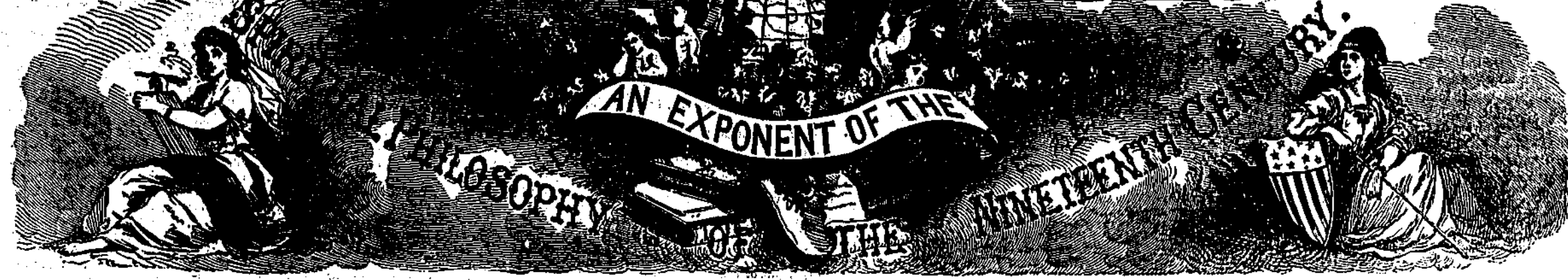


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The Bostrum.

One Religion—Many Theologies.

Delivered before the Spiritual Association of
Shrewsbury, Va., by
JUDGE ROBERT I. LOONEY.

[Reported for the Banner of Light.]

INVOCATION.

"Thou great first cause, least understood,
Who all my sense confoundest,
To know but this, that thou art good,
And I myself am blind;
Yet gave me in this dark estate
To know the good from ill;
And binding nature fast in fate,
Left free the human will."

This grand and illimitable Universe, and everything therein, are but finite parts of the Infinite Whole, and that incomprehensible Whole is the great infallible loving Father of all. In this grand Universe matter, thought, labor and the numberless forces and laws are but brethren and sisters in the sublime march of motion, evolution and progress. Matter may change its form; attended by its sisters, the laws and forces, it passes through the furnace and crucible of progress, but yet remains the same eternal entity. It changes its form to-day only to reappear to-morrow in far more beautiful and perfect forms, without losing one particle of its vigor or its ever-living divine force and beauty.

Could we fully comprehend all this universe and analyze all its subtle powers, laws and forces that eternally work, silently and unseen, throughout the grand arena, then would we be gods ourselves, and leap from the fetters of the finite into the boundless ocean of infinity. But poor, arrogant mortals may well heed in modest humility the inspired wisdom contained in the universal prayer:

"To know but this, that thou art good,
And we ourselves are blind;"

and yet in thankful reverence feel and know that his loving kindness

"Yet gave us in this dark estate
To know the good from ill;
And binding nature fast in fate,
Left free the human will."

Yes, blind; yet with a free force of human will to see, to hear and feel; and by reason, motion and labor to march forward higher and higher into the beatitudes of his divine laws and forces, and into the boundless universe of his wisdom!

Blind! but like good, productive ground, ready to receive and profit by the precious germs of revelation which the bountiful All-Father has sown in all ages, and for all conditions of our race, just in that measure and proportion that we needed and were prepared to receive.

Revelation! Divine word! The idea of dawning light upon total darkness—increasing in brilliancy, strength and splendor as the eye, the mind and the soul are able to bear, understand and use it; light, reaching back, far back, until lost in the glimmerings of the hoary past, there touching the lips and illumining the brain of the seers and prophets of all peoples, and pouring forth golden words of truth: lifting the soul and mind out of the darkness; setting new stars of hope and joy, by which our frail bark may be guided to weather the seas of earth's troubles, and pointing to a higher, purer and sweeter life, and a final reunion with our All-Father, the Author and Finisher of our being.

Revelation to man, first springing from the inspired lips of the divine Brahman, and recorded by his son, Moses, has poured a light of enduring and beautiful truth that has illumined, elevated and blessed millions of mortals, and in progression and in the same line new and more beautiful light springs from Confucius and Krishna, that now commands the reverence of over two-thirds of the people of earth.

Then, rising as a fixed and eternal light, appeared the revelation to the Magi, and recorded in the Zend-Avesta, that still shines and must ever shine, because its grandeur and purity.

"Nor age can chill, nor rival steal,
Nor falsehood disavow."

Then from the golden fields of Egypt revelation is sown broad-cast through Osiris and his wife Isis: she of ten thousand names, and each name a pearl of divine truth, to lift up and bless the millions that before languished in the darkness of barbarism. And later, and in the same line, Numa receives from Egria new, wonderful, beautiful truths, that filled the temples of the Mediterranean with an effulgent flame, the types, the symbols of which spoke to-day from their miles of decaying marbles. Each statue, which in itself may be called a myth, still points to an inner and eternal truth that educates the soul and delights and blesses mankind.

Later still a purer and a brighter light arose in the person of Moses, the divine law-giver of Israel, and through him as a medium, the spirits spoke still grander truths—new germs were sown by the beneficent All-Father: truths that being but a portion of his essence must eternally endure, and still grow more and more precious to his children.

And during all this time, in the dark forests of the North, to the millions, born, living and dying with habits and ideas scarcely above the wild, syne and bears which they hunted, in due time, and suited to

their low, brutal darkness, the All-Father spoke, and revealed through the dread Odin and Thor his truths that began and progressed as a divine light and an elevating blessing to his children. And even in the forests of America the savage Indian and the more elevated Toltec and Aztec were all the time recipients of his care and of his revelations of truth.

But by far the most wonderful light that has beamed upon the dark estate of mankind arose over Bethlehem of Judea, and brought with prophetic significance the Magi and the wise men of the world to worship at the nativity of Jesus of Nazareth. We say prophetic significance, for the whole life and teaching of this wonderful medium was a mission to reveal and reveal as truth the divine revelations of Brahma, Confucius, and Krishna, "the wise men of the East," also of the Magi, as before written by Zoroaster, also of Osiris, and the Neo-Platonism of the Greek and Roman; and by rejecting the errors and conserving the good and true of all, and treading under foot the selfish and barbaric exclusiveness of the Hebrew, he opened the way to "One God, one faith, one baptism," founded on the fatherhood of God and the brotherhood of man.

The sweet, clear and full tide of his revelations has been, is now, and may be defiled by man-made creeds, for the purposes of greed and earthly power, both in Church and State; and their history comes to us to-day, stiff and sodden with the blood and ashes of millions of men, women and children, who have been robbed, tortured, murdered and burned alive in God's holy name.

The light and the hope of his golden promises and revelations may be hidden and obscured by grand temples and churches of "the cloud-reaching spire" and the gaudy works of art that adorn them; his truths and his promises may be denied and derided from the millions of pulpits as they are to-day; but the All-Father is not mocked; nor is the force of his laws retarded or their power weakened—because the effulgent light of his precious promises is sweeter and brighter to-day than ever before; the signs he gave are now verified and realized, and wonders greater than ever are being done in our midst.

In enumerating the names of some of the grand mediums of the past, through whom the light of revelation has been given to the world, I have not overlooked the great and wonderful Mahomet, for I desire to notice him as a connecting link to other and even grander revelations; for while the Koran is rich, noble and pure in its inspirational truths, yet through the genius and enthusiasm that its light inspired and engendered, science, the law of direct revelation, sprang into a new, firm and eternal light: Mathematics, natural philosophy, astronomy and particularly chemistry, began to unfold their ineffable and steady light to illumine and correct the path of humanity, and shed floods of radiance on the dark estate of man.

Revelations coming through the mediumship of seers and prophets must, in the very nature of all things, be taken with reservation, because of the imperfections of the media, through whose organism the revelation must come; but these imperfections, so far from being a just cause for rejecting the whole, are the most convincing tests of its true and spiritual origin.

The purest limpid water gushing from earth's fountains always carries with it elements of impurity, gathered from the earthy channels through which it passes. These impurities, held in solution, are no necessary or essential parts of its precious power, force and beauty, and for these impurities it would not be wise to say there is no such thing as water! So the aura, the magnetism and the very errors of the man-medium cling to him, to the very atoms of his organism, and must give somewhat in color and tone to the stream of revelation that comes through him. The revelation may not come to him in all perfection, because the spirit that dictates it is but a man that has only dropped his earthly body, retaining perhaps the peculiar ideas and opinions of his earth-life; but instead of being a reason for rejection, these facts are proofs that the revelation is of spiritual origin. Hence our inspired teachers all admonish us to be careful and "try the spirits."

But we need not be at a loss in trying these revelations to arrive at and preserve the golden grains that come to us if we may amid accompanying chaff.

Justice, truth, purity, beauty and holiness are not only the indwelling essences of the All-Father, but they are the witnesses as well as the infallible tests of his presence and the verity of his revelations.

These need not the endorsement or authentication of any or all the councils of earth's churches. As Minerva is said to have sprung from the brain of Jove, full formed, in mature and perfect beauty, so justice, truth, purity, goodness and holiness spring from the being of the All-Father; and when man in his arrogance attempts to give power and sanctity to them—

"to gild refined gold,
To paint the lily,
To throw a perfume on the violet,
Is wasteful and ridiculous excess."

And further, injustice, falsehood, brutality and pollution, wrongs and errors, are not of the All-Father, and their appearance and deformity cannot be hidden or made any part of his revelations, or made acceptable by the decrees of any or all the councils or creeds of the churches; no length of time can purify them, but age only adds rottenness and evil odors to their offensiveness.

But modest, "meek-eyed science" gives us the most steady, reliable and brilliant revelations, because, sitting on the footstool of the great All-Father, she only records his potential voice and power, as given from the eternal book of nature. She does not read her revelations from man, or from his languages, living or dead, or idioms of ages gone, but direct and through infallible and immutable laws more lasting than mountains of granite; her revelations cannot be refused or questioned by the seer or prophet, by the councils or popes: Revelations ringing in the clear music of Truth that sweeps the hoary errors of ages or the falsehoods of the past and present before it, as the Father of Waters bears the drift and trash of centuries to the ocean.

Science modestly, patiently, ever working, ever receiving direct revelations; enthroned in the temple of nature, serene and secure in her grand position as God's eternal oracle, has neither the leisure nor inclination to enter into angry polemics with councils, priests or churches, or listen to the senseless cry of "Great is Diana of the Ephesians." Man-made creeds, potentates and princes are but ephemeral gossamers of to-day; childish boys, when compared with the eternal laws and immeasurable forces of God's universe of spirit and matter.

Science reveals that all those things that the polemics call matter—things measured by dimensions in space, length, breadth and thickness—are not the real, but only the apparent in nature; that they are the mere effects of the grander parent causes; that the real is unseen by the natural eye; and yet, the existence of the unseen real is as certainly demonstrated as the seen effect; and that in and around this globe there are unseen solvents of sufficient power to change its whole substance into the unseen gases and forces.

While polemics are and have been filling the world with the noise of angry disputations, and covering mankind with a deluge of fierce ink and paper upon reconciled, metaphysical questions, science quietly demonstrates that these questions are not material, and are without any absolute substantive foundation, and the flimsy superstructure of their arguments is founded on mere relative ideas and shifting sands. She knows nothing of imaginary things or ideas that neither the senses nor the reason can grasp; hence she cannot entertain an idea of things absolutely immaterial, nor an idea of empty space; but the unseen forces of nature are essentially matter, and to deny their material existence because the eye cannot see them or because they cannot be weighed in avoirdupois, were the height of folly. The grand All-Father is everywhere, and not one atom or infinitesimal portion of this universe is or can be void or absolute empty space.

One by one, at long intervals, and as needed, the bountiful All-Father has revealed to his children some of these grand forces; beginning in the most simple, child-like experiments—the phenomena always existing, and then patiently, persistently examined, analyzed, tried again and again, until the revelation illumines and blesses a darkened world.

Years, centuries ago, we are told that a Greek *avant* or toy-manufacturer, while polishing a piece of amber, discovered that particles or motes floating in the atmosphere near this piece of amber, would fly to it and then dart away from it. This phenomenon excited his amused wonder, and here science caught the first glimmerings of the grandest laws and the most terrible and illimitable force of all God's "miracles."

Amber, in the Greek language, was called *electros*, and these first experiments induced the belief that this amusing and seemingly innocent force was a property peculiarly inherent in amber, and this infant was named *electron*, which name it bears to-day. This child of God has grown from year to year, from age to age, and although cursed and anathematized by a power a thousand-fold more terrible and dangerous than the serpent that seized upon the infant Hercules, yet crushing this deadly serpent, disregarding the taunts and sneers of wise fools and of the ignorantly learned, it stands the crowning glory of God's revelations; and although but little of its grand secret is yet known, still enough is demonstrated to prove that, for power and grandeur, neither Samson nor the Jehovah of the Hebrews, nor Hercules or Atlas of the Greek, nor Odin or Thor of the Druid, can compare with electricity, this essential part and attribute of the All-Father.

One more, out of the thousands of revelations to man through science, we will briefly mention:

An old man, a pure and devoted priest of science, seated in his orchard, diving deep down into his own inner and divine self-hood, is lost in wonder and reverence in contemplating the thousands of miracles being worked and perfected all around him every day: the springing into beautiful life from the dead seed, the leaf of green, the flower of the loveliest forms and colors, drinking sweetness from the unseen laboratory of substances and forces; and wondering at the foolishness of man in going to the far-off Palestine to learn of miracles and wonders. His attention is drawn to the falling of an apple! Here to this gifted medium of science is presented a wonderful phenomenon! He was assured of the fact that the apple did leap from the bough and dart like an arrow to the ground; and was equally certain that there was no visible cause for this wonderful freak. To work he went, and with a brain to examine and reason, and with hand and muscle to prepare and execute experiments; and a flood of light and truth is given through this medium, and this all-powerful and pervading power and force is called universal gravitation.

It is not necessary to dwell upon these revelations of science in her thousands of wonders and triumphs; books have been written and are being written, and books will continue to be written, and in each still grander revelation will be made, just at the time that we, his children, need and are worthy of them.

Mr. Buckle, in his wonderful work on English civilization, makes the just and mortifying observation that while in late years natural science had revealed so many wonders and conferred so much blessing on man, moral science had been stagnant and dead for over eighteen hundred years, and challenges the world to point to a single principle that has been discovered since the time of the Nazarene; and proves that almost every principle and truth taught by him was older than his day by thousands of years.

While all must admit that the main fact is justly and correctly stated, still some qualifications should be admitted.

When Locke and Paley went into the wild fields of mental and moral science, and like stalwart laborers did so much to bring these uncultivated wastes into something like order, some valuable, just and beautiful principles were re-discovered that had been denied or lost to the world, at least ever since the first council at Nice in the third century after the time of Jesus of Nazareth.

One of these principles established was the absolute unaccountability of idiots and of children while at an age and condition not yet advanced to understand their duties to their Maker.

It is true, we believe, that Jesus and the ages before him taught this just, true and beautiful principle, but the creed of the Christian church denied it, and insisted that man was wholly vile, and that the awful sin of the first man in eating an apple was sufficient in enormity to infuse sin and damnation in endless torment into every descendant, unless they repented and were washed in the blood of an innocent man, and had undergone the ceremony of baptism and initiation into the church.

We cannot conceive why the laws and forces in morals should be less in interest, power and beauty than those of physics—and why they have not progressed hand in hand with natural science is a matter for the church to explain. We have seen no serious effort from that source and in that direction.

That fair and inviting field is now being occupied and rapidly passing from its old and wretched system of cultivation, that so long has made it a desert and a dreary waste. This movement is stirring in all quarters of the globe millions of people, and laborers are now earnestly at work, clearing away the rubbish of centuries, the dust of ages; and signs of green crops are promising a glorious golden harvest.

And as Natural Science is reaching out and recasting its plans and principles for future revelations and triumphs, so Moral and Spiritual Science is awakening from her long dreary sleep, arranging and recasting her principles, the harmony, truth and beauty of which will embrace all mankind and bring revelations on the more grand, because so long delayed and so much needed.

As before mentioned, in the grand summing up of the principles of natural science, it is demonstrated that all things of substance, of force, or of power in nature are in the unseen; the things seen being but

the effect of the greater, the cause; so in the moral and spiritual world we are arriving at the grander discovery that there is, and can be, but one religion; that there are, and may be, numberless theologies; that religion is for the benefit and exaltation of mankind as individuals—not created by councils or creeds, nor by baptisms of water, nor for the power and grandeur of governments, princes or potentates, as such; that religion is essentially defined by the word itself, "to rebound," importing the universal parentage of God, the All-Father, and our accountability to him in his laws, and that any departure from him in wrong and sin can only be remedied by going back to him and being bound to him again; that compensation is a force as well as a law in moral science, as irresistible and powerful as gravitation is in natural science; that the fatherhood of God and the brotherhood of man must be accepted; his children, whether Christian, Brahman, Mahometan, Jew, or Heathen, are equally dear to him; that a pure, just and charitable life in doing good for man's sake is the true and infallible labor for God's sake; that justice, good and charity wrought by a heathen, are better than injustice and wrong done by a Christian, though he be a priest, a bishop, a cardinal, or a pope; that the labor and means of the wealthy and intelligent are morally and religiously indebted to the elevation of the fallen and the education of the poor; and that the conversion of that labor and means to purposes of erection of grand extravagant edifices, and adorning and decorating them with costly altars, paintings, sculpture, carpets and cushions, under the idea of flattering the pride of the All-Father with earthly elegances and comforts, is an insane mockery of his great name.

