, it would be a good test.

On our way there I gave her the rationale of these circles, and what was expected; I said she might not get anything, but it would be interesting to notice what came generally. I remarked when I reached the house (Mrs. H. lived then on Concord street), as I did a year or two before when my wife went there for the first time, that she had better go in alone and take a seat, so that it would not be known that she had come with me; she did so, and I went in alone afterward, and sat in another part of the room, without any recognition. The usual style of communications from the various spirit friends occurred. I do not suppose Francesthat was the lady's name-fully comprehended the situation : she being a Baptist, and one not a Spiritualist bardly would be likely to on a first visit; still she appeared to be listening to what was said by the spirits with interest. In the course of the evening a spirit took possession of Mrs. Hardy and said, "Frances | Frances | " in a low and very distinct voice. Though not the way in the street Ferronnerie. Ravaillac, listening at first, the repetition of my friend's name, which no one but myself knew, attracted my attention, and I waited for the spirit to proceed, which it did by turning toward me, who sat on the other side of the room, and saying, "John, why do n't you tell Frances that I am talking to her?" The reader will observe how completely the connection was made. We were notaltting together; not another soul in the room knew Frances, or that I had brought her to the circle; but the invisible, looking out of the even of Mrs. Hardy, did, and turned to me and said. 'John, why," etc. After that call on me. I said to Frances that the spirit was talking to her, and asked her to go up and see what it wanted. I felt it was her father and my fatherin-law, and so it proved, and they had a private confab which the others present did not hear. The scance was over soon after this, and go-

ing home with her she told me what her father said to her, which was substantially that he never intended that she should pay the two hundred dollars; he meant it as a present, and it should not have been charged to her, or taken out of her part. To make this intelligent the facts are these: Her father was old and sick, and near his end, and she needing some money for new clothes for her boys, went to him for it. He said to her to go to James (his son) and tell him to give her two hundred dollars, and she did so and got it, and she signed a note for it, and the old gentleman died soon after, and in the settlement of the estate the two hundred dollars was deducted from her portion, and rather to the surprise of Frances, as she did not suppose it was a loan, but, as usual, a gift, and the matter had annoyed her a little as somewhat sharp practice; but there was no help for it, as her father was beyond reach.

"Is it not very singular," said she, "that he should come in this way and tell me it was just as I supposed, and, as if he knew what was done, said that he did not intend it as a loan, but as usual given to me for my expenses, and it ought not to have been deducted from my portion of his property." I learned from Frances that this matter bad fretted her some, but there was no help for it. This communication from her father's spirit occurred some months after his decease. How much her mind had to do with it, one cannot tell; at the time of this communication it had passed out of her troubles, so it would be rather straining to suppose going to India, would do well to spend their it to have been mind-reading, either on the part time and money in distributing at home cheap of the spirit or the medium. That it was a test, was unmistakable, under all the circumstances. The selection of that little affair out of the many of larger magnitude financially, and of greater consequence, is one of the mysterles of spirit-communication. She had inherited a tolerable fortune; a two hundred dollar circumstance was a trifle, and why he should in this interview ignore or forget thousands in magnitude and treat or speak of hundreds, or a trifle, is very singular and very hard to explain, or was then to my friend,

I have noticed in my dealings with the departed, with this same spirit and also with the spirit of Ralph Huntington and others, similar procedure, and am inclined to the opinion that they do not look at our matters from the other side of life as they would look at them from this side, or as we look at them. A matter of no moment or value in a worldly sense, but perhaps fraught with important consequences, is a larger feature in a man's record than a loss or a gain, or a gift of immense value. I have learned that many a solitary dollar fills a larger retrospective space in a spirit's memory than thousands do under other circumstances. I know a spirit whose heavenly income has been enhanced by the lucky donation of a trifle, while \$100,000 distributed at death for the benefit of the church and its associations produce no income on the other side. This is a digression, but if one has imagination enough to read between these lines, it may help explain why spirits sometimes dwell on trifles in a worldly sense, and seem to have forgotten the weightier matters of their lives.

It is my intention to make this the closing chapter of these experiences; not that I could not extend them to a dozen and then not be exhausted, but I have other matters and other subjects to write about, and so must find a conclusion in this. Some of the most interesting and most positive proofs of spirit communications and their identifications through Mrs. Hardy have been like the one related, more or less connected with my family or private affairs: hence not of general interest, but won derfully so to me, and would be to others if it was good sense to talk publicly of one's own

I was well acquainted with the late John M. Sterling, who passed on from Philadelphia some two years since. Before that event he wanted me to take an interest in a philanthropic matter that would not occupy my time, and the monetary inducements were very great, proposing to put me in possession of his property, which was quite large, for the purpose, if I would accept the trust, and further said that one of my spirit-friends was in favor of it. I did not fancy his project, but at his request 1 wrote to the spirit-friend through J. V. Mans field, to see what he thought of it; and the answer was that my disinclination was an impression, and I let the matter drop. When I had written this letter to the spirit referred to and forwarded it enclosed and unaddressed to Mansfield, and before I bad got any answer, my wife and I went by appointment to have a sitting with Mrs. Hardy, not however with any reference to this Sterling matter. She, my wife, was to be there at 3 o'clook, and I was to leave my office so as to meet her at that bour.

On the morning of that day I found in my mail the reply to the letter that I had sent through Mansfield to the spirit. I did not open it, but put it in my pocket, intending to read it when I got home. At the hour appointed I was at Mrs. Hardy's, and we, my wife and myself, had our sitting. Many spirits came, and among them the spirit-friend to whom I had written some days before. As soon as he announced himself, and before I had time to say a word, my wife said to the spirit, "Did you receive the letter John wrote you the other day, and are you going to answer it?" The invisible said. "Yes. and I have answered it, and John has it now in his pocket." The fact had slipped from my mind; but the moment his presence was announced and while my wife was asking about the letter, I remembered that it was then in my pocket and the response of the spirit, so exactly in keeping with the facts which the medium knew nothing about, was very gratifying to me. The thought almost made me speechless, when my wife remarked, looking in my face, "That can't be so." I said it was exactly so; and, taking the letter from my pocket, said, "There it is. 1 received it this morning and have never thought of it since." It is hardly necessary to lengthen this narration into its details; the essential points have been stated. I had written a let. it. That our readers may form some idea of ter; Mrs. Hardy knew nothing of the fact; the reply was in my pocket, my wife did not know it and I had forgotten it; but the spirit then ! controlling Mrs. Hardy it seemed remembered, and said he had received it, and had answered it, and it was then in John's pocket. How could that spirit then be any other than the spirit of the man it claimed to be.

Many more of these experiences could be related, but would of course be cumulative in character; hence in a newspaper where space is precious, would be inflictions. Of the remi niscences of "Willie," the control, and that peculiar character, "Aunt Nancy," so sensible, ancient, and old-fashioned that any omission of her presence at any circle was a disappointment, a pleasant chapter might be written, and the omission of it making one more to these chapters, may be noticed as much as the absence of that spirit herself was at those circles where she did not take a part; but, for reasons already mentioned, we must forego the pleasure.

Since Mrs. Hardy has passed on I have had to say with the poet many times:

"How blessings brighten as they take their flight!" as I miss the circles and the sittings that I used to enjoy so much at her little home on Poplar street, and afterward in her more spaclous and stylish habitation on Concord Square, where she became more publicly known; still, it is a pleasant thought to know that the light abounds even if one aperture or opening is closed, and that mediums, like saints and poets, never die out of the earth; that the gates are still ajar, and ever will be; and, as the poet says:

" Opens wider still the portal To the land of the immortal, Every year: And thinner grows the curtain That divides us from the certain, Every year."

Cartler Hall (N. Y.) Meetings.

To the Editor of the Banner of Light: Conference the 12th uit in the P. M., was opened Conference the 12th ult. in the P. M., was opened by Mrs. Spence, with remarks on "The Development We Receive from Earthly Trials." Mrs. Fowler spoke on so ordering our lives that we will not send so many undeveloped spirits late the other life. Mr. Winch remarked on "Spiritualism Rightly Understood." Mrs. Henderson. Mrs. Morrill, Mrs. Preston, and Mr. Bently, related facts in their experiences. In the evening Mr. John H. Randall gave an hatructive narrative of events in his experience, followed by a pay-chomatrization of handkerohiefs and gloves by Mrs. R. Mills of Brooklyn, remarkable for clearness and point.

point.
Sunday, 19th, uit., Messre. Leach, Winch, Wm.
Flemming, of Pittshurgh, Pa., Engelon and Deacon
Cole of Brooklyn, Mrs. O. F. Shepard of Yonkers, Mrs.
Emerson, Mrs. A. U. Henderson, Mrs. Hawkins and Emerson. Mrs. A. C. Menuerson, mrs. curts, described events in their experience.
F. W. Jones, Conductor.

"What is meant by a 'Sabbath-day's journey'?"
The distance between any place and the nearest good fishing ground.— Gardiner (Ms.) Home Journal.

Thirteen Years' Dyspepsis. "I suffered with dyspensia for 13 years," writes John Albright, Esq., of Columbus, Ohio.

"Samaritan Nervine oured mei as it always

The Rebiewer.

THE ECONOMY OF HUMAN LIFE. Translated from an Indian Manuscript, written by an Ancient Bramin: to which is prefixed An Account of the Manner in which the said Manuscript was Discovered: in a Letter from an English Gentleman residing in China, to the Earl of ***** 24mo, cloth, pp. 154. Printed for Joseph Peace Hazard. Times Print, Wakefield, R. I.

The letter introducing this work is dated, Pekin, May 12th, 1749. In it it is stated that in Lava, a province of Thibet, a country adjoining China on the West, resided the Grand Lama or High Priest of the people, reverenced, and even adored as a God, by most of the neighboring nations. His residence was in a magnificent temple, built on the summit of Mt. Poutala. The learned in China had long entertained the opinion that in the archives of that grand temple some very ancient books had been for many ages concealed; and the Emperor, curious in searching after the writings of antiquity, became at length so fully convinced of the probability of this opinion, that he determined to attempt the discovery of those writings, or at least to know for a certainty whether any such existed.

To effect his purpose, he first sought a person fitted for the mission, and finally fixed upon one of the hanlins, or doctors of the first order, whose name was Boa-tsou, a man about fifty years of age, of a grave and noble aspect and of great elequence, who, by an accidental friendship with a learned Lama, living many years in Pekin, had become master of the language which the Lamas of Thibet employed among themselves. To give his commission greater weight, the Emperor honored Boa tsou with the title of Prime Minister, furnished him with a magnificent equipage and attendants, presents of great value for the Grand Lama and others, and a letter written with his own hand addressed, "To the Great Representative of God, Most High, Most Holy, and Worthy to be Adored," a copy of which is given in the volume before us.

When the ambassador arrived at the gates of the sacred territories, the magnificence of his appearance and the richness of his gifts obtained for him a ready admission. He had apartments appointed him in the sacred college. and was assisted in his inquiry by one of the most learned Lamas. He remained there six months, during which time he had the satisfaction of finding many valuable writings of antiquity; but the most ancient and valuable of these, and one which none of the Lames for many ages had been able to interpret or upderstand, was a small system of morality, written in the language and characters of the ancient Gymnosophists or Bramins; but by whom or when, the judgments and opinions of the pricats and learned doctors were much divided. Those who admired it most highly attributed it to Confucius; others to Lao-kin, a Chinese philosopher contemporary with Confucius, and founder of the sect Tao-sse, and still others to Bramin Dandamis, whose famous letter to Alexander the Great is recorded by European wri-

This work, whose antiquity was so great that its history was wholly unknown, created, upon its appearance in the city of Pekin, much excitement. It was read by all classes, and so highly eulogized that the writer of this letter determined upon translating it into English. He did so, fully conscious at the close of his task that his translation fell far short of the original, and even of the Chinese version.

We are indebted to the liberality of Mr. Joseph P. Hazard, for the copy of this remarkable book now in hand. Though printed for private circulation, it is worthy of an extended one; doubtless there are many persons who would consider themselves fortunate to possess the general style and sentiment of the writings, we make the following selections taken from various parts of the book:

There is but one God, the Author, the Creator, the Governor of the world: Aimighty, Eternal and Incomprehensible.

If we lift up our eyes to heaven, his glory shineth forth; if we cast them down upon the earth, it is full of his goodness: The hills and the valleys retolce and sing; fields, rivers and woods resound his praise." All things proceed from God. His power is unbounded, his wisdom is from eternity, and his goodness endureth forever.

He sitteth on his throne in the centre, and the breath of his mouth giveth life to the world.

He toucheth the stars with his finger, and they run their course rejoicing. On the wings of the wind be walketh abroad, and

performeth his will through all the regions of unlimited space.

Justice and mercy wait before his throne; benevo lence and love enlighten his countenance forever. He it is, oh man I who bath created thee highy sta

tion on earth is fixed by his appointment: the powers of thy mind are the glits of his goodness, the wonders of thy frame are the work of his hand.

Hear then his voice; for it is gracious; and he tha obeyeth, shall establish his soul in peace.

Proceed not to speak, or to act, before thou hast weighed thy words, and examined the tendency of every step thou shalt take; so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon

The thoughtless man bridleth not his tougue; he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste and leageth over a fence, may fall into a pit on the other side which he does not see, so is the man that plungeth suddenly into an action, before he hath considered the conse quences thereof.

The first step toward being wise is to know that thou art ignorant; and, if thou wouldst not be esteemed foolish in the judgment of others, cast off the folly of being wise in thine own concett.

Since the days that are past are gone forever, and those that are to come may not come to thee, it behoveth thee, oh man! to employ the present time, without regretting the loss of that which is past, or too much depending on that which is to come.

Who is he that hath acquired wealth, that hath risen to power, that bath clothed himself with honor, that is spoken of in the city with praise, and that standeth before the king in his counsel? even be that bath shut out idleness from his house; and bath said unto Sloth, Thou art mine enemy.

The slothful man is a burden to himself, his hours hang beavy on his head: he loltereth about and knoweth not what he would do.

He would eat of the almond, but hateth the trouble of breaking its shell.

Let him that scoffeth at the lame take care that he balt not himself: Whosoever speaketh of another's failings with pleasure shall hear of his own with bit terness of heart.

Let not the recreations be expensive, lest the pain of purchasing them exceed the pleasure thou hust in their enjoyment.

Neither let prosperity put out the eyes of circum spection, nor abundance cut off the hands of frugality: He that too much indulgeth in the superficilies of life. shall live to lament the want of its necessaries.

From the experience of others do thou learn wisdom; and from their failings, correct thine own faults.

man always successful; yet never had a fool thorough enjoyment, never was a wise man wholly unhappy. Perils and misfortunes, and want and pain and injury, are more or less the certain lot of every man that

cometh into the world.

It behoveth thee, therefore, oh! child of calamity, early to fortify thy mind with courage and patience, that thou mayest support, with a becoming resolution the allotted portion of human evil. As the camel beareth labor and heat and hunger

and thirst through deserts of sand and fainteth not,

so the fortitude of man shall sustain him through all To be satisfied with a little is the greatest wisdom; and be who increaseth his riches increaseth his cares:

But a contented mind is a hidden treasure, and trouble From fear proceedeth misfortune; but he that hop eth helpeth himself.

As the ostrich, when pursued, hideth his head but forgetteth his body, so the fears of a coward expose him to danger.

If thou believest a thing impossible thy despondency shall make it so; but he that persevereth shall overcome all difficulties.

Let not thy mirth be so extravagant as to intoxicate thy mind, nor thy sorrow so heavy as to depress thy heart. This world affordeth no good so transporting. nor inflicteth no evil so severe as should raise thee far above or sink thee much beneath the balance of moderation.

Indulge not thyself in the passion of anger; it is whetting a sword to wound thine own breast, or murder thy friend.

If thou bearest elight provocations with patience it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall feel rest, and thy mind shall not reproach thee.

Do nothing in a passion. Why wilt thou put to sea in the violence of a storm? On the heels of folly treadeth shame; at the back of

anger standeth remorse. He who pitieth another, recommendeth himself;

but he who is without compassion, deserveth it not. Whilst the poor man grouneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lift up a feeble eye to thee for pity, oh, how canst thou riot in superfluous enjoyments, regardless of their wants, unfeeling for their woes?

True wisdom is less presuming than folly. The wise man doubteth often, and changeth his mind: The fool is obstinate, and doubtoth not; he knoweth all things but his own ignorance.

As the branches of a tree return their san to the root from whence it arose; as a river poureth his streams to the sea whence his spring was supplied: so the heart of a grateful man delighteth in returning a benefit received.

The hand of the generous man is like the clouds of neaven, which drop upon the earth fruits, herbage and flowers; but the heart of the ungrateful is like ; desert of sand, which swalloweth with greediness the showers that fall, burieth them in his bosom, and pro-

Vaunt not of thy body, because it was first formed; nor of thy brain, because therein thy soul resideth. is not the master of the house more honorable than

Thy soul is the monarch of thy frame; suffer not its subjects to rebal against it.

Are not thine eyes the sentinels that watch for thee? yet how often are they musble to distinguish truth rom error.

Thine hand, is it not a miracle? Is there in the creation aught like unto it? wherefore was it given thee, but that thou mightest stretch it out to the assistance of thy brother?

Say not that it were best not to have been born; or, if born, that it had been best to die early; neither dare thou to ask of thy Creator, Where had been the evil had I not existed? Good is in thy power; the want of good is evil; and, if thy question be just, lo it condemneth thee.

Would the fish swallow the balt if he knew the hook was hid therein? would the lion enter the toils if he saw they were prepared for him? so neither were the soul to perish with this clay, would man wish to live; would a merciful God have created him; know hence thou shalt live afterward.

When thy bed is strawthou eleepest in security; but when thou stretchest thyself on roses, beware of

the thorns. Complain not with the fool of the shortness of thy time: Remember that with thy days thy cares are shortened.

Labor not after riches first, and think thou afterward wilt enjoy them. He who neglecteth the present moment throweth away all that he hath. As the arrow paraeth through the heart while the warrior knew not that it was coming, so shall his life be taken away, before he knoweth that he hath it.

The man who neglecteth his present concerns to revolve how he will behave when greater, feedeth bimself with wind while his bread is eaten by an other.

Act as becometh thee in thy present station, and in more exalted ones thy face shall not be ashamed. Condemn not the judgment of another because it

differeth from thine own; may not even, both be in an \$1011**9** When thou esteemest a man for his titles, and contemnest the stranger because he wanteth them, judg-

est thou not of the camel by his bridle? Attribute not the good actions of another to had causes. Thou caust not know his heart; but the world

will know by this that thine is full of envy. Be more ready to acknowledge a benefit than to re venge an injury, so shalt thou have more benefits than injuries done unto thee.

Be more ready to love than to hate; so shalt thou be loved by more than hate thee. Be willing to commend, and slow to censure; so

shall praise be upon thy virtues, and the eye of enmity shall be blind to thy imperfections. When thou doest good, do it because it is good, not

because men esteem it: When thou avoidest evil, fly it because it is evil, not because men speak against it: Be honest for the love of honesty, and thou shalt be uniformly so: He that doeth it without principle is wavering.

Wish rather to be reproved by the wise than to be applanded by him who hath no understanding: When they tell thee of a fault, they suppose thou canst improve; the other, when he praiseth thee, thinketh thee like unto himself.

Who is it that affirms most boldly? Who is it that holds his opinion most obstinately? Even he who hath most ignorance : for he also hath most pride.

Every man, when he laveth hold of an opinion, de sireth to remain in it; but most of all, he who hath most presumption. He content-th not himself to betray his own soul into it, but he will impose it on others to believe in it also.

Say not that truth is established by years, or that in a multitude of believers there is certainty. One human proposition hath as much authority as another, if reason maketh not the difference.

Is not virtue of more worth than riches? is not guilt more base than poverty? Enough for his necessities, is in the power of every man; be content with it, and thy happiness shall smile at the sorrows of him who heapeth up more.

Revenge is painful in the intent, and it is dangerous in the execution: Seldom doth the axe fall where he who lifteth it up intended; and lot he remembereth not that it must recoil against himself. Whilst the revengeful seeketh, his enemy's burt, he

oftentimes procureth his own destruction; while he atmeth at one of the eyes of his adversary, lot he putteth out both his own.

Glory, like a shadow, flieth him who pursueth it; but it followeth at the heels of him who would fly from tt: If thou courtest it without merit, thou shalt never attain unto it; if thou deservest it, though thou hidest thyself it will never forsake thee.

