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The Rostrum.

One Religion---Many Theologies. Delivered before the Spiritual Association of

Shreveport, La., by JUDGE ROBERT I. LOONEY.

[Reported for the Banner of Light.]

INVOCATION.

Thou great first cause, least understood, Who all my sense confined
To know but this, that thou art good, And I mysell 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 infailible 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 parti-cle 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 arcana, 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

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 Toltee and Aztee 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 receive and reveal as truth the divine revelations of Brahms, Confucius, and Chrishna, "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 today, stiff and sodden with the blood and ashes of millions of men, women and children, who have been robbed, toriured, murdered and burned alive in God's polà neme:

The light and the hope of his golden promises and revelatious 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 dealed and derided from the mil-lions 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 bildst.

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 överlooked 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 muths, yet through the genius and enthusiaem 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 ilnme 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 i 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 foun-tains 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 a thing as water 1 So the aura, the magnetism and the very errors of the man-medium eling 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."

While polemics are and have been filling the world | the effect of the greater, the cause; so in the moral | her head to let us see the back of the cap. I with the pole of anery disputations, and covering manking with a deluge of fierce ink and paper upon recondite, metaphysical questions, science quietly demonstrates that these questions are not material, and are without any absolute substantive founda-tion, and the filmsy 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 avoirdupols, were the hight 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, but almost miraculously grasped, wondered at, and then patiently, persistently examined, analyzed, tried again and again, until the revelation illumes and blesses a darkened world.

Years, centuries ago, we are told that a Greek savant 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 taunis 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 scaret is yet known, still enough is demonstrated to prove that, for power and grandeur, neither Samson nor the Jehovah-Idea of the Hebrews, nor Hercules or Atlas of the Greek, nor Odin or Thor of the Druld, 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 rev-erence 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 lovllest 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 solence 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 revelations 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 Looke 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 beaut! ful principles were recounciated 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 idicts 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 sages be fore him taught this just, true and beautiful principle, but the creed of the Christian church denied it, and Insisted that man was wholly ville, 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 pro gressed 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 recast ing 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.

and spiritual world we are arriving at the grander discovery that there is, and can be, but one religion though there are, and may be, numberless theologies, that religion is for the benefit and exsitation of mankind as individuals-not orested by councils or oreeds 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 rebind," 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 pricet, 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 cosily altars, paintings, sculpture, carpets and cushions, under the idea of flattering the pride of the All-Father with earthly elegances and comforts, is an lusane mockery of his great name.

Viewing mankind as a race, progression elevates and brings them forward from the pupilage of childhood, further and further into strong independent manhood : our fathers and grandmothers in their childhood of race and progression may scold 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 derhead."

The "divinity that shapes our ends, rough how them as we may," heeds not the sentility of second childhood, but is commanding and girding 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 slits by purifying them from the contact and companionship of the wrongs, errors and brutal iniquities with which they have been banded down to us.

Our delty is not in a printed book, shough it be bound in gold and covered with diamonds; no boly 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

Spiritual Phenomena. MATERIALIZATION SEANCES OF HENRY FRANCE

To the Editor of the Banner of Light:

The medium, Mr. Henry France, recently la cit

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, elothed 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 scance Mr. France called for a committee of skeptics to examine the cabinet and him. Several gontlemen 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 circlenot 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 scance 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 lunge, 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 Monay 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 us เบรบณิ 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 July 29th, in a small public hall, which, being 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 cabinet set up by him, with the assistance of white sleeve, which was projected twice. Next self Dr. John Lavette, appeared at the window of the cabinet with the medium. As the form black callco of single thickness, with a curtain 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 be afforded each sitter to satisfy him (or her) self or three minutes, talking to us, and answering of their genuineness, the medium took his seat in 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

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 dork 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 1 Divine word t 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 heary past, there touching the lips and illumining the brain of the seers and prophets of all peo ples, and pouring forth golden words of truth: lifting the soul and mind out of bestial darkness; setting new stars of hope and joy, by which our frail barks may be guided to weather the seas of earth's troubles and pointing to a higher, purer and sweeter life, and a final reliaion with our All-Father, the Author and Finisher of our being.

Revelation to man, first springing from the inspired lips of the divine Brahma, and recorded by his son, fean, has poured a light of enduring and beautiful truth that has illuminated, elevated and blessed millions of mortals, and in progression and in the same line new and more beautiful light springs from Conduclus and Chrishna, 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-Aveata, that still shines and must ever shine, because its grandeur and purity.

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

Then from the golden fields of Egypt revelation is sown broad-cast through Oslris 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, Numareceives from Egeria new, wonderful, beautiful truths, that filled the empires of the Mediterranean with an effulgent fame, the types, the symbols of which speak to-day from their miles of decaying marbles. Bach 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 benetcent All-Father: truths that being but a portion of his essence must eternally endure, and still grow more and more precious to his children.