Viewing mankind as a race, progression elevates and brings them forward from the pupillage of childhood, further and further into strong independent manhood; our fathers and grandmothers in their childhood of race and progression may seem and reprimand us, clinging to their old forms and creeds, and from their position we are and must always be mere children; but the swaddling clothes of wrong and superstition must be thrown away, for the command is:

"Act, act in the living present,
Heart within and God overhead."

The "divinity that shapes our ends, rough-hew them as we may," needs not the sensibility of second childhood, but is commanding and guiding us for a glorious and a mighty work. First, to gather all the priceless truths of the past, for they are ours as the heirs of our loving All-Father. Next to honor him and his precious gifts by purifying them from the contact and companionship of the wrongs, errors and brutal iniquities with which they have been tainted down to us.

Our duty is not in a printed book, though it be bound in gold and covered with diamonds; no holy council, or man, living or dead, is our superior in God-given manhood; neither is science, or any book thereon, the object of adoration; yet the truths of all belong to us, and no human power can tear them from us.

Spiritual Phenomena.

MATERIALIZATION SEANCES OF HENRY FRANCE.

To the Editor of the Banner of Light:

The medium, Mr. Henry France, recently visited this city, pursuant to a promise made us when he was here a year ago. Though, owing to unforeseen circumstances which will presently be detailed, his stay was brief, yet the results obtained were in the highest degree satisfactory; and the only disappointment experienced by any one who enjoyed the privilege of attending his circles was, that he could not have remained longer. The peculiar endowments he possesses as a medium enable him to give crucial tests which force conviction upon the most incoercible skeptics, and render his services invaluable to investigators.

The first circle was held Sunday evening, July 29th, in a small public hall, which, being centrally located, was deemed on that account more desirable than any other place we could procure. The séance was, however, strictly private. Twenty ladies and gentlemen assembled on the occasion, most of whom were skeptics. Materials for a cabinet were brought to the hall by Mr. France in a small sack, and the cabinet set up by him, with the assistance of gentlemen present, against the solid wall at one end of the room. Four slender uprights, with cross-pieces to hold them, and an envelope of black calico of single thickness, with a curtain across the entire front in which was a window and a smaller curtain inside of that, constituted an enclosure about three feet long and two feet wide.

After stating the usual conditions, and that, if manifestations occurred, opportunity would be afforded each sitter to satisfy him (or her) self of their genuineness, the medium took his seat in the cabinet. The rain had fallen heavily during the day; the night was cloudy and warm, and the room close and uncomfortable. A kerosene lamp suspended on a bracket at the opposite extremity of the hall threw a flood of light over the white surface against which the cabinet stood, and the strong reflection in the faces of the sitters somewhat interfered with distinctness of vision. A male form, clothed in a flowing white robe, soon appeared at the cabinet window and saluted us with, "Good evening, friends." He told us that he was Dr. John Lavette, one of the medium's controls, and that he was lost at sea in the ship *Acron*, about two hundred years ago. After answering some questions, he retired, and was succeeded by four or five other forms similarly clad, including the medium's Indian control, a young girl of swarthy complexion, who said she was "Pocahontas," and whose head was decorated with white feathers. A female also presented herself at the aperture, and in a shrill voice announced that her name was "Sally Clark"; that she resided and died a short distance south of this place; that she had never before visited a circle, but had been attracted there by the singing, as she used to be quite a singer herself, and an habitual attendant at prayer-meetings. She wore on her head a plain, close-fitting white cap, which she told us was a night-cap, and as she said this she turned

her head to let us see the back of the cap. I particularly noticed that her attitude and manner, when she explained this portion of her attire, were thoroughly feminine and natural. Next, a child about three feet and a half in height, in a white dress, danced alternately on each side of the large curtain, which it pushed aside for that purpose. Finally, a very white hand and arm at full length, clothed in a flowing white sleeve made of a material that looked like fine lawn, came out, and, after waving gracefully several times, withdrew. This was a most beautiful manifestation, and, after an interval of two or three minutes, it was repeated by special request; though not until a bare arm, which seemed larger and longer than the other, had been similarly shown. It should be mentioned that each form, as it came to the window of the cabinet, was accompanied by the medium, so that both were plainly seen at the same time.

At the close of the foregoing séance Mr. France called for a committee of skeptics to examine the cabinet and him. Several gentlemen went forward, and after satisfying themselves that there was nothing in the simply constructed cabinet which could possibly suggest any explanation of the phenomena we had just witnessed, they went with the medium into an adjoining apartment, where he quickly disrobed. Every garment he had worn was taken off, and subjected by each member of the committee in turn to prolonged inspection and search; and the committee reported that not a thread of anything white had been discovered. Before separating for the night, Mr. France said he objected to a public hall, and had never held a séance in one before, but always at some private residence; that he preferred a small circle—not to exceed ten persons, as his aim and desire were not for money, but to convince those who doubted. It was accordingly decided that the séance arranged for the next evening should meet at the house of a well-known citizen.

Monday morning Mr. France found that, in divesting himself of his clothes in a damp room at the hall the previous evening, he had contracted a severe cold, and by Tuesday he began to experience some congestion of the lungs, which by night of the last mentioned day had increased, causing pain in his chest, and disturbed breathing, with fever. He however felt well enough Monday night to hold a séance, and a highly intelligent company of twelve, mainly skeptics, met at the private house named for that purpose. All were invited to examine the cabinet, and several persons availed themselves of the privilege. The medium then said that, although he never had practiced deception, and never would, yet he had met individuals who seemed so anxious to discover fraud, he had sometimes been almost tempted to gratify them; that opportunity would be given every one for the most minute scrutiny; that if any persons after witnessing the phenomena under his usual test conditions were not perfectly satisfied of the reality and genuineness of the manifestations, they might select their own room, cabinet, and the garments he should wear; or, if they still doubted, he would, on certain reasonable terms he named, go into their cabinet as naked as he came into the world, and if, while sitting under these stringent conditions, clothed forms did not appear, they might then denounce and publish him as an impostor.

The circle on this occasion, which convened in the family sitting-room, was arranged in a double row, with the front row about six feet from the cabinet. A kerosene lamp was placed on a stand at the end of the second row, and elevated by books placed under it so that its light was not obstructed by those in front. The degree of illumination was sufficient to see plainly the time by a watch, or to read without an effort ordinary print. The first manifestation was an arm to the shoulder in a flowing white sleeve, which was projected twice. Next the form of a portly man in white, calling himself Dr. John Lavette, appeared at the window of the cabinet with the medium. As the form alternately approached and retired from the aperture, it seemed to float with a slow, unsteady motion, and at times to maintain its equilibrium with difficulty. The voice had considerable volume, but it was hollow and husky, and quite different from any human voice I ever before heard. The Doctor remained two or three minutes, talking to us, and answering questions. There had resided in the house in which we then were, for more than thirty years, and up to the time of his death, the Rev. Dr. Paddock, a man universally known in this section, and much esteemed for the liberality of his views and benevolence. He had a massive figure, and a broad high forehead, and a large and rather long neck, which was always enveloped in a snow-white handkerchief. Some one in the circle happening to mention his name, almost immediately a form, the exact counterpart of Dr. Paddock, presented itself at the window of the cabinet in the characteristic neck-handkerchief and black coat. He did not speak, but retired and came back several times. The medium's German control then talked to us, and answered questions in broken English, without being seen. This control at length stated that there was a man there who said he was Major McAlbyn of the 81st New York regiment; that he said he was killed at the battle of Fair Oaks, a ball piercing him as he stood by his horse smoking a cigar; that he wanted to see the boys, (referring to two ex-soldiers who were in the circle,) and that he would go to the window of the cabinet. Presently the curtain was lifted, and a medium-sized man in a military coat, his shoulder-straps distinctly visible, stood before us. He remained perhaps thirty seconds, and came a second time. The German control then said that a man with a frightful hole in the top of his head had come; that the man was a hor-

rible object, and not in a fit condition to be seen by us; that he was killed on a railroad train not a great while ago, near here. I asked the name. The control replied that the man did not speak plainly, but it sounded like Jim or John; he thought it was Jim. To the question whether the man seemed to have been a passenger, the answer was no, but looked as though he must have been some kind of a laboring man. I said we would all like to see him. The control insisted he was too shocking. I rejoined, "We will excuse his looks; let him come." "If you must see him," retorted the control, "his head will have to be first bandaged." After an interval of two or three minutes, the curtain of the window was drawn aside, and a form appeared with a heavy white bandage over the right eye and upper portion of the head. The moment he came into full view, railroad men in the circle, who up to that time had been at a loss to conjecture who the man could be, recognized him as Jim Dwyer, the fireman of a train which was badly wrecked a few years ago, three miles from this city, Dwyer being instantly killed, and his body terribly mangled. The control next gave the names and a correct description of a lawyer who died here eight or nine years ago, saying that the man was not materialized, and did not care to be. Finally, the large curtain was pushed aside, and a little girl, apparently four or five years of age, danced, both hands of the medium being meanwhile protruded from the cabinet, to show us that her movements were independent. She was succeeded by a small boy. She then again appeared, and the lamp having been turned down low, she came out of the cabinet, and passed several times back and forth in front of the curtain; but the light during this last manifestation was so dim, we could only see the well-defined outline of her figure. At the termination of the séance, the medium offered to submit himself to a committee for private examination; but the offer was not accepted.

Tuesday evening, the circle again assembled at the same place, several persons being present who had not previously attended. Mr. France had been extremely ill all day, and was suffering from pain in his chest and fever when he took his seat in the cabinet. In a few minutes the curtain of the aperture was first agitated, and then drawn aside, and the medium, and the now familiar form of Dr. Lavette, presented themselves at the opening. The latter said, in a tone of voice indicating deep anxiety, that their medium had lung fever, and they were fearful lest they might lose so invaluable an instrument; that they had been endeavoring to felleve him, but thus far without success; that he needed prompt attention and care; and that it was doubtful whether, in his then condition, any very satisfactory manifestations would be possible. Nothing further occurring, the company dispersed, though not until Mr. France had tendered to the circle his usual offer of a private examination, which was of course declined. The next morning, being worse, he took an early train for his home in Oswego.

THOS. W. WATERMAN.

Binghamton, N. Y., Aug. 28th, 1883.

REMARKABLE PHENOMENA AT LAKE PLEASANT.

To the Editor of the Banner of Light:

After spending about one week at Saratoga Springs, N. Y., I visited Lake Pleasant Camp-Meeting, where I remained nearly three weeks. During my stay it was my privilege to come into possession of the following facts, which I desire to place before your readers and the world in general, as cumulative evidence going to show that the teachings of the spiritual dispensation—affirming, as they do, immortality of all human intelligence without respect to belief or unbelief—are based on demonstrable grounds.

The first in my list may be stated as follows: C. Holmes of California—formerly a materialist—was at Onondaga and while there stated that he would give \$500 to any medium who would raise a chair or table without human contact. He subsequently visited Lake Pleasant, obtained two slates and called upon Dr. Slade, and while receiving a communication from his daughter, the slates, in the presence of this medium, a chair in the rear part of the room was raised several feet and tipped over against the wall of the room. Dr. Slade asked it to be righted, and it came back at his request. Mr. Holmes admits the fact; he is a man of ability and sterling integrity, and until recently did not believe in the reality of the phenomena. He is now a positive proof of its existence available to humanity. Today he is thoroughly convinced of the fact of a continued, intelligent, conscious existence beyond the grave for every human soul. I heard of several other cases of equal importance and conclusiveness, as having been given in Dr. Slade's presence to his patrons during his stay on the camp-ground.

Mrs. Maud E. Lord wrought a great work at Lake Pleasant. In convincing skeptics of immortality. Among many others Dr. Holley, a graduate of allopathic medicine, independent of the medium, was converted through her mediumship of the truth of Spiritualism.

A fine-looking gentleman (for obvious reasons I refrain from giving his name), a resident of New York, and an Episcopalian in religious belief, came to the camp with the hope of obtaining a cure for his chronic rheumatism and realization that his spirit-wife could make herself known to him. He attended Mrs. Lord's séances, and returned home with entire satisfaction of the truthfulness of his wife's spirit-return to him. His name was Mr. Pinkham, and his wife (Lydia E. Pinkham) had manifested to him several times, and also through different mediums. On one occasion, before Mrs. Lord could hold her public séance, she was compelled, by spirit-power, to find Mr. Lee, of California, and while in his presence a slate was filled with the names of the persons who were to be present at the next séance. This was a good test of spirit intelligence.

Dr. F. Crook was induced to say to Mrs. Morris, of Hartford, Vt.: "You are wanted at home. There is to be a death, and money is involved." In a few days she left the camp, and on her arrival at Hartford she found parties looking for her at the depot. Mr. Holt, an old gentleman whom she had befriended, had called on her property there, and the day before, while he was on the way from Hartford to Windsor, he was killed by a railroad accident at one of the bridges. This is a good test of spirit intelligence.

Mrs. H. W. Cushman, the musical medium, saw about one or two others dead and buried, on his return; and he had it verified by the same occurrence in his own premises—they being in the same condition which she saw and described to him.

Her musical séances were wonderful—as they always are. It is strange that scientific minds do not, at this day, investigate concerning the source of the intelligent musical power that is witnessed in her séances.

Mrs. Blake of Brooklyn, a private medium, demonstrated her ability to secure skeptics, to their satisfaction and surprise, by writing in blood letters upon her neck. Mr. and Mrs. White, of Buffalo, saw upon her arm the name "Mary Ann." Mr. W. had a sister by that name, also a daughter—therefore was at a loss to know who she knew. One who expressed himself. In reply there came in blood-red characters "1848," which was the date of the birth and departure to spirit-life of his daughter. Dr. Benton, of Troy, N. Y., declares that Mrs. A. C. Carter gave him a correct test of psychometric power.

Dr. Reynolds, of Troy, N. Y., was active as a private medium, giving character-readings and spirit tests, which were universally acknowledged to be correct and truthful.

Mrs. Maggie Polson, of Boston, publicly saw and described spirits to several persons, the descriptions proving to be highly gratifying.

Dr. Buffum and Dr. Hodges were spoken of in high terms as good test trances mediums. One person informed the writer that Dr. Buffum gave him one of the best sittings he ever had.

Dr. F. Crook, of New York, declares he saw his wife materialized as the lady seance. There was not a shadow of doubt in his mind of its being as stated.

I heard others speak of Mrs. Huntton in equal praise, as being a genuine medium. Also others expressed to

me their satisfaction at what they received from the Rejoice Brothers.

Mrs. Annie Lord Chamberlain created great interest by the wonderful manifestations occurring at her sittings through the action of spirit intelligences. The same can with equal propriety be said of the Berry Sisters.

Mrs. Steers, Mrs. Cunningham, Miss Barncroft, Mrs. Rogers, Mrs. Stiles, Mrs. Bayles, Mrs. Clara A. Field, Mrs. Lovering, Mrs. Dillingham, Miss Schuyler, Mrs. Odiorne, Mrs. Alden, Mrs. Allen, Mrs. Brown, Mrs. Jackson, Mrs. Twine, Miss Linn, Mrs. Mason, and a host of others too numerous to mention, did good work in their own way and from their own standpoint—each one differing as do the magnetic, electric and spirit forces which govern and control their organisms.

Mr. A. H. Phillips, independent state-writer, was fully employed. Without question the writing executed on the slates in his presence is genuine, and the product of forces beyond his control.

Mr. Frost, a trance medium, gave some satisfactory séances. He placed a curtain across the corner of the room, and a handkerchief upon it, and while the room was well lighted it would be removed, and the curtain pulled in a manner that all present could witness. In his dark séance four would be placed in his hands, and nearly all persons in the séance would be fanned and patted, and that he could not have done of himself without being detected, as the four could have shown on the clothes.

A STRIKING INSTANCE OF MATERIALIZATION.

In 1872, while at Moravia, N. Y., I was fully convinced that spirits could materialize themselves. In 1873 I had quite an experience in Philadelphia, Pa., with several mediums, and had my own convictions strengthened. In 1874 I attended a séance and asked for test conditions, which a request destroyed the harmony of the mediums, and we failed to obtain satisfactory results. I did not attend another materialization séance from that time until Sunday morning, Aug. 26th, when I was present at one, the members of which were Dr. Dible and wife, Miss Eaton, Capt. Mr. Milson Rathbun, and Henry W. Alden, all of New York City; Mr. Ellish Morse, Minneapolis, Minn.; the "Investigator" who writes the spiritualistic articles for the *Dewitt Star*; also five others, including Mrs. Dible and wife, Miss Eaton, Capt. Mr. Milson Rathbun, and Henry W. 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THE FLAG OF THE PRESS.