Pursue that which is honorable, do that which I right; and the applause of thine own conscience with be more joy to thee than the shouts of millions who know not that thou deservest them;

As a ours for Heart-Disease, pervouspess and sleeplesaness, Dr. Graves's Heart Regulator is unsurpassed. Thirty years trial proves it. 31 The fool is not always unfortunate; nor the wild per bottle at your drugglat.

Written for the Banner of Light. A MOTHER'S REVERIE. BY GRMA P. SMITE.

My tiny bud, unopened precious rose. Enfolded closely, nestling in the leaves Of sweet protecting tender mother-love; Who knows what wondrous beauty or perfume Undying lies within thy precious folds? Most tenderly and sacredly I love, I cherish thee, and long to know how pure Will be the flower the coming years will bring To beautify and bless my changeful life With heart-throbs answering to mine own, so deep And true, with tender gratitude to find Expression in careeses lingering And sweet, and beaming eye lit from the fires Of deathless, pure affection, burning bright For me, and earnest prayers breathed up to Heaven From guileless lips, so glad to frame desires Heartfelt for mother. Thus I dream of days O'errun with bliss, of realized, fond hopes In store for us, while gazing on thy face In infancy, so innocent and pure, It seems an angel smiled upon thee once And left a lingering beam of radiance.

And now it all is o'er, the anxious hours Of watching by thy cradle-bed, when faint And low thy pulses beat; the passionate Embrace, when I did snatch thee to my breast, And vainly strive thy wandering soul to keep Within the loved and fragile form of clay ; Thine outstretched hands, and face alight with joy Transfigured with the costasy of sight New found to view angello scenes in bliss. And lifeless form left here with me to lie Within the dark and silent fold of earth. It all is o'er, the bliter tears and thoughts Toward my Maker God, my selfish prayers To be allowed to follow thee above -Unwilling to dwell longer here for all My loving friends that yet remained below. Deep sorrow's blinding mists and raging storms Of bitterness have spent their fury now Upon me. Cleansed and purified I stand, While Hope's bright rainbow spans my clearing sky, And Resignation's pure, unflick'ring light Is bathing me in peace, and opening My inward vision to behold the ways All-wise and perfect in the Father's hand,

And now I sit again and calmly muse

Within this room to-day, that hallowed is With thy dear memory and presence here. And know 't is only for a little while That I shall be withheld from the sweet joy Of looking on once more my cherub bud, No supshine, mist, or falling rain of earth Was pure enough to win the unseen gems, The golden treasures of thy heart, or ope Fully thy leaves in perfectness. Through tears I bless the hand that planted lovingly My tender bud, where Heaven's attributes Resential to thy growth can pour upon Thy waxen petals, the undying dew Of God's own love that shall completely mold The magic flower thou hast the promise of, Saintly to purity, and dazzling fair In thine unblemished state to all around. Unselfish love for its dear object craves The blessings that will best endow its soul With virtue, innocence and charity. And though thou art from mortal sight removed. Awakening lamentation in my heart, I know 't is best, and humbly bow me down, With thanks rejoice to know that wiser hands, And purer hearts, guard kindly and protect Thee evermore: No separation e'er From thee, the soul I love, but closer twine Thy loving tendrils my fond heart around, And nearer draw me to the soul's abode. O'erruled and blest forever by love's power. Divine, whose benediction gently falls O'er His beloved, and brings to them sweet peace. Rockland, Mo.

Original Essay.

THE HIGHER SENSES.

BY A. F. MELCHERS.

Besides the physical senses of sight, smell, taste, hearing and feeling, man may develop others. St. Paul denominates clairvoyance, the power of healing, intuition, etc., as "spiritual cifts." Spiritualists term them "phases of mediumship," or those possessing them simplymediums." If seeing is a sense, clairvoyance must be a sense also, but of a higher order. It is a sense or faculty of the spirit, sufficiently developed to be utilized in corporeal life-and if a sense of the spirit, it must be a spiritual sense, and not a physical one, as that of ordinary sight. If physical sight is natural to the body, spiritual sight must be natural to the spirit, and if a natural sense it can be no "gift." When man becomes clairvoyant, it is but the effects of the development of a higher sense. If this is the case with one, it must be the case

with all. But there are still higher senses than those analagous to the body. "Impression," for example, is a development of the soul, and of which we have no analogy in the body. It is the higher senses in this capacity of which we would speak. Thought is a function of the brain; mind a development of thought; and reason a development of the mind, and which may be classed as a higher sense than mere thinking. As reason is the effect of the development of the brain, intuition is the effect of the development of the epiritual mind, or spirit-also a higher sense. (The French Academy of Science has denominated intuition as the sixth sense, but this would be classing it with the physical senses, which it is not.)

But as well as the spiritual senses or faculties can reach a state of development to be utilized in corporeal life, and which facilitates man in understanding many things which seemed incomprehensible to him before, the faculties or senses of the soul can also reach the same development, and will facilitate him in comprebending even more than with the spiritual senses. The only actual soul-sense so far developed in man is what has been termed "Impressional," from the nature of its impressing sensation, when information or knowledge is received or obtained through it. Through this sense man is capable of understanding a vast deal more than through reasoning or intuition, the latter facilitating him to comprehend Spiritualism and develop spirituality, and reason often mistaking religion for spirituality. But through this Higher Sense of "impression," fully developed, man obtains a more profound insight into the true philosophy of Spiritualism, and is facilitated in understanding the higher branches (as re-incarnation for example) better than those who have merely developed intuition, or have only their reasoning powers to rely upon. (Of course there are many who receive "impressions," and very wonderful ones, but do not accept certain branches in the spiritual philosophy. This may be due to prejudice or pride in some instances, but in the majority of cases it is due to the "impressional mediumship" not being wholly developed.) Now there are many, who have both of these senses finely developed. giving them advantages over those again who have either singly. In this case it facilitates in danagement of the possession what we may term to have the seasons what we may term to have the seasons white the possession what we may term to have the seasons white the possession of the seasons while the seasons while the possession of the seasons while the season

character clearly, making him partially prophetic in his judgments, and gives him other advantages, similar to those that spirits have over mortals.

And as well as one faculty of the soul, or one of these higher senses, can be developed, why not more? It certainly does not end with "impression"; but that of which man knows not has no existence for him. When a miner finds a plece of gold dust on the side of a hill, he infers from this that there must be more, and searches for it. May we not do the same in our case? But how? By simply paying close attention in what manner truth is imparted to you from the spirit world. Intuitive and impressional mediums know exactly how information and knowledge are " put into their minds," and "impressed" on their souls, without further explanation.

Now supposing you were to have truth flashed upon you in an entirely different manner than by any of the above? Or supposing you were to ask yourself how "materialization" was accomplished, and instead of receiving the desired information either by intuition or impression, you would suddenly find that you have a comprehension of it (even if not ready to formulate it), the same having been disseminsted within your soul, like a flash of light opening within you, without creating the least mental disturbance, remaining stationary for a moment, and then fading away calmly, but leaving an illuminated imprint of the knowledge you craved for within you - what appellation would you consign to such a phase of mediumship, or by what term would you express this higher sense? If you have never felt it, it has no existence for you, and consequently cannot be labeled. But it can be developed - and he who develops it will be able to give to the world some light on many, as yet, dark and incomprehensible subjects.

There are many things in the spiritual science on which we would like to obtain light, but not having the necessary and properly developed faculties, we cannot understand them, nor can they be made comprehensible to us by spirits themselves, who are able and willing to impart the knowledge to us.

As well as spiritual minded people may de-

velop intuition, and those having spiritual intercourse develop impressibility for receiving light, progress in the latter must finally lead to higher soul developments; and if one developed soul-sense can give such a great amount of knowledge and information as we already have, how much will two give us? . Having an "impression" now that such a faculty exists, it will no doubt hasten the development in those where it may be lying dormant, and the sooner some one develops it the sooner we will obtain 'more light." And when this Higher Sense is developed, we may obtain an "ILLUMINATED IMPRINT" of what the next will be. It may also lead to some information as to the elements used in "materialization," and how compounded. With our present, or so far developed faculties, this cannot be known to us, as there are not only elements used of which we have no knowledge, but the process also cannot be made comprehensible to us without the development of Higher Senses. Consequently it is as yet impossible for us to give to the world an explanation of "materialization" or reduce it to a scientific basis. But the development of a few more soul-faculties may give us a full comprehension of it. For the present we must be satisfled with the effects, and leave the causes to remain a mystery with the spirit-world. Progress in this direction, however, will conquer all these little difficulties.

Charleston, S. C. Temple Park Camp-Meeting, Verona,

Maine.

To the Religion of the Banner of Light: Your correspondent is greatly indebted to Mr. Durant of Lebanon, N. H., for placing in his hands copious notes of our meetings, with a carte blanche order to revise and arrange for the press as he thought best. Knowing the crowded state of the Banner of

best. Knowing the crawded state of the Scaner of Light columns he has exercised this privilege of condensation, holding himself responsible for all omissions made, and errors, if such shall be found.

The meeting was a glorious success throughout. The weather was delightful, and the attendance good. Dr. Ware, the President, spened the dedicatory meeting of the first day with a rousing speech. The Doctor is well known in his own section as a man whose character is as pure as the doctrine of Spiritualism, and whose earnestness is a power in every good word and work.

and whose earnestness is a power in every good work and work.

Miss Maud H. Merrill, a young lady medium of Bucksport, furnished a very preity little dedicatory poem, which was read by Mrs. Durant.

Miss Jennie B. Hagan followed in sprightly and captivating remarks and impromptu poems upon subjects given from the audience. Our people liked her much. Han. Warren Chase, that old veteran who never spraks but to edity and instruct. followed with solid talk: Mrs. Thompson of Rockland being next in order. While Mr. Durant, in the notes furnished ms. is conspicuously silent in regard to what himself and Mrs. Durant accomplished toward making the campetier-prive a success, I take the liberty of saying that all our people were lighty pleased with the presence of this worthy couple and the greeners at the meetings. We claim Mrs. Thompson as home talent, and reserve the compliment received for her as a share of our serve the compliment received for her as a share of our

days that followed the first brought but a repetition of good things. Dr. L. K Goonley gave public psychometric readings about every day, and many in

Aniong the pleasing incidents, we must mention the dedication of Dr. Ware's cottage, which was particle pated in by all the talent, mortal and invisible, which carried on our meetings. Plomeer Cottage, they named it, and there on its front is boldly inscribed its

I must not forget to mention Miss Gena F. Smith, a

named it, and, there on its front is boldly inscribed is name.

I must not forget to mention Miss Gena F. Smith, a promising young medium from Ruckland, Me. Your correspondent has heard her read but i two of her poems. These are promounced, by good critics, of the highest order, and I must add, these of themselves show their spirit origin.

Prof. Clayron' has made a good impression: he was scholarly, and rapidly sketched; and holded in the solid history that was new to the residents. The Professor had looked up our local history, which is deeply interesting even to strangers, and our legends of the olden times, for a good purpose, and he used them with profit. It was a theme for remark among his auditors. Taking the meeting as a whole; I reaffirm that t was a glorious good meeting because we had good talent, good order, and, as said a little toad-shaped boy with his hands in pokeles as he looked our upon the river from the front of Dr. Ware's cottage t: This is a fust rate place for a camp meeting !

At a Directors' Meeting held Monday morning, President Charles, F. Ware was ordered to appoint a committee of two, who, together with himself, shall constitute a standing committee on all future meetings in the Park. The object of this is to begin now to prepare for the best camp meeting next year that was ever held in Maine. We are not going to tell now how we are going to do it, but we will fell what we have done in order to give a hint of: what people may repetive the title-deed of our Park we had it hierly fenced with placets awo wells dug, the grouds partially cleared of underbrush, a long avenue, graded through the grove, speakers' stand and a half months after we had received the title-deed of our Park we had it hierly fenced with placets displant; each, and a camp meeting in full biast i if we have accompilished so much in forty are days, what may we not do in three hundred and forty. The lime what you eat and it will tell you what.

An investigator who believes in the saying, "Tell me what you eat and I will tell you what you are," has discovered the diet of the principal authors of France. Victor, Hugo has a colossal appetite, and esta fat, succulent meat, which he washes down with white wine! Victorien Sardout also very little solid nourishment. Alphonse Daudet, likes highly seasoned dishes, sprost, and salade aw inviting in oil. Emile Zolosom on the wine with the simplest fate and daths solid highest with the simplest fate and daths apply where with the simplest fate and daths apply where with the simplest fate and daths apply where with the simplest fate and

A correspondent in a recent number of an

exchange reveals facts not at all creditable to

the professed God-fearing and plous people

Pearls.

And quoted odes, and jewels five words long, That, on the stretched fore-anger of all time, Sparkle forever, "

Oh! what a tangiou wou wo.
When first we practice to deceive.

[Soott. Oh! what a tangled web we weare

The sin lessens in human estimation only as the guilt increases. — Schiller.

All through life there are wayside luns, where man may refresh his soul win love; Even the lowest may quench his thirst at rivulets fed

- [The Golden Legend.

The king-becoming graces - Devotion, patience, courage, fortitude. -Shakepeare.

by springs from above.

Happy he who from the world Without hate retires; To his bosom clasps a friend, And no more desires. - Goethe.

Poetry is the only verity—the expression of a sound mind speaking after the ideal, and not after the apparent. - Emerson.

The spirit-world around this world of sense Floats like an atmosphere, and everywhere Waite through these earthly mists and vapors dense

Habits are soon assumed; but when we strive to strip them off, 't is being flayed allve. - Comper.

Banner Correspondence.

Massachusetts.

ONBET BAY.-A. S. Hayward informs us that during his recent visit to this popular resort he was very favorably impressed with the Mediums' Home, established there by Maj. Griffith. The home gave, during the camping season, much satisfaction to a number of grateful media who were privileged by this generous gentleman to make it their abiding place free of expones to thom.

"I learn from Major Griffith," writes Mr. Hayward, it that he auticipate helicities and different seasons.

"I learn from Major Griffith," writes Mr. Hayward,
"that he anticipates building an addition to his cottage
in his adjoining lot, so that the Home will accommodate a larger number in future. He prefers to do what
he can, independently of organizations, such as are liable to become inharmonious in carrying out details in
management, etc. Doubtless he desires rather to see
that objective benefit is rendered to the parties in
need of assistance, than to place his name among the
establishers of an organized institution. It seems to
me, it persons blessed with a surplus of this world's
goods would follow the example of Major Griffith in a
smaller or larger plan, as circumstanced, a great
amount of good might be accomplished."

ONSET .- N. Davidson writes that the atmosphere and surroundings of Onset are peculiarly favorable to a rapid development of mediumship, and directs the a rapid development of mediumship, and directs the attention of all interested in a cultivation of "the gift of the spirit" to the fact. He mentions two instances that came under his notice in proof of the truth of his statement: one, that of Mrs. S. M. Hawkins of Boston: the other, Dr. J. F. Modilister of Washington, D. C.; both of whom, during their stay at Onset, had gifts of healing, transmitting messages and giving proofs of the identity of spirits, developed to a remarkable degree. There were other similar cases, but of these he was personally cognizant.

Missouri.

MEMPHIS.-W. Patton writes Aug. 20th: "I propose to give your readers a slight sketch of my experiences on two occasions at the seances of J. H. Mott in

pose to give your readers a slight sketch of my experiences on two occasions at the scances of J. H. Mott in this place. At the first scance my spirit-wife and spirit-son 'Dlok,' aged about thirteen years (being about four when he died), and others made their appearance. One very remarkable circumstance occurred: About eight years ago I wrote a letter and gave it to my spirit-wife, who dematerialized it and carried it away, asying that at some future time she would reproduce it; and to my surprise and astonishment my little son presented the identical letter, and said it was the one I gave my wife in Indiana.

Next came Alvis Hayes, a young man who died during the war, and with whom I was very intimate. He looked perfectly natural, and was very intimate. He looked perfectly natural, and was very anxious to communicate with his friends. He returned again the next night, and begged me to write to his people and tell them I had seen him, and that he was not in the grave as they imagined, but that he lived, and all which prevented him rom being happy was that his people would not give him a chance to identify himself and prove to them that they were living in ignorance as regards the laws of the phirit world. He instead very hard that I should so write them and say to them that if they would come to Mott's circles he could and would prove to them that he still lived, and that they had actually seen him as a spirit. He affirmed that he had tried at various circles to control or make manifest his presence, but never could except at this one. Aivis Hayes asys his relatives still live around and about Corsteana, Texas.

During these scances I saw and recognized various relatives and friends in addition to those mentioned."

During these scances I saw and recognized various

California.

PLACERVILLE .-- A correspondent writes: "Placerville contains a few liberal thinkers, but is a town of churches. There are a Methodist, Presbyterian, Episcopal, Jewish, Catholic, and last but not least, two Chinese churches. The Seventh Day Adventists also have a congregation, but rent a place of worship. The Spiritualists, or Liberals, do not meet regularly, have no organization, and, generally speaking, are too poor to pay a good medium-to visit them, in fact hardly to guarantee the necessary expenses of one coming here; and as we are off the route of general travel, there has been no medium here of any phase for the past two years. The last one who visited us was a trance speaker. I think what we need here is a strong physical or materializing medium—one to work without money or price for a few days—and wake the sleepers up to the fact that the sun of immortality is shining upon the earth." churches. There are a Methodist, Presbyterian, Epis-

TULARE.-S. Johnson writes in reply to an inquiry for a oure of CATARRH: "I notice the request of Mrs. Lena Kellogg, of Crestline, Ohio, in your issue of July Lena Mellogg, of Crestline, Ohio, in your issue of July 14th, for a specific ours for Nasal Ostarrh. Make a dry powder of 'sattpetre, one part, to two parts of loaf sugar, and use as a smuff. If this falls to cure the lady, or any of her friends, it will be the first instance that has come to my notice of a failure in bundreds of cases, myself included, to cure. Do not disdain to try it on account of its simplicity, but try it theroughly, it will cure you sure. If too atrong a first, with the above proportions, reduce with a little more sugar until you can use it."

Texas.

BEAUMONT .-- Mrs. L. A. Oraig writes: " Iam hap py to say Spiritualism is gaining ground in this State; many are becoming interested, and God grant it may become widely spread and up-root the seeds of superstition and bigotry that bold the mass in bondage. I came here for the recuperation of myself and children, and am stopping at the home of a medium, Mrs. I. S. Gardner. We have circles every Friday and Sunday night. My mother has come so plainly that we saw her wave her hand. I have gone to the cabinet, which is simply a curtain of dark calico supeneded serons a corner of the room, and had her take my hand and pat it fondly. Our circles are not developed sufficiently for forms to come from the cabinet, or for us to see the faces distinctly; but they assure me that they will be able to speak to me before I go home. I think Mrs. Gardner is the only one I have ever heard of who is in a normal etate during the manifestations. She joins us in conversation and singing, as one of the circle. We confine our circles simply to our two families, thereby securing the best of conditions." many are becoming interested, and God grant it may

Rhode Island.

PAWTUCKET.-George Williamson writes, recently: "I wish to add my testimony to that of many others which I have seen in reference to the test medlum, 'Roscoe,' at present residing in this town. dium, 'Roscoe,' at present residing in this town. In his presence there appeared to me the spirit of my brother, who was killed in the battle of Rorke's Drift, Zuiuland. Africa, and other friends long deceased, who told me of my past, and circumstances which actually took place, and which I believe no mortal could have known anything about but myself. I have visited him on three occasions, and each time spirits of dearly beloved friends came to me; the result has been my conversion to a belief in Spiritualism. People in Rhode Island who have known me for years as a sofer' at Spiritualism, will be surprised at this letter, which I hope you will publish for their benefit, as well as for the benefit of many other unbelievers."

New York.

TROY. - Louis Ransom writes enthusiastically of Dr. W. H. Vosburgh as a magnetic healer, and mentions several remarkable cures effected by him. One of allitic girl so crippled by the rickets that the objections, who claim to be alone able to heal the discusses of manking, seelared that the only way to help her was to cut the flevor tendens of the legs. Fortunately Dr. Vosborgh's hands reached her before the knife, and in one week shelwas running about with

other children. Another was that of a man whose knee was so badly injured by an accident that the faculty (7) concluded to cut the leg off; in three-quarters of an hour Dr. Yosburgh cured him, and the next day he was about his business without a limp.

New Publications.

PROPHERIO VISIONS OF NATIONAL EVENTS and Spirit Communications. In Three Parts. By Lucy Lovina Browns, medium. 18mo, cloth, pp. 158.