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

But we need not be at a loss in trying these revelations to arrive at and preserve the golden grains that some to us it may be smid 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 justlee 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 glid refined gold, To paint the lify. 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 accept able 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 eved 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 sternal 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 opes: Bevelations ringing in the clear music of Trath that sweeps the heary 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 recelving direct revelations; enthroned in the temple of nature, serene and secure in her grand position as God's sternal oracle, has neither the leisure nor inclination to enter into angry polemics with councils, pricats or churches, or listen to the senseless ory of 'Great is Diana of the Ephesians." Man-made creeds potentates and princes are but ephemeral gossamere of to-day, childish toys, when compared with the ster. nal 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.

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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 a night-cap, and as she said this she turned of his head had come; that the man was a hor-

when he was here a year ago. Though, owing to unforeseen circumstances which will present. ly 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 incorrigible skeptics, and render his services invaluable to investigators.

The first circle was held Sunday evening. 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 gentlemen present, against the solid wall at one , the form of a portly man in white, calling himend of the room. Four slender uprights, with cross-nieces to hold them, and an envelope of across the entire front in which was a window and a smaller curtain inside of that, constituted an enclosure about three fest long and two feet wida.

After stating the usual conditions, and that, if manifestations occurred, opportunity would 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 distinct ness 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 Ackron, about two hundred years ago. After answering some questions, he retired, and was succeeded by four or five other forms similarly olad, 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

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 plainly, but it sounded like ofm of 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 labofub man. I said we would all like to see him. The control in-sisted 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 inter-val of two or three minutos, 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 conthought it was Jim. To the question whether 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 wiles from this city, Dwyer being instantly killed, and his body terribly mangled. The control next gave the name 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 scance,

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 fow minutes the curtain of the aperture was first agitated, and then drawn asido, 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 felieve 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. 8th, 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 sniritual dispensation - affirming, as they do, immortality for all human intelligence without respect to belief or unbellef --- are based on demonstrable grounds.

The first in my list may be stated as follows: C. Holmes of California-formerly a materialist--was at Onset Bay, and while there stated that he would give 5000 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 medium, a chair in the rear part of the room was raised several feet and tipped over against the wall of the room. Dr. Blade asked it to be righted, and it came back at his request. Mr. Holmes admits the fact : he is a man of ability and stering integrity, and until recently did not believe in a future life, or that there was any pos-tilve proof of its existence available to humanity. To-day he is thoroughly convinced of the fact of a con-tinued, intelligent, conscious existence beyond the grave for every human soul. I heard of several other tests of equal importance and conclusiveness, as hav-ing been given in Dr. Slade's presence to his patrons during his stay on the came, ground. Holmes of California-formerly a materialist-was at Briste for 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 great work at Lake Pleasant. In convincing skeptics of allopathie practice from Vermont. became fully convinced through her mediumship of the truth of Spiritualism.
A fine-looking gentleman (for obvious reagons) I refrain from giving his name), a resident of New York, and an Episcopalian in roligious belief, came to the camp with the hope of obtaining more satisfactory evidence and realization that his spirit-wile could make herself known to him. He attended Mrs. Lord's stances, and returned home with entire satisfaction of the truthfulness of his wile's spirit-return to him. Mr. Finkham was convinced that his wile (Lydia E. Pinkham) had manifested to him on several occasion, before Mrs. Lord could hold her public seance, she was compelled, by spirit power, to find Mr. Lee, of California, and willie in his presence a alste was illed with pertinent, independent writing, addressed to him.
A. H. Worthen, State Geologist of Springfield, Ill., received undoabted proof of his spirit-ineads' returning, and so expressed it to the writer; Judge Patton and Barton, of Fitchburg, Mass. I recognized, and so expressed at the time publicly. Several others of the many given I knew, but not intimately.
I will use allude in this letter to the remarkable spirit-test and descriptions from the public set others, but will be also others. Treopized, and so expressed at the time publicly. Several others of the many given I knew, but not intimately.
I will use allude in this letter to the remarkable spirit-test and reserved to say to hard. Mortination at Lake present a stres to be set thereas and so expressed at the time publicly. Several others of the many given I knew, but not intimately.
I will use allude in this l The state, but will say that the go iar toward estate-lishing the claims of Spiritualism on a practical basis that nothing can everthrow. Dr. F. Crocket was impressed to say to Mrs. Morri-son, of Hartland, 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 Hart-land she found parties looking for her at the dépôt. Mr. Hoit, an old gentieman whom she had beirfended, had willed his property to her, and the day before, while he was on the way from Hartland 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 of her sitters steam and smoke, on his re-turn; and he had it verified by an actual occurrence in his own premises—they being in the same condi-tion which she gas and described to him. Her musical scances were wonderful — as they al-ways are. It is strange that scientific minds do not, at this day, investigate concerning the source of the intelligent provides a scientific minds do not,

me their satisfaction at what they received from the Keejer Brothers. Mits. Anule Lord Chamberlain created great interest by the wonderful manifestations occurring at her sit-tings through the action of spirit intelligences. The same can with equal propriety be said of the Berry Sisters. Sisters. Mrs. Steers, Mrs. Cunningham, Miss Barnicoat, Mrs.