It is not of silk or of bunting.
This flag that all tyrants abhor;
It has no heraldic devices,
Of sanguine, gules, azure, vert, or
Its colors are sable and argent;
Its elements paper and ink;
The spirit of knowledge and freedom,
And whatever spirits may think.
And its heraldry's simple enough;
Just so many columns per page;
But in them is fought without ceasing
The battle that Freedom must wage.
The warfare of good against evil,
Of weakness in suit against might,
Of ignorance seeking for knowledge,
Of wrong in contention with right.
It flutters in senate and palace;
Is found in the workingman's hand,
More free than the emblem of freedom,
It dares every wrong to withstand;
It cares not for King nor for Kaiser;
No usage can fold it away;
When it urges the conflict of Freedom,
Then kingdoms and Kings pass away.
Fly over the world, paper Banner,
In thy sable and argent dress;
For the banner of Freedom is freest,
When it flies with the Flag of the Press.
Fly over the world, paper Banner,
With thee with the armies of right!
In cottage, in palace, in senate,
Fly! Banner of Freedom and Light!
—Little E. Barr, in N. Y. Independent.

Banner Correspondence.

Rhode Island.

PEACE DALE.—Joseph P. Hazard writes: "About the year 1855 a spiritual medium who then lived in the State of Maine (one of its coast towns, I think), published a small pamphlet concerning the fate of Capt. Franklin's polar expedition, that had then not been heard of for years. This pamphlet stated that Capt. Franklin had communicated to his author, the subject, and stated that his party had all perished, and for reason that the 'canned meats' which the British Government had provisioned his ships proved to be unwholesome and inedible, in consequence of which the time and energy of the crew were chiefly devoted to hunting game to supply its place, but in vain. In the year 1857 I mentioned these circumstances to the late Sir Emerson Tennent, Bart., who was at that time President of the Board of Trade in London. I remarked at the same time that such communications were not necessarily correct, and were often otherwise. Sir Emerson was not a Spiritualist, but he immediately responded that the 'canned meats' with which John Franklin's expedition was supplied, were supplied were put up in the city of Berlin by order of the British Government, and that Franklin's ships, not requiring all the cans that had been thus ordered for them, the residue was used for provisioning another Government ship, and that the residue proved to be quite worthless, having spoiled entirely. Under such circumstances, it must appear that the communication to the medium in Maine above referred to was, in all probability, entirely correct. The recurrence of such communications, and the fact that during several years past I have very frequently contemplated the condition of the Esquimaux of the polar regions, who, living in the midst of privations, of ice, of darkness, a large portion of every year, must find in such communications a source of refuge and resources. The post's declaration that: "Some strange comfort every state attends," would seem to have little or no application to this case. That these people could have nothing to live for—none other inducements to remain than such as are afforded by instincts that cause us to cling to life, rather than to fly to evil—these communications continued to excite an uncomfortable degree of sympathy at times in my mind, until when, only a few years ago, it occurred to me that such conditions must probably be favorable to the development of the social and spiritual faculties of our nature, and that such conditions would our friends constitute nearly all the resources of this world affords, that, deprived of this resource, life must soon become a burden indeed. By virtue of the 'law of compensation' we might expect to receive, in due time, some such conditions, but very sure that these denizens of ice and darkness, left in improvisation (that is doubtless merely a gift of spiritual mediumship), and find therein rich compensation for all their apparent privations. It was only a short time since I was informed that these people are Spiritualists."

Massachusetts.

CHARLTON CITY.—Chester B. Fletcher writes: "I have read the *Banner of Light* most of the time for the last twenty or more years, and have long ago come to the conclusion, and will venture to say with Bro. John Wetherbee, that living and acting about right in this life is as good a preparation for all future life as can be devised, whether we survive the death of the body or not. What a relief to the anxious of life will prepare and sanctify our souls for all coming life. Whatever is good to live by is good to die by, and whatever is good to die by is good to live by. When I lay aside this old mortal form and pass through the portals of the tomb into spirit-life, I shall not only have no better company and no less comfort than I ever saw them, but I shall have the company of the *Banner of Light*, Dr. J. R. Buchanan, the philanthropist and moralist, Prof. Henry Kiddle, the living teacher of ethics and logic, Mr. A. R. Newell, the ardent Spiritualist worker, Mr. John Wetherbee, philosopher, Hon. T. R. Hazard, friend indeed to true mediums, and thousands of other worthy brothers and sister Spiritualists I cannot here and now mention, and I shall be glad to have any noble in heaven behind me (or out of sight and hearing) all 'fraud-hunters' and persecutors of mediums, and all so-called 'exposers' of Spiritualism, and for the good that they may, for their own good and the good of humanity, soon be brought to the ground, and turn them and evermore live for the eternal world of righteousness given for the best well-being of us all."

LITTLE ROCK.—R. S. Woolford writes: "Although this city has a population of over 20,000, there is no professional medium located here. We have had three very good mediums during the past year; notably Mrs. Markee, of Watertown, N. Y., and Mrs. Sawyer, of San Francisco. A good state-writing or state-reading medium would do well in this locality. In fact, Mr. O. S. Dillon, of this city, and others, say they have a good medium here the coming winter."

Lake Champlain Spiritualist Camp-Meeting.

To the Editor of the *Banner of Light*:
As usual at all our Spiritualist gatherings, Monday was sacred to general house-cleaning. As a whole, it was an exceedingly good day, although very hot. The weather was not very good, but the public services were not held during the day, yet the mediums industriously piled their various avocations; and in the evening a moonlight excursion on the lake in the fine little steamer *Albatross* was enjoyed by many of our company.
Aug. 21st.—In the afternoon quite a large audience assembled at the auditorium for the purpose of listening to Dr. H. B. Storer, of Boston. The address was one of the doctor's best efforts, and was fully appreciated by the hearers, as their frequent applause attested.
Aug. 22d.—The address on this day was given by George A. Fuller, of Dover, Mass., upon "The Manifestations of the Soul in Man." The audience gave the speaker a very cordial reception.
Aug. 23d.—This morning the steamer *Reindeer* sailed up to our wharf and landed about five hundred excursionists from Plattsburg, N. Y. The trains also brought a good number, and the steamer *Albatross* arrived by the route from Burlington. Mr. A. E. Stanley, of Leicester, Vt., gave the address of the morning. His theme was "The Completeness of the Spiritual Philosophy, and its Adaptation to the Intellectual and Spiritual Demands of the Race." Mr. Stanley is one of the most scholarly lecturers in our ranks.
In the afternoon the audience assembled in the Pavilion on account of a shower. Mrs. Fannie Davis Smith, of Brandon, Vt., advertised to give the lecture upon "The Soul in Man." The audience gave the speaker a very cordial reception.
Aug. 24th.—The address on this day was given by George A. Fuller, of Dover, Mass., upon "The Manifestations of the Soul in Man." The audience gave the speaker a very cordial reception.
Aug. 25th.—This morning the steamer *Reindeer* sailed up to our wharf and landed about five hundred excursionists from Plattsburg, N. Y. The trains also brought a good number, and the steamer *Albatross* arrived by the route from Burlington. Mr. A. E. Stanley, of Leicester, Vt., gave the address of the morning. His theme was "The Completeness of the Spiritual Philosophy, and its Adaptation to the Intellectual and Spiritual Demands of the Race." Mr. Stanley is one of the most scholarly lecturers in our ranks.
In the afternoon the audience assembled in the Pavilion on account of a shower. Mrs. Fannie Davis Smith, of Brandon, Vt., advertised to give the lecture upon "The Soul in Man." The audience gave the speaker a very cordial reception.
Aug. 26th.—The address on this day was given by George A. Fuller, of Dover, Mass., upon "The Manifestations of the Soul in Man." The audience gave the speaker a very cordial reception.
Aug. 27th.—This morning the steamer *Reindeer* sailed up to our wharf and landed about five hundred excursionists from Plattsburg, N. Y. The trains also brought a good number, and the steamer *Albatross* arrived by the route from Burlington. Mr. A. E. Stanley, of Leicester, Vt., gave the address of the morning. His theme was "The Completeness of the Spiritual Philosophy, and its Adaptation to the Intellectual and Spiritual Demands of the Race." Mr. Stanley is one of the most scholarly lecturers in our ranks.
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Aug. 28th.—The address on this day was given by George A. Fuller, of Dover, Mass., upon "The Manifestations of the Soul in Man." The audience gave the speaker a very cordial reception.
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In the afternoon the audience assembled in the Pavilion on account of a shower. Mrs. Fannie Davis Smith, of Brandon, Vt., advertised to give the lecture upon "The Soul in Man." The audience gave the speaker a very cordial reception.
Aug. 30th.—The address on this day was given by George A. Fuller, of Dover, Mass., upon "The Manifestations of the Soul in Man." The audience gave the speaker a very cordial reception.

Wednesday, and Thursday. In all about one hundred spirits presented themselves, and nearly all were recognized.
Mr. Emerson was in very poor health, and was obliged to return to his home on Friday morning, before his engagement had terminated. This was the cause of much regret on the part of his many friends. He gave the very best of satisfaction while with us.
Present indications promise large attendance for the ensuing week of the meeting.
Many have arrived from Lake Pleasant, and hundreds are expected the first of the week.
Many are inquiring for Cephas and Charlie Sullivan. Both will be on the grounds during the coming week.
Mr. Anthony Higgins has been engaged to take Mrs. H. Morse-Baker's place, as she will not be present as advertised.
Dr. Geo. S. Brunsen has many patients. His treatments are very beneficial. Many have visited the grounds on purpose to be treated by him.
Dr. E. B. Fish of Albany, N. Y., has secured rooms at the lodging building, and has already commenced his practice of healing by laying on of hands.
Mrs. Dr. Wright of New Haven, Conn., has arrived on the grounds. She has under charge Mr. F. A. Boutelle, who is quite sick from overwork and exposure.
A magnificent sight: The steamer *Reindeer* when it comes puffing up to our wharf, flags flying and band of music playing, and lands five or six hundred excursionists at our beautiful park.
At Mr. T. S. Gordon's: Mr. and Mrs. T. S. Gordon and daughter, Mrs. Mary L. Gordon, of Ludlow, Lucius Colburn, test medium, of Manchester, and Carrie E. Smith of Shrewsbury, and Mr. J. G. Sargent of Ludlow.
At Mr. Samuel Whalley's cottage are the following persons: Mr. and Mrs. Samuel Whalley, son and daughter, Charlotte, Vt., Mrs. Smith of Shelburn, Mr. and Mrs. E. B. Smith, also Mr. and Mrs. Bradley of the same place.
Two of the Vice-Presidents, Lucius Webb and Geo. A. Fuller, have presided at most of the meetings thus far. The President, Dr. E. A. Smith, has been working up excursions from Lake Pleasant. But the Doctor is now to be on the grounds until the close of the meetings.
Mr. Geo. A. Fuller left our grounds Saturday morning for Lake Pleasant. On account of partial nervous prostration from overwork, he was obliged to cancel his engagement at Neshaminy Camp, and withdraw from the meeting to a place where he could have rest from all mental labor for several days previous to his going to Lake Sunapee.
In Mr. Manum's beautiful cottage facing the park overlooking the Bay and Lake, are Mr. and Mrs. A. E. Manum and their son Fred, E. Manum of Bristol, also Mrs. E. B. Perry of Hancock, Dr. George B. Brunsen of St. Albans, Mrs. Dana of Northfield, Mrs. Campbell of New York, Mrs. L. S. Small of Hyde Park, and Mr. Alfred Dana of Northfield.
The press has been softened down somewhat since last season. There had only one article of censure to be seen in the papers given us last reports. The *Burlington Free Press* and *Times* gave us nearly a column Aug. 20th. We offer a few quotations: "The Park itself, so beautiful for situation, has been greatly improved by our Spiritualist friends. They certainly have excellent practical taste as to the way a campground should be arranged and a camp-meeting should be conducted. Their rustic cottages, pavilion tents, and platforms, etc., are models of beauty and convenience. Some of the cottages are very nice, and even the bath, with plain board floors and sides and canvas roofs, are so neat and clean and attractive-looking, as almost to make one wish to join the Spiritualists for the sake of camping out as they do. On the whole, the Spiritualists are very interesting and well-meaning summer neighbors. Our Queen City—people who are thoroughly in earnest about their own business, perfectly courteous and kind to visitors, and possessing attractions which draw large numbers to our city during the camp-meeting season."

The following additional particulars are furnished by another correspondent, "X. Y. Z.":
"On Sunday two large audiences gathered, addressed by Capt. H. B. Brown in the A. M., on 'Love,' and in the P. M. A. E. Stanley gave one of his polished discourses upon the 'Philosophy of Spiritualism,' and was followed by Capt. Brown upon the 'Ascription of Spiritualism,' 'I know the So-Called Dead Live.' Interesting conferences have been held every day. Dr. Dutton of Boston spoke upon Anthropology in the Pavilion, Sunday evening, and will give other lectures during the coming week.
Edgar W. Emerson and Mrs. Howard have given interesting tests from the platform.
Arrangements have been made for several excursions over the Central Vermont Railroad during the week.
We look for an influx from Lake Pleasant this week, among them Dr. Slade, who has many friends awaiting him. Rothermel is here and opened scenes Sunday evening."

Occurrences at Wicket's Island.

To the Editor of the *Banner of Light*:
I feel impressed that the many friends of this department of the work of the spirit-world are waiting anxiously to hear how the cause is progressing at this beautiful little "isle in thesea." As the temple must be built before people can worship in it, so the house must be erected before it can receive the family. Last year we had a large and commodious house erected, the outside all finished; but we lived last season without any of the rooms being completed, only temporary partitions being put up. This season most of the halls and apartments have been finished. We have had a large number of guests, several coming early in the season, long before the workmen were through, and we have had a most enjoyable time. There has been a great outpouring of spirit-power; most of the difficulties of last year have been overcome; friends have brought love and sympathy, and our hearts and hands have been strengthened.

The idea seems to prevail that only invalids are admitted to the Home. This is a mistake: the healthy ones who visit the island far outnumber those who are diseased; but all who come are believers or investigators of the truth of spirit-return. We have had large delegations from the far West, among them Capt. Matt Clay and wife, and Dr. Dooley and wife of Kansas City, Mo.; Judge Wood and wife of Chicago; Capt. Strout and wife of Brooklyn, N. Y. These friends, being filled with the spirit, their songs were like the waters of a living spring flowing out, bringing joy and peace to all within the Home.
The 10th of this month about seventy persons met in the parlors of the Home to celebrate the third anniversary of the day on which sixteen persons (representing seven different States) took possession of and dedicated the island to the work of the spirit-world. Mrs. Townsend-Wood, through whose medium powers the spirits performed a part of the dedicatory services of the island three years ago, was with us again this year, and again through her lips were spoken words of encouragement for what had been accomplished, and prophecies made of good results to come.
Walter Howell of England made the principal address of the day, in which he dealt largely with matters in the general domain of natural laws. Referring to the island work, he said that a large number of spirits were interested in its development; that the time would come when the results of the enterprise inaugurated on this island would be known and felt in earth and spirit-life equally with any work that had ever been started on the earth-plane.
At the close of this address remarks appropriate to the occasion were made by Dr. Dutton, Dr. Richardson, Dr. Dooley, Dr. Cutter and others. Several songs were sung by Capt. Clay and party. The day's entertainment was truly an intellectual and spiritual feast.
At 8 o'clock in the evening Mrs. Beste, who had arrived that day from Washington, D. C., held a séance for the spirit world. The medium being exhausted from two days' journey, was not in best condition, yet several different and distinct voices sang, some with great power, all very satisfactorily. Thus closed the third anniversary of the work inaugurated and conducted by the spirit-world.
We have had every encouragement to work and wait, and are having daily evidence of the increasing strength and power of the spirit-world to assist in the most minute details of every department of the service.
The sick are healed without drugs; the weary find rest; the despondent are made happy; those having spiritual gifts are developed; the healthy get a new lease of life, and all who visit us are fully satisfied of the healthful, life-giving forces and the powerful spirit influences that pervade the whole island.
A special séance by Mrs. Beste.—On the evening of the 22d, at eight o'clock, a party of eight selected friends retired to the séance room (which is in a cottage on the west side of the island) for the purpose of witnessing form-materialization through Mrs. Beste's mediumship.
In a few moments after our taking seats the medium became entranced, and entered the cabinet; very quickly a form appeared at the opening of the curtain and gave her name as Evaline Cutter; she retired behind the curtain to get more strength, then reappeared, holding a babe in her arms. This was my son's wife, who passed away in child-birth. While standing there another spirit came with a bound so quick and strong in its movement that all in the room felt the shock.
From this time till the close of the circle—which lasted an hour and a half—one form after another came in rapid succession, all giving their names to be recorded as "spirit visitors to the Island Home."
Among others, Dr. Warren, leader of the band who have charge of the island came, also the spirits of Wicket (the chief who formerly lived on the island), his squaw and a favorite daughter. Two sisters of Miss Dwyer (one of the ladies in the circle) came, and called her by name, one of them saying: "Sister Julia, I have not forgotten my promise." This sister said, seventeen years ago: "Julia, you shall not pass to spirit-life until you have seen me fully materialized, and heard my voice." And all these years this sister in earth-life has patiently waited for the fulfillment of the promise, which was so satisfactorily achieved at this séance.
A male spirit came and sang in a loud, clear voice, "The Cottage by the Sea." After singing all the published verses of this beautiful song, he improvised another verse, then gave his name as "Alonso Lewis, the bard of Lynn." While singing, Miss Merrill said, mentally: "That spirit is about as tall as Mrs. Beste." All present noticed the form growing tall, which it continued to do till it reached the top of the curtain, fully eight feet, singing all the while.
These spirits all came fully materialized and illuminated, bringing their own light, the séance-room being dark. Two spirits dematerialized outside the cabinet in plain sight of all. Our séance-room, built as the guides directed, and never used for any other purpose, affords the best conditions for spirit-manifestations of every kind—particularly full-form materialization; all present were perfectly satisfied with this sitting, and know beyond the shadow of a doubt that westward face to face with those who once lived on this earth, had passed the change called death, and were now able to draw a magnetic force from Mrs. Beste that enabled them to concentrate particles from the atmosphere and for the time being appear and speak to those present.
I say God bless every person that is organized so that the spirit-world can bring such joy to the children of earth, and reveal to all positive knowledge of a continued existence beyond the grave. Mrs. Beste will remain at the island several weeks for rest and increase of spirit-power.
ADDIE E. CUTTER.
Wicket's Island, Aug. 24th, 1888.