The mediumistic life of Mrs. Browne began in 1850 at which time she became clairvoyant, and, as stated by her sister, Mrs. P. A. Logan, began to have visions of coming events of national interest, the truth of which she was privileged to see verified. The communications contained in this volume were written by her hand without any volition of her own. They are classed under three headings, "Prophetic Visions," "Spirit Communications," and "Starlights," and contain much to assure the reader of the reality of a future life, to comfort those who weep and to strengthen and encourage those who, battling with adversity, almost faint on their tollsome way. Among the communications is one addressed to Dr. S. B. Brittan, be fore his transition to the higher life, having special reference to his office of Editor at Large, with general allusions to other matters, the truth of which was verified in a letter from Dr. Brittan, and which is also here given. The "Starlights" consist of messages from Mrs. Browne's daughter "Frankle," who passed away previous to her own departure. They will be found especially consolatory to mothers whose children are dwellers in the Summer-Land. The above volume, together with a collection of poems by Mrs. F. A. Lo gan, which many will admire, will be sent by mail post-paid for one dollar. Address Mrs. F. A. Logan, Los Angeles, Cal.

MISCELLANEOUS ESSAYS AND LETTERS. By Thomas R. Hazard, of Vaucluse, R. I. 12mo, cloth, pp. 584. Philadelphia: Collins, printer, 705 Jayne street.

The contents of this volume consist of contributions to the public prints upon nearly all reformatory questions that have appeared in the United States as subjects of discussion during the past ball a century. They exhibit a most indomitable mental energy and activity, and a deep interest in whatever tends to the improvement of the condition of humanity. Among the great variety of subjects treated upon are: "The Insane Poor," "Free Homesteads," "The Deaf and Dumb," "Woman Suffrage," "The True Principle of Taxation," "Courts of Justice and the Lawyers," Exemption from Taxation of Mortgages and Church Property," " Reminiscences of Early Steam Navigation," "What Constitutes True Worship?" "Rhode Island Natural Bone-setting Doctors—the Unnatural vorsus Diplomatic Doctors," "Re materialization," "The Angels are Coming to Stay," and "Healing by Laying On of Hands.".

GATHERED LAMBS. Showing how Jesus, the Good Shepherd, laid down his life for us, and how many little lambs have been gathered into his fold. By Rev. Edward Payson Ham-mond. 18mo, cloth, pp. 172. New York: Funk & Wagnalls.

One method by which the church seeks to increase the number of its members is shown in this book, the author of which makes it the labor of his life to induce children who are not old enough to judge whether what he says is right or wrong, to repeat parrot like whatsoever words he may utter, and then proclaim them as "Sinners saved from wrath." Letters are given said to have been written by children of five, six and eight years of age, telling what great sinners they have been, and that they have found their Saviour. One little boy signs his letter "A sinner saved.". One girl writes : "I have two brothers, one is a little baby. fasked him one day if he loved Jesus, and he said ves."

NATURAL CURE OF CONSUMPTION, CONSUMP tion, Bright's Disease, Neuralgia, Rheumatism, Colds (Fevers), etc.—The Origin, Prevention, and Removal of Disease. A Manual of Hygiene for Well and Sick. By C. E. Page, etc., author of "How to Feed the Baby," etc. 12mo, cloth, pp. 278. New York: Fowler & Wells, 783 Broadway.

The author finds a cure for the diseases he treats upon in a change of the condition in which they originated, in diet, exercise and fresh air, rather than in nostrum bottles and pill boxes. He defines consumption to be " dyspentic starvation." and maintains that it and the other diseases enumerated above are preventible and curable by a strictly natural regimen. For sale by Lee & Shepard.

Wisconsin Historical Collections. Vol. 9. 8vo, cloth, pp. 498. Madison, Wis.: D. At-wood, State Printer.

This volume contains a synoposis of the annual reports of the executive committee of the State Historical Society of Wisconsin for the years 1880, '81 and Mounds of the State;" one by Prof. J. D. Butler on "Early Historic Relies of the Northwest;" the narrative and journal of Capt. T. G. Anderson, for the first time in print, giving glimpses of the region of Wisconsin, its white and red denizens, as they appeared eighty years ago; the Indians and Indian trade of the Northwest; new matter illustrative of the British expedition against and capture of Prairie du Chien. in 1814, and several blographical sketches.

Brooklyn (E. D.) Spiritual Conference.

Monday evening, Aug. 20th. 1883.—Mr. C. R. Miller, Chairman, said the subject of "Organization" had been discussed upon several occasions, and that a theme of such controlling importance required to be viewed carefully from many standpoints. Spiritualism is a force which has entered society for ule and to govern it. No apologies nor limitations can be permitted to rule or hamper it. To the spirit-world and its media instruments are due protection and support... Spiritual societies had accomplished all that was possible in the infant state of the movement, but no society osuid hope to flourish without the aid of the spirit-circle and the media for spirit-control—an indispensable condition to advancement in spiritual light.

Beto by Miss Latham.

Mrs. Stutebury, trance medium, spoke under the control of "John Howard Payne." The spirit made a few remarks, and described a spirit called Homer, who came to his wife who sat in the audience. The control then changed, and the guide of the medium gave a number of readings from handketchlefs and gloves, interspersing them with descriptions of spirits present, which were recognized with much satisfaction.

Dr. Esta Somerby gave a psychometric reading of Brooklyn (E. D.) Spiritual Conference.

Dr. Bara Somerby gave a psychometric reading of Mr. Dunscombe, which was recognized by those present with applause; and afterward readings of Miss Cole and Miss Roberts, which were also recognized. Dr. Somerby then made some remarks upon "Organization."

"Organization."

Mr. Swift, trance medium, next spoke under control of his guides, who referred to the presence of unseen and invisible witnesses, who knew every thought and action, and in view of such watchers reduked levity and frivolity among those who sat for spiritual instruction.

MM. H. COPFIN, Sec.

852 Fulton street, Brooklyn, N. Y.

P. S.—Mr. S. D. Greene has the Banner of Light and all other spiritual papers and pamphlets, C. P.

Longley's songs, etc., at the hall every Monday evening.

W. H. C.

Union Grove Meetings.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The last of the series of Union Grove Meetings of the Leominster, Rast Princeton and Clinton Societies, was held at Siepard Wilder's grove in Leominster, where, in fact, all the meetings have been held.

The location of the grove is well adapted for the purpose, and although all of the Societies were represented at Lake Fleucant, a good andience was in attendance. Mrs. S. Dick of Boston was the speaker; she took her text from II. Corinthians v: 1: "For we know that if our earthy house of this tabernacie were disablyed, we have a building of God, a house not made with hands, eternal in the heavens," and gave an exegests of it, which was well received. At the close of the address she improvised a poem, which called forth a chower of applause.

Before the alternoons diress by Mrs. Dick, Mrs. Fannle Wilder of Leominster made a very pleasing address, touching on her own experience in becoming a medium. Mrs. Laugley of Clinton also made remarks, which were listened to attentively.

When Mrs. Dick took the platform, at 2 P.M., the grove was lined with carriages, and an audience of five hundred assembled, representing every denomination and creed in the locality. The address was a powerful and convincing argument in proof of spirit existence after so-called death, and the fact of intercommunication between the material and applicitual realms.

At the close the speaker gave some tests to both believers and akeptics, and all were admitted to be genuine.

Cliston, Mosa, Aug. 22d, 1883.

Clinton, Mass., Aug. 22d, 1883. Stinging, irritation; inflammation, all Ridney and Urinary Complaints, cured by "Buchu-Palba." 41.

A Massachusetts Poorhouse.

of the retired town where he resides. He remarks that the place has three religious societies, neither of which is overburdened with Christian work; and that he pleaded with these churches, publicly and privately, years ago, to have a permanent committee to visit the town poorhouse often, discover any existing abuses and have them corrected. "I might," says be, "as well have pleaded with the winds." Probably, he adds, the work "was not sufficiently Christian; it was only a work of mercy, not a prevention of heresy." Time went on. As he was going out of the town-house at the close of the April meeting, in 1881, one of his townsmen, not noted for a superabundance of tenderness, said to him with quivering lip and moistened eyes: "Do you know how cruelly - has treated the poor for many months?" With which his informant proceeded to give the details, which he avers were "heart-wringing and elekening." The writer says he waited till one of the overseers of the poor came out of the town-house, to whom he communicated what had just been told him, and asked him if it were true. "I'm afraid it is," was the reply, for there was no possibility of his denying it. He waited till a second overseer came along, to whom he told the same story, and asked if it were true. The answer was, "I'm afraid things there have been bad enough." In dealing with the expected answer, that he should have called upon the town instead of its churches, he says that "the town is made up of heartless worldlings whose whole idea of running a poorhouse is to run it economically. Mercifulness is not their forte. The church is of the elect, whose business it is to preach, enforce and practice mercy where worldlings fail." Hence he reasons that he was entirely right in his demand, not only as it relates to the town in question but to every other town in which a Christian church of any sect exists, which again leads him to inquire if there is a pulpit in Massachusetts in which any duty toward the town poor is inculcated. He suggests the passage of a law imposing severe penalties on any poorhouse superintendent who shall ever use personal violence on a pauper except for repelling or preventing willful physical injury. This anggestion is made by him because he says he has been told by one who knows it well, that "chastisement by the whip" has been practiced in that poorhouse. And he expresses his views with the utmost emphasis, in adding that, if on a jury, he would "promptly acquit a pauper who had murdered a superintendent who had thus

The point on which we are tempted to dwell chiefly is that which the writer makes against the three churches of the town he speaks of. He says he might as well "have pleaded with the winds" as with them, to assist or to lead in preventing just such abuses as were finally confessed to in public. Well may he ask what churches are for.

insulted hlm."

A Vanishing Indian Band. THE BEMNANT OF THE EASTERN CHEROKEES

IN NORTH CAROLINA.

The last remnant of the Eastern band of Cherokee Indians own a fee simple title to fifty thousand acres of land on the Ocona Lufta and Soco creek, known as the Qualla boundary, says the Columbia Sentinel. They number at this time about a thousand souls. They have decreased in the last ten years about ten percent. They have no towns nor does their mancent. They have no towns, nor does their man-ner of life differ in many particulars from that of the white people among whom they reside.
Their principal products are corn, peaches and apples. Small herds of ponies and cattle are the main sources of revenue upon which these people rely for what money they need. This is mainly used as expenses incident to their government and schools. Their chief is named Smith, and his wife is a white woman; his chil-Smith, and his wife is a white woman; his children are well educated; his term of office is four years; his salary 850; and 84 per day extra when on official business for the band. There is also an assistant chief with a salary of \$250. No one is eligible to the chieftainship unless he be thirty-five years of age. Every male Indian who is sixteen years old is entitled to vote. They are taught both the Cherokee and English language in their schools. They have many dances, but none, like the negro, dance in the effervescence of joy: The Indian dance is a preparation for some coming event; is described was despited by being thrown from his carriage about three dance was complete proper in the factoria of the salary and the salary work and the salary work and the salary works and dance is a preparation for some coming event; the funeral dance and the wedding dance are conducted with the same stern immobility of

features.

I will here relate an incident as reported to me of one of their former chiefs: Younagusta was his name; he was an extraordinary Indian. He had qualities which made him both feared and respected by his people. He knew how to control their weakness and superstition. The and respected by his people. He knew now to control their weakness and superstition. The Cherokees, like all Indians who came in contact with the white man, became intemperate. Younagusta determined on a reformation of his people. He sank into a trance so heavy that the whole town thought him dead, though some signs of life remained. They watched and waited fifteen days, and determined to perform their funeral rites according to their custom; twelve hundred of them marched and countermarched around the prostrate body of their chief—then came a sudden pause and tright, for the dead had returned to life. He spoke with deep feeling, telling his people that he had been in a trance; that he had communed with the Great Spirit; that his long service for his people was not ended, he was to remain with them as many years as he had been days in the happy hunting-grounds; he told them that he had served them for more than forty years without any peoundary consideration; his sole aim was to promote their good; he was convinced that intemperance was the cause of the extermination of the tellar who lived in contact with the promote their good; he was convinced that intemperance was the cause of the extermination of the tribes who lived in contact with the white man. He directed all to sign the following pledge: "The undersigned Cherokees belonging to the town of Qualia agree to abandon the use of spirituous liquors." The old chief signed first, and was followed by the whole town. This pledge was enforced with the rigor of a written law, its violation in every instance being punished at the whipping-post. The example set by the red man is worthy of initation by the white man. There are at this time twenty-four Indian girls at Judson College, Hendersonville, N. C. They are there for four years, under the act of Congress appropriating \$4000 per annum for the education of Indian girls. They are to be clothed, fed and educated by the faculty for that sum. by the faculty for that sum.

[From the Gardiner (Me.) Home Journal.) GENESIS: THE MIRACLES AND THE PROPHECIES, ACCORDING TO SPIRITISM. By Allan Kardec, author of "The Spirits Book," Book of Mediums," and "Heaven and Hell." Translated by the spirit guides of W. J. Colville, Boston: Colby & Rich, publishers.

The object of this book is the study of three subjects -Genesic, Miracles and Prophecies—and the work presents the highest teachings thereon received during period of several years by its eminent author through the medium of a large number of the very best French and other mediums. The books of Alian Kardes upon Spiritualism attained an immense circulation, through France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is conceded by every one he has far surpassed all his previous efforts, and effectually cleared up the mystery which has long enshrouded the history of the progress of the human spirit. The ground taken throughout is consistent, logical, and sublime; the ideas of Delty, human free agency, instinct, spiritcommunion, and many other equally profound and per-plaining subjects are incomparably grand. The iconoclasm is revorential; his radicalismiconstructive, and

his idea of the divine plan of nature, a perfect recon ciliation of scientific and religious truth ; white his explanation of miracles and prophecy in harmony with the immutable laws of nature, carries with it the unmistakable impress of an unusually exalted inspiration. The rendering of these words of Kardeo into Roulish has been done with faithfulness seldem equalled. The task would far have exceeded the ability of Mr. Colville to accomplish, had it not been for the assistance which he claims has been given him by the self-same spirits who originally gave the philosophy to the world. These intelligences and Alian Kardechimself frequently made their presence known to Mr. Colville while the translation was in progress, compelling bim to materially change many passages in order that nothing might have place on their pages of a misleading nature. Whatever view may be taken of the author's conclusions, no one can deny the force of his arguments, or fail to admire the sublimity of a mind devoting itself through the best years of an earthly existence to intercourse with the denizens of the spirit-world, and to the presentation of the teachings thus received to the comprehension of all classes of readers.

The book will be halled by all Spiritualists, and by these as well who, having no bellef in Spiritualism, are willing to consider its claims, and read what may be said in support of their truth, as a valuable addition to a literature that embraces the philosophies of two worlds, and recognizes the continuity of this life in another and higher form of existence.

Cloth, 12mo, tinted paper, pp. 458. Price \$1,50, postage free. For sale by Colby & Rich.

Cremation.

Oremation would be a blessing to Egypt-perhaps to the whole world—just at this time. One of the worst evils under which Egypt labors comes from the want of a proper mode to dispose of her dead, now so numerous, and far more dangerous than they ever could have been when they walked this upper earth. The burial details we have thence are positively nauseating, and show that every death increases death's power. Now, could the dead be instantly and quickly burned, they would be speedily out of sight, and also out of mind; and air, and thought as well, be better fitted to encounter the perilous postllence. There is no purifier like fire, and an active blaze that should devour a corpse in ten minutes, reducing it to a fistful of clean ashes, would be a greater healer to the suf foring country than a shipload of medicine. Science could compass so good a work, and much is to be regretted that it is not thus employed in Egypt. Fire once burned the plague out of England; and as Egypt is now an English dependency, the English are bound to give the benefits of its presence and action to their dependents who live and die by the Nile .- Lewiston (Me.) Journal.

Without any doubt cremation will soon be adopted by all civilized countries, as the most rational mode of disposing of the dead. The Banner of Light recently published the address of J. D. Beugless, President of the New York Cremation Society, delivered in Everett Hall, Brooklyn, June 2d, 1888. Every one should read it .- Gardiner (Me.) Home Journal.

Verifications of Spirit-Messages.

JESSE C. WELLS. To the Editor of the Banner of Light:

In your paper of Aug. 4th, in the "Spirit Message Department," is a communication from my husband, JRSSE C. WRLLS. Allow me to express our heartfelt thanks for the privilege of hearing from him through your paper. MRS. J. C. WELLS. Council Blufs, Ia., Aug. 14th, 1883.

HATTIE M. COFFIN.

To the Editor of the Banner of Light : I recognize the message published in Ranner of July 28th, purporting to come from HATTIE M. COFFIN, as coming from a near neighbor and a dear friend. There has been considerable trouble in settling up her property, but I hope that is about ended. Sho, was a woman very much respected by the people, and much beloved by her intimate friends. For the truth.

East Pepperell, Mass., Aug. 23d. B. M. Hobart.

Passed to Spirit-Lite:

From Waukegan, Ill., July 21st, 1683, J. Anson Shepard.

aged 47 years.

Mr. Shepard was a native of Canton, Mass., and came to Lake Co., Ill., in his early childhood, making it his constant home, with the exception of some three years' sejourn in California and a residence of a year or so in Chicage.

When but a boy in years he accepted the teachings of Spiritualism, and his growth in spiritual unfoldment was on the sound hade of broad charity and strict integrity. Earnest in his aspirations after truth, he neglected no means of growth, and submitting at things to the crucible of sound common sense, had cast away the dross and retained the pure gold of what he had received from the restrum and the press.

Modest and unassuming in manner, a worker and thaker rather than a conversationalist, only those who know

that his spiritual culture was not that of the intellect none, but of the heart and soul, was fully proven by the heroic fortifude and unwavering patience with which he endured his prolonged illuess. Ever cheerful and serce, meeting all expressions of considence with the assurance "lit is all for the best," he daily taught a lesson of trust in a higher power and submission to the inevitable, which was felt by all who came in contact with him.

His disease was creeping paralysis, hereditary in his family, developed by being thrown from blacarriage about three years ago. Everything was done for him that medical skill or tender nursing could suggest; and at the last, as had been prophesied months before by splitt friends, he passed away "like a child falling asleep upon its moliter's breast"—calmiy and peacefully, "as one who wraps the drapery of his couch about him and lies down to pleasant dreams."

The funeral services were held at Whittler drange Hall, Mrs DeWolfof Chicage officiating to the entireastifaction of the large audience assembled.

OPHELIA T. SHETARD.

From Vineland, N. J., Otts Smith, formerly of Stough ton, Mass., aged 67 years.

ton, Mass., aged 67 years.

For twenty years and more the home of Bro. Smith, in Bloughton, was opened to the tired wayfarers on the sea of mediumistic life, and many have found a haven of rest beneath the shadow of his bespitable roof. All will remember with gratitude lits many kindnesses, and sight for the spirit lifted to a larger, nother life. He had been a subscriber to the Banser of Light many years, and experienced a great pleasure in its weekly visits. He was an invalid for many years, but through the influences of his kind, initiatering guides, and a persistent, resolute will, his life was lengthened to a longer term than it otherwise would have been. A widow and a large number of relatives and friends are left to mourn their loss and mylote in his gain. May his apilified spirit, so susceptible to heavenly benedictions, be ever present with us, and prepare us to run the race he has run, and to enter into the exaited conditions he has entered.

From her bome, Aug. 22d, 1883, Sarah Smith, wife of Beech Smith, in the 33d year of her age.
Casenovia, N. P. M. CARPENTER.

(Obituary Notices not exceeding twenty lines published gratulously. When they exceed this number, twenty sents for each additional time will be charged. The word on an average make a line, No poetry admitted under this

Convention.

The Spiritualists of Central Verment will hold a Convention at South Royalton Friday, Saturday and Sunday, Aug. 31st, and Sept. 1st and 24, 1883.

This Convention is to be purely a Mass Convention, and will afford all possible freedom for speakers and others to express their views and seek to obtain the truth in regard to the duties of this life, and its continuation beyond the grave. It will in no way be sectarian, and all people are cordisity 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. Piko's Hotel, \$1,00 per day. Fare one way on railroad.

As Meetings held in grove, if weather will admit; if not, in Tarhel's Hail.

E. O. Belley, Stowe, Vt.; A. E. Simmons, Woodstock, Vt.; C. E. Grice, St. Albans, Vt.; Chester Pratt, Middlehury, Vt.; D. Tarbell, East Graaville, Vt.; O. B. Cummings, East Granville, Vt.; C. B. Guernbled at the Convention chosen from those assembled at the Convention.