of himself without being detected, as the flour have shown on the clothes. would

A STRIKING INSTANCE OF MATERIALIZATION.

of himself without being detected, as the flour would have shown on the clothes. A STRISING INSTANCE OF MATERIALIZATION. In 1872, while at Moravia, N. Y., I was fully con-vinced that spirits could materialize themselves. In 1873 I had guite an experience in Philadelphia, Pa., with several mediums, and had my convictions strengthened. In 1878 i attended a chance and asked for test conditions, which request destroyed the har-mony of the mediums, and we failed to obtain satisfac-tory results. I did not attend another materialization scance from that time until Sunday morning, Aug. 26th, when I was present at one, the members of which were Dr. Dibble and wife, Middletown, Conn.; Mr. and Mrs. Milton Rathbun, and Henry W. Alden, all of New York City; Mr. Ethaba Morse, Minnenpolis, Minn.; the "Investigator" who writes the spiritualistic arti-cles for the Boston S/ar, also five others, including Mr. and Mrs. Gray, the mother and father-in-law of the medium, DeWitt C. Hough of New York City. In brief I will describe what occurred, as I consider it the most convincing in some things of any that I have over attended. The dark efance was omitted, therefore it took much longer to bring about harmoni-ous conditions. The apartment in which the sitting was held was sufficiently lighted to enable us to see every person in the room and all their movements. The medium was in a closel between two rooms; the door from the front room was nalled, so that there was no ebance for the introduction of confederates even if there had been auy inclination. After several songs were rendered spirit-forms ap-peared. Mr. Morse went up to the cabinet at the spirit's request, and soon a spirit was able to write a communication. Mr. Morse declares that he has no hesitation in saying that I was his spirit daughter. We all in the scance saw her sit by the table and write the letter in question, which was plainly indited in a dell-cate female hand. A spirit claiming to be Carrie Miller came out sever-al times dreased in white, with a beautifu

some seals for this scance, but who from misunder-standing the hour had failed to be present, had a wife by the name of Emma, and she had promised to mate-rialize herself. A spirit claiming to be "Star-Light" came out into the room, and in different places on her dress stare of bright light would appear; there was no movement of hands to produce them, therefore they could not have been made by phosphorus. The Star "Investigator" had the promise that his slatte would materialize before he left the camp; and while the curtain was down, and a table placed in front of the cabinet, there appeared before this table a fleecy-looking while spot upon the floor, which gradu-ally formed itself into a full-sized figure of a woman; the form walked out into the room, and said her name' was Sarah. Her brother (the Star "Investigator") stepped forward and put his arm about her and kissed her, saying: "I have received in this manifestation what I have been for the pist eight years looking for." He was so overcome he could hardly speak. The audience in the same manner in which she was devel-oped. All this was accomplished without the curtain being frawn, and we could see distinctly all persons in the room. I learn from the "Investigator" that the same spirit returned and Mrs. Ross's scauce in the evening

being drawn, and we could see distinctly all persons in the room. I learn from the "Investigator" that the same spirit appeared to him at Mrs. Ross's ecance in the evening —ier features being more fully developed. She stopped some minutes with her arms about his neck. Mr. DeWitt C. Hough has recently been unfolded to answer leiters, in which direction he gives satisfac-tion: also when the alphabet is placed before him, he at the mental request of a sitter will point out the let-ters which spell the name of spirits in or out of the form. Mrs. Milton Rathbun had a good test of this— the names of Bpirits S. B. Brittan and Alice Cary ap-pearing at her request.

the names of spirits S. B. Brittan and Ance Cary ap-pearing at her request. I am fully convinced that the persons composing a seance have much to do with the manifestations, and that they either assist the forces operating or retard them. I believe that a person with a powerful will, or who is decidedly opposed to epiritmanifestation, can consciously or unconsciously destroy all conditions that will allow a spirit to materialize. If the manifes-tations are governed by neutral law why not trut to tations are governed by natural law, why not try to assist the spirits in every way compatible with fair dealing, that they may be enabled to appear as perdealing, that they may be enabled to appear as per fectly as possible. A. S. HAYWARD, Magnetic Physician. Boston, Mass., Aug. 20th, 1883.

(From the Vineland (N. J.) Independent.]

THE DEVIL.