Java's Canopy of Fire.

A Deadly Rain from a Third of her Forty-Five Volcanoes; Towns, Villages and Islands Overwhelmed by the Lava or the Sea; Thousands of Lives Destroyed.
LONDON, Aug. 28th.—The latest advices from Batavia, the capital of Java, show that the volcanic eruptions in that island are much more serious than at first indicated. The disturbances began on the island of Krakatau, in the Strait of Sunda, about fifteen miles off the coast of Java. The deep rumblings were distinctly audible at Surakarta and Batavia, about forty-five and twenty-two miles off respectively. Lively alarm was felt at first, but within a few hours showers of stones began to fall at Jogjakarta, Sourabaya and Samarang. All through the night showers of red-hot rocks and ashes fell, making complete darkness in all the towns. In Java there was an occasional fall, and it was difficult to keep the street lights burning in the European quarter. By the next morning all communication with Anjer was cut off, all the bridges having been destroyed by the descending rocks and ashes, and the road rendered impassable.
The first eruptions were on Saturday night. On Sunday morning the disturbances had extended beneath the waters of the strait, and they were soon boiling and hissing violently, while great waves dashed upon the Javanese shores, and the temperature of the sea went up nearly twenty degrees. Five more days passed, and it was difficult to keep the street lights burning in the European quarter. By the next morning all communication with Anjer was cut off, all the bridges having been destroyed by the descending rocks and ashes, and the road rendered impassable.
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showers of stones, mud and lava were not so frequent as in the lower portions of the island, but were still destructive.
Much of the northern portion of the island, which was covered with tracts of forests, was soon in one great blaze. The red-hot vomitings from the craters had set the trees on fire, and the fragments of the woods fell one after another, like a shower of wheat before a gale.
As the eruptions increased in frequency and violence, the disturbance of the waters surrounding the barren coast became more and more violent. Here the waves rushed in terrific force up the steep, rocky incline, breaking up on the overhanging crags and receding rapidly, leaving a lava flow cooled just at the moment when it was about to fall over a precipice, and there remaining, quickly hardened by contact with the water, and forming distinct strata of black and bright red, purple and brown, all thrown about in the most fantastic masses, while huge peaks of basalt rose at frequent intervals: There the waves came wheeling over a marshy plain along the shore, suddenly engulfing a hamlet of fishermen's rude houses, and turning suddenly back, swept away almost every vestige of what a moment before had been a scene of bustling activity. What a few hours before were fertile valleys, covered with flourishing plantations of coffee, rice, sugar, indigo or tobacco, the staples of the island, were now but mud, stone and lava-covered fields of destruction and ruin. Probably not a single acre in Java will be saved.
At the entrance to Batavia was a large group of houses extending along the shore and occupied by Chinese men. This portion of the city was entirely swept away, and of the 25,000 Chinese who lived on this swampy plain it is hardly probable that more than 6,000 managed to save their lives. They stuck to their homes till the waves came that washed them away, fearing the torments of the flame and lava of the interior. The Chinese reports from the coast of 3,500 Europeans and Americans in Batavia, perhaps 500 perished. It is impossible to make any estimate of the great pecuniary loss. Many of the bazaars in the higher parts of the city were demolished. The Exchange and the military hospitals suffered great damage.
At Anjer the European and American quarters were first overwhelmed by rocks, mud and lava from the crater, and then the waters came up and swallowed the ruins, leaving nothing to mark the site, and causing the loss of some of the inhabitants and those who had tried to find a refuge there.
Batavia, once a prosperous native city, but practically abandoned by Europeans many years ago, was entirely covered by the water, and there must have been from 1,200 to 1,600 people drowned there. The island of Seirang, just off the coast, was completely inundated, and not a soul remains on it to tell the tale of disaster and death.
Buitenzorg suffered very seriously, as did Samarang, Jogjakarta, Sourabaya and Sourabaya, while the neighboring reports from the coast towns indicate that their losses were as great in proportion. The "Thousand Temples" at Brambanan were very much damaged, and some of them destroyed. Some of the domes of the noted temple of Borobodo were crushed in by huge falling rocks.
Additional London despatches, dated the 20th, state that about 2 o'clock Monday morning the great cloud suddenly broke into small sections and quickly vanished. At the same time the most frightful rumblings were heard, and the columns of fire and smoke on the southern corner of the island ceased to ascend, while the craters in the other parts of Java seemed to open their fiery throats still wider to let out the greatest quantities of lava, rocks, pumice and ashes yet vomited out. The hissing of the sea became so loud as to be almost deafening, and the waves rushed up on the shores to an unprecedented height. When daylight came it was seen that an enormous tract of land had disappeared, extending from Point Capucin on the south to Negery Palsocang on the north and to the Java Coast, covering an extent of territory about fifty miles square. In this were situated the villages of Negery and Negery Bahawang. Of the people inhabiting these places and the natives scattered sparsely through the forests and on the plains, none escaped a frightful death. This section of the island was not so densely populated as the other portions, and the loss of life was comparatively small, although it must have aggregated fully fifteen thousand souls. The entire Kandang range of mountains, extending along the coast in a semi-circle from about sixty miles had gone out of sight. The waters of Welcome bay, the Sunda Straits and Pepper bay on the east, and of the Indian ocean on the south, had rushed in and formed a great sea of turbulent waters. Here and there the peak of a high crater was exposed for a moment by the puffing of a great wave, and occasionally a ceiling of brownish-gray smoke or a slight shower of rocks showed that the volcanoes still continued in active subaqueous eruption. The debris of the submerged and destroyed buildings was tossed higher and thither and thence, and the sea was so turbulent that there had now once been inhabited land where all was now a waste of water.
The river Jacatra, on the banks of which Batavia is situated, was so completely dammed by the lava and debris that its course was changed, and from Oranien bastion it flowed down through the Tjger street and joined the waters of the river Emerades, swelling that stream to such an extent as to rise high on the Castor battlements.
While there can be no accurate estimate formed at present of the loss of life, some accounts place it as high as 75,000 persons. It must be apparent that it is considered that the island has a population of more than 10,000,000, that the number of deaths will eventually be found to be enormous. At the last advices the eruptions were continuing, although their violence had abated somewhat. No doubt exists that the end of the disaster will show it to have been one of the most frightful of its kind ever known in history.

ROUGH ON RATS.

Cleats out rats, mice, flies, roaches, bed-bugs, ants, vermin, chipmunks, etc.
The Vermont State Spiritualist Association will hold its Fifteenth Annual Convention at Capital Hall, Montpelier, on Friday, Saturday and Sunday, Sept. 21st, 22d and 23d, 1888.
We are to have a grand jubilee at the close of the camp-meeting season. All our State speakers are cordially invited to attend. Mr. A. E. Stanley, Dr. H. B. Brown, Dr. J. R. Buchanan, Mr. E. B. Smith, Mr. F. A. Boutelle, Mrs. F. A. Boutelle, and others will never fail to lay their best gifts upon the altar of truth, will be present.
In addition to our home talent, we have engaged the renowned Cephas B. Lynn, Joseph D. Stiles and Edgar W. Emerson.
Connecticut river will carry for fare one way. All coming up to Montpelier, because such as are to be furnished with return check or the conductors on that road.
Board at the American House and Bishop's Hotel \$1 per day; Albatross, 75 cents.
St. Albans, Vt. CHARLES THOMPSON, Secretary.

The Central New York Association of Spirit-

Will hold its Semi-Annual and Georgetown Annual Meeting in Georgetown, Madison Co., N. Y., on Saturday and Sunday, Sept. 22d and 23d, commencing at 10 o'clock. Speakers, Mr. E. B. Smith, Dr. H. B. Brown, Dr. J. R. Buchanan, Mr. E. B. Smith, Mr. F. A. Boutelle, Mrs. F. A. Boutelle, and others will never fail to lay their best gifts upon the altar of truth, will be present.
Hotel accommodations at reduced prices. All are invited to come, bring their baggage of lunch and enjoy a social time.
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TALES OF THE SUN-RAYS. What Hans Christian Andersen tells us of the ground which the rays of light lead to the Dear Child Sunda, by the Spirit Hans Christian Andersen. Written down through the mediumship of Adeline Parsons Van Yndt (Mrs. J. H. Parsons). Paper.

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CLAIMS OF SPIRITUALISM: EMBRACING THE EXPERIENCE OF AN INVESTIGATOR. By a Medical Man. Paper.

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding in prayerful attitude a crucifix, with a halo of light around her head, and a cross on the wall behind her. The picture is a reproduction of the original painting by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, winds through a landscape of hill and plain, bearing on its current the three phases of an age: Youth, manhood, and old age. The boat, one hand resting on the helm, while with the other she points toward the open sea—an emblem of eternity—reaches the end of its journey. The picture is a reproduction of the original painting by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x21 inches.

"THE ORPHANS' RESCUE."

This beautiful picture lifts the veil of materiality from the life of the soul, and reveals the guardians of the Angel World. In a boat, as it lay in the swollen stream, two orphans were playing. The orphaned child, with a halo of light around her head, and a cross on the wall behind her. The picture is a reproduction of the original painting by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x21 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfew tolls the knell of parting day." The lowing herd winds slowly o'er the lea, toward the humble cottage and the farmstead. The picture is a reproduction of the original painting by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x21 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, a woman is seated in the forest shade, while the little girl "Bo-Peep" around a tree of a happy family with the animal kingdom. The composition is a reproduction of the original painting by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x21 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirationalist, visited the island of Java, and made a careful drawing of the world-renowned house and surrounding scenery where Spiritualism began its glorious and undying mission of light and love. From the original painting by Joseph John. Engraved on steel by J. V. Watts. Size of sheet, 20x24 inches.

"WOODLAND HOURS."

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A mother and her child are away from the city for recreation in a German woodland; and golden rays are added to "Life's book of happy hours." The mother is seated in the forest shade, while the little girl "Bo-Peep" around a tree of a happy family with the animal kingdom. The composition is a reproduction of the original painting by J. A. J. Wilcox. Size of sheet, 22x28 inches; engraved surface, 15x21 inches.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an elm standing on the edge of a grove made vocal with the song of birds. The farmer spreads the noonday feast from a basket brought there by his daughter. From a picture by Joseph John. Engraved on steel by J. V. Watts. Size of sheet, 20x24 inches.

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In quoting from the BANNER OF LIGHT care should be taken to distinguish between editorial articles and the communications (contributions) of correspondents. The former are for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give utterance. We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as a guarantee of good faith. We cannot undertake to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for insertion.
Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

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

Our Public Free Circles.

Will be resumed Tuesday afternoon, September 18th, when Miss M. T. Sheldahl will again undertake her mediumistic labors with renewed strength and vigor. These meetings will be free, and the public are cordially invited to attend.

Speculations on Immortality.

In the *Weekly Magazine*, a professedly religious Chicago publication, is given a series of articles of a speculative nature on Immortality, by A. J. Grover. The *Magazine* would seem to be in practical sympathy with Prof. David Swing—the particular issue to which we refer having, in fact, an article from his pen on "A Great and Small Assembly." There are a few points in the opening article of Mr. Grover to which a correspondent calls our attention. Such, for instance, as that "In the present state of human development and knowledge, immortality cannot be proved or disproved, as we prove or disprove other facts." What he specifically wants is that a person shall be able to testify to the fact of immortality as Columbus or Livingston testifies to the discovery of a continent. "When men discern spiritual life and truth through the material senses, in other words, when the material and the spiritual exist on the same plane, such a demand may be answered to his satisfaction. Why should he not rather be content to take things as they are, and recognize truth obediently to the law of evidence regarding the spiritual state, which experience has proved to have been absolutely preserved?"

The assumption being advanced by Mr. Grover, that "one man's experience cannot be evidence to another man on such a great problem," and that "no man can prove that he loves or hates, or hopes or fears, or admires, sees or hears spirits, is conscious or inspired," all these being "personal experiences which are not transferable," he avows it as his purpose not to undertake to prove immortality to be a fact or not a fact, but to offer some speculations which may tend to help those of "weak faith," and strengthen hope rather than increase knowledge. He spurns the idea that theologians know any more about this great matter than other people, and says it is no longer admitted by intelligent persons. He does not question the fact of mental exaltations, or inspirations, among theologians, as among other men; but however valuable and rich they may be, they are still "as natural as fruit from a tree, and not supernatural or miraculous." He rightly maintains that there is nothing higher than Nature, as he expresses it: "One part of the universe must be as natural as another; spiritual law and life, if they exist, must be as natural as material law and life."

And so they are as natural, though not in the sense usually applied to the term by those of the materialistic school of thought. Indeed, even, natural and natural do not appear to have the same meaning to this writer's sense—and here we think he either willingly or unwittingly confounds himself. He speaks of a "natural God" and an "unnatural God," which cannot be understood; for when he would qualify or explain by making the former "a part of nature and subject to law," and the latter "outside and independent of nature," he evidently comes short of any conception whatever. When we speak of Nature, we must of course include our utmost conceptions of Life, which are meagre and limited enough at best, and infinitely below any possible conceptions of God, eternity, and immortality. The writer remarks that life after death must be as "natural" as life before, since all changes in animal or plant life are only "natural." Then he adds: "The ante-natal life of man is natural, the post-natal life is natural, why should not the post-earthly life be natural also, if there is such a life?" That is a semblance of argument, but it falls utterly to the ground. All depends on what every one's conception of "natural" may be. If one person cannot prove immortality to another, neither can he testify to what he simply and individually conceives as "natural."

Whether or not this writer conceives that competent testimony from truthful witnesses is not the vehicle by which conviction of an after-life may be conveyed to an inquiring mind, it is nevertheless true that the revelations of Spiritualism have proven to the full satisfaction of many that the "post-earthly life" is "as natural" as the ante-natal and the post-natal. While in a measure what Mr. Grover says of trances, clairvoyance, etc., as having their chief value

for those who immediately experience them, is true, he is far from correct in his statement that their only value is to the parties so privileged. And when he goes a step further, and says that they possess no value at "second hand," are all, in fact, "equally worthless," being "evidences of immortality that cannot be transferred to or used by others," he states what experience itself has in fullest measure demonstrated to be untrue.

On his own ground, this writer really cannot be allowed to assume that "the universe is a system of order and not of chaos," since it is impossible for him to possess any direct evidence, not second-hand, of how the universe is a "system" at all. Theory, or thinking, on these inconceivable matters is not, on his plan of speculation, to be tolerated. Every man must know the whole for himself alone. How shall he compass it?

Wicket's Island, Onset Bay—A Wonderful Seance by Mrs. Beste.

We had the pleasure of meeting Col. S. P. Kase of Philadelphia in this city last week. This gentleman is one of the most devoted Spiritualists in our ranks and a great friend of our mediums, whose home has ever been open to them, where many extraordinary manifestations of spirit-power have taken place at various times. Col. Kase made a brief visit to Onset Bay Grove last week, where he was cordially received by the friends at that popular locality. [We would here remark that the present managers of the Grove have been very successful in disposing of building lots the present season, thus putting \$5,000 in their treasury—a good omen of future success.] The Colonel also visited Mrs. Dr. Cutter's Invalids' Home on Wicket's Island, which is located a short distance from the main land. Here he found Mrs. Beste, the noted materializing medium. Under the auspices of Mrs. Cutter, who has a seance-room connected with her establishment, a materializing circle was formed, composed of the following named individuals, who attest to the facts here appended over their own signatures, viz., Mrs. L. E. Yates, Dr. Abbie E. Cutter, Mrs. C. S. Rogers, of Salem, Mass., Miss M. M. Merrill of Boston, Phoebe Cross, of Joliet, Illinois, Henry B. Cutter of Wicket's Island, C. H. Rogers of Salem, and S. P. Kase of Philadelphia:

Thirty-eight materialized forms appeared to us during this remarkable séance, and from eight to ten spirit-voices filled the air with spirit-words. Col. Kase's former wife, his daughter and son, and his present wife's daughter by a former marriage, came to him and conversed audibly, allowing him to approach quite near and inspect their raiment; and when he decanted on its beauty, his former wife said the conditions were so harmonious that they could come in their spirit-robes. Although the room was in total darkness, the luminous brightness of the forms made them distinctly visible, and every spirit gave its name audibly. Mr. Henry Cutter's wife came with her two little children, one on each arm, and gave an earnest message to her loved one on earth. Miss M. M. Merrill had three mothers come to her—one her own mother, one her foster-mother, and the last her step-foster-mother, being a rather uncommon fact and a wonderful test.