The Central New York Association of Spiritualities
Will hold its Semi-Annual and Georgetown Annual Meeting in Georgetown, Madison Co., N. Y., on Saturday and Sunday, Sept. 22d and 22d, commencing at 1 o'clock. Mrs. A media H. Colby and J. Frank Haxter are engaged to speak. "A free platform and free speech " is our motto. Hotel accommodations at reduced prices. All are invited to come, bring their baskets of lunch and enjoy a social feast.

E. F. Beals, West Winstell, N. Y.. Lee Uniter, N. Y.

North Collins Tearly Meeting. The Twenty-Eighth Annual Meeting of the "Friends of Human Progress," of North Coilins, N. Y., will be held at Hemlock Hall Aug, 3ist and Sept. 1st and 2d, 1833, opening each day at 10 o'clock A. M.

Speakers: J. Frank Barker, of Chelsea, Mass.; Lyman C. Howe, of Fredonia, N. Y.; Mrs. Anna Kimball, of Dunkirk, N. Y., and Mrs. Lydia A. Pearsail, of Michigan.

Per Order Com.

Omaro, Wis.

The first meeting under the new State organization will be held in Spiritual Hall, Ouro, Sept. 14th. 18th and 18th. 1832. Mrs. H. S. Lake and Dr. G. H. Geer are already engaged. C. E. Watkins, the best living state test medium, will be at this meeting. Bemember the dates.

DR. J. O. PHILLIPS, Secretary.

PRER!----PREMIUMS!----PREM

UNTIL FURTHER NOTICE

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"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 l'ligrim. An Angel accompanies the boat, one hand rosting on the helin, while with the other she points toward the open see—an emitten of eternity—resideding "Life's Borning" to live good and pure lives, so "That when their barks shall feat at eventide," they may be like "Life's Evening," fitted for the "crown of immortal worth," A band of angels are acattering flowers, typical of God's inspired teachings. From the original painting by Josoph John. Engraved on sicel by J. A. J. Witczs. Size of sheet, 22x28 inches; engraved surface, 16x20 inches. A river, symbolizing the life of man, winds through a Wilcox. Siz

"THE ORPHANS' RESCUE."

This beautifui picture lifts the veil of materiality from beholding eyes, and reveals the guardians of the Angel World. In a beat, as it lay in the swellen stream, two orphans were playing. Unnoticed, the beat became detached from his fastenings and floated out from shore. Quickly the current carried it heyond all carthly holp. As it neared the brink of the fearful cataract the children were stricken with terror, and thought that death was inevitable. Suddenly there cume a wondrous change in the little girl. Fright gave way to composure and resignation, as, with a determined and resistless impulse that thrilted through her whole her supprise the local turned, as by some unseen power, toward a quiet eddy in the stream—a little haven among the rocks. Engraved on sites by J. A. J. Wilcox, from the original painting by Jesoph John. Size of sheet, 2222 inches;

"HOMEWARD,"

An illustration of the first line in Grny's Etegy: "The curiew toils the knoll of parting day," "" from the church tower bathed in sunset's fading light, "The lowing herd winds slowly o'er the lea," toward the humble cettage in the distance. "The plowman homeward plods his weary way," and the tired horses look eagerly toward their home and its rest. A boy and his dog are experly hunting in the mellow earth. The little girl imparts if on and beauty to the pleture. In one hand she holds wild flowers, in the other grass for "my colt." Blein, copied in black and two fints. Designed and painted by Joseph John. Size of sheet, 22128 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 snimal kingdom. The companion-piece to "Homeward," (or "The Curfew"). Copied from the well-known and justly celebrated painting designed by Joseph John. Stein, copied in black and two tints. Size of sheet, 22128 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia township, Wayne Connty, N. Y., sau made a careful drawing of the world-renowned house and surrounding scenery where Spiritual Telegraphy began its glorious and undying mission of light and love, From the original painting by Joseph John. Engraved on steel by J. W. Watts. Sizeof sheet, 20x24 inches.

"WOODLAND HOURS." OFFERED AS A PREMIUM FOR THE PIEST 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 little girl "Bo-Pespe "around a tree through the feliage, her face radiant with a loving, gleeful, regulsh expression. Both faces are full of sweetness and joy. Painted by Moyer Von Bremen. Engraved on steel-by J. A. J. Wilcox. Size of aheet, 22x28 inches.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME. The harvesters gather on the bank of a spring, shaded by an eins standing on the edge of a grore made a work with the song of birds. The farmer spreads the neonday feast from a basket brought there by his daughter. From a pitcher she is filling a brother? sup, while another is waiting for the cooling draught. A lad is studying the countenance of his dog, that is waiting for his lunch. Horse attached to a wagen 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 also terfrollexing on the leaded hay. Stein, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22x23 luches.

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porusal.

—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 Treeday.

Banner of **Bight**.

BOSTON, SATURDAY, SEPTEMBER 1, 1883.

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THE WORK OF SPIRITUALISM is asbroad as the universe. It extends from the highest spheres of angolic life to the towest conditions of human ignorance. It is as broad as Wisdom, as comprehensive as Love, and its mission is to bless mankind.—John Pierpont.

Resumption of the Free Circles.

By reference to the sixth page of the present issue the announcement will be found that the Banner of Light Public Free Circles are to be recommenced on Sept. 11th.: But since the forms containing this statement went to press the Spirit Band conducting these séances has notified us of its desire to defer their resumption for one week, therefore the Circles will be disagreeable. commenced for the season of 1883-4, on TUESDAY. SEPTEMBER 18TH.

Timely Words.

Three significant words formed the text of through the mediumship of Mrs. Richmond, and the first one was "Warning"-a warning espemodern world. The lecturer illustrated this change by furnishing a list of the symptoms of its approach: Among other of the natural phesnows to produce the annual occurrence of a tify it was held up as a vivid illustration of the unostentatious but all-powerful manner in which spiritual forces may work and are working-and the lesson of warning was additionally | ing." enforced by cogent argument and lucid deduction.

occupy a stronghold if they will but under- reason for it, that there are so many different strength but that which is spiritual. Well said the lecturer, that the fearful are ever in danger, and that the contentious are ever destroyed. Therefore Spiritualists were appealed to in the most urgent language to suffer the very dangers about them to induct them into kindly harmony." No more "idle bickerings and a man is responsible and when he is not foolish personalities." There is enough, and He asserts that insanity does not char more than enough, for all to do "in the great flood-tide that is pouring on the world." They are warned against discussing one another's shortcomings, and bidden to see that their own altar fire is clear and pure; to point their telescopes to the skies instead of to the earth. Spiritualists are warned of what is approaching, of what men feel and acknowledge to be in the air. They are warned against evils from within more than evils from without.

And the way in which they are to invite the protecting powers of the universe is by the cultivation of harmony. The way to invite the invaders of their peace is by giving free play to disseverance, contention, doubt, gloom and personality. These invaders, we are solemply warned, are indeed abroad, and they will surely put the strength and endurance of all Spiritualists to the severest test. The present is the hour of testing and of selection; the one who lives in this era, and is capable of serving humanity, will surely be chosen for the work, "as an express voice and a power of ministration unto the world." And so does the spirit-world present its timely warning to soclety, to the nation, to the church and to the State. Spiritualists especially are warned because they of all others have "heard the heralding of the approaching hour." They can look deeper into the turbid stream of life and see the deeper conflict which multiplying surface conflicts portend - the contest of ideas which is to compel men to know better, if they can, what they are worshiping and whither they are going.

If it is material things-power, place, money that Spiritualists worship, the idols will surely be enatched away. Those who are in the midst of the light are expected to do more than those who have no light around them. The watchmen are entrusted with great responsibilities. They must give the signal cry, that others may come and gather around them. The questions that are pressing for answers will soon force each one of us to speak out and declare whether we are for "God or mammon," for that which is indeed spiritual, or that which is material. There are two hosts engaged in conflict upon the earth to-day; those who have so long held the human conscience bound in chains will not give up their hold without a struggle and a severe one. How are we all of us preparing for this conflict? Do we husband our strength by even for life, away from their kindred and constantly repeating such counsel through the indulging in bickerings in contention and strike, friends, and from the little ones for whom their lips of self abnegating mediumal can conceive. Application of the control of the co

and in the pursuit of personal and selfish ends ? others as well as to ourselves. We shall be known by our works rather than our words, and let it not be forgotten by any one of us.

Insanity.

A writer in the September issue of the Popular Science Monthly, who entitles himself frankly "One who has been Insane." begins his paper with the extremely sensible observation that, perhaps, if some of our celebrated experts in cases of insanity had been, for a while at least, insane themselves, it would have been to the advantage of science. Which simply means that the best of them know little or nothing about it. The writer thinks that insanity may possess more of a psychological than a physiological character. Only the patient himself can know his condition, and he only so far as he can subsequently recall his experiences. Sometimes his recollections are confused and worthless, and at other times they are femarkably vivid. The writer admits that he was undoubtedly twice insane, the delusions in each case continuing for the space of three or four weeks, and the attacks were about six or seven months apart. He suddenly and without warning lost his reason in consequence of overwork, excitement and mental anxiety, which combined to nearly prostrate his nervous system. Neither he nor his friends had received any intimations of such a calamity, and there had been nothing like insanity among his ancestry or relatives.

He regards it as a distinction without a difference which is drawn between inheriting insanity and inheriting a tendency to become insane. Few persons are born insane, as few are born with consumption; neither is a man born an inebriate whose ancestors were drunkards. The writer describes what he can recall of his first attack of insanity. He was riding in a railroad car. All at once it seemed to him that the passengers in the forward part were getting up amateur theatricals. The fact that this did not surprise him, nor appear at all out of place, shows to him how close a similarity in many respects insanity bears to dreaming. The critical faculty is partially, and perhaps wholly, dormant in insanity, as it is in sleep. And, as a sound or touch will suggest or give direction to an ordinary dream, so everything that occurs within the sight or hearing of an insane man affects him in like manner. Besides this, he has no more control over his words and actions, when the insanity is complete, than a somnambulist. And when, after having been insane, a patient comes to himself, he feels as though he had been having a long and sometimes a very unpleasant dream. The writer says that some of his delusions were frightful, and resembled a nightmare more than anything else; but more often they were by no means

Some of the absurdities that mastered him he describes in detail, remarking that of course it seemed strange to him afterward that he could have been carried away by them. For example: though he explains that he had no faith in the doctrine of a hell of fire, he nevertheless the discourse published in the last issue of the in imagination visited that place of torment, Banner of Light, delivered by her spirit guides and witnessed the tortures of the damned, without, however, getting scorched himself. Notions which he had got from books also sugcially to Spiritualists in view of the great gested material for his mind to work upon. changes which are visibly impending in the For the first part of his term of confinement in an asylum, he thought he was unjustly imprisoned; and that his friends were not far away, making efforts to imprison him. He nomena, the loosening of the far-off mountain | thought he could hear them talking to him from a place not very distant. He says that many river's inundation of a country in order to fruc- insane patients, while they and he were convalescing, told him they also had heard similar voices, and had been deceived much in the same way. This, he says, is called "false-hear-

The question—"What is Insanity?"—he does not believe will ever be fully and satisfactorily Spiritualists are warned thereby that they answered; and he gives as perhaps the chief the writer would like to know how an unforstand, but, that if they do not they are wholly kinds of insanity. In general, however, insanity, weak and powerless in the moving current that in this writer's view, may be said to be a state is bearing all things on. There is really no of delusion in which the mental faculties, to which an appeal must be made in order to dispel the delusion, are so paralyzed or diseased that they cannot be exercised. The question of partial insanity is considered, and the conclusion is adopted that it is impossible to furnish any general rule by which to decide when

> He asserts that insanity does not change a person's character so much as is usually believed. As has been well and truly said, there is nothing so immutable in this world as character. So-called "conversion" will not change that. An insane man who is naturally timid will try to escape if he fancies the approach of danger; but one who is naturally combative will stand and make ready to fight. The writer adduces the fact that more murders by far are committed by men under the influence of alcohol than by insane men; and, for his own part, he says he would sooner trust big life with an insane man than with one whose brain has been inflamed by over-indulgence in the liquors sold in the ealcons and grog shops.

> Two symptoms almost invariably manifest themselves before a person becomes insaneinsomnia and constipation. The writer's reference to that class of ineane patients in asylums that, in his view, deserve the sympathies of the public perhaps more than any other, forms the objective point and furnishes the substantial meaning of his paper. He describes this class best by attempting a parrative of his own experience with and among them.

> When he was convalescent he attended an evening card-party given for the amusement of such patients as were well enough to appreciate and enjoy such an occasion. There he met a lady who had been in the asylum for three years. He could detect a certain degree of flightiness in her, yet in all other respects she manifested a clear intelligence. Her story was that she had left at home her daughter, an only child, about fourteen years old, whom she had not seen in all those three years. The lady's husband had virtually put her in prison and himself had not taken the trouble to call on her oftener than once a year, and had not permitted her daughter to visit her at all. Her eyes filled with tears as she told her story to this writer. Inquiry afterward satisfied him, he says, that her case was not an exceptional one: "There are mothers confined in all our asylums," he says, "as there were in the institution where I was, who, while they are insane enough to warrant their being put under restraint, are yet sufficiently intelligent to be sensible of their condition, and, like the lady I have alluded to, be overwhelmed by the thought that they are in a hopelessly helpless condition, and may be kept-imprisoned thus for years, or

hearts yearn with an intensity that no human The testing hour will surely reveal it all, to being can appreciate except some mother that has lost a child."

This lady admitted to the writer of the article that she had herself known such patients to sob and moan for hours at a time when talking about the little children from whom they had been separated. But the law, he remarks, is inexorable; it says that a husband may confine his wife in an asylum if he can prove that she is insane; and that, he truly remarks, is "a very comprehensive word." When once a patient is shut up in a ward, be asserts that there is no deliverance that can be depended upon. And men suffer in this way, he says, as well as women, for he admits that there are men with affections as keen and as strong as those of any woman, "who long to be with their boys and girls, to see them growing to manhood and womanhood, but who know neither the day nor the hour when that longing shall be gratified." Superintendents, he says, do not like to discharge a patient on their own responsibility; they much prefer to wait for friends and relations to call for them. His superintendent told him there was no certain way of knowing whether a patient is thoroughly cured. If a discharged patient becomes insane again, the superintendent feels that he is held responsi-

As for the Board of Charities, or any similar body who are expected to visit the insane asylums, the writer says, "the trouble is that they do not visit. They go to the asylum, glance through the 'drack wards,' and then partake of a sumptuous dinner got up for their benefit by the superintendent—and that is all." As for a careful search and investigation, to see if there be no patients whose conditions might be improved, or whose sufferings alleviated, he says he never heard of anything of the sort, and never talked with any one who had. He lays the fault, not to individuals, but to the system that affords every facility for the perpetration of the grossest and most outrageous injustice." He advises a legal enactment as the best remedy, He would have children brought a certain number of times every year to visit a parent thus confined. And he asserts that patients should have greater freedom in communicating with the outside world. As it is, a superintendent, he says, reads every letter written by a patient, or if not the superintendent, then some other officer. Suppose a man to be wrongfully confined, and the superintendent is an accomplice or accessory; what opportunity, he asks, has such an unfortunate prisoner to obtain his freedom?

The superintendent, he says, can prevent any letter going out that contains any reflections on himself or the institution in his care. If friends wish to see such a patient, all he need do is to say that he cannot permit an interview, because the patient is excitable or sick; any such excuse will answer. The rules furthermore forbid a patient to address visitors, unless they come particularly to see him. And even supposing a patient to successfully lay his case before a stranger, as a case of injustice; the superintendent merely has to say that the patient did not know what he was talking about, and with ninety-nine persons out of a hundred that would end the matter. No one cares to be duped by an insane person. The writer protests that he is not bringing a railing accusation against asylums or superintendents. He says he was treated well himself while confined, and does not believe the superintendent would keep a person unjustly imprisoned after he knew it. But he asserts that the present system invites abuses "by making it so easy for an unprincipled superintendent to act in collusion with an unprincipled outside party, where there are financial or other temptations to deprive some innocent man or woman of his or her personal liberty." Plainly enough, then, such a system is wholly incompatible with our boasted civilization.

The writ of habeas corpus is referred to; but tunate person in such a case is to inform a lawyer that he wants such a writ issued in his behalf. If the Board of Visitors in New York could have been relied upon to do their duty thoroughly, he declares that no such outrage as that upon Mr. Silkman, whose case we have fully exposed in the Banner of Light, could ever have been perpetrated, nor indeed would it have been attempted. He refers to the cottage system of treatment as not nearly so convenient for the officers, and does not think it will very soon be adopted, for the reason that the latter always have more to say on the subject than the patients. Management, he thinks, is much easier in one large building than in seattered smaller ones. Nevertheless, he admits that if patients could have more of out-door life, move about in a flower-garden and breathe the fresh air and bask in the sunshine, more than they possibly can while they are penned up in wards, they would improve mentally and physically more rapidly than they do. He doubts the ability of a person to recover bealth while surrounded by insane people. And he concludes most impressively by saying: "I never look upon such an institution without a heartfelt pang for the many sad and wretched beings I know it must contain; and with this comes the still more horrible thought that there may possibly beamong them some who, in all justice and right, should be as free as I myself." The subject, we rejoice to see, is one that continually appeals to an intelligent and humans and justice-loving public for early and thorough treatment. What is insanity? and, How shall the insane be treated? are questions which are yet to task the highest capacities of humanity, in their widest range of activity, for even an approximately satisfactory answer.

25 Spiritualists should never have any famlly discords, either at their firesides, or in the great public work in which they are engaged, says the Light for Thinkers: "A, true Spiritualist will confine his labors for human progress. This cannot be accomplished by cultivating self-glory, nor fault-finding, nor bickering about others' ideas, acts, habits, desires, etc. We shall earnestly by to harmonize human discords and breathe centiments of peace, happiness, comfort and hope. For the personal wrangles we have no time except to heal. This paper has an object withat object is liberty, enlightenment and progress. Our mission is to assist in improving men physically, mentally and spiritually." If Spiritualists generally would heed the practical and soulful advice contained in the paragraph we quote from our Atlanta contemporary, and adopt, also, as the expression of our sentiments, the cause would receive an onward and triumphant impetus among those who now are not of its household of the volume and power of which advance only the denizens of the Better Land (who are The Church of the Future.

In a recent discourse on this interesting theme, the Rev. Mr. Hicks, of Washington, D. O., insists that in all the new awakenings and uprisings of the time, we shall be able to see only a return to "first methods." There is to be no new church - nothing but the old renewed in the benevolent and self-sacrificing spirit of the first century. He likens largely the present systems of theological machinery to the crew of traders and chafferers in the Temple, who felt at last the knotted lash of the indignant Nazarene. When Jesus entered the temple and found it "presmpted by the hucksters of ceremony," who were "trading on human fears and human credulity for gain," gain with them being godlinese, and then, as now, "ostentations picty being but the development of worldly cheek," he drove them out with violence, applying the scourge to their backs; and they fied unresistingly, because they knew that their piety was pretension. "So when the church," says Mr. Hicks, "makes religion a trade, the thieves will be found high in the service of the synagogue." In the church of the future there must be a great, a radical and a universal change. He protests, however, that in uttering this searching ory against what is commonly denoted the church, he is not making war upon the truth of which the church is the vehicle.

It is a cry, he says, that leaps to every one's lips when he contemplates the ravages of evil doing, and the corresponding impotency of Christian institutions, and civilization, and Christian beliefs. "It is not a confession of the inability of truth, but of its limitation, its bondage to the letter and the form of a cold profession." Dr. Parker, of London, a distinguished English preacher, is quoted as saying that, "if Jesus Christ were to come to England now, the first thing he would do would be to condemn all places of so called worship" 'he would shut up all churches and chapels" "they are too narrow; they worship the letter they are the idolaters of details; they are given up to the exaggeration of mint, rue, anise, oummin, herbs and weeds of the garden and field; but charity, nobleness, honor, all-hopefulness, infinite patience with evil, where are they?" If Christ were to come among us now, says Mr. Hicks, "if he called upon the Primitive Methodists in the first instance, the Independents would urge the claims of an earlier ancestry. He would find us in pugilistic attitude, separated by cobwebs, or bickering and chaffering with one another over high walls, and pinning sheets of paper over little orevices in those walls, lest any of the saintly air should get through on the other side."

We hear, says he, from the various ecclesiastical centres of trade the sounding brass and tinkling cymbal of bigotry-discipline threatened against those whose loyalty to truth leads them out of the ruts of sectarianism. Dr. Swing and Mr. Beecher are cited in illustration. The Orthodoxy of the day, he charges and explains, is not to preach the broad, catholie, all-embracing ethics enunciated by Christ himself, but to preach the mouthings of men as set forth in his name in some catechism, creed or order of worship.

When asked what he would do-if he would persecute or punish the creedists and drive creeds out of the world, he says, No; he would simply proclaim Liberty; he would bring forword as a substitute for all, the living, golden precepts and doctrines of "Him who spake as never man spake":

"The morning cometh, in which humanity shall again breathe the pure atmosphere of God's own presence and life; when the true worshipers shall worship the Pather in spirit and in truth; when, with or without formulation of words, with or without a well-digested code of beliefs, crude or refined, men shall perceive the truth with spiritual discernment, and hold the truth in love, and exemplify the truth in life, and the truth shall make them free."

The creedists of this country, and some the other leg," every time. A defunct circusman prefixes "Rev." to his name, then Waites upon the managers of Tremont Temple, and by plausible speech secures the large hali to "expose" Spiritualism. The wily impostor fills the house with the credulous bigots, and coins some \$800 or more: then departs—subsequently getting caught in "ways that are vain," and comes to grief. Anon comes along another "exposer," (?) an importation from England, under the assumed name of "Cumberland," who invelgles some of O. F. M. to meet him gratuituously, of course, at the Tremont House, whom he absorbs by his clever sleight-of-hand trickery, and then comes out in a flaming handbill, with the names of the said gentlemen attached - without their consent that Tremont Temple has been engaged to "expose" Spiritualism. And so this individual. a la Walte, fills the house with pious, credulous oreedists, and his pockets with shekels, and then vanishes "to pastures new" in other parts of the country, where he "takes in" other creedal bigots, and again lines his pockets with ducats. Now, we learn, he is going home to 'Merrie England" with his spoils, to laugh at the gullibles whom he has so cleverly taken in. But Spiritualism, which is based upon demonatrable facts, receives no harm; it rather increases in strength in consequence of these escapades.

BF Gen. Crook in his report on the recent Sierra Madre campaign, paid no heed to the nanal harbarous nies of the border dwellers for the "extermination "of the red men, his whilem fees, but frankly and courageously said that it is unjust to punish the Indian for the violation of a code of war which he has never learned, and which he can with difficulty understand. "He has," says Gen. Crook, "in almost all his combats with white men, found that his women and children are the first to suffer: that neither age nor sex is spared." And with this fact before him, it is perfectly natural that he should be ignorant of the "rules of civilized warfare." The General advises another course altogether; it is this: "Let the Apache see," says he, "that he has something to gain by proper behavior, and something to lose by not falling in with the new order of things. Vengeance is just as much to be deprecated as sentimentalism." As for disarming the Indian entirely, Gen. Orook believes it to be a "farolcal failure"; it would only render him helpless to protect his family and property "against the white sooundrels, who, armed to the teeth, infest the border." "Show him that at his best he is powerless in your hands," says the General; "be will become your best friend, and cheerfully perform all that he may be instructed to do."

Exactly Right?

A recent interviewer of Col. Robert G. Ingersoll (who is, as is well known, a Republican in politics) puts the following words in his mouth concerning the political situation in Ohio. The manly protest against bigotry in stateoralt to which it gives utterance is worthy of being circulated with a wider application all over the country at the present time when God-in-the-Constitution plotters are striving to overthrow American liberty in matters of conscience:

"I hear that the Republicans are attacking Headly [the Democratic gubernatorial candidate in Ohio], saying that he is an infidel. I know nothing about Mr. Hoadly's theological sentiments, but he certainly has the right to have and express his own views. If the Republicans of Ohio have made up their minds to disfranchise the Liberals, the sooner they are beaten the better. Why should the Republican party be so partioular about religious belief? Was Lincoln an Orthodox Christian? Were the founders of the party-the men who gave it heart and brain-conspicuous for plety? Were the Abolitionists all believers in the inspiration of the Bible? Is Judge Hondly to be attacked because he exercises the liberty that he gives to others? If the religious tesue is made, I hope that the party making it will be defeated."

To which we add that the clergy-bestridden party in Ohio which seeks to win votes to its standard—as it did through the truly infamous "Russell Bill," aimed against the Spiritualist mediums-by appealing to the proscriptive passions of narrow churchmen, has mistaken the true spirit of the age and should receive a reminder of its error in the shape of defeat: the only way in which its managers will learn any. thing.

A Characteristic Communication

From Spirit Mrs. H. F. M. Brown will be found in the Message Department on the sixth page of the present issue of the Banner of Light. By it it will be seen that she counts herself yet as heart and soul with those who are working for the improvement of woman's condition in the present sphere of being.

P. Thompson, Eaq., writes from Saratoga Springs, New York, speaking of the fashionable excitement which the "height of the season" brings to that celebrated summer resort, and saying that uncongenial as such an atmosphere may be to the development of spirituality, "we have, however, the good and true as well as the opposite in Saratoga ":

"We do not try," he writes, "to sustain lectures in the summer time. Mediums come here, but their services are not much sought after. Our springs flow on, and the under-ground chemist fails not to impart to them their healing virtues, notwithstanding the greed of men who claim them has so arranged that they shall run to waste unless money is first put into their hands. However great the thirst or the need, the bubbling and sparkling stream flows back and bides itself in the earth if the hand feels no coin in the pocket. In thy name, oh silver, and in thine only, will we grant the oup of cold water to the need of humanity. It is popular to believe in immortality, and the finger of scorn is often pointed at those who do not, yet by the intensity that men pursue the things of this life, it would seem they had more faith in its immortality than in the life to come; and now as they try to make it unfashionable and unpopular to prove immortality it certainly involves inconsistency. To be a medium is really to be susceptible to spirit influence, and when this is understood and appreciated, no one will fear it or feel it a repreach, but earnestly crave and seek the best gifts. We shall probably resume our regular lectures again in September, if Mrs. Brigham is ready."

A meeting of the World's Arbitration League was held in the city of Washington on the 14th ult., at which the subject of holding a World's Exposition of Art and Industry in 1892, the four hundredth anniversary of the discovery of America, was considered, and a resolution having reference thereto offered and submitted to a committee of "some of the wisest thinkers and statesmen and juriets of the country," who will report upon it at the next meeting of the League, when it will doubtless be adopted substantially as written. The resolution looks to of their auxiliaries, the daily press, call the a recommendation by the President in his next Spiritualists credulous. But "the boot is on message to Congress that such action be taken by that body as will lead to the successful holding of such an Exposition, one of the principal features of which will be a conference of representatives of all nations on questions of vital interest.

We further learn that it is the purpose of the league to establish a weekly paper that shall serve to promote the cause of peace and the settlement of national disputes by arbitration.

A largely-attended session of the Connecticut branch of the Universal Peace Union ended at Mystle, Ct., Aug. 24th. Among the other speakers was Princess Winnemuces of the Plutes, who gave an account of the way her tribe was obliged to leave its reservation, and a memorial to Congress demanding that the reservation be restored was largely signed. Mr. Amos F. Towne told of the wrongs practiced on Indians by the army, he having, he said, personally witnessed the slaughter of the friendly Cheyennes. Among the resolutions passed occurred the following, which is plainly in the interests of justice:

In the interests of justice:

Resolved. That the war of extermination which has been waged for 250 years against the original occupants of American sell, including the treacherous and unprovoked staughter of thousands of friendly men, women and children, violent or fraudulent appropriation of their lands and other property, perpetual had faith and every kind of wrong, should be stopped; and that our follow-ditizen of Indian birth should be accorded the cirizonship, suffrage, and justice whereto they are entitled under the 14th amendance.

A lady of wealth and assured social position in New York City, well known to us personally as one whose veracity cannot be doubted, (but whose name is withheld from publicity at her request,) called at this office on Saturday, Aug. 25th, and expressed herself as in the highest degree pleased with what she has been privileged to witness at the materialization séances of Mrs. M. E. Williams of 462 West 34th street, New York City, whom she fully endorses as an estimable woman in all the walks of life. and a reliable medium in whose presence genuine manifestations of spirit-power over matter do unmistakably occur.

A correspondent of the Medium and Day. break (London) reports the decease of a son of Mr. and Mrs. Cooper, after three years of most intense suffering caused originally by vaccination. He was unable to ait upright during the whole time, except for a few moments." If such results followed the practice of those medical practitioners whom the "regular faculty" are pleased to term "quacks," they would have some reason to ask for legal protection of the people against them.

The senior editor of this paper has been confined to his home by a severe attack of billoos fever for the greater part of the time since July 28th At present he is allowly convelending.

The seay second page on ! The Higher The Higher the Independent state Sense from the sensor our values some writing medium, is now in Boston-located at speedant at the Higher of Charleson, Selver of the Higher of t

Circulate the Banner.

The Banner of Light publishes each week a large amount of reading-matter, affording a broad survey of what is going on all over the world in regard to the spiritual movement:

It numbers among its regular and occasional contributors many of the most prominent and acceptable writers, scientists, posts and other heralds of the incoming morning of man's spiritual regeneration :

It is sent free, by its publishers, each week to the homes of hundreds of worthy Spiritualists, whose pecuniary situation prevents them from subscribing for it:

Its Message Department-and the Circle Room meetings involved in the maintenance thereof, which are free to the public-is maintained at a very considerable expense :

Under these circumstances it is hoped that the friends of Modern Spiritualism will at the various camp-meetings now in progress-and also in the respective neighborhoods where they may reside—do what they can to increase the Banner's circulation and thus enlarge its sphere of usefulness.

Etna, Me., Camp-Meeting.

The regular annual session at this place was commenced as by announcement-Hon. Warren Chase and Frank T. Ripley addressing the excellent audience convened to do honor to the opening ceremonies. C. M. Brown, Secretary, writes Aug. 27th:

"A grand and giorious time are we having. Yester day about fifteen hundred people were on the grounds and listened to able and elequent discourses from Mrs. A. P. Brown of Vermont, and the Hon. Warren Chase of California.

(Mrs. A. P. Brown wishes me to inform the public that she will lecture in West Hampdon, Sept. 9th; at the Madison Camp Meeting, Sept. 18th and 14th, and in Portland, Mc., Sept. 16th. Those wishing her services in this State should address care of Allen G. Clough, Madison Centre, or Mr. H. C. Berry, Secretary of Spiritual Boclety, Portland, Me.")

In his sterling work, "Whence, What, Where?" Dr. J. R. Nichols says at the very close: "The exalted mind-faculties, in order to enter the future state, are not required to travel, so to speak, billions of miles to find a specific place or kingdom, but the world of spiritual existences is nigh unto us, and we have only to put out our hands to reach it.' While allowing the full necessity for accurately adjusting the scales in which the evidence regarding new truths is adjusted, he asserts it to he "of equal importance that, in physical or psychical investigations, the balances should not be obstructed in their movements by obstinate conceits, religious or scientific dogmas, or in any way influenced by that rigidity of mind which admits of no new truths unless capable of being brought within the domain of mathematics." He confesses that "the unknown world close at hand must be intimately associated with the terrestrial," and that "the spiritual world exists within and permeates the physical," as "the spirit exists within physical man and permeates the material organism,"

The Medical Chirurgical Society, lately in session in Montreal, Canada, exhibited its "high-mightiness" by passing in convention a resolution denouncing the local papers for mentioning the names of eminent surgeons who had performed some unique operations on patients at the General Hospital in that city-alleging that it savored of "advertising," and was therefore "unprofessional," etc., etc. These "Regular" magnates were very much disgruntled, shortly afterward, at being told by the same local press-and in strictest justice-that the society might discipline its M. D. disciples as much as it could, but the local organs of public opinion were free, and would speak as they chose concerning doctors and doctor-dom : Allopathic pronunciamentos to the contrary. notwithstanding.

The great interest manifested at the present time concerning spiritual phenomena s partially indicated by the fact that the Spir ilualistische Blätter of Leipsle translates from the Banner of Light of July 7th the lengthy article by William Foster, jr., of Providence, R. I.. descriptive of materializations of spirit forms occurring at the seances of Mrs. William R. Allen of that city; and Licht, mehr Licht, of Paris, reproduces the account furnished for our columns last spring by A. S. Hayward of a remarkable test through the mediumship of Mrs. Maud E. Lord, which was subsequently verified by Mr. H. on a visit to Cape Cod.

Dean Clarke has brought out a pamphlet of some twenty-four pages, entitled, "THE SIGNIFICANCE, SCOPE AND MISSION OF MODERN SPIRITUALISM": its contents being an anniversary oration-also a poem-delivered by him in Washington Hall, San Francisco, on the Thirty-Fifth Anniversary of the Advent of Modern Spiritualism. The address itself was published subsequently in the columns of the Banner, and was well spoken of at the time of its appearance. Mr. Clarke will supply all orders for this pamphlet at twenty cents per single copy. Address him at 4 Park Place. San Francisco, Cal.

R. S. Woolford writes from Little Rock, Ark.: "Spiritualism is making its way slowly but satisfactorily here. The Banner of Light is kept for sale by Wilson & Webb, where I obtain it regularly...Do not abandon your Message Department, as to me it is the great distinguishing feature of your paper. You (and all Spiritualists) claim to hold converse with the dead, and you show your faith in this way by producing the fact. Let the Message Department Banner hang ever on the outer wall, so that all may see the proof of our faith."

Dean Clarke writing from San Francisco. .Cal., Aug. 18th, says: "Our meetings at Washington Hall are flourishing. Rev. Samuel Watson, Mrs. E. L. Watson and Mrs. Richmond all spoke in our hall last Sunday afternoon, to great acceptance."

A S. Hayward, magnetic physician whose card appears in another column-has returned to Boston from his trip to Saratoga Springs, N. Y., and Lake Pleasant, Mass., and will visit the sick by appointment until he secures enitable rooms for an office.

We are in receipt of The Messenger of Health a magazine published in Buffalo, N. Y. Also Pierce's Memorandum and Account-Book, for farmers, mechanics, and others. The Messenger contains original articles of value to every

At the timecof going to press we have received the information that Ed. 8. Wheeler of Philadelphik, P.a., the feterah lecturer, now lies promitated by a dangerous illness at the Lake Pleasant (Mass.) camp-ground:

ALL SORTS OF PARAGRAPHS.

We reap as we sow :

This truth we all know

It has always been so from the first. Then why not take heed, And sow proper seed, Thus avoiding the chance to be cursed?

Rev. Mr. Bpurgeon says that the New Testament revisers were "better Greek scholars than they were English scholars."

Bome of our esteemed contemporaries are more sensational than philosophic.

A site has been selected for a monument to Wash ington in Westmoreland county, Va., near the site of the old homestead. An act of Congress has authorized the erection of such a monument. The governments of women have always been glori-

Luc governments of women have always been glotious, because queens have, known how to draw around them sensible men. Men never know how to judge men; but women always judge men wisely, it is their instinct. — Thomas Courture, a celebrated French painter. Quiet has been restored, throughout Spain. The re-

bellion is quelled and the various bodies of police have returned to their former stations. Active inquiries are now being made as to the cause of the revolt; and some of the ardent adherents of monarchial institutions aver that the presence of a republic in France had a share in introducing opposing elements into the realm beyond the Pyrenees.

It is exceedingly bad husbandry to harrow up the feelings of your wife.—G. D. Prentice.

The town of Ischiu, on the island of Cassamicciois. near Naples, recently destroyed by earthquake, is be ing rebuilt. Emperor William of Germany has con tributed 50,000 marks (about \$15,000) in ald of the sufferers. The Prince of Wales gives \$500.

Joseph Cook has been lecturing on the "Religious Signs of the Times." One of the signs of four or five years ago has been taken down. It bore the strange device-" J. C., Monday Lecturer."

The match monopolists said that taking off the internal revenue tax would not lower the price of matches. But it did, and small factories are springing up in every direction.

A Methodist camp-meeting preacher recently said that " had men and wloked angels were glad when the newspapers recorded the fall of a Christian." And he might have added with more truth that Christians rejoice when a Spiritualist falls from grace.

Why is the English dude not wanted in this country? Because the Yankee doodle doo.

Know'st thou Yesterday, its aim and reason? Work'st thou well To-day for worthy things? Then calmly wait the morrow's hidden season, And fear not thou what hap see'er it brings.

The French announce a great victory in Tonquin which has been followed by a request for a truce by the enemy, whose loss was 700. It is reported that the Emperor of Annam acknowledges defeat, and ask French protection from his own subjects.

"Kjaerlighedans" is Norwegian for "love." It is said that the journalists of Cincinnati kjaerlighedans beer with an undying kjaerlighedans.— Ex.

"THE INDUSTRIAL SOUTH," published every Saturday at Richmond, Va., is doing much for the development of the manufacturing, agricultural and mineral interests of the wide section of country it represents, and exerting an influence that exhibits its effects in a better understanding between the residents of the opposite extremes of our broad territories. It is worthy of receiving a generous support from those to whose interests its service is devoted and we judge from the general tenor of its editorials and correspondence, it is receiving it. Its publishers state that it "takes no part in partisan politics, and is sectional only in the sense that its main object is the promotion of Bouthern industries."

Queen Victoria has received a woman physician Mrs. Scharlieb, with unusual favor at Windsor Castle, given her a likeness of her royal self, and encouraged her to excel in her profession.

The thirty-second annual meeting of the Association for the Advancement of Science met in Minneapolle, Aug. 15th.

Wolf Bismarck insists that those French lambs are solling the stream again.

Our Lord God is like a printer, who sets the letters backwards. We see and feel him set the types well, but we cannot read them. When we are printed off yonder, in the life to come, we shall read all clear and straightforward. Meantline we must have patience.— Martin Luther.

The new census gives Japan a population of 86,700,-

Capt. Webb's attempt to swim the whiripool at Niagara has since been imitated by two men in England. at hazardous points in the river Ribble and Lake Hollingworth, and with like results; both perishing in their foolbardy attempts.

The proposed Postal Telegraph contemplates a rate of one cent a word.

The New York Truth-Secker announces, Aug. 25th. that hereafter it will be conducted by "The Truth Seeker Company." Mrs. Mary W. Bennett, proprietor, states that the change is made in consonance with the written will of the late D. M. Bennett, its founder, and further explains that the Company will consist of Daniel E. Ryan, T. B. Wakeman, Loren J. Wicke, Rugene M. Macdonald (the present editor of the paper, who will continue in that capacity), and John V. Wingateadding: "These gentlemen, five in all, with me form the company. The property remains mine, and the general control and management also."

Georgia is to have a new capitol at a cost of \$1,000,000 and alk years' work.

The regular executive meeting of the National Woman Suffrage Association of Massachusetts was held in the rooms of the New England Women's Club. Boston, Friday afternoon, Aug. 24th, the President, Mrs. Shuttuck, in the chair. A basket-picule of the members of the Association and their friends will be held with Mrs. H. H. Robinson, in Malden, on the afternoon and evening of Sept. 5th.

. The invalid Count de Chambord has at last passed on, (died at Frohsdorf, Aug. 24th.) and the Legitimist party in France is in a great state of disturbance

"Clean the city or enlarge the graveyards," is the admonition of the Chicago News to the municipal anthorities of that metropolis. They had better first clean a few of the editors, and make them truthful men, instead of being, as they are, such infamous mis-

Three hundred girls escaped from a burning factory in New York without the loss of one life. But I was n't due to blind luck. There were "three broad staircases in the front of the building, and three fire escapes in the rear," with a foreman and men trained to see that the inmates made good use of them.

A statue of Lafayette will be unveiled at Lepuy. capital of the department of Haute Loire, France, on Sept. 6th. M. Waldeck Rousseau, minister of the interior, Gen. Thibaudin, minister of war, and Mr. Morton, the American minister, will be present at the

A man fust returned from the Oklahoma country says there are 600 colonists scattered along its streams, squatting" on the rightful domain of the Indians who intend to stay unless expelled by armed forces.

Madagascar's queen, Ranavolo, is dead-oblt July Same at the resident

tath. a line way. The late John A. Roebling, the First Engineer of the Brooklyn Bridge, being a native of Mulhausen, Germany, the authorities have named a street in ble honor have placed a brass tablet bearing his likeness

The Olive Branch on Organization.

The regular thing now-a-days in getting up a general organization for any purpose, is for a few persons to meet in some village and organize a national association, and call on all their friends to next organize State associations, and these are expected to provide for county, and in due course, town and school district societies. There are two notable precedents for this kind of procedure. One is that of the three tallors of Tooley street, who met and 'resolved that we, the people of England, do.; and the other is that of Gulliver's philosopher, who undertook to build houses by beginning at the roof. The beauty of this latter proceeding is, that if the further building of the house should go on, the roof would always be on top. The Banner of Light suggests that organization should begin at the bottom, and so on from the ground upward. That is the way in which trees grow and houses are erected.