After our hungry hearts had been fed from the fountain of love by our dear ones, other spirits of note made their appearance, who conversed audibly, saying, among other things, that there was a great power at work and a mighty force behind these manifestations that mortals did not at present fully comprehend, but would in the near future.

After the visible forms ceased coming, an angelic choir gave strains of exquisite melody, and we were filled with unspeakable joy. While we were receiving these wonderful and sacred blessings the medium sat within the cabinet, entranced and speechless. Thus closed this deeply interesting spiritual seance.

Col. Kase stated to us personally that he left home suddenly, much to the disappointment of his family, who expected to celebrate the sixtieth anniversary of his birth at their home in Philadelphia, Aug. 27th. At the seance above described, held at this date, he informed us that his spirit-daughter Ella said: "Father, we influenced you to come here at this time." Upon subsequent reflection, Bro. Kase observed that he had no doubt his spirit-friends and relatives had previously arranged to give him a reception at Wicket's Island instead of at Philadelphia, for special reasons of a personal nature.

The Church and the State.

The question of longer continuing the old connection between the Church and the State in any form, is thrusting itself to the surface of European affairs in numerous ways. Count Cavour was the first statesman to openly propose a dissolution of the improper and inconvenient relation, announcing as his motto "a free church in a free State." Since he died, and especially of late, the evidences of the spread of his views are multiplying on every hand. The contention with Bradlaugh in the English House of Commons has a much profounder significance than is generally supposed. He is fought, and fought wildly, on a point of religious belief, the oath being no more than a convenient incident in the case; but the battle is really over the continuance of the old relation of the Church with the State, and the more fiercely it is fought the more convinced do we become that the church feels the pressing nature of the danger it is in.

Disturbances of a like character are in some form or other rife in France and Germany. And looking at the matter in the light of history, it is indeed a singular fact that it never seems to occur to the average American mind that the United States may have in due time its turn at this politico-religious turmoil. It is remarkable to note that while in Europe the governments are seeking to get rid of their alliance with, once their subordination to, the ecclesiastical authority, in this country a movement is already set on foot by the God-in-the-Constitution bigots, having for its purpose by direct or indirect ways to obtain possession of the government of this Republic in the interests of narrow creedalism. It seems as if, in this as in many other things, we in America refused to be satisfied with, or even to study, the results of the Old World experience, and insisted on going right over their abandoned ground, by the hard and rocky pathways, for ourselves. Let these fanatic partisans win their way in the United States, and we shall see religious suits going on in the courts as plentifully as we see civil suits to-day. No tenable argument can be brought up for the defense of a union in this country between Church and State. The liberty of the Republic self-evidently hinges on its freedom from an ecclesiastical bias of any kind; and let no true friend of our national institutions forget this fact!

A good idea, if true: It is said that successful experiments have been made of late in rendering cloth waterproof by means of soaking it in acetate of alumina. It is averred that it sheds rain, may be washed, and that it does not check perspiration.

Emphasize the Phenomena.

The phenomena, mental and physical, which Modern Spiritualism presents for the examination of an inquiring world, are the chief characteristics of the New Dispensation.

The signs of the times indicate that the Spiritual Philosophy is—as to the open or thinly-veiled acceptance of its teachings in community—making its way everywhere; and glad are we to be able to chronicle the fact, and great is the credit that should be ascribed as its just share to the scholastic element among the speakers and writers on spiritual topics which from a moral standpoint has, in conjunction with the spirit-world-workers and their developed instruments, presented so effectively the deductive side of the cause to mankind.

But no reason exists, therefore, that the demonstrative side—whether as to the mental or physical order—should now be neglected: that the phenomena, without which the Philosophy would be at best but an abstraction, should be put in the background!

Truly, without the phenomena what would Spiritualism have to differentiate it from the ordinary and at best but hopeful speculations held to by various other classes of spiritual and intelligent minds in community with regard to human life and its ultimate destiny! But the spiritual phenomena present a clear demonstration that the declarations made in the name of its Philosophy are true—a demonstration which no other order of belief or conception in matters religious or theological known among men can afford to the seeker.

The phenomena present collectively an array of conclusive and incontestible letters-patent of the divine verity and reliability of the New Revelation. Our phenomena, our demonstrable facts, constitute the Gibraltar of Spiritualism—a fortress that cannot be successfully attacked from any quarter.

Theories, perchance, may be met and argued down for some minds, opinions may be vanquished as to their acceptance by others through the arts of the logician, but demonstrable facts stand firm, and are as eternal as the Grand Truth they demonstrate! Therefore, friends, emphasize the phenomena!

Truly says Spirit Fannie Burbank Felton in this regard (herself a medium of highest repute during her mortal pilgrimage) in the course of her characteristic communication given in these columns Aug. 25th:

"It is the workers, the mediums, as instruments of the angels, who are to perform the heroic task of banishing error, superstition and ignorance from the world, and of bringing on the era of reign of knowledge, wisdom and reason. And this work is already proceeding. I perceive many opponents who are opposing our instruments and seeking to drive them from their plane of labor; but yet I say to each friend and worker: Press on! Press on! I faint not by the way nor falter; you will be sustained in spite of all that is brought to bear against you. You are surrounded by a cloud of witnesses, and encompassed on every hand by angel helpers, therefore you have no cause for fear, no reason to become discouraged, for in spite of all, the pure light of Truth is the beacon star which guides you onward."

Who are Dangerous?

It all depends on how we look at things, whether from the right or the wrong end. These-called "dangerous classes" are usually considered to be those who refuse to be quietly satisfied with the hard conditions that are imposed on them; but our able and alert contemporary, the *Valley Visitor*, of Newburyport, promptly answers the question: "Who are the dangerous classes?" by saying that they are clearly the monopolists. It is they alone, or chiefly, who endanger the peace of the country. The *Visitor* observes that a man like Jay Gould is more dangerous to the republic than all the paupers and criminals that have been sent over from Europe in the past ten years. And it points, by way of illustration, to his recent action in relation to the strike of the Western Union operators—to his fearless and reckless use of the power he happened to hold in his hands. It states, further, as a fact, that there are actually less than five hundred men of the Gould and Vanderbilt class who hold control of the politics and industrial interests of this country. They gravitate to one another as to a common centre of power for the control of fifty odd millions of people.

The observation of the *Visitor* is likewise a perfectly just one, that here is the fixed fact of a power unknown to the laws and above them, not a power of, for or with them. The statutes are for their benefit first. Why is it not the rule of an oligarchy in what is called a republic? If they indeed own immense sections of land, with the richest mines under it and the heaviest timber upon it; if they own the coal and the oil, and control the bread-stuffs, the cotton, and the cattle on a thousand hills; if the railroads and the steamships are theirs, and the telegraphs besides; if the Legislatures of the States obey them; if they enter Congress only to procure the enactment of laws in their favor; if members of Congress and presidents are of their naming; if, when they choose to shut their hands, the multitudes suffer and perish, and when they choose to open them all is life and animation: what is this but an oligarchy of the most terrible character, enough to arouse the hostility of the people, and to extort the inquiry from them whether this thing shall be allowed to continue always. It has been by oppression of one kind and another that the human race has been inspired to lift itself up, and we tread the paths of those who have gone before us in this particular.

The Java cataclysm, an account of which will be found on another page, was an awful affair to contemplate. Probably 100,000 lives have been lost, besides an immense amount of property destroyed. Violent earthquakes in Java, it is said, are not frequent, although the craters often throw up lava, water or mud. Indications are that the island was once the bottom of the sea, as fossils abound in the western district denoting this fact.

There is no doubt that the Church does best when most left alone by the government; and if it fails to prosper then, it has nowhere to look for the cause of its decadence but within its own organism. It is then obliged to acknowledge the error as its own, and correct it, if it wishes for continued existence.

Fred. A. Heath, the blind medium, has a card on our fifth page to which the attention of Committees and individual parties connected with the arrangement and direction of Spiritualist meetings is specially directed.

Licht, mehr Licht of July 29th contains three articles translated from the *Banner of Light*—two of a phenomenal nature, and the third, an answer to a question given at one of our Free Circles.

No Chance for the Red Man.

The Boston *Advertiser* of the 30th ult. remarks that with the advent of a railroad, the Montana people clamor for the great reservation of the Blackfeet. It covers the northern portion of the Territory, occupying an area as large as Maine. About sixteen thousand Indians occupy it. Secretary Teller will urge that the Indian title be extinguished to the larger part just in the same way that the Sioux reservation in Dakota is now being acquired for settlement: "It consists in taking about three-fourths of the land, and paying for it with a few cows and horses." The *Advertiser* states without reservation, and as an instance of the "justice" (?) that accorded the Indian by this government, that "the Blackfeet cannot hope to retain their present bounds. They will be visited before long by insinuating gentlemen who will make them fine speeches, and then they will find out later that they have surrendered their birthright for a mess of pottage;" it concludes by saying that the only chance for these Indians is to make the best trade possible—in a bargain where of course they must perforce be the losers—with the cruel railroad monopolies, which have already "sealed the fate of the great reservations" along their lines.

Food for Reflection.

The *Worthington (Minn.) Advance* requests all its readers who love fair dealing, and hate bigotry and hypocrisy in whatsoever form manifested, to cut out of its columns, paste in a note-book, and read once a day before election, an indictment of the present course of the Republican party—the following pertinent counts from which we here subjoin:

"Republican legislatures in a number of States have passed the 'doctors' plot' laws in the interest of medical Popery, declaring that the public must employ a certain class of physicians, or employ other classes at the physicians' and at their own peril. The Republican legislature of Ohio passed the infamous Russell law taxing the ministers of Spiritualists \$300 for exercising their vocation, while the laws of the State grant special privileges to the ministers and the churches of Orthodox religion."

Mississippi Valley Camp-Meeting.

The highly successful meeting held at Mount Pleasant Park, Iowa, was announced to close on Monday, Sept. 3d. During the concluding days excellent attendance characterized each session, and the remarks of the speakers were well received. This enterprise has done excellent work in bringing the cause prominently before the people of the State.

Colby & Rich, the original publishers, have now on sale at the *Banner of Light* Bookstore the fourth edition of "THE SCIENTIFIC BASIS OF SPIRITUALISM," by the late Epes Sargent. The number of the edition is in itself proof of the warm welcome extended to the book by the spiritualistic public. Despatched as it was almost from the deathbed of this distinguished poet, literature and spiritual scientist, to the world of readers, it must ever seem to those who knew him as his last word of encouragement in the mortal to his co-laborers for truth in this sphere of being—while it will, as time proceeds, have a wider and wider reading, and a deeper and more profound appreciation on the part of the public generally.

That veteran lecturer and energetic worker in the spiritualistic field, Dr. H. P. Fairfield, dropped in upon us last Monday morning, looking fresh and hale for one so constantly at work on the rostrum. He had a very large and enthusiastic audience at South Hanson, Mass., last Sunday, to hear him expound the question, "How do we know that the Manifestations and Teachings of Spiritualism come from the Spirits of our Departed Friends?" The Doctor never fails to satisfy his hearers, and also to obtain a good list of subscribers to the *Banner of Light*, thus making his spiritual work doubly practical. He is to be heard in West Duxbury next Sunday. His time is all taken up for several months, except the last two Sundays in October. He speaks the whole of November in the enterprising city of Brooklyn. His permanent address is Newburyport, Mass.

The address ("Observations of the Philosophy of Spirit-Control," delivered by Judge Nelson Cross before the American Spiritualist Alliance, New York City, Nov. 5th, 1882, and published in our columns Nov. 18th, has been translated into German, and appears in the July and August numbers of the *Psychische Studien* of Leipzig.

THE SPIRITUAL RECORD for September comes to us from its publishers, Hay Nisbet & Co., 38 Stockwell street, Glasgow, with a full table of contents, in which the recitation of phenomena, the presentation of careful argumentation, an illustrated article on "Direct Writings," and other interesting matter are skillfully combined.

The fourteenth annual meeting of the AMERICAN WOMAN SUFFRAGE ASSOCIATION will be held in Brooklyn, N. Y., on Tuesday and Wednesday, Oct. 9th and 10th, in the Academy of Music.

The *Banner of Light* is becoming more and more appreciated all over the civilized globe, as letters to us from abroad as well as at home fully attest.

SPIRITUALISTS and friends of mediums should read the BOSTON EVENING STAR of Tuesdays and Fridays for articles of interest to Spiritualists generally.

We shall give our readers next week No. 16 in Prof. J. W. Cadwell's highly interesting series of "Spiritualistic Experiences."

A. S. Hayward, magnetic physician, of Boston, is now at the Franklin House, Bangor, Me. On his return trip he will stop at Waterville, Augusta, Gardiner and Portland. He intends to be absent until the last of the month. Letters addressed to him at the above named cities (post-offices) will reach him on arrival.

Dr. A. H. Richardson has returned from his vacation at Onset Bay, and may be found at his office, No. 42 White Street, Charlestown, Boston, Mass.

Mrs. E. W. Cushman has returned from Lake Pleasant, and is now located at 8 South Eden street, Charlestown, Mass.

Mrs. L. F. Thayer can now be found at 223 Tremont street, Boston, instead of 40 Dover street, as stated in her card on our seventh page.

A. W. S. Sothern will be in Brooklyn, N. Y., after September 10th, and will hold sances at 160 Hall street.

Notice to Patrons:

The present issue being number twenty-five, Volume Fifty-three of the *Banner of Light* closes with our next number. We earnestly trust THAT ALL whose names are now on our books, and whose subscriptions expire with that issue, will feel to give us the ENCOURAGEMENT OF A RENEWAL, and will forward their names and accompanying amounts at as early a point in time after reading this notice as possible.

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

Inauguration of the Foreign Exhibition.

Monday, September 3d, was a marked day in the history of Boston. On that date, at 12 m., were commenced the highly interesting and appropriate services marking the formal inauguration, at the building of the Massachusetts Charitable Mechanics' Association, on Huntington Avenue, of the great Exhibition of the Products, Arts, and Manufactures of Foreign Nations now in progress there. The weather was all that could be desired; the throng of invited guests was large, and embraced among its numbers some of the most distinguished citizens of this city and Commonwealth, in addition to others from abroad.

The band-stand in the main hall was utilized for a platform, seated upon which were President Bradley, who presided, Mayor Palmer, Hon. William E. Chandler, Secretary of the Navy, Hon. John Jay of New York, and a direct descendant of Mr. Jay who signed the treaty of peace between England and the Colonies in 1783; Hon. Charles Francis Adams, Jr., Dr. George B. Loring, Commissioner of Agriculture, Mr. Job. Duval, Vice President Paris Municipal Council; Emil Haas, member of the Prussian Parliament; Prof. S. D. Venturi of Italy, Mgr. Capel of Great Britain, Lieut. Gov. Ames, State Auditor Ladd and Secretary of State Peirce, Sheriff John M. Clark, Wing Chin Foo, editor of the Chinese paper in New York, Gen. Francis A. Osborne of Boston, M. Amouroux, Secretary of the Paris Municipal Council; M. Caubert and M. Salmon of the French Committee to the Exhibition; M. Henry Grosjean, representative of the University of Agriculture of France; M. S. Labarrière, representative of Panama; Speaker Madden of the State House of Representatives, and numerous members of the same body and State Senate.

The introductory speech of President Bradley embraced a cordial welcome to all to these halls dedicated to art and manufacture; pointed out the unique character of the enterprise; emphasized the fitness of the present hour for the inauguration of the Exhibition, since by so doing was commemorated the centennial anniversary of that memorable occasion when John Adams, Benjamin Franklin and John Jay, commissioners on the part of the United States, and David Hartley, the minister on the part of Great Britain, met in the city of Paris and then there signed the immortal treaty of peace, which was the crowning-point of the American revolution! He, in closing, fittingly extended his deepest thanks to the foreign Governments who had so kindly assented to the special commissioners in bringing together from the ends of the earth the choicest and valuable collection now about to be commended to the examination of the public.

Musical by the Band of the Victoria Rifles of Montreal, Canada, and remarks from Hon. John Jay, Charles Francis Adams, Jr., Hon. Mr. Chandler, Ex-Gov. Rice, Hon. Marshall F. Wilder, M. Duval, Mgr. Capel, and the various foreign Commissioners, followed, after which, at 12 o'clock, the doors of the main entrance were thrown open to the inspection of the general public, and this fine display—destined to improve as passing days give opportunity to the management and exhibitors to receive and arrange additional material—was launched on the tide of evident success. The Exhibition will continue as one of the chief attractions of the city for some months to come.

While space will not allow our quoting from the eloquent periods of Mr. Adams, the impassioned eloquence of Ex-Gov. Rice, or the singularly felicitous remarks of others on this occasion, we yet desire to emphasize a point made by Mayor Palmer of Boston in his speech extending the welcome of the city to the foreign representatives thus assembled; we refer to it especially because to our mind it struck in brief the keynote, and expressed the gravamen of the whole occasion:

"Altogether aside, however, from the stimulus given by such exhibitions as these to the fraternal spirit among nations, they seem to me to have an incalculable value as educators. They are the kindergarten schools of nations; they are academies of labor and of art. Here we meet, compare notes and go to school to each other. We teach and we are taught at the same time.... In the presence of such an array, the dictum of Daniel Webster receives a new confirmation. 'Labor' said he, 'is the great substantial interest on which we all stand.' Such exhibitions may be called the consolation days of labor. They are the incarnation of Carlyle's fable: 'The modern majesty consists in work.' In a far truer sense than it has sometimes been said, it may be declared that the crowned heads of Europe are present at these dedicatory ceremonies. Labor, indeed, is king, and these are the crowned heads of the nineteenth century. In the great hereafter of our race, of which these international enterprises are the benign harbingers, the purple robe is reserved for labor."