Yet, after all, organization is an affair of prime importance to the whole body of Spiritualists in this country, while the manner in which it shall be brought about is a secondary consideration, so the thing gets itself done; we shall bail the event as most propitious to the spreading of truth, unalloyed with error or imposture: and to whatever gives fair promise of accomplishing or resulting in so desirable a consummation, we pledge our support. The work is one, yet diverse agencies may contribute to its furtherance. Spiritualism has heretofore been mainly a diffusive force; but the time is near for it to become concentrative. While we should build wisely, we should not fail to build. Spiritualism pure and simple should be our corner-stone; and whatever is erected plumb upon this stone will be sure to stand .- The Olive Branch, Utica, N. Y.

Mrs. L. A. Coffin left Boston last Tuesday for Minneapolis, Minn., where she will exeroise her superior powers as a psychometrical reader. She was persuaded to take this course by persons in that place who have tested her medlumship.

We have received from Mrs. Dr. Cutter, and shall print next week, an account of the anniversary services carried out recently at Wicket's Island, also of séances held at that place by Mrs. Beste of Washington, D. C.

Jesse Shepard, the musical medium, is at present in Philadelphia, Pa., where he is reported to be doing a good work through the pecular order of phenomena witnessed by attendants on his interesting scances.

Movements of Lecturers and Mediums

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

Mrs. Dr. L. E. H. Jackson is now located in Bartonsville, Vt. She would like to make engagements. Address her care Mrs. Emery, Bartonsville.

Bishop A. Beals has had a very successful engage ment in Seattle, W. T., of late, closing Sunday, Aug. 19th. His next field of labor is at Victoria, B. C.

Mrs. S. Dick will occupy the rostrum at Oheisea, Bept. 2d, 8th and 16th. L. Albert Edminster, as will be seen by his card else-

where, proposes traveling toward the Pacific slope at an early day. He can be addressed by those desiring his medial services, in care of Theo. O. Alden, Alden's Hotel, Cassadaga, N. Y. J. W. Fietcher will begin an engagement in Brook

lyn, N. Y., Sept. 16th, lecturing there during September and October. All letters to be addressed to 2 Hamilton Place, Boston. Charles Stuart Wells will lecture in Frobisher's

Hall, No. 23 East 14th street, New York City, on Sunday evening, Sept. 2d, at 7% o'clock. Walter Howell's lecture at 30 Hanson street, Boston,

last Sunday, was well received by a good audience. W. J. Colville still continues his good work in Bugiand.

The Clinton, Mass., Spiritualist Association will resume its meetings on the first Sunday in September— Eirs. A. L. Pennell of Boston being the speaker. Mrs. P. is a platform test medium, and will occupy a portion of the time for that purpose.

Heart-Regulator as a cure for Heart-Disease in all forms. It is known from Maine to California. Give it a trial for those distressed feelings.

Spiritualist Meetings in Boston:

Paine Malt, Appleton Street.—Children's Progressive Lyceum No. 1. Free session every Sunday morning at at 10k o'clock. All are cordially invited. Benjamin Weav-

r, continuor, Eagle Hall, 016 Washington street, corner of Saex.—Sundays, at 10% A. M., 2% and 7% P. M. Elen Jobb, Conductor, Meetings also Wednesday afternoons at

Su door. Harmony Hall, 54 Essex Street (ist flight),—Sun days, at 10% A. M. and 2% and 2% P. M.; Thursdays, at 8 P. M Prescott Robinson, Chairmab. Eagle Hall.—Spiritual meetings every Saturday even-ing, \$17% o'clock.

Chelsen.—The Spiritual Association meets every Hunda in Oud Fellows: Building, Hawthern street, opposite Hei lingham Car Station, at 8 and 7½ P. M. PAINE HALL.-The friends of truth and progression

are invited to participate in the opening exercises of Children's Lyceum No. 1, on Sunday, Sept. 2d. FRANCIS B. WOODBURY, Cor. Sec. 210 Columbus avenue, Boston.

CHELSEA SPIRITUAL ASSOCIATION .- Sunday, experience meeting at 8; and at 7:30 Mrs. S. Dick will speak, followed by tests.

Wells's 44 Rough on Corns." 15c. Aakfortt. Complete, permanent cure. Corns, warts, buntons.

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. Frank Baxter for the month of October; Mrs. N. J. T. Brigham for the month of November; Mrs. Amelia H. Colby for the month of December; and negotiations are now pending with prominent speakers for the remainder of the

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-ton, Me., will begin September 18th, and continue four

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

Subscriptions Received at this Office

THE SPRINGAL OFFERING. Published weekly in Ottomwa, lowa, by D. M. and N. P. Fox. Per year, 11,50.
THEOLIVE BRANCH. Published monthly in Utica, N. Y., \$1,00 per annum.
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Stop beryear.

All rough and scaly diseases cured appendix by Dr.

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THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly in Chicago, Ill. Pricocenta per copy. \$2,50 por year, VOICE OF ANGELS. A Bemi-Monthly. Published in Boston, Mass. \$1,65 per annus. Bingle copies 7c ents. FACTS. A Quarterly Magazine. Published in Roston, Bingle copies 5d conts.
MILLER'S PSYCHOMETRIO CIRCULAR. Published monthly by B. K. Miller & Co., 17 Willough by street, Brooklys. N. Y. Niegle copies 10 conts.
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iswa, by D. M. and N. P. Fox, Per year, \$1,50. Bingle copies b conts.
THE SILUTUAL OFFERING. Published weekly in Ottumwa, Iswa, by D. M. and N. P. Fox, Per year, \$1,50. Bingle copies b conts.

Conts,
THE SHAKER MANIFESTO. Published monthly in Sha-

Eors, N. Y. 60 conts per annum. Blugle copies 10 cents, Tirk Olive Brandii Utica, N. Y. A monthly. Price THE THEOSOPHIST. A Monthly Journal, published it india. Conducted by H. P. Blavatsky. Bingle copies &

ents. Liquy you Thinkens. Published weekly at Atlanta. LIGHT FOR THINKERS. Published weekly at Atlanta, Ga. Single copies, 5 cents,
LIGHTFOR ALL, Published semi-monthly in San Francisco. Cal. Single copies, 10 cents,
UOUNCIL FIRE AND ARBITRATOR, published monthly in Washington, D. O. 10 cents alugic copy: \$1,00 per year.
QALLERY OF SPIRIT ART. An illustrated quarterly magasine, published in Brooklyn, N. Y. Single copies 50 cents.

RATES OF ADVERTISING.

Each line in Agate type, twenty cents for the first and every insertion on the 19th or eighth page and lifteen cents for each subsequent in sertion as the seventh page. Special Resides ferty cents per line, Mislon, pach importion. Business Cards thirty cents per line, Agaic,

sch insertion. Metices in the editorial columns, large type, caded matter, dity cents per line. Payments in all cases in advance. AT Advertisements to be renewed at continued rates must be left at our Office before 19 H. on Sadurday, a week in advance of the date where-ou they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Wills, after June 1st, may be addressed till further notice at Glenora, Yates Jy.7.

J. V. Mansfield, TEST MEDIUM, Buswers sealed letters, at 100 West 56th street, New York. Terms, 33 and four 3-cent stamps. REGISTER YOUR LETTERS. Jy.7.

Dr. Dumont C. Dake, the Healer, of New York City, can be consulted at 30 Worcester Square, Boston, Mass., until further notice. Au.25.—t/

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

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more it isour carnesidesire that those who may recognize the unexacts of their spirit-friends will verify them by interesting us of the fact for publication.

In ming us of the fact for publication of the fact the modified in any case. It is not specifically the spirit of the modified in any case. I maker should not be addressed to the modified in any case.

Livis B. Wilson, Chairman.

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

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMBRIP OF Miss M. T. Shelbamer.

Report of Public Séance held June 1st, 1863. Invocation.

r Oh ! Heavenly Father, may our interior lives become r Oh! Heavenly Father, may our interior lives become receptive to thy teachings and to the ministrations of thy holy ones. We praise thee for the blessings of friendship, love and sympathy, and we thank thee for the gitt of tongues, as well as for all the other means that enable souls to come into conscious communication with each other, and ask thy boundletion to rest upon every instrumentality used for spreading the light of spiritual truth. May each medium, however humble in earthly condition, or exalted in the opinion of the multitude, be given strength, humility and a desire to benefit mankind.

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider your questions, Mr. Chairman.

QUES.—{By Mrs. Eliza Eliis, Prospect, Me.} In what way, if any, have the efforts of missionaries, sent from this country to foreign lands, bearing tidings of endless punishment to all who believe not in Christ, been beneficial to the so-called "heathen"?

ANS.—We have heard of a few well-authenticated cases of missionary lallor, where religious

cated cases of missionary labor, where religious teaching has been combined with industrial education, that have resulted in practical bene-fit to the so called heathen; but our knowledge of these cases is not extended with regard to the inculcation of certain religious doctrines. auch as that of the atonement, among the so-called heathen. We cannot see that it has ever called heathen. We cannot see that it has ever resulted in any practical benefit. Before the arrival of the missionaries, the natives worshiped in their own natural manner a Supreme Being, who manifested himself throughout the works of nature; they also believed in the presence of their departed friends, and their power to communicate with them, and we do not see that they have gained anything by the change, for with the arrival of the one missionary in their land have come other white men, caring nothing for the "salvation" of the native, but desirous only of appealing to his cuvidity, or other ing for the "salvation" of the native, but desirous only of appealing to his cupidity, or other unworthy motives, for their own interest; consequently the love of humanity and the child-like trust in his fellow-beings which occupied the mind of the simple native, has given place to distrust, and many other evils; consequently had the native been left to his own religious ideas, to his own natural instincts, he would be in a far botter condition than he is to day.

Q.—[By Nahum Wallace, Otter River, Mass.]
Is a spirit, when on earth, cognizant of storms

Is a spirit, when on earth, cognizant of storms and extremes of temperature? In case of a shower, does the rain pass through the spirit

body?

A.—The spirit-body is not particularly troubled by storms of any kind or changes of tem-perature that take place upon this physical planet. A spirit, when en rapport with a mediumistic person whose mortal body is dismediumistic person whose mortal body is discomfited by wind or rain, will probably experience a sensation of discomfort analogous to that experienced by the person with whom he is en rapport, but otherwise will not be affected by whiriwinds or anything of the kind.

Q.—[By a correspondent, Cummington, Mass.]
Can one who has been a well developed medium on earth, upon passing to spirit-life communicate with friends remaining here sooner or more easily than one not thus developed?

cate with friends remaining here sooner or more easily than one not thus developed?

A.—That depends upon the material conditions supplied the spirit. The information concerning spiritual law and the power of spirit over matter which a well-developed medium will naturally attain during her experience with disembodied spirits, will be of practical benefit to her when returning from the spirit world to her friends of earthly life, provided material conditions of a satisfactory and proper nature are afforded her. She must be supplied with a mediumistic organism with which she assimilates, and which she can control, otherwise she will not be able to make herself maniwise she will not be able to make herself manifest to her friends. A spirit who, upon the earthly side, was used as a medium, will continue to be thus used after she has passed from the body, because exalted and wise intelli-gences very frequently require an intermediary personage in order to reach the understanding of undeveloped spirits, because spirits upon a low plane, in close contact with physical life, will listen to and comprehend the teachings given through an intermediary much more readily than they will those given by spirits olad in spotless raiment, with faces illuminated by spiritual light, who come from spheres be-yond and endeavor to uplift the lowly and the fallen; therefore, although mediums, after pass-ing from the body, may not frequently and readily make their presence known to mortal friends, yet you may understand that they are still laboring for the advancement of the spir itual cause and for the good of others.

Benjamin H. Cheever.

I strolled in here this afternoon, and finding the company pleasant and the place agreeable, I have a desire to manifest through this channel of communication, with the hope of reaching my earthly friends and telling them I am satisfied with their disposal of my effects, and the report that has been made concerning them, and that I would be pleased to meet them in other ways, if the opportunity is ever given me; and also to give my love to all who care to receive it, and assure them that I have a home in the spirit world, not perhaps such a place as was mine on the earth, but one that is place as was mine on the earth, but one that is adapted to my wants, and that I am working to make it more beautiful. I desire to learn how to control a medium, for I think I will be interested in this kind of work, and if I understand how to accomplish it, I may be able byand by to make myself known in other places, and help others who desire to communicate. I will not take up much of your time, and as this is a public place, I do not feel exactly at home. I thank you for permitting me to come. If my friends learn of my presence, tell them I am anxious to have a private conversation with those nearest me, because there are many things that it would please me to talk over. I am from Wrentham, Mass. Benjamin H. Wrentham, Mass. Benjamin H.

George Beckwith,

Truth needs no defender; it asks for no pro-Truth needs no detender; it asks for no protector. It is true that it asks for a hearing, but if humanity be not disposed to grant it, truth can afford to wait, knowing that its work is eternal, and that it resisupon a sound, substantial basis, more everlasting than the granite rooks. It presents a stern, invincible front to mankind, which can neither be destroyed nor disturbed, and those individuals who declare that truth requires to be forever defended, and that its followers must eternally remain vicitations. that truth requires to be forever defended, and that its followers must eternally remain vigiliant to protect its rights, are extremely unwise in their statements, for the work of truth is as broad as the universe, as grand as infinitude itself, and it is able to perform it in its own time and way. Clouds may obscure the light for a few sheeting months or years, but they inevitably vanish, and all things which are not founded on the rock of truth must perish. Spiritualism fa part of truth; it might indeed becalled truth itself, since it embraces all things pertaining to life. And Spiritualism requires no defender, although it has its teachers, its followers and instrumentalities for performing its render, although it maste reachers, its follow-ers and instrumentalities for performing its work. Spiritualism also will press forward and aweep onward continuously staffil every head shall how before its mighty sway and every soul acknowledge its supremany and power. I do not applogise for returning; I know that

I am pursuing a proper course when I come from the land of spirits to communicate with earthly friends and declare that the spirit is immortal; that it has the power of taking upon itself new forms and manifestations, pressing onward toward infinitude.

I do not apologize for using an avenue of this

friends; and let who will oavil at to carthly friends; and let who will oavil at to dony my power to return, declaring "that spirits cannot manifest through mortal instrumentalities," I shall still press on undeterred and un-

I have dear ones very close to my heart, who acknowledge the presence of spirits, and know that their ascended loved ones can guide them that their ascended loved ones can guide them in many ways; unto these I bring my tenderest sympathy and regards, and assure them I am satisfied with my spiritual labor, and with the home provided for me. I have met my dear little boy, not as a child of early years, but matured into a spiendid manhood. He gave me welcome, and ushered me into a spiritual home, where opportunities for the expression of my mental powers were afforded me. In company with that dear one and other congonial friends, I return to bless those loved ones who are yet upon the earthly side. I wish to say to my dear child, Martha: I recognize and appreciate your soul-labors, and understand how you have cherenild, marina: I recognize and appreciate your soul-labors, and understand how you have cher-ished my memory, giving expression to your own sweet thought in external ways. Not only to yourself, but to other dear ones of your family, I bring my sympathy and affection, and as I watch the little ones coming up in life, putting forth their own ideas until they flower into expression, I rejoice with unspeakable joy that they have given to the world ones. pression, I rejoics with unspeakable joy that thou hast given to the world such treasures as these. One dear spirit accompanies me hither to-day: thy paternal grandmother, who, another busy Martha, supplies thy life with energy and power, and expresses through thy instrumentality something of the force of her own nature. She desires me to give unto thee her blessing, and to express in speech, if possible, the love of her mirit.

ner spirit.

[To the Chairman:] Friend, I would not take up your time I believe in according to every one his own rights and privileges, and as I have been allowed to speak a few words, so I must give way to others, that they may also come into conscious communion with their dear friends. friends.

I was well known in Connecticut, more espe-I was well known in Connecticut, more espe-cially in New Haven, where a large part of my earthly labor was accomplished, where my life expressed itself in outward form. To many friends of that city I bring greeting, and assure them that the old man has not lost his energy them that the old man has not lost his energy and power, but still continues to search for kno ledge concerning the laws of nature and of life. I am now studying the heavens, sweep-ing them with searching vision, and have beheld revealments of great glory and power which I cannot now express to mortal understanding, but which I hope to unfold by-and-by to the comprehension of those upon earth. I died with the harness on, and I am still pressing for-ward in my labors.

ward in my labors.

I would particularly like to have my message transmitted to Mrs. Martha B. Ewell, of New Hayen, Conn. Tell her and John I watch over and guide them. Announce me, if you please, as plain George Beckwith. Nearly three years have passed since I entered the spirit world.

Alice Stearns.

My name is Alice Stearns. I was weak when I passed away, for I had suffered for so long a time with physical distress that my friends felt reconciled to my death, and I even looked for it with anxiety and pleasure. I return to earthly life, not weak and worn with sickness, but strong in spirit, ready to take up a work for others. I hope to open a line of communica-tion with my loved friends, not so much for my own benefit as for that of other spirits with me, who seek, without avail, to make their presence known on earth. I have here a garland of sweet flowers which has been woven by friends upon the spiritual side as a token of love and remembrance of our earthly friends. Another Alice, who is also in my spirit home, has presented a white rose, similar to that which was placed upon her brow when she passed to the spirit world. She is a sweet little passed to the spirit-world. She is a sweet little one, whose influence is beautiful and consoling. Charlie gathered a bunch of wild flowers, and said. "Alice, please take these to mother, and tell her they are like those I plucked the week before I was taken ill, and passed away. Tell her I have gathered them for her, and wish them placed in her lap, as I placed those other flowers in years gone by." And dear little May said: "If you are going to send a message to our friends, tell Aunt Sarah I have not forgotten her: that I bring roses and violets, and she ten her; that I bring roses and violets, and she will know that I love her still." Other dear friends have added their floral treasures, until I am beaped with them, and I bring them here. They will not fade or decay, because they are the outward expression of deep and abiding affection. Dear friends of earth, accept these treasures. We cannot bring to you gems or shining fabrics, or bestow apon you material wealth, but we come with kifts of the spirit that are fadeless and thornless, rich blossoms of peace and love, of sympathy and harmony which will enfold your lives in a chain of match less giory. Friends,

Friends, accept our greeting, our offerings, for it will bind your spirits to our own and give us power to return to you manifesting our interest in your lives. There are friends of ours who are becoming interested in Spiritualism, who hope to receive something from the other side that will assure them of the existence of their loved ones and of their power to return to them. It is this desire of theirs which has given me strength to strive to manifest at this strange circle. I desire them to continue their investigations and not to grow weary or fainthearted. I know that while they have received a few little tokens of the immortal presence of their spirit-friends, yet other things have arisen which have puzzled them. They cannot understand why everything that purports to come from the spirit-life is not clear and strong. As they go onward in their investigations, and learn more of the laws which are necessary accept our greeting, our offerings they go onward in their investigations, and learn more of the laws which are necessary to obey, they will realize how difficult it is for spirits to come into communication at all with their earthly friends, under the existing conditions of mortal life. I do think, however, that my friends will in a little time be able to receive in their own families evidences of spiritual presence and power which will be of benefit to them; so I say to each one: Do not gow warry but seek on for light and knowless. grow weary, but seek on, for light and knowledge and understanding must be given to those who diligently seek for them. My friends are in California—part of them in San Francisco; one family of loved ones is in Sacramento City

Mrs. Martha J. Webster.

A little over eight years ago I passed from the body, not to an unknown world, but to a land that I knew was glowing with beauty, where I expected to be welcomed by dear spirit friends. expected to be welcomed by dear spirit friends. I was not disappointed or mistaken, for the loved ones gave me welcome, and guided me to the home which I have occupied from that time to the present.— I have been provided with employments on the spiritual side which are congenial, and which unfold blessings to me every day. Whenever I make an effort for the benefit of others, or for the attainment of knowledge that will enrich my own life. I am gratified with that will enrich my own life, I am gratified with auccess, and find happiness therein. I have loved friends on the mortal side who were sad to part with me, but they understood that spirits could return to their mortal friends, so they sorrowed not as those without hope. I bring these friends my love, and assure them of my constant and continued interest in their well-being. Many times I have entered their homes and sat beside them. I have made my influence felt, and I know that they do not look upon me as dead.

I had much to say before I came within the

Leuffered much from pain and weakness ere I passed on; but all the unpleasant conditions of life have passed away, leaving only an impress of light, which reveals to me the lessons I have learned for my own welfare.