Neshaminy Falls.

Just as we go to press we are in receipt—from our correspondent "T"—of a report of the services during the last Sunday of the Spiritualist camp-meeting at this place: we have time and space only to state that discourses by J. Clegg Wright and tests by O. B. Matthews composed the exercises—two thousand persons being in attendance. We shall give place to the report next week.

Grove meetings, it is announced, will be held, weather permitting, at Neshaminy during the Sundays in September.

FOREIGN MELANGE.—King Alfonso, of Spain, has issued a decree restoring constitutional guarantees to all his subjects.—Ivan Sergeyevich Tourguenev, the Russian novelist, died at Boulogne, France, Sept. 3d, after a long illness.—The cholera is still rampant in upper Egypt.—Three British men-of-war have been ordered to the strait of Sunda to make a survey of the changes brought about by the recent volcanic disturbances.—A shock of earthquake was felt at Frascati, Italy, Sept. 2d, causing the people to flee from their houses, but no material damage ensued.—The condition of the district of Lampong, Sumatra, is terrible. Everything in the district for a distance of five leagues inland has been destroyed. Thousands of dead are lying on the ground, and it is impossible to approach them for their interment.—China is fast assuming an openly hostile attitude toward France.—A Berlin dispatch states that seventeen men, eighteen women and four children were killed in the railroad catastrophe at Steglitz Sept. 3d. The train dashed into the midst of a large crowd, killing, cutting and maiming the people right and left.—Severe storms have seriously damaged the crops in the south of Ireland, and much suffering is anticipated.—There was a very severe gale in France on the evening of Sept. 1st. Several wrecks are reported, and considerable damage was done in Paris by the wind.—[There has been another severe gale on the Grand Banks, and the prospects are that "the seaboard" of Cape Ann have suffered severely again.]

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

We received on Tuesday last a pleasant call at this office from Hon. Thomas H. Hazard.

The whole number of *Light* in school in 1888 was 7500.

ALL SORTS OF PARAGRAPHS.

SHORT SERMON—In all thy desires, let Reason go along with thee, and fix not thy hopes beyond the bounds of Probability; so shall success attend thy undertakings, and thy heart shall not be vexed with disappointments.

The *New York World* says that the Hindus pray to 330,000 gods. Wonder if they have to take a separate oath to each when entering Parliament.

It is a grand thing to be a happy wife; a noble thing to be a wise mother; but it is a glorious, a divine thing to be a human being, with high aspirations, and the certainty that sometime they shall be attained.—*Boston Herald.*

From the new primer: What is this? It is a Young and Anxious Father. Has it a bottle in its hand? Yes, and there's a Big Label on the Small Bottle. What does the Label spell? P-r-o-b-a-b-l-y. Where is the Young and Anxious Father going? He is going to the Devil this Evening.

One who apparently speaks from experience says: When the button comes off the back of a man's shirt his choler begins to rise.

The *New Hampshire Gazette* says that a toad, having observed that flies were attracted by molten meal, which was given as food to a brood of chickens, contrived to roll itself in the saucer, and thus became a living and very efficient fly-trap.

Flattery is called "tally," because it makes a man feel "stuck up."

They have found Nebuchadnezzar's door-plate, or rather a bronze door-plate inscribed with his name, and it is now in the British Museum. It was taken from the temple of E-Sagil, at Borsipp.

A sure cure for cholera morbus and summer complaints is found in the common cooking soda—one teaspoon dissolved in a cup of cold water. Take of this one teaspoonful every ten or fifteen minutes until three or four have been taken; then at longer intervals for a few hours, until the symptoms are all improved.

A little girl had a penny given her to put in the collection-box at church. When she dropped in the coin she exclaimed, "That's the way the money goes, pop goes the weasel."

Wendell Phillips, Mary A. Livermore, and others, have applied to the city authorities for permission to place on Boston Common, at their own expense, a marble statue of Harriet Martineau, by Miss Whitney, and it is now in the British Museum. It was taken from the temple of E-Sagil, at Borsipp.

INTERESTING TO NEWSPAPER-DEVELOPERS.—If you stick your stamp partly on the newspaper and partly on the wrapper, that makes it a sealed package, and it will be sent to the publisher. There is a department of the Government more given to absurd little ruses for defeating its own supposed objects than the postoffice department. This particular absurdity seems to have been devised in the interest of clerks and country postmasters who like to read what passes through their hands and can't where paper and wrapper are stuck together.—*Boston Herald.*

In order that the coffin might make no mistake, it was inscribed on the collar-plate of Count de Chambard that he was, "by grace of God, King of France and Navarre." Better fustian on coffin-plates than on tombstones: it will at least be out of sight.

On the 4th inst. ten miles from Boston the mercury stood at 99°, and the frost covered a large space of territory.

Marital law is to be established in Hungary for the protection of the Jews.

Miss Rosalind Ann Young, who a couple of years ago wrote an article about Piquet's Island for *Scribner's Magazine*, is still living in that out-of-the-way spot. Her father is pastor of the island church and teacher of the school, and she is organist and assistant teacher. She is about twenty-six years old, and writes a retired sea captain who not long ago visited her at her home, "she weighs two hundred pounds, never had a shoe on her foot, and it necessary could swim off to a ship four miles from the island and back again to shore, and then go into the little church and play the organ nearly as well as any young lady in the States."

The *Globe* beats all the other Boston dailies in its news department. It published a full report of the immense disasters occasioned by the late volcanic eruptions in Java, two days in advance of its Boston contemporaries. No wonder the *Globe* is rapidly increasing in circulation. Active enterprise does the business.

What makes you think the world is round? Give me a reason, fair. Because so very few are found Who act upon the square.—*T. Diddin.*

There are some people in this world who had rather quarrel than eat. Such, however, come to grief sooner or later.

In his trial sermon before a Boston church a preacher said: "The children of Israel were repeatedly on the point of manumission, but at the very last moment the Lord afflicted Pharaoh with a singular affliction." He received a unanimous call.—*Tray Times.*

A religious paper asks, "Why do flies bite so much worse in church than elsewhere?" and the *New York Commercial Advertiser* says it is simply because they find "so much worse" to bite.

Royalist demonstrations are to be repressed throughout France.

The blizzards and snow in a glory Of crimson and yellow and gold Are telling their annual story Of swift coming season of cold. When the gay birds of peace make warning And back to their city homes fly, While lots of big trucks go each morning With each of them labelled "good-by."

The members of the Dutch polar expedition have been rescued near the island of Walrus, after losing their vessel.

If every man, woman and child in the United States should each contribute \$23.39, the amount would just equal the national debt. Let's pay her off. But don't let's begin this year—some other year.—*Philadelphia News.*

One hundred million dollars' worth of our national debt is owed to three English capitalists, viz.: the Duke of Sutherland, the Baroness Burdett-Guthrie and Sir Thomas Brassey. A safe investment.

Charles G. Leland says that one of the bitterest curses which he heard in Egypt was, "May God make you wear a chimney-pot hat." The Mohammedan sect in the East of this article a hindrance to touching the forehead to the ground in prayer.—*The Truth Seeker.*

On one side of an ordinary postal card a French stenographer has just written 44,000 words. They are contained in 276 lines, an average of 160 words to each line. Thus every line contains about as much matter as a page of a 12mo volume.

"No, sir!" indignantly exclaimed a city official who had been approached in a way that did not accord with his notions of dignity; "I will not do it. Do you suppose I will sell my birthright for an ounce of potato?"—*Transcript.*

The reduction of the national debt for the past month amounts to \$4,000,000.

JAVA AS A SAFETY-VALVE.—In 1772 a bright cloud was observed at midnight to cover a mountain in the island of Java; it emitted globes of fire so luminous that the night became clear as day. Its effects were astonishing. Everything that stood in the way of the fire was destroyed. Houses were demolished, plantations were buried in the earth, and 300 people lost their lives, besides 1000 head of cattle.

We have devoted considerable space to the recounting of the details of the recent terrible disaster which has descended without warning upon the Javanese. It is, to say the least, a singular coincidence, that the paragraph quoted above was put in circulation several weeks ago in the press of this country, and before the occurrence of the nineteenth century disaster, which has reproduced the deadly "bright cloud" over the mountains of this volcano-stricken land. If the paragraph is reliable as to its dates and details, it would seem that Java may safely be set down as one of the world's safety-valves, arranged for a pressure of about one hundred years!

"Dr. Benson's Celery Pills cured my neuralgia of years' standing." Joseph Snyder, Paxinos, Pa.

Movements of Lecturers and Mediums.

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

Capt. H. H. Brown will be at Lake Sunapee (N. H.) camp from Sept. 10 to 16th; at Stowe, Vt., the 16th and 16th; at Morrisville, Vt., the 17th. He will attend the Annual Convention of the State Association at Montpelier, Vt., Sept. 21st, 22d and 23d. He can arrange for dates from Sept. 23d to Oct. 1st. Oct. 7th he will be at Freeville, N. Y., and can arrange for a few meetings in that vicinity. Address at his appointments, or at 512 Quinoy street, Brooklyn, N. Y.

Mrs. Anna Kimball has removed to New York City, and can be addressed at No. 229 East 41st street.

Miss L. Barnfoot has returned from Lake Pleasant and elsewhere. She can be addressed for Sunday and week-evening engagements for lectures and tests at 475 Broadway, Chelsea, Mass.

W. J. Colville has spoken of late to excellent acceptance in Liverpool, Macleodfield, Rochdale, Oldham, Plymouth and other points in England. After a short visit to the continent, he is to return to Liverpool, where he is announced to speak on Saturday, September 23d. His permanent address is 4 Waterloo Road, Manchester, Eng.

A letter from Mrs. F. A. Logan, which we shall give to our readers in the "Correspondence" department next week, informs us that her address is now at 111 Minna street, San Francisco, Cal.

Mrs. Abbie N. Burnham spoke in Plymouth, Mass., July 12th and 21st; in West Duxbury, the 15th; in So. Hanson, the 24th; in No. Plymouth, the 26th; in Rockland, the 27th. She speaks in Brooklyn, N. Y., the last three Sundays in September; in Plymouth, Mass., the first two Sundays in October; and on the third Sunday in that month she lectures in Boston.

Prof. W. W. Clayton may be addressed for lectures engagements at 15 East Chester Park, Boston, Mass.

Previous to his departure for America, Gerald Massey will deliver a course of four lectures—archaeological, evolutionary and theosophical—in St. George's Hall, Langham Place, Regent street, London, Eng., on Sunday afternoons, Sept. 9th, 16th, 23d and 30th.

Frank T. Hiley will attend the Madison (Mo.) camp meeting. He is ready to speak and give platform tests anywhere in Maine where his services are desired. Address care this office.

Walter Howell of England lectured Sunday A. M., Sept. 2d, at 36 Hanson street, Boston. His subject was "Java's Sad Fate." In the afternoon he spoke upon the labor question. Next Sunday A. M. he will speak again at 36 Hanson street, and in the afternoon at the opening exercises of "Wells Memorial Building."

Mrs. Zella S. Hastings spoke at the Spiritualists' Hall, Bartonville, Vt., Aug. 26th, and will again occupy the platform Sept. 9th. Mrs. H. will receive calls to lecture at short distances from home. Present address, Bartonville, Vt.

Hon. Warren Chase has returned from the camp meeting at Elm, Mo. He will speak at Worcester, Mass., the remaining Sundays of September and during October. Address, 21 Portland street, that city.

Spiritualist Meetings in Boston:

Palmer Hall, Appleton Street.—Children's Progressive Lyceum No. 1. Free session every Sunday morning at 10:30 o'clock. All are cordially invited. Benjamin Weaver, Conductor.

Esplanade Hall, 315 Washington street, corner of Essex.—Sundays, at 10:30 A. M. and 7:30 P. M. Free. Conductor, C. M. Weaver. Meetings also Wednesday afternoons at 3 o'clock.

Harmony Hall, 24 Essex Street (1st night).—Sundays, at 10:30 A. M. and 7:30 P. M.; Thursdays, at 7 P. M. Free. Conductor, C. M. Weaver.

Esplanade Hall.—Spiritualist meetings every Saturday evening, at 7:30 o'clock.

Chelsea.—The Spiritualist Association meets every Sunday in Old Fellows' Building, Hawthorn street, opposite Bellingham Car Station, at 8 and 7:30 P. M.

PAINE HALL.—Notwithstanding that many of the scholars and teachers of the school (Children's Progressive Lyceum No. 1) have not returned from Lake Pleasant, Omet, and their country homes, seventy-five "precious buds of promise," with their sun-browned faces and happy voices, gathered on Sunday, Sept. 2d, to participate in the opening session for the season of '83 and '84. The exercises of the day were as follows: An overture by Barrow's orchestra was followed by the Banner March; then came an address of welcome by Conductor Weaver, who said: "We have made a grand record as a progressive school the past season; let us go on to the good work." Mrs. Francis (who we believe is beloved by every child in the Lyceum) gave one of her charming readings; Maria Falls, Amy Peters and Sadie Peters gave recitations which were all well received; Mrs. Halden and Miss Jones (joined in a duet); Mrs. Willis delivered a short address full of kind and encouraging words to both teachers and scholars. The Target March, etc., closed a most harmonious session.

Since we last met, one of our number has passed to spirit life; I refer to Mrs. Susan L. Jones, wife of our conductor. Conductor Weaver made some very appropriate remarks relative to her sudden transition. We shall miss her pleasant face, and cordial grasp of the hand, but we know she will be with us in spirit, although unseen.

A series of science lessons, as arranged in primers by Frodo, Huxley, Balfour and Stewart, will be soon introduced in the school.

Friends desiring to communicate with the undersigned before Sept. 20th will please address me at my home, Hope Farm, Bolton, Mass.

FRANCIS H. WOODBURY, Cor. Sec.
Corner Berkeley street and Columbus avenue.

Donations.

Received since our last acknowledgment:

From Wm. Sturges, New York City, \$3.00; W. B. Lord, Utica, N. Y., \$1.00; John J. French, Beaumont, Tex., \$2.00; Wm. Jay, New Milford, Pa., \$1.00; Ruth E. Harvie, New York City, \$5.00; Mrs. Jane Miller, Kankakee, Ill., \$1.00; Mrs. C. F. Manning, Hookanum, Ct., \$1.00; W. B. Kimball, Bristol, R. I., \$1.00; A. Kyd, Baden Baden, 60 cents; A. B. Gaston, Utica, Pa., \$1.00; Cash, West Windford, N. Y., \$1.00; Mrs. A. M. Andrews, East Berkshire, Vt., 25 cents; Eliza Barrett, Palermo, N. Y., \$1.00; Mrs. Mair, Boston, \$1.00; Lucy and Mamie, 25 cents; Friend, \$5.00; Mrs. E. Mann, Litchfield, Mich., \$1.00; Thos. R. Hazard, So. Portsmouth, R. I., \$5.00; Mrs. James Pearson, Milford, N. H., \$2.00.

Funds Received.

In aid of the sick and destitute medium, Charles H. Foster, since our last report:

Friend..... \$5

Donations.

In aid of the invalid, Horace M. Richards, received at this office since previous report:

Friend..... \$1.00

Levin Wilson, Manchester, N. H..... 2.00

W. B. B..... 75

W. H. Card, Laytonville, Cal..... 2.00

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 talented speakers have been secured: Mr. J. Frank Baxter for the month of October; Mrs. N. J. 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 lecture season.

American Spiritualist Alliance.

The opening address before the ALLIANCE next Sunday will be delivered by Mr. J. P. Jeanneret. Subject, "Mediumship and its Influence upon Human Progress."

J. E. ALLEN, Secretary.

23 Union Square, New York, Sept. 24, 1883.

Dr. Benson's Electro-Magnetic Flesh Brush acts like magic in cases of slow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3.00.

The Wisconsin State Association.

Spiritualists will hold their first meeting under the new organization in Omeo, Wis., Sept. 15th, 16th and 17th. 1883. Speakers engaged—Mrs. H. B. Lake and Dr. G. H. Geer. Mrs. C. B. Phillips will deliver the vocal music, and Fred W. Watkins, the independent state test medium, and Fred H. Pierce, the describer of spirits, will be present. The Wisconsin State Association, as ever, will have an opportunity to express themselves on a free platform. Officers for ensuing year will be elected. Usual courtesies by Omeo friends. Reduced rates at the hotel. Prop. Wm. M. Lockwood, President. Dr. J. C. Phillips, Secretary.

Spiritual Camp-Meeting.

The Spiritual Camp-Meeting at Hayden Lake, Madison, Me., will begin September 18th, and continue four days. Able speakers will address the meetings. For order of Committee.

For Sale at this Office:

THE RELIGIO-PHILOSOPHICAL JOURNAL. Published weekly by Colby & Rich, 27 Essex street, Boston. Price 50 cents. Single copies 10 cents. **VOICE OF AN ANGEL.** A Semi-Weekly. Published by Boston, Mass. \$1.00 per annum. Single copies 7 cents. **THE SPIRITUALIST.** A Quarterly Magazine. Published in Boston, Single copies 10 cents.