J. B. Vivian.

I died to outward appearance last winter. I was aged, and the experiences of many years weighed upon me, but I am active now. I wish my earthly friends to realize the fact that I am pleased with my present surroundings, and that I dealre much to come into communication with them. I was an old resident of Hyde Park, Mass., and tolerably well known in that town, as well as in other places. Tell my friends if they are half as anxious to know something of the spirit world, or of myself, as I am to reveal these things to them, they will hunt up some medium in Boston or elsewill hunt up some medium in Boston or elsewhere, and give me an opportunity of coming to them in person. This is all I have to say, except to give greetings and love to my friends wherever they may be. I am J. B. Vivian.

Lillie.

I have learned that you welcome all to your circle room, Mr. Chairman, and so I enter, knowing that I will gain experience and knowledge that will be of service to me in my life. edge that will be of service to me in my life-work, and also because I desire to send a brief message to one whom I call my brother, to whom I have become deeply attached, both on account of his spiritual labors and for his own sake. I wish to say to him: My dear friend and brother, you will receive many more communi-cations from me, and instruction and advice concerning the spiritual work. I find that I will be able to manifest in many places, but especially do I intend to come to you in the privacy of your own home, in the quietude of morning or evening, when conditions are famorning or evening, when conditions are fa-vorable for returning spirits, and give to your interior life these communications which I know will interest and benefit you. I feel confident that I will have the power of writing, through your instrumentality, something of my experience in connection with mediums and spirits, and thus you will learn more of me than you understand at present. Lam known and spirits, and thus you will learn more of me than you understand at present. I am known and recognized in a certain place as a cabinet spirit, because I frequently manifest in a materialized form. I wish to say I am not condemned to return to earthly life and manifest as a cabinet spirit to gratify the curlosity of fun loving mortals, but I perform this labor from choice, and not because I do not understand the conditions for higher advancement, or other work, or because I am held to earthly life by outward bonds. By taking on a material form and manifesting to mortals who, perhaps, would not be able to perceive clearly and plainly other spirits, I prove to them that there is a manifestation outside of the power of the medium; something independent of chicanery or trickery; a demonstration of intelligence and power. Thus demonstration of intelligence and power. Thus I lead persons to think, and to investigate further, and it is neither an unpleasant nor unprofitable work.

further, and it is neither an unpleasant nor unprofitable work.

Again, it is sometimes my business to assist other spirits in manifesting to their earthly friends; to show them by example how to take upon themselves an outward form; give them courage or aid in any way that I feel will be for their benefit. I have no doubt the time will come, as my friend thinks, when I will not manifest as a cabinet spirit, but will pass on to other scenes and labors. When I feel that my work is accomplished in this way, or that I can no further assist returning spirits or teach mortals concerning the power of those who have ascended beyond the mortal form, I will press onward to something higher and grander, hoping still to be of benefit to my fellow-beings. I have had a strange and varied experience through successive gradations of life, and I think they have all culminated in my present work. By-and-by I expect to do something better or different, but not at present.

I wish my friend to know that in spirit I am often with him; that I piaced a cluster of beautiful calla lilles upon his table. Sometimes I think he can almost sense their perfume and know they are there, and at such times I make my influence felt. I know his thought has gone forth concerning the spirits, and his desire, even anxiety to gain more definite knowledge concerning the laws and relationships of life. These things will be revealed to him just as rapidly as he is unfolded to comprehend them. Every week something new is added to his life—a higher power gained, a greater knowledge

rapidly as no is unfolded to comprehend them. Every week something new is added to his life—a higher power gained, a greater knowledge attained. Every week something new is given through his instrumentality for the instruction of others. His thoughts of spirit, in a little time to publicly appear, are calculated to arrest the attention of thinking minds. The children who turn to him for addition have to record in who turn to him for advice how to unfold in medial and spiritual power will receive benefit from him. In company with another "cabinet spirit," I have recently been with him and be-

held the young people at his home seeking light.

My friend resides in Charleston, S. C. His
initials are A. F. M. Ilike to call him "Sunny
South"; his influence is genial and sunny, and South"; his influence is genial and sunny, and calculated to bless others. The time is coming when the entire South will be illuminated by the light of spiritual truth, through the instrumentality of such mediumistic beings as my friend, who loves his country and desires to see its people educated and uplifted. Call me "Lillie." My friend will see my message and understand.

Report of Public Séance held June 5th, 1883. Questions and Answers.

CONTROLLING SPIRIT.—Your questions are Ques.—[By C. C. F.] We are told that our deeds in mortal life build our future komes. Then again, that our spirit friends are preparing a home for us. How are these statements to be barmonized?

Ans.—Your motives, aspirations, and thoughts as well as your deeds, determine the character of the spiritual homes you will inhabit, for to spirits unconfined by the flesh all the impulses are tangible substance, and from them emanate ethereal elements which are gathered up by your spirit friends and woven into a structure for your use when you become divested of the corporeal form; therefore you do supply the material of which your spirit homes are composed; and you will find, when you enter the spirit-world, that it will be your privilege and duty, as well as your labor, to continue the work of elaborating and adorning your homes, so that they will present a beautiful and comfortable

appearance.
Q.—[By M. A. Patrick, Independence, Ia.]
Though it has frequently been asserted that the struggles and hardships of mortal life are beneficial to the individual, is it not our privilege to gain wisdom that will enable us to avoid them, rather than reluminating or choice subtest. rather than voluntarily, or of choice, subject

rather than voluntarily, or of choice, subject ourselves to them?

A.—In accordance with the plan or purpose of life, humanity is obliged to struggle onward and upward to make continual efforts for advancement and growth. Trials and conflicts come, but under the pressure of these experiences man is enabled to achieve great triumphs. It is not only your privilege, but your duty, to profit by the discipline which is laid upon you, to gather wisdom from the bardship you undergo, that will enable you to step outside the ruts that have confined you to throw off the burdens pressing upon your lives and to emerge into a grand and glorious pathway which leads toward infinite perfection. We have no doubt that the time will eventually arrive when humanity, as a whole, will have gained such a that the time will eventually arrive when humanity, as a whole, will have gained such a
degree of wisdom, such a comprehension of the
true plan of life, that it, will not require the
painful experiences of the past, but will have
the power and privilege of rising into a glorious
condition of peace, prosperity and happiness.
Q.—[By J. R. Warren.] In the case of a fully
materialized spirit-form, is the weight of the
medium and of every person in the room lessened, the amount being returned when the materialization ceases?

I had much to say before I came within the circle of spirits around me, but now it seems drifting away; though if my friends will realize that my heart is freighted with the deepest affection, and that at all times I will come into harmony with them and seek to benefit them, I will feel fully repaid for making this attempt at communication. I know both they and myself will reap a blessing from this experience.

My husband is William H. Webster, and I am Martha J. Webster. I resided in Wakefield, N. H. I have many friends there; some of them are Spiritualists; and I think they will be pleased to know I have returned. I am now, counting the time from my birth into the physical body to the present, in my forty-fifth year.

manifestations of spirit-power, they part with a certain amount of nervous force, as well as of the material particles of their bodies. This is the reason why some feel exhausted at the close of these séances, and do not recover their strength and vitality until they have passed out into the open air, or had several hours of

Elizabeth U. Newell.

I am glad to come back and take an interest in mortal life, for I am quite as often on the material aide of life as I am on the spiritual. I had a home not far from Boston that I was pleased with—one that gave me satisfaction—and I am still interested in the effects belonging to the body. I know that changes hear made concerning my affers and I have been made concerning my affairs, and I seem like one ill as I grope around the old familiar place trying to have those gathered there know that a spirit who once took an interest in the outside life around them desires to make herself known. I have been advised to come to this circle and manifest, and I have come hopthis circle and manifest, and I have come hoping to receive light upon certain subjects that puzzle me, and also to send my love to friends who are in the body. Tell them, if you please, that I find a good world apart from mortal life, one that is agreeable to me; and yet there seems to be a strong cord drawing me back and tying me to earthly life, which I have not as yet had the power to break. I was the possessor of a comfortable farm residence on Ash street in Reading. It has been painful to me to know that my earthly possessions have slipped away, and that I must yield them to other hands now that I have taken up a new life, which is so tangible and real that it seems to be closely connected with the one in the body. I cannot quite understand it. I am trying to get out of my tangled condition, and

sody. I cannot quite understand it. I am trying to get out of my tangled condition, and have been brought here for that purpose.

I would like to come to my friends in private to tell them of many beautiful things which have come to my knowledge, and to speak of the past. If they will give me opportunities where I can come as I would like to do clearly and fully, I will respond to their call. I am Elizabeth U. Newell.

Lillian Warren.

I am a stranger to you, Mr. Chairman. I would like to reach friends of mine who are very dear to me. I have tried for some time to make them know I have not deserted them. They do not understand these things very well. My sister has strayed once or twice into a spiritual meeting, and listened to the teachings from the line of the areater and because of the inthe lips of the speaker, and because of the in-terest so aroused in her mind concerning them a chain has been thrown out from her life, which I can grasp, and hope to be able to draw us closer together, so that she may learn something concerning spirit-life.

thing concerning spirit-life.

I passed away some years ago, in my teens. Life was pleasant to me. Although I did not possess everything I desired, I had many comforts, and dear friends who cared for me; and when disease laid its hand upon my form, I struggled and rebelled. After a time I was taken from the body and conducted to my spirit home, which I found very pleasant and sweet. I heard the gentleman speak concerning spirit homes. I can truly say mine was prepared for me, because it presented such an inviting appearance. It was not large—a comfortviting appearance. It was not large—a comfortable cottage, open at the sides, and through it the gentle breezes and the perfume of flowers strayed. The furniture was simple and attracthe gentle breezes and the perfume of flowers strayed. The furniture was simple and attractive, presenting bits of color in tiny pictures and forms, that were agreeable to the eye. I felt that I could find rest and peace, and I did gain strength and find happiness in that home. My dear mother was there; she ministered to my wants, and taught me as a little child learning its first lessons of life, until I became familiar with the spirit-world, and understood how to take advantage of its conditions and unfold my own powers. I want my sister Sarah to know that she is coming to just such a beautiful home when she passes from the body, for her life is one of well-doing. She delights to minister unto others, to sacrifice her own desires, if by so doing she can benefit some one else. There is constantly going forth from her life the emanation of a beautiful character—pale yellow in hue, but so bright that it illuminates her whole being—and spirits who attend her can perceive that her aspirations are upward. We bear these emanations to the spirit home we are preparing for her reception. When she arrives she will find a home simple and sweet, cool and inviting, festooned with flowers, and adorned with pictures, and whatever else will delight the senses. There she will gain the rest she has longed for. My sister is Sarah Warren. She is in Baltimore. I also bring to her mother's love, and that of the other dear will gain the rest see his longed for. My sister is Sarah Warren. She is in Baltimore. I also bring to her mother's love, and that of the other dear friends who have passed to the spirit-world. They all think of her with kindness; a blessing whatever she receives will be utilized not only for her own benefit, but that of others who are in need.

I see you have the beautiful lilies of the valley here. They are very sweet, and I prize them, because when I was ill a kind friend supplied me with them during the early months of summer. When I inhaled their fragrance they seemed to breathe a spirit of love and tenderness that When I inhaled their fragrance they seemed to breathe a spirit of love and tenderness that spoke of the purity of angel·life, and after I had passed from the body that kind friend planted lilies of the valley above my mortal remains, which have bloomed from season to season since that time, and I have seen my friends gather these little white waxen blossoms and bear them to their homes in memory of my life. All these things are vary versions to read they are

struggles and trials of human life are evolved grand triumphs and solievements, and that nothing worthy of attainment can be acquired unless it be by effort. The greatest blessings, the most beautiful crowns that are won in life are brought to us by the very endeavors we have made in aspiring upward, in going forward, in seeking to know, to understand, and to accomplish.

to accomplish.

I am, as ever, let me tell my friends, interested in the cause of spiritual truth, for I believe that it embraces all things that are conducive to human welfare. I believe that it is so broad and grand that it takes in all the issues in life, comprehends all the interests of humanity, and I believe that as the grand tide of progress rolls onward—having gained its impetus from the spirit-world—all questions in which human reform or advancement are involved will be settled, and in the future we shall see human relations established upon a plane of equity, justice and love.

relations established upon a plane or equity, justice and love.

In woman's work I am especially interested, and I thank our Father, and his good angels that her sphere is widening; that she is continuously gaining power to step up upon a higher plane of life and action; that her possihigher plane of life and action; that her possibilities are given more and more opportunity
for unfoldment. I, know the time is coming
when she will be able to enter into every department of life, side by side with her male
companion. Woman will yet find her true position and make her power felt and recognized.
Who can appeal from this declaration; that
woman by her labor in the home circle, and by
her influence exerted abroad, is contributing
constantly to the welfare of the people, and
continuously building up the character as well
as the prosperity of this and other nations?
Who will deny this affirmation? And recognizing this fact, it is time that our male compan-Who will deny this affirmation? And recognizing this fact, it is time that our male companions should acknowledge that she has the right, and should have the privilege of making herself heard on all questions that pertain to human welfare. I know the time is coming when my sister women will be accorded the position which they should rightfully occupy. I plead only for justice. I claim for my own sex nothing more than I am perfectly willing to grant to the onposite. opposite.

My friend "Birdle"—many will know to whom I refer—is present with me to-day. She sends her sweet love across the wide space that separates this place from the home of her earthby friends, and unites with me in expressions of sympathy and affection for all who are so dear to us upon this mortal side. Assure them, if you please, that we will be glad to take each one by the hand, and welcome them to a bright spirit-home. I send my greetings to my friends everywhere, although of course especially to these loved ones whom I left in San Francisco and surrounding places. Hannah F. M. Brown.

Kate S. Carr.

[To the Chairman:] A pleasant, quiet magnetism comes up from the audience, which assists me to control, and even draws me into contact with the medium. I bring to my friends in Boston my love. What more can I say? My sympathy in their good works is assured. "Although I have passed from the bodily life, yet I have not gone out of their circle or surroundings; we are still united for the purpose of performing some labor of love, or planning something that is to result for the benefit of others, Buddenly the spark of physical life was extinguished, only to give added power to the spiritual flame which energizes my being. I am strong and well, and do not regret the change.

The loved ones of my home felt sad, yet not as those without hope, for they knew I was

The loved ones of my home felt sad, yet not as those without hope, for they knew I was with them, and I was given power to manifest my presence soon after my departure from earthly life. I know that they and others realize that I still live. Spiritualism is sweet to me, because it not only brought me strength when in the body, but it keeps open a line of communication between myself and those dear ones on the earthly side, so I will do all in my power to forward it. It is a good work, and whenever I find a medium in need of my strength, or a Spiritualist who requires a little word of consolation that I may be able to give, or an investigator who desires to know something of the future life which I can impart, I will be ready there to work.

I bring a golden chain composed of only three

will be ready there to work.

I bring a golden chain composed of only three links, yet it unites others with myself. Let those links be typified by the words Friendship, Truth and Love, and there will be an abiding attachment between those with whom I was associated here and myself, although I am unseen by their mortal eyes. I bring a cluster of beautiful blossoms, three in number, snowy white, breathing fragrance that will uplift and strengthen the spirit. They may be symbolized by the words Falth, Hope, Charity, I would have my friends continue in abiding faith, and in love to our good Father and his angel ones. I would have them hope for the future, believing the grandest possibilities of life will eventually become unfolded and their aspirations answered. Let them have kindly feeling and charity not-only for their friends, feeling and charity not-only for their friends, but for all human kind, extending the helping but for all numan kind, extending, the helping hand and speaking words of encouragement and obser to those in need. I come to my friends bearing only love and good wishes. I desire them to ever remember that though one is called from the body, life still continues, and a happy reunion awaits us all. My husband is Mr. Joseph Carr. I am Kate S. Carr of Boston. I lived in the body sixty years.

Charles Richard Howard

I have been twenty years trying to manifest

use if he can—which I am sure he will be pleased to know. I am much obliged to you, Mr. Chairman, for this opportunity.

Juss 3.—Joseph Holbrook; Nancy Willard; Peter Riley;
John W. Morton; Ellen Damen.
Juse B.—F. A. Lumaden; Gen. John Bankhead Magynder; Margaret Grawford; Mrs. Eliza A. Hanson; Lillie Fermuon; Nellie J. Vincent.
Juse 18.—Initiates 3 Days.—Arthur Verrill; Nannie Kenniston; Freeman E. Kutter; Mingo: Maria Breed; Waller Scott Lewis; Nellie Wheeler; James Wilson Porter; Little Blanche; Jay Sessions.
June 21.—Mrs. Eva Bonson; Jacob Harris; Mrs. Inca C. Elwell; Mrs. J. A. Campbell; Christian Sharp; Mary Lucinda Miller.
Jene 26.—John N. Mamtt; Alice C.; Bright Star; Snow Drup; Panny; Meshkino; Hoolah; Scrasming Eagle; Spring Filmer; Lettela, for Fearlie, Mabel, Chipple, Flying Leaf, Wastne-La ga, Hope, Cochese.
June 22.—Roste; Henry G. Langley; Lily Curtis; Busan P. Fay; John Gildden; Terry F. Johnston; John Pierponi. MESSAGES TO BE PUBLISHED.

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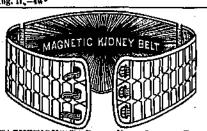
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A STATE OF THE STA

The Camp-Meetings.

Lake Pleasant (Mass.) Camp-Meeting. Lake Pleasant, Mass., Aug. 20th .- The closing week of the camp has been full of Interesting and exciting episodes. The attendance has been very large, and the speakers have been eagerly listened to. The week-day lectures have been given by Mrs. Nellie J. T. Brigham, J. Frank Baxter, Anthony Higgins, J. Clegg Wright, Dr. J. K. Bailey and Mrs. A. H. Colby, The writer had the pleasure of speaking on Saturday

afternoon.

On Sinday, Anthony Higgins and J. Frank Baxter delivered the regular addresses.

Receptions too numerous to mention have occurred through the week. ELECTION OF OFFICERS.

The following officers were elected for the ensuing year:

Directors, Dr. Joseph Beals, A. T. Pierce, T. W.
Coburo, W. H. Gilmore, David Jones, Judge A. H.
Dalley, James Wilson, M. V. Lincoln.

Dalley, James Wilson, M. V. Lincoln.
Clerk, N. S. Henry.
Treasurer, M. V. Lincoln.
Flee-Presidents, Newman Weeks, S. B. Nichols,
Silas Mason.
Committee on Renting Grounds and Tents, N. S.
Henry, J. S. Hart. Frank Reed.
Committee on Police, Lights and Sanitary Regulations, E. W. Clark, J. S. Hart, Fred Galloupe.
Committee on Benting Privileges, E. W. Clark, N.
B. Henry, T. W. Cohurn.
Anditing Committee, A. T. Pierce, A. Bullens, W.
H. Gilmore.

H. Glimore.
Mu-le Committee, T. W. Coburn, Mrs. Joseph Beals,

W. H. Gilmore.
Committee on Recoption, Mrs. N. D. Ross, Mrs. M. V. Lincoin, Mrs. M. H. Fletcher.
Committee on Speakers, Dr. Joseph Beals, Dr. E. A. Smith, Mrs. A. T. Pierce.
Committee on Transportation, Dr. N. D. Ross, Dr. E. A. Smith, D. B. Gerry.
MEMORANDA.

OAMP CHIPS.

.. A good moito : justice.

.... The grounds were crowded on Sunday. Mrs. Pasco's health has been improving daily.

2... Adieu, dear friends; we shall meet again at the Lake. Mr. and Mrs. E. F. French of New York City are

.... Lessie N. Goodell made many friends among the campers. . Remarkable: The tests given by J. Frank Bax-

ter on Sunday.
... Prof. Willey's two lectures in Association Hall were largely attended. . Milton Rathbun and wife were delighted with their visit to the camp. 'All aboard for the Burlington Camp," was the

ery from departing trains. Mr. and Mrs. Stephens, of Springfield, Mass., made a brief visit to the Lake. Mrs. F. E. Johnston, of Troy, Ohlo, has met with excellent success in her seances.

.... Many converts have been made to Spiritualism since the opening of the meeting.

.... N. S. Greenleaf, the veteran lecturer, made his first visit to Lake Pleasant this week. ... Flavia Trall, of Connecticut, an excellent clair-voyant, is greeted by many friends each year at the Lake.