MILLER'S PSYCHOMETRIC CIRCULAR. Published monthly by G. H. Miller & Co., 117 Willow street, Brookline, N. Y. Single copies 10 cents.

THE SPIRITUAL OPENING. Published weekly in Omeo, Iowa, by D. M. and N. F. Fox. Per year, \$1.00. Single copies 5 cents.

THE JOURNAL OF HEALTH AND JOURNAL OF PHYSICAL CULTURE. Published monthly in New York. Price 10 cents.

THE SHAKER MANIFESTO. Published monthly in Shaker, N. Y. 60 cents per annum. Single copies 10 cents.

THE OLIVE BRANCH. A Monthly Journal. Price 10 cents.

THE THEOSOPHIST. A Monthly Journal. Published in India. Conducted by H. P. Blavatsky. Single copies, 5 cents.

LIGHT FOR THINKERS. Published weekly at Atlanta, Ga. Single copies, 5 cents.

LIGHT FOR ALL. Published semi-monthly in San Francisco, Cal. Single copies, 10 cents.

COUNCIL FIRE AND ARBITRATION. Published monthly in Washington, D. C. 10 cents single copy, \$1.00 per year.

GALLERY OF SPIRIT ART. An illustrated quarterly magazine, 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 fifth or eighth page and fifteen cents for each subsequent insertion.

Special Notices forty cents per line, *Minion*, each insertion.

Business cards thirty cents per line, *Agate*, each insertion.

Notices in the editorial columns, large type, *Minion*, fifty cents per line.

Advertisements to be renewed at continued rates must be left at our office before 12 M. on the day preceding the date of the date whereon they are to appear.

SPECIAL NOTICES.

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

J. V. Mansfield, TEST MEDIUM, answers sealed letters, at 100 West 50th street, New York. Terms, \$3 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 street, Boston, Mass., until further notice. Au.26.—4t

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROWE & CO., Newspaper Advertising Bureau (10 Spruce street), where advertising contracts may be made for it in NEW YORK.

TO FOREIGN SUBSCRIBERS.

The subscription price of the *Banner of Light* is \$3.00 per annum, in advance. It will be sent at the price named, to any foreign country embraced in the *Universal Postal Union*.

NOTICE TO OUR ENGLISH PATRONS.

J. J. MOISE, the well-known English lecturer, will act as our agent, and receive subscriptions for the *Banner of Light* and *Genesis* in England. Parties desiring to do so should address Mr. J. J. Moise at his home, 4 New Bridge street, Ludgate Circus, E. C., London, England, where he will be glad to receive orders. He will be at each of our post office, 14d. extra. Mr. Moise also keeps for sale the *Spiritualist* and *Reformatory Works* published by Colby & Rich.

SAN FRANCISCO BOOK DEPOT.

ALBERT MORTON, 210 Stockton street, keeps for sale the *Banner of Light* and *Spiritualist* and *Reformatory Works* published by Colby & Rich.

AUSTRALIAN BOOK DEPOT.

And Agency for the *Banner of Light*. W. H. TERRY, No. 84 Russell street, Melbourne, Australia, has for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich, Boston.

NEW YORK BOOK DEPOT.

M. W. BENNETT, Publisher and Bookkeeper, at Clinton Place, New York City, keeps for sale the *Banner of Light* and *Reformatory Works* published by Colby & Rich.

PHILADELPHIA BOOK DEPOT.

The *Spiritualist* and *Reformatory Works* published by Colby & Rich are for sale by J. H. RICHES, M. D., at the Philadelphia Book Agency, Rhodes Hall, No. 605, North 6th street. Subscriptions received for the *Banner of Light* at \$3.00 per annum. The *Banner of Light* is sold at 10 cents per copy. The *Reformatory Works* are sold at 10 cents per copy. The *Banner of Light* is sold at 10 cents per copy. The *Reformatory Works* are sold at 10 cents per copy.

ALBANY, N. Y., AGENCY.

Parties desiring any of the *Spiritualist* and *Reformatory Works* published by Colby & Rich can procure them of J. H. HARTER, Albany, N. Y.

SPRINGFIELD, MASS., AGENCY.

JAMES LEWIS, 63 Fitchburg street, Springfield, Mass., is agent for the *Banner of Light*, and will supply the *Spiritualist* and *Reformatory Works* published by Colby & Rich.

WASHINGTON BOOK DEPOT.

The Roberts Bookstore, D. MUNCEY, Proprietor, No. 1000 F Street, above New York street, Washington, D. C., keeps constantly for sale the *Banner of Light*, and a supply of the *Spiritualist* and *Reformatory Works* published by Colby & Rich.

HARTFORD, CONN., BOOK DEPOT.

E. M. ROSE, 37 Trumbull street, Hartford, Conn., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritualist* and *Reformatory Works* published by Colby & Rich.

ROCHESTER, N. Y., BOOK DEPOT.

WILLIAM H. HUGHES, Bookseller, 67 West Main street, Rochester, N. Y., keeps for sale the *Spiritualist* and *Reformatory Works* published at the BANNER OF LIGHT PUBLISHING HOUSE, Boston, Mass.

ROCHESTER, N. Y., BOOK DEPOT.

JACKSON & BULLLEIGH, Booksellers, Arcade Hall, Rochester, N. Y., keep for sale the *Spiritualist* and *Reformatory Works* published by Colby & Rich.

THEOT, N. Y., AGENCY.

Parties desiring any of the *Spiritualist* and *Reformatory Works* published by Colby & Rich may be accommodated by W. H. VORSHURD, 83 Hooker street, Troy, N. Y.

CLEVELAND, O., BOOK DEPOT.

LEWIS CLAZAR, 100 Green street, Cleveland, O., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritualist* and *Reformatory Works* published by Colby & Rich.

DETROIT, MICH., AGENCY.

AUGUSTUS DAY, 25 EIGHTH street, Detroit, Mich., is agent for the *Banner of Light*, and will take orders for any of the *Spiritualist* and *Reformatory Works* published and for sale by Colby & Rich. Also keeps a supply of books for sale or circulation.

ST. LOUIS, MO., BOOK DEPOT.

THE LIBERAL NEWSPAPER, 320 N. 5th street, St. Louis, Mo., keeps constantly for sale the *Banner of Light* and a supply of the *Spiritualist* and *Reformatory Works* published by Colby & Rich.

ADVERTISEMENTS.

PROF. BEARSE, Astrologer, 250 Meridian street, East Boston, Mass. Your whole life written, horoscope thrown free. All questions answered. Send age, sex, and all Financial and Social Affairs. Send age, sex, and all Financial and Social Affairs. Send age, sex, and all Financial and Social Affairs.

MRS. C. H. LOOMIS gives a correct diagnosis of disease. Send lock of patient's hair, age, sex, and all questions answered. Send age, sex, and all Financial and Social Affairs. Send age, sex, and all Financial and Social Affairs.

MRS. H. W. CUSHMAN, Test, Business and Musical Medium. No. 4 South Eden st., Charleston, S. C. Monday eve at 7:30, and Thursday afternoon at 2:00. Sept. 8.—4t

PERSONAL.—S. S. G. desires B. B. G. to write to the address of 93 Sherman street, Springfield, Mass., and thus relieve all anxiety.

MAGNETIC FOOT BATTERY.

WHEN we assure the public that we can and do cure Paralysis, Epilepsy, Fits and Locomotor Ataxia with our Magnetic Shields, electrical poles, but when we offer proof of recent date, and NAMES OF THE PERSONS CURED, what more can we submit? If positive proof is desired, it can be had. It should inspire confidence. We have never failed to cure Epilepsy with our shields. Any power that will cure Epilepsy will make short work with Rheumatism, Neuralgia, Dyspepsia, Lungs, &c., &c. Our MAGNETIC SHIELDS will never disappoint the sick and suffering.

Read these Recent Letters.

CHICAGO MAGNETIC SHIELD CO., Dear Sir: I have suffered with Epilepsy for the past year, caused by falling from a hammock, arising on the extremity of the spine. The pain settled in the back of my head, and I have now your Magnetic Vest five weeks. I take great pleasure in informing you that Epilepsy with me appears to be a thing of the past. I have not had a seizure since I began wearing the Vest, and am now able to work every day, whereas before I could not do so for several weeks. Thanks to Modern Science I would like to become an agent for you

"Five years ago my life was a dread all the time from Heart Disease. Since using Dr. Graves's Heart Regulator the English language would fall me in telling the good I received. Kate Musgrove, Columbia, Ind. For sale at drug lists."

New York Advertisements

From "The Golden Gate."

A Parting Word from Mrs. Richmond's Guides.

To the Editor of the Banner of Light:

Mrs. Richmond closed her labors of half a year in San Francisco, Cal., on Sunday evening, Aug. 19th, the subject of the discourse being "A Timely Word," by Thomas Starr King, and an impromptu poem, "The Parting of Friends," by Quina.

The stay of Mr. and Mrs. Richmond in our city has been one of social and spiritual delight. The homes of the rich and poor alike have gladly welcomed them, and invitation upon invitation have been pressed upon them beyond their ability to meet. To say "farewell" will be a mutual regret, but they will carry with them many new and lasting friendships to give favor and zeal to their great work, and will leave in our hearts an abiding consciousness that truth is ever being presented in new and higher forms as it continually bursts afresh from the spirit sources; and that it can be embodied and find expression in human as well as in spirit-life.

The last few Sundays there has been increased attendance at Metropolitan Temple, and urgent appeals have been made to the guides and their medium to remain here through the coming fall and winter, and a larger support guaranteed than in the previous months. After the guides had given their decision not to remain, and at the close of the last discourse, Bro. R. A. Robinson made a vigorous appeal to the audience to give another expression of their wish to have the ministrations continued, and thereby see if the guides could not be prevailed upon to change their course, to which they replied as follows:

"Mr. Chairman and Beloved Friends: When it was announced in the daily press, and at the door, that this would be the farewell of our medium in your midst, we meant it. We make no mistakes in our announcements. We could have spared you this vote to-night, except that we think it has done you good. We could have spared our venerable friend, except that he requested that he might say a few words; we thank him most earnestly.

"To-day friends have come to us and said, 'Have we been lacking in anything?' Is there anything that we can do? Have we lacked in love?"

We answer, No! your hearts have gone forth to our medium and her companion in greatest tenderness; you have surrounded them with an atmosphere of love; you have in this room attested your veneration, your love, your respect.

"They ask, 'Have we lacked in labor?' Not considering the time and season these have been wonderful meetings.

"Then, they say, 'have we lacked in money?' We answer that since last Sunday there has been placed at the disposal of our medium more than enough money to carry on these meetings, and compensate her for her labors. This has been voluntary; and others have said, 'We will do more if more is needed.'

"If you have not lacked in love you could not lack in anything; and still with this expression, with the voice that we have heard to-night, and with the spirit that you have spoken and attested your appreciation, we still must take her away. The ministrations that has been given to you for six months; that which has fed your spirits here, is most earnestly asked for elsewhere, and we must answer petitions that come from places she has not visited for years; hearts that yearn for just the word that has been spoken here.

A grey-haired man has said to our instrument, with tears in his eyes: 'I feel that the light of my life is going.' Shall it go if it is the light of your life? Is it not ever present? Are not spirit and truth forever near? Are not God and the angel-world near? But we will not leave you without this hope; this comfort shall be yours, that when the seed we have sown has ripened (and this is a land of swift harvest), she will come again to you and bind up the sheaves.

"Make of your lives the shrine—your hearts are already the temple. You have labored in your midst; there are those earnestly devoted to this cause. We wish to thank them for their cooperation, their earnest sympathy, their heartfelt and sincere words of God speed. We wish to thank the Exora Hall Society for not only cooperating in our meetings here, but for suspending their evening meeting to allow their members to attend in this congregation.

We wish to thank the Washington Hall Society for their earnest sympathy, their cooperation, their fervent welcome, their cordial and sincere assistance in our work.

To individual mediums and workers, one and all, to whom any word of strength has been spoken or any encouragement given, we wish to thank you. We know how arduous the daily life you lead; we know how strong the atmosphere of suspicion and doubt around you; we know that instead of bringing you benedictions and blessings, thousands who seek often times bring anger, enmity and hatred. If it were not that you are sustained by a higher power you would faint and fall. Be thankful for that power, cherish any word that we have given you here, for it has been given earnestly, sincerely and full of truth and confidence. Remember, mediums, you are the instruments of the spirit-world. Keep the atmosphere around you clear and pure; reflect only the images of the skies—though temptations in the form of speculation come, though man borrowing from the skies seeks the light but to rob his fellowman, give him no countenance; let your utterances be messages of love to those who need it, and you will be sustained.

"Spiritualists, one word; the one whom we control to address you may not need it, for you have given of love which is received most joyously. But give to your mediums your sympathy and your love. No human being ever died of too much sympathy. If you wish to elevate the class of mediums that you sometimes complain are inferior and trivial, elevate your own methods in seeking those messages.

These are plain words; they mean just what the words convey. If instruments are necessary as messengers from the spirit-world, it is necessary that you shall sustain, support and assist and sympathize with them.

In this public place it is fitting to say that our work has been sustained beyond our expectation, and that this final hour of departure when duty and the promise made elsewhere takes our medium away, it is the greatest trial of her life to go.

But believe us, dear friends, if there be greater joy in the kingdom of the spirit than the possession of truth, that joy is imparted that truth to others and have it appreciated. If one word that we have spoken has made your burden lighter; if any message given from this platform has made your life truer; if a chord has been struck more in harmony with the divine anthem of the universe; if death has been rendered less terrible, or more beautiful; if life itself and its constant struggle have been made easier, then we bear with us into our next field of labor, as does our instrument and her dear companion, the greatest blessing that life can give.

Be sure that the people of the true faith do not depend upon outward shrines nor ceremonials; they dwell together in spirit though severed far and wide; and in the kingdom of the soul they worship before the altar of infinite truth, and the winds bear their message, and the stars give token of their presence, and angels and ministering spirits are their companions and friends."

G. H. HAWES.

Letter from Samuel Watson.

To the Editor of the Banner of Light:

I have been spending nearly three weeks in this city. My visit has been one of the most pleasant I have ever made. I found indeed a "happy home" at Mrs. Conner's, 212 Garry street, a home selected by the mediums for me.

Mrs. Richmond has just closed a six months' engagement here. The people were very desirous for her to continue with them, but last Sunday it was announced

that she would leave. It took the friends by surprise, as they had made arrangements for her continuance, but her guides could not be induced to change their purpose to go to another field of labor. She has many warm friends here, who were very desirous for her to remain with them. Her guides promise to comply with their wishes, by a return to reap the harvest from the seed she has sown in the hearts of many who had never attended spiritual lectures until here.

Mrs. E. L. Watson had lectured here with great acceptability for more than a year, before she went to Australia. A large audience greeted her at a reception given her soon after her arrival. As I was on my first visit to this city, and had just completed my "three-score-and-ten," I, too, was included in this reception. Mrs. Richmond gave the opening address, Mrs. Watson following, and I brought up the rear. The meeting was one of intense interest.

Mrs. Watson was about starting yesterday to fill an engagement with the First Society of Spiritualists of Philadelphia; but seeing the friends here had been disappointed in retaining Mrs. Richmond, at their urgent solicitation she has consented to remain with her numerous friends here. I know our Philadelphia brethren, if they knew just how the matter stands here, would be willing to make the sacrifice and wait for the time for their favorite speaker to again address them: Their President, Bro. Chapman, who has but recently left here, must, doubtless will, explain to them that there are very few lecturers here, while they have no lack of good talent to supply their Association near at hand.

There has been some interest manifested recently as to the genuineness of Mrs. Reynolds's (formerly Mrs. Criddle) mediumship. At one of her sances a man caught at a form, and published in one of the city papers that there was no form. Having read of a similar attack while she was in the East, I felt desirous of being present at one of her sances, to see for myself and form my own opinion. We arranged for Mr. and Mrs. Richmond, Mrs. Conner and myself to have a sance with her in the daytime. These ladies went behind the curtain and examined the medium's dress carefully, but found nothing white, neither anything by the aid of which imposture could be practiced. The room is on the ground floor. The cabinet is simply a curtain hung up in a corner of a room with plastered walls, the doors locked, which, if opened, would have let in the daylight.

Mrs. Reynolds is entranced before she goes behind the curtain. As she passed by it a form dressed in purest white walked out. A number of persons of varied heights came out; some of them came up to us, shaking hands with us, we examining them minutely. All of us felt the pulse of one of them. One about my height, near six feet, stood beside me, talking to me for some time. As soon as she left, another, much lower and smaller, came up to me, permitting me to examine her closely. What purported to be Miss Roberts stood outside for some time, while the light was as bright as I ever saw at a materializing sance. Carrie Miller was elongated until I think her head was near, if not against, the ceiling of the room. A little girl, "Emme," I believe she is called, was out several times, making herself very agreeable by talking very familiarly with us. "Mr. Guff," the principal control, talked sensibly, and sang several songs with us. Other things, not necessary to refer to, occurred, demonstrating Mrs. Reynolds to be a genuine medium for materializations.