.... Mrs. Clara Banks came to Lake Pleasant August 26th, and was very much pleased with the campand its surroundings.

a royal welcome here. He sends love to all of his friends throughout the country.

.... Mrs. C. M. Steers of Golden Gale cottage, formerly of San Francisco. Cal., has been very successful in the exercise of her mediumistic gifts.

... Officer Dunbar of Turner's Falls has been at the Lake during the entire meeting. Holsan efficient officer and has earned the esteem of the campers, who hope to see him again on the grounds next year.

The cruel article in the Lake Pleasant Siftings relative to "Ponto" has been read by the writer. Next year "Ponto" will have a costly collar donated by the Tozier family and other residents of Broadway. Mr. Lunt, the telegraph operator and ticket seller, has done his duty. On the whole he has been patient with the always-present "man with a ques-tion." The great public must be served and all questions must be answered.

... Mr. Billings, the station agent here, merits the

proach the dark line of hemlock shaded shore, as the little steamer Lady Woodsum nears Biodgett's Landing, Sunapse Lake. The hour's sail from the railroad station at Newbury has been amid scenery so beautiful as to have passed into familiar song; and now as the sun is about to dip behind the evergreen mountains that skirt the western shore, we leave the boat to blend with the evening shadows have supper at the Forest House, and then retire to be fulled by the ripples that musically break upon the white sands of the bench.

On that broad beach, in former years, when the

the bench.

On that broad beach, in former years, when the thick grove was being cleared of the underbrush, the campers piled huge masses of hemiock boughs and lit up all the country round with immens bondres. The clearing has been continued, many of the granite boulders and glant tree stumps have been removed, new roads laid out, cottages built, and indications of the beauty that is sure to characterize the summer hamlet plang this above beauty conserved.

the beauty that is sure to characterize the summer hamiet along this shore begin to appear.

Dr. B. N. Gould and George A. Fuller were ploneer workers, who, with the cooperation of V. C. Brockway of Newbury and G. W. Blodgett, the owner of the land, determined that New Hampshire should have as beautiful a camping ground for Spiritualists as any other State. Mr. Fuller is President of the meeting, Dr. Storer Secretary, and Mr. Brockway Treasurer. Mr. Blodgett has completed a fine building 100x25 feet, containing a dining hall capable of seating three hundred, in charge of Mr. Lorenzo Worthen and wife, and some thirty capacious rooms for lodging purposes. A fine pavilion near the centre of the grounds overlooks the lake and grove. Dancing assemblies here have been very popular. An excellent bowling-alley is quite an attraction.

the lake and grove. Dancing assemblies here have been very popular. An excellent bowling-alley is quite an attraction.

Cottages have been erected since last year by Thomas Burpee, of Sutton, V. C. Brockway, of Newbury, Stephen Woodward, of Sunapee, James Knowbury, Stephen Woodward, of Sundage, and Hanson of Bradford and, Ware, Mary Persons, of Windsor, Mr. Sulobs, of Newport, Mr. Brooks, of Lebanon, Mr. Whitney, of Franklin, Mr. Batchelder, of Ashland, Mr. Frank Hale, of Henniker, with a store, and Mr. George A. Fuller, of Dover, Mass.

J. B. Richards & Co. of Sutton Center run a branch store here for the convenience of campers. Nearly fifty tents are up, and as al, the rooms have been engaged for weeks in advance the indications are that sunapee will be no exception to the rule of great meetings at the camps this year.

The Eddys have engaged their scance room; Mrs. Cushman, the musical medium, is expected; Dr. Frank C. Plerce, the healer, is now here; Fred Crockett coming, and Edgar W. Emerson, Mr. Lucius Colburn, Dr. C. H. Harding, and Louis Jones, test mediums, on the way, Joseph D. Stiles, the wonderful platform medium, will participate in the meeting.

Excursion trains run from Concord on Sundays.

Sunday proved brilliant as to weather after a cold night, and some five hundred people assembled. The estand was beautifully decorated with flowers in great variety, brought by Mrs. Fellows of Sutton. Mrs. E. J. Durant of Lebanon gave a truly spiritual and refined discourse upon "True Worship," in the morning, and Dr. H. B. Storer of Boston, spoke in the P. M. of "Spiritualism as the Light of the World," revealing the true nature of transitory phenomena, the permanence of ideas, the essential immortality of sout, and of religion as the sense of the true, beautiful and good in nature. The lectures were listened to with close and g Camp-Meeting will continue until Sept. 9th.

Neshaminy Falls Camp-Meeting. To the Editor of the Banner of Light:

To the Editor of the Baner of Light:

Last Sunday (Aug. 26th) was but a repetition of the beautiful weather with which the camp has been favored during this entire season. The rainy days have been few, and have mainly occurred in the midweek. The number present in the morning, though large, was not quite equal with that of previous Sundays, but this was fully made up in the afternoon, and the practiced eye could see but little diminution in the great throng.

Mr. Fuller and Mr. Ed S. Wheeler had been engaged to occupy the platform, but telegrams received at the last moment declining, placed the management under a temporary difficulty. A telegram set to Lake Pleasant brought, in good time, Mr. J. Clegg Wright, of England, and it is quite safe to say that all were more than satisfied. Mr. W. discoursed in the morning on "Matural Law," and in the afternoon on the "Future of Spiritualization from the beginning to the end. The gratis-

cation felt and universally expressed, led the management to engage Mr. W. for the balance of the camp-

ment to engage Mr. W. for the balance of the campissason.

Tests were given at the close of each session by Mr. O. B. Matthews. of Philadelphia, and with two or three exceptions. were publicly recognized. They were, however, mostly of a character interesting only to the recipients. Mr. W. has given his public services freely to the cause, and it is but just to say that his work has been fully appreciated and productive of most excellent results.

The camp season proper closes Sept. 6th, but it is proposed to hold several grow meetings, weather permitting, during the Bundays in September. This will wind up one of the most successful and the most harmonious seasons experienced at this camp. The success attending it has been largely due to the energy of the President. Mr. H. B. Champion, who has devoted almost his entire time to it.

Camp-Meeting of the Michigan Association.

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

The Camp-meeting of the Michigan Association of Spiritualists came to a close on Sunday evening, Aug. 19th. It is conceded by all in attendance to have been a very successful meeting. The forenous of week-days were devoted to conference, in which a great interest was taken. The afternoons were devoted to addresses, of which it can truly be said that they were uniformly of marked ability. The following speakers were present and contributed to the success of the meeting, viz., Hudson and Emma Tuttle, of Ohio; Glies B. Stebbins, Mrs. L. A. Pearsall, Mrs. Sarah Graves, J. H. Palmer, Mrs. E. C. Woodruff, J. P. Whiting, and J. A. Marvin, of Michigan.

Wm. A. Mansfeld of Grand Rapids, independent slate writing and physical test medium, was present during the meeting, and gave universal satisfaction both in his sittings and evening scances. Michigan Spiritualists are proud of him as a native and resident of their State.

It was, determined by the Association to hold a series of camp meetings next year; One at or near

acries of camp meetings next year: One at or near East Sagmaw; one at or near Grand Rapids; and one in the more southern portion of the State—these to be held in Angust and September; and also to cooperate with the Lapeer District Association in a meeting at Orion in June.

The annual meeting is to be held on the last Friday, Saturday and Sunday in February next, at either Battle Creek or Kalamazoo.

The present officers of the Association are as follows: President, J. P. Whiting of Milford; Vice President, H. M. Caukin, Greenville; Secretary, Dr. J. A. Marvin, 210 Woodward Avenue, Detroit; Treasurer, Mrs. N. A. Sheffer, South Haven. Directors; David Glass, Dearborn; Silas Bigelow, Kalamazoo; Mrs. L. A. Pearsall, Disco; Mrs. Barah Graves, Grand Rapids; Mrs. F. C. Spinney, Detroit, J. A. M.

Mount Pleasant Park, Ia.

The camp meeting at this point has, we are informed, proved a perfect success under the able management of Col. D. M. Fox of Ottumwa, the President of the Association, and his coadjutors. The location of the camp at this point [Clinton, Ia.] was a most for tunate one, as the result has proved. Here congregated during its sessions a large number of Spiritualists from lowa, Minnesota, Miscourt, Wisconsin, Nobraska, Kansas, Ulinois, Indiana, and a few from New York, Pennsylvania and other States; Irlendships being formed that will be life-long, and a general interest awakened that cannot fall of giving new impetus to Spiritualism all over the West.

Many mediums attended, among them being Henry B. Allen of Vermont (known as "The Boy Medium," from the reputation he won in his childhood as a singularly gifted medial instrument), Miss Inez Huntington of Randolph, N. Y., May Bangs of Chicago, Mrs. Mary E. Weeks, Mrs. Brown (a daughter of the popular speaker, Mrs. Morse Baker), Dr. Dobson and others. Prof J. W. Cadwell (the camp post master), well known in the East as a mesmerist of great power and extended experience, and an uncompromising friend of Spiritualism, also added much to the attractions of the camp.

The speakers were from first to last warmly received

The speakers were from first to last warmly received by the excellent audiences in attendance, and the conferences were pronounced chief among the interesting characteristics of the enterprise.

The pavillon was nightly filled with interested spectators—entertainments and social meetings taking up

the time thereat.

The camp was to close on Wednesday, Aug. 29th; it has already reached the status of an established institution in the popular favor in lowa, and has before it good prospects of future success.

Organization - Its Profits and Perils. An Address to the Vermont State Spiritualist Association particularly, and to all Spiritualists gener

consparation of his superiors in office in the Fitchburg Railway Company, for his faithful services. He has been assisted by H. H. Stockbridge and C. H. Bullard, who are reliable and courteous employés of the railway line.

The fillumination on Saturday evening was great success. Director Pierca's cottage attracted a great deal of attention Lake View cottage was beautifully frimmed; in "Heavenly Court" hundreds of visitors congatulated the local residents of that etheralized terrifory on the success of their display in the lanters-line.

Sunapec Lake Camp-Meeting, N. H.

BY. H. B. S.

With a sense of restful quiet, after the crowded meetings at Ouset Bay and Lake Pleasant, we approach the dark line of hemiock shaded shore, as the little steamer Lady Woodsum nears Blodgett's Land-little tions, to say nothing of the other test mentims and healers in attendance on such occasions, are sure to leave a lasting impression upon the minds of the people, not to be obliterated by all the theological cant in Christendom; and local organizations are apringing up in different sections of the State; while the Lake Champlain Camp-meeting at Bouth Burlington has already assumed enterprising proportions and is an incorporated body.

up in different sections of the State; while the Lake Champlain Camp-meeting at South Burlington has already assumed enterprising proportions and is an incorporated body.

These are some of the first fruits of organization which promise such glorious results that no other inducement seems necessary to convince every thoughtful Spiritualist of the necessity of organizing in defense of the right against a formidable force of organized wrong. Organize to extirpate creeds from the face of the earth, not to create them. Organize in the interests of free thought and free speech. Organize for the reorganization and purification of all our institutions, a gigantic work which no man nor multitude of men can ever hope to perform so long as each struggles with the enemy single-handed.

Perits of Organization.—The most imminent peril of organization is the deep-seated proclivity of human nature to formulate rules and creeds. This we fortunately escaped through the wisdom of the founders of our Association.

Second.—Finance has at times been a troublesome problem to solve, especially because we are constitutionally a set of paupers, having no fee of membership; but after a few years of unsuccessful struggle, a guarantee fund was created by which a few philanthropic persons signed an obligation to pay—gentlemen fifty cents and ladies twenty five cents—for the support of each Convention. Enough is thus sent by mall to the Treasurer to meet the anterior expenses of a Convention, and the fund has thus become an important lever of economy. The balance of necessary funds is raised as best it may be during the Convention, by contributions and sometimes by taking an admission fee of ten cents to our public séances, the latter being the most effectual, but is often abandoned from a desire to have our meetings and séances free.

Third.—Apathy and disunion. We are all thoroughly luman, with likes and dislikes undisguised; but knowing this, award to each the right of opinion in a united search after truth, so that disunion of feeling a

and action, when any exists, arises from other causes than difference of views.

Having organized and officered an association, we are apt to sit down in apathy as if we had created an automatic machine that requires no further attention; and the officers look to the Chairman of the Board of Managers for a safe conduct of affairs, and the chair, with such advice and counsel as is readily given by the other members of the board, maps out a year's campaign and turns it over to the Secretary from time to time, to be worked up, and all moves on gloriously for a season; but by and by every one of the eight hundred members entertains a decided opinion as to how the business should be conducted, and is not slow in giving expression to the same. There are always a few energetic persons ready to work, and the masses raise no objection so long as pleased with reaults. But we are as yet in no serious trouble from these causes; a few only have drawn off, refusing to work with us; yet these are too many; and to reclaim them and to prevent others from leaving our ranks, it now becomes necessary to have a new deal, and to go to September's election in the spirit of conciliation, each sacrificing so much of personal interest and opinion as the public good demands. In justice to the present and previous officers of our Association, let it be said here that the Spiritualists of Vermont, both in and out of the Association, own much to the ability and untring labor of its officers, who by their wisdom and effort carried it to success and pushed its charter through the Legislature in face of a bitter opposition that was, and is still, intended to orush us out of existence. We cannot afford to deal harship with such reformers as these. We can only say to them that, in common with us, they must sacrifice something for public good. Their labor will be held in grateful remembered, if there is honor in officer, and other and public of revenge, but in the interest of harmony, and the members are asked to prepare their ballots for the per

the responsibility of its just settlement at our coming election. There has been some sneering because I appointed an honored lady member Assistant Secreta-ry, as if it were not necessary; and yet I had cogent response for so dolors.

appointed an honored lady member Asharana socretary, as if it were not necessary; and yet I had cogent reasons for so doing.

First, The lady is a good reader, I am not; and had reading would spoil the best article ever written.

Second, At times, when several demands are made upon the Becretary, an assistant is desirable.

Third, It is sometimes impossible for the Secretary to attend a Convention, yet with an able assistant he can still perform the duties of the office and keep the records intact, while a Secretary protem, would not have access to the books. Several broken links have already occurred from this very cause, and among other things one hundred names of members have been recorded without their place of residence, and the names of many who signed the constitution have been lost altogether. To my mind these reasons are so weighty that, if you should think my reflection expedient, let it be understood that your act will imply the continued services of my worthy assistant.

St. Albans, V2.

Secretary Vt. S. S. A.

Neptember Magazines.

THE ATLANTIC-Houghton, Millin & Co., Boston, publishers—gives additional installments of "A Roman Sloger," by F. Marion Crawford, and "Newport," by George Parsons Lathrop; a sterling poem on "King's Chapel," Boston, by Dr. Oliver Wendell Holmes; "Glints in Auld Reckie," by "H. H." (her impressions of Edinburgh); Sketches, Poems, etc., by Edith M. Thomas, William O. Stoddard, Bradford Torrey, Maria Louise Henry, Thomas William Parsons, "A. F.," et al. George Walton Greene has an article on "Our Nominating Machines," upon which the attention of the voters of this country can be bestowed with profit to themselves at the present time. The departments are rich in the character and scope of their contents; and the Atlantic makes a good showing for the month now in progress:

THE CENTURY-published by a Company of the same name at Union Square, New York City-is packed with good mattter, this month, from cover to cover. The illustrated articles are "Cape Cod," by F.-Mitchell; "A Musk-Ox Hunt," by Frederick Schwatka; Indian War in the Colonies," by Edward Eggleston (an exhaustive and highly interesting sketch), and "Ornamental Forms in Nature," by Roger Blordan. The Illustrations in each case are particularly fine. William C. Couant discusses the question, "Will New York Be the Final World's Metropolis?" which he answers with the prediction "that, long before another century passes, its population will surpass that of London," etc. Mr. Howelis's " A Woman's Reason," is occupled with a close analysis of married life; the anonymous "Bread-Winners" appears in a second install-ment; "Uncle Remus" is as interesting as ever. That section of magazine literature to which editorial usage has assigned the indefinite name of "the Departments"-however correct or otherwise the term may now be, since changes have entered into this as in all others embraced in magazine labor-is also well sustained in the present issue of the Contury. For sale by Cupples, Upham & Co., 283 Washington street, Boston,

WIDE AWARE-D. Lothrop & Co., 30 and 32 Franklin street, Boston, publishers—has a brilliant table of contents, wherein may be found gems of poesy, continued stories, short articles crammed with instruction and diversion, and departments suited to the appreciation of the adult as well as the very young reader. Prominent among the attractions may be safely set down: "Buttered Crusts," by Mrs. A. D. T. Whitney (the opening number of a promising serial tale); "Benny's Disappearance," by Mrs. Mary Catherine Lee; "Robby's Business Experience" (embodying a practical and every-day moral); a fine sketch of the "Equine Paradox," by Amanda B. Harris; and 'Cacique John'' (continued), by Fred. A. Ober. Mrs. A. M. Diaz, Marian Harland and others also con-tribute excellent matter for the delectation of the patrons of Wide Awake-a magazine which always proves true to its name.

THE MAGAZINE OF ART has for its frontispiece a fine engraving of a painting of Val Prinsep, A. B. A., 'At the Golden Gate," some account of the artist and other enecimens of his productions being given on later pages. The opening article of this month's number is a descriptive sketch of the famous "Dorchester House" (London), illustrated with six engravings of interiors, showing its superb architecture and elegant furnishings. Heven laudscape views of "Oraven and the Dales" follow, and then a full-page engraving, "News from the War," from a picture by Carl Hoff.
"Current Art" is illustrated by six engravings. Of the remaining contents we need only say that they sustain the high reputation this periodical has long held, and will be fully appreciated by all admirers of art. Cassell & Co., 739 Broadway, New York.

COMMERCIAL TRAVELER'S MAGAZINE. The present is the first number of this new monthly of 96 naces, amblished in the interest of a large and worth: class of business men. Its contents are bright and sparkling, and as lively and wide-awake as the habits of those to whose tastes the editor caters. Some of the articles are: "The Baggage Flend," "A Duel with Pills," "The Drum Sticks," "Scorpion Gulch,"
"The Romance of a Raid," and "A Night in a Day Coach." Albert Mellen, Look Box 1180, Boston.

THE UNIVERSE gives its readers several sketches of foreign travel, a number of stories and poems, and a variety of shorter articles. Universe Publishing Co., St. Louis, Mo.

Leave-Taking at San Francisco.

To the Editor of the Banner of Light: Feeling that you would like to know of the move-

ments of Mrs. Cora L. V. Richmond, and the work her guides have accomplished here, I write this brief letter. The growing and intense interest that has been aroused in the minds and hearts of the people on this far western shore, is pleasing and gratifying to behold. Never, to my mind, have her inspirers found hearts more ready for the planting of the seeds of glorlous truths given through her mediumship. Up to the last moment the friends had hoped to retain her in their midst, at least a few months longer. How gladly they would have prolonged her stay, was attested at last Sunday's meeting — which closed the ministrations here for the present. The members composing the large audience then gathered, were ready to offer any inducements for a further engagement, and as long a one as possible, but already had her guides made other arrangements for services else where.

There have been many minds awakened to the importance of the great work done through Mrs. Richmond during the past-six months, and many mediums have been developed since her stay with us.

There will be a farewell public reception tendered to her and Mr. Richmend a week from to-day. In the meantime they have many private receptions and visits to make with friends. From here they go to Balt Lake City, where the guides will speak once or more.

Yours in the cause of truth, EMMA BAYLEY. San Francisco, Cal., Aug. 21st, 1889.

Belvidere (N. J.) Seminary.

To the Editor of the Banner of Light: The principals of Belviders Seminary would again call attention to the opening of their school on Monday, Sept. 17th, and cordially invite parents having daughters to educate to give them an early call and see for themselves the advantages here offered as to health, education and refined home culture.

They would also take occasion to answer in this public manner a question asked by a party sending for their circular, which question was as follows: "I wonder if you teach, among the domestic em-

ployments, the art of cooking, and such household duties as would make a young woman independent, at times, of servants or hired help?"

To this question we give a hearty affirmative, adding that it has been our oustom, in years past, to give our pupils, destring such knowledge, an opportunity to learn the art of cooking and breadmaking, and have taken pains to impress their minds with the importance of such knowledge in view of its probable use to them in the future.

We would further say that we hope soon to make spoking and housekeeping, in all its details, practically and methetically considered, one of the honored departments of education connected with our school. We trust the time is near at hand when such a de-partment will be endowed, and as well appointed in

all respects as are the departments of learning in our various schools and colleges.

For the present, pupils who may desire instruction in this necessary branch of education will receive it from experienced teschers, at stated and regular periods not interfering with their school duties.

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