I had the pleasure of seeing other mediums of various phases, but time and space will not permit me to refer to them in this communication. I have never visited any place where more courtesy was extended to me than I have received here. I have never been at a more lovely, harmonious home than the one at which I have been domiciled. Nor can I ever forget the numerous attentions shown me by the Spiritualists and others of San Francisco. Dr. Albert Morton, who keeps your publications and the spiritual papers at 210 Stockton street, showed me much kindness; his wife also, who is a fine healer. From Bro. J. B. Clark and Bro. Goro, with many others, I received courtesies which will ever be held in grateful remembrance by me.

Before closing this running sketch, let me say that Mrs. Hendee, 855 1/2 Market street, one of the first mediums on this coast, is still doing much to forward the cause by her mediumship.

My health has been much improved by this visit. I leave to-day for my home, with many pleasant recollections of San Francisco and its warm-hearted people. I am yours very truly,

SAMUEL WATSON.

San Francisco, Cal., Aug. 26th, 1888.

Notes from Sanapee Camp-Meeting.

BY H. B. S.

The first week of the Camp Meeting has surpassed in numbers present, and in sustained interest, any previous year. The weather has been all that could be desired, and the surroundings of the beautiful lake never greeted the admiring eyes of the hundreds of faithful seekers. The Eddy Brothers and Dr. and Mrs. James A. Bliss have been holding materializing sances with excellent success. Other mediums have found a constant demand for their services in demonstrating the presence of spirit friends, and their power to comfort the mourners, and lend the desired relief to the mortal body. Dr. J. R. Newton has manifested his presence often through various media—and finally was successful in presenting his materialized form at Mrs. H. H. Eddy's. The Conference Meetings have called out interesting narratives and valuable contributions of thought upon the Spiritual Philosophy, which have done much to make the subject clear to investigators.

Mrs. Carrie Tryon of Nashua, N. H., has spoken from the platform thrice, in conference often, and been very successful in her sances daily. Her services are highly appreciated. Mrs. Sophia Kendrick Durant of Lebanon, N. H., whose lectures are always the expression of a high inspiration, has contributed to the spirituality of the sances by the purity and earnestness of her discourses as well as by the social element which emanates from her. Her reappearance upon the spiritual rostrum, after the illness which temporarily compelled her withdrawal, is greeted with gratitude by all who realize the necessity of such encouraging teachings.

Mrs. Addie M. Stevens of Chelmsford, N. H., is an excellent speaker, and every lecture has been clear, earnest, persuasive and emotional in its power to elicit the finer sympathies of the soul. She touched with the genius of a pure inspiration the all-comprehensive subject of Love. Her answer to the charge that Spiritualism breaks up families, was a triumphant refutation of this cheap and superficial assertion, and a grand presentation of the absolute necessity of temperamental adaptation, as well as pure motives in the most sacred relation of life—the foundation of the family and the home.

A fine entertainment was given on Thursday night for the benefit of the Association, combining readings, songs and familiar conversations by the controls of the mediums present.

On Friday night the dance at the Pavilion was largely attended, and proved a financial and social success. On Saturday night there was a great accession to the camp. Every available room, tent, attic, cot and camp chair was occupied. Bro. Geo. A. Fuller, the President of the Association, was greeted by everybody as he came up from the boat, his recent illness having caused anxiety lest he might not be present at all. Capt. H. H. Brown also appeared, and Mrs. Little M. Mason, the vocalist and medium from Troy, N. Y., who was expected to assist in the musical services. Many friends of former years came to spend the last week at delightful Sanapee, and found everything improved beyond their expectations.

A great Conference was held on Saturday night at the Pavilion, filling the building, and a perfect feast of reason and flow of soul was enjoyed. Dr. Storer gave cordial greeting to President Fuller, who in turn made an admirable address, in which he emphasized the sense of freedom characterizing the meetings at Sanapee; the entire conference was a business and a pleasure to the people to preserve order, without restrictive rules or arbitrary rulings; hospitality to all forms of membership; and the disposition always manifested to promote fraternal sympathy, charity to all, and equality to none. So long as he has influence upon the destiny of the people, Lake Champlain should counsel with the spirit-world, and accept their suggestions with gratitude.

Edgar W. Emerson, Dr. Storer, Mrs. Durant, Capt. H. H. Brown, Dr. Davis and Mr. Seth Hall, followed in the same spirit, and Mrs. Mason sang an inspiring song.

On Sunday, Sept. 2d, excursion trains ran from Concord and Claremont and way stations, bringing a large company, so that some three thousand persons were gathered in the heavenly grove. Bro. Geo. A. Fuller, Mr. Emerson, Mrs. Hattie C. Mason and Mrs. Ida M. Newman rendered fine musical selections, varying the platform exercises, which consisted of addresses in the forenoon by Mrs. Addie M. Stevens on "Holy Ground," by Mr. Emerson on "The Growth and Fundamental Teachings of Spiritualism," and in the afternoon by Capt. H. H. Brown on "Brooklyn, on the Essential Differences of Spiritualism from all other Forms of Religious Manifestation." Mr. Edgar W. Emerson, Dr. Storer, Mrs. Durant, Capt. H. H. Brown, Dr. Davis and Mr. Seth Hall, followed in the same spirit, and Mrs. Mason sang an inspiring song.

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Lake Champlain Camp-Meeting.

Queen City Park, Burlington, Vt., Sept. 3d, 1888.—The camp at this place is fairly attended and interest in the meetings is very increasing. As former addresses from this point to the *Banner of Light* have indicated, the grounds here are nicely located, commanding a fine view of Lake Champlain. The camp is about three miles from Burlington, a thriving city, noted for the enterprise and enterprize of its citizens. With energetic and generous management, this camp can be made of national importance. As yet the place has not been properly advertised in the surrounding country. The city of Burlington should be flooded with bills, and a strong "Ad" should be put in the Burlington daily paper.

Numerous excursions come in by boat and rail. Many familiar faces from other camps are to be seen. The meeting will close Sept. 15th. It is an episode in our life to attend this meeting.

Excursionists come in daily. Marked: Mr. Stiller's public tests. Busy men: The officials at this meeting. Enjoyable: September days in this region. Prof. Hulse has been full of business here. The singing from the platform is first class. The meeting should run through September. "Ponto" did not accompany us to this camp. Geo. A. Fuller has worked hard for this camp. Phenomenal: The "Mediums' Rest" at this camp. Charles W. Sullivan has many friends in this region. Able speeches have been made from the platform. Many Lovering and Miss Schuyler are great friends. Stop at the Van Ness Hotel when you visit Burlington.

The man who always wants a new "test" has arrived. An edifying discussion: The merits of the different camps. Jennie Hagan is a great favorite. Her poems are unique. Mrs. Emma Paul, the lecturer, is an intelligent Spiritualist. A beautiful sight: Lake Champlain from the camp ground. Mr. Petersen and wife have made the grand tour of the camp.

Prof. Worthen and wife of Illinois enjoy the meeting here. A fact: Praises of Dr. Storer's speeches are heard on all sides. To the managers of this camp: Advertise, gentlemen, advertise! Anthony Higgins's speeches are eagerly listened to. He is an able orator. Mrs. Fannie Davis Smith looks out for the comfort of her fellow itinerants. Come to Queen City Park, reader, and see how the Camp meeting is conducted.

Mrs. Agnes Slade makes friends wherever she goes. She is enjoying her visit. Capt. H. H. Brown has spoken a great many times at this meeting. He is a zealous worker. Mrs. Albertson delivered a short address at the conclusion of Anthony Higgins's oration on Friday.

Speaking every day in the week at this meeting. Mrs. Fannie Davis Smith will deliver the leading speech on Sunday, Sept. 10th—the closing day for public services. Jennie Hagan, A. E. Stanley, Mrs. Morse-Baker, H. H. Hagan, Mrs. L. S. Manchester and Mrs. Fannie Davis Smith on the programme for the last week, ending Sept. 10th.

Mrs. E. L. Lord is, as usual, very busy. Her sances are largely attended, and her work in the camp has been of great value to the Association and the cause of Spiritualism. Medals presented: Dr. Henry Slade, Maud E. Lord, Mrs. H. J. Schuyler, Miss Knapp, Mr. Kothmeier, Dr. W. H. Wheeler, Mrs. E. T. Brooks, Mrs. Mary Hutton, Keeler Brothers and Mrs. Dr. J. M. Wright.

Mrs. Dr. J. M. Wright, of 28 Orange street, New Haven, Conn., is at Lake View Cottage. She is a successful clairvoyant physician, and is also gifted as a psychometrist. In conjunction with her mediumistic gifts, Mrs. Wright will answer calls to lecture.

Dr. Henry Slade is giving the best of satisfaction to his audience. Mrs. Slade has done a valiant work for Spiritualism at all of the camps this year. At Onset and Lake Placid his rooms were crowded with investigators. The phenomena which occur in his presence are wonderful and convincing.

DEPARTS. Although the great crowds have dispersed, the camp is by no means deserted; and the past week has been one of the most enjoyable of the season. Sunday morning a conference was called at the pavilion, which was largely attended, and highly interesting speeches were made by those who have been but little heard during the past week.

At 2:30 a lecture was given by Mr. J. W. Fletcher, (who has been and is now suffering a severe affliction of the eyes) the lecture was upon the "Spirits Enemies of Spiritualism," and was a most interesting and most truthful and profound thoughts. It was a clear statement of what Spiritualism is, and what it may and unquestionably will become. As a full report of this important discourse was taken, your correspondent will not try to reproduce the ideas presented. Suffice it to say, that the speaker was warmly commended for his noble defense of the good and true to our cause.

In the evening a grand entertainment was given in the hotel, which was listened to by a large audience. Ed. S. Wheeler, who remains in a very critical state, has been removed to John A. Wright's cottage. Grave doubts are held as to his recovery.

Mr. and Mrs. M. V. Lincoln leave on Wednesday, Sept. 6th, for the mountains. George A. Fuller, Mrs. Hattie Mason, Mrs. Dr. Brigham and others have gone to Lake Placid.

There never have been so many cottages "for sale" as at the present time, and as a rule the prices are lower than formerly. A grand reunion picnic of the 63d regiment took place on Sunday, Sept. 3d. The Fitchburg Band was warmly welcomed back by the campers.

The Fitchburgs will leave Sept. 13th. Mrs. Fletcher has considerably improved in health.

Fifth Annual Camp-Meeting. With so many camp-meetings in progress, it is presumed that the papers will receive brief reports of the Michigan State Association of Spiritualists and Liberalists was held at Flint according to appointment. The meeting was presided over by the president, W. J. Crook, who, however, alternated the duties of the chair with the vice president, Mr. L. S. Burdick. The exercises were of that decided and marked character that might be looked for at such a gathering. The principal speakers in attendance, as J. A. Burdick, Mr. A. Anderson, Mr. E. C. Peck, Mr. H. S. Lake, and Mrs. E. V. St. Francis. Mr. E. C. Peck delivered the meeting with music and song, and also gave two or three lectures.

The local society at Flint extended a most cordial and earnest welcome to the meeting. The speakers' stand was elegantly decorated with flowers and festooned with evergreens, the whole being overhung by the national flag as a canopy—this feature being the work of the enterprising and spirited ladies of that society.

Owing to causes that need not be enumerated, the meeting was not so large as some former ones have been. The attendance the first Sunday was about one thousand, and on the last Sunday twelve hundred to fifteen hundred. The deliberations, however, were most harmonious and satisfactory, and in a business sense the discussions seemed to give a clear understanding of the position of the Association, and of the State work of which it forms the nucleus; and demonstrated that it is in a better position for active and efficient service than ever before.

S. B. McCracken, Secretary. Detroit, Aug. 28th, 1888.

(From the Voice of Angels.) Congratulation. DEAR VOICE—Who is likely to experience the joy of your visit because of the generous gift your Cincinnati friends have bestowed upon you, than one who fondled and cared for you in your infancy?

On a cold and cheerless evening in the autumn of 1876 friend Densmore went from his city home in the heart of Boston out to my residence in Roxbury, and in my study rehearsed to me, with minute and lucidly, the call which he had from him, the time receded from L. Judd Pardee and D. E. Miner to select a paper, which they would edit and finance for.

His statement was that he had been consulting his personal friends of the spiritualistic cause extensively, and could find no one ready to give him a word of encouragement. This is not surprising, for "times were hard," very hard, and none were having more gloomy prospects than publishers. Books are, measurably, luxuries; and in times when the mass of the people are cramped financially, the sale of literature diminishes, and it is extremely difficult to obtain subscribers to any new work.

For the close of a long time upon the subject, and in a letter to friend Densmore's direct question whether I had a paper, I attempted to comply with the urgent request of his unseen prompters, I was obliged to say to him that, viewing the matter from a worldly, business standpoint, I could anticipate no other result than a speedy and disastrous failure; but since he had on former occasions been led on to success where human foresight would have said that failure was inevitable, I must ask him to look inward, examine self, and see whether he there found faith that he should be upheld and borne along by supernatural aid. "If you do," said I, "go ahead, and God speed you and the work." His response was: "That is the first encouraging word I have received from any source."

He soon commenced operations. Peculiarly I could not aid him; but having time at command, I for a year read all the matter for the Voice while in manuscript, prepared it for the printer, and also read the proofs. Thus I became very much attached to this child in its infancy, and have to this day loved it for the benevolent spirit and beautiful teachings it has ever since possessed and manifested. The emanation from this little sheet, when it comes into the hand and is read psychometrically—as most books and papers must be by the sensitive—ever indicates to me quite as high spirituality as any other of the spiritualistic publications which I peruse. It is free from aught mercenary, and is uncramped in its toleration and charity. It is worthy of the aid which is bestowed upon it by the friends on this globe.

Yes, their beneficence is gladdening. I have often wished I were able to do more in support of this angelic Voice than my means and strength have permitted, and I heartily thank those who have extended toward it a strong, helping hand. May angels bless them for the generous gift.

ALLEN PUTNAM. 91 West Brookline street, Boston.

(From the Woman's Journal, Boston.) GENESIS: THE MIRACLES AND THE PREDICTIONS. ACCORDING TO SPIRITISM. BY ALLEN KATZ, author of "The Spirit's Book," "Book of Medium," and "Heaven and Hell." Translated by the spiritualists of W. H. Colville, Boston: Colby & Rich. 1883. 488 pages. \$1.50.

In offering an English translation of this French work, Mr. Colville informs us that he has only the most meagre acquaintance with the French language, and that he could not have performed the work "without constant and inestimable assistance from the spirits who originally gave the philosophy to the world, while Allen Katz was yet in material form among us." It is fair to add that the work, by whatever hands performed, has been well done. The style is clear and perspicuous, as if written by one familiar with the author's native tongue. The book is largely composed of facts and the oracles well-known and generally accepted by science, and will therefore be valuable to many readers who have not met with them else.

This work is designed to formulate the philosophy of the new dispensation of "Spiritism." This important revelation, we are told, is now being given all over the world by myriads of assistant spirits, once human beings like ourselves, now temporarily disembodied. It is the successor and fulfillment of the Christian dispensation, as that was of the Mosiac dispensation. It differs from these in being revealed through no individual or race, but in being given to all. Those who transmit and those who receive it are not passive beings, but exercise their judgment and free will, using in their researches all the appliances and aids of physical and mental science.

It is claimed that the doctrine of "reincarnation" is the only reconciliation of divine wisdom and justice with the inequalities of human character and the inequalities of human destiny. Our sufferings and privations are the expiations for our past transgressions. Our enjoyments and advantages are the compensations for previous acts of virtue. The best and wisest men and women are the oldest inhabitants of our planet, who by longer experiences have outgrown the mistakes of their earlier lives. The absolute assurance of immortality and accountability obtained by daily intercourse with disembodied spirits makes selfishness and vice seem so fatal to happiness as to enlist every motive in the pursuit of virtue. Our attendant spirits, however, are not in any sense perfect. They are often in error, and not always truthful. We derive from them invaluable suggestions, and information not otherwise accessible. But in no case are we safe in relying upon them, or in resigning our reason or will to their teachings. In infancy, and in positions where our wills are powerless, the great all-pervading "perispirit," an ethereal medium between God and matter, comes to our aid, our bodies are only temporary envelopes, which soon perish, but our souls are never and better than they stand.

The destruction of living beings by one another is not so cruel and inconsistent with the divine benevolence as at first appears. The spiritual principle, which has an indestructible existence of its own, can suffer no harm thereby. "Genesis" is certainly an able and interesting work, the production of a man of genius. It deserves and will receive a wide circulation.

H. B. B. To Physicians—Constitutional skin diseases promptly reached by Dr. Benson's Skin Cure.

Spiritualist Meetings in Brooklyn. The Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, commencing Sept. 10th, at 11 A. M., and 7:45 P. M. Wm. Fletcher, President. All meetings free. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation, Clinton Avenue, between Park and Myrtle Avenues (entrance on Clinton and Watery Avenues). Services every Sunday, Sept. 10th, at 11 A. M., and 7:45 P. M. Wm. Fletcher, President. All meetings free. Wm. H. Johnson, President.

Brooklyn Spiritualist Society, now permanently located at Conservatory Hall, corner of Fulton street and Bedford Avenue, will hold services every Sunday, commencing Sept. 10th, at 11 A. M., and 7:45 P. M. Wm. Fletcher, President. All meetings free. Wm. H. Johnson, President.