(In reply to the following poem, published some time since by Rev. Alfred A. Hough of Ludlow, Vt., GEORGE W. SNOW, Esq., of Bangor, Me., "rises to tell" through the columns of the Banner of Light .-ED.]

- Men do n't believe in a Devil now, as their fathers used
- to do; They 've forced the door of the broadest creed to let his
- They 've forced the upper of the observed states and the set of th
- But who is it mixing the fatal draught that palsies
- but who is it mining the fatal unaught that paisles heart and brain. And loads the bier of each passing year with ten hun-dred thousand slalu? Who blights the bloom of the land to day with the flery breath of Helt. If the Devil is n't and never was? Won't somebody rise and tell?
- Who dogs the steps of the toiling saint and digs the pit
- for his feet? for his feet? Who sows the tares in the field of time wherever God sows his wheat? The Devil is voted not to be, and, of course, the thing
- is true; But who is doing the kind of work the Devil alone should do?
- We are told he does not go about as a roaring lion now; But whom shall we hold responsible for the everlasting
- row To be heard in home, in church and state, to the earth's remotest bound, If the Devil, by unanimous vote, is nowhere to be found?
- Won't somebody step to the front forthwith, and make his bow, and show How the frauds and the crimes of a single day spring
- up? We want to know. The Devil was fairly voted out, and, of course, the
- Devil's gone; But simple people would like to know "who carries his business on?"

"SOMEBODY RISES TO TELL."

- 'Men don't believe in a Devil now, as their fathers used to do";
- No, nor in a brimstone Hell, my reverend friend; do you?
- There is n't a print of his cloven foot, of his flery dart a gleam,
- 'To be found in earth or air," you say. Thank God, who reigns'supreme, You ask, "Who's mixing the fatal draught that palsies
- heart and brain?" I'll tell you, sir: 'tis a human fiend, who 'd sell his
- mother for gaint Who blights the bloom of the land to-day with the
- flery breath of Hell. If the Devil isn't and never was?" you ask some one to tell.
- I think you ought to know, yourself; if not, I'll the knowledge impart :
- The only Devil required for that is the selfish human heart.
- Who dogs the steps of the tolling saint, and digs the pit for his feet ?"
- Why, sir, these doggers and diggers you 'll find in many a man you meet. You also ask, " Who sows the tares among God's fields
- of grain?" Pray, what are tares, in your esteem, good sir, will you
- explain? Are they not Error's bitter weeds, sown broadonst
- through the earth. That choke, with their more rapid growth, the golden grain of Truth?
- And who are they who sow such tares? Are they not all who teach
- The harsh, dogmatic creed of sect, who from the pulpit preach
- Aught that denies the glorious truth, all other truths above.
- That He who rules the universe is Father, God of Love?
- If the Devil is, or ever was, this fact is surely plain : He must be self-existent, and has a right to reign,
- Or else he was created, and his maker, then, was God, The Infinite, the Holy, and the Fountain of all Good, And his home was with the angels in the Heavenly
- realms above, Where naught of evil e'er could come, whose atmosphere was love.
- No higher 'mong the " heavenly host" than he, your legends say;
- Spirit of Light and Purity. And now, good sir, I pray, Will you explain how he became the fiend you call him now?
- There was, to tempt him into sin, no Devil then, you knowl

Verification of a Spirit-Message.

LITTLE HELEN.

on earth, and have been told that she has consoled many mortals who were bowed down in sorrow, by telling them of their dear little children or Kindfriends who sent their love to them from the Spirit-World. Helen is an angel-that is, she is truly a Messenger-Spirit, and everybody loves her for her gentle kindness and her loving ways.

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Not very long ago, Helen brought to our home in the Summer-Land a dear little boy whom she had just found. He was a waif who had died to the sarth a short time before, and had no kind mother or good father to take care of him. He had been taken in charge by a loving spirit, but our Helen had begged so hard to have him in her keeping that the gentle lady let the child go. It seems that the little boy's mother lives in the body, and that she is very unbap py over the death of her little one. She has not been very good in her life, and she thinks her child has been taken away from her by an angry God to punish her for doing wrong. Helen has found out that this woman is a medium, and she thinks she will have power to take the little boy to her, so that the mother may become aware of the presence of her child, and be made a better woman thereby.

And this is the work that Helen is at present trying to accomplish. The little boy under her care is a bright, loving little fellow, and will, I am sure, grow to be a noble youth. He repays the kindness lavished upon him with gratitude and affection. All the best part of his nature is now growing, and the good within him is coming up into outward life. He has been taken to see his noor earth-bound mother, and Helen has suc ceeded in making her think that her boy may be permitted to come to her. This thought started within her mind a new train of reflection; and the woman feels that if his pure spirit can come to visit her, she must try and live a better life. She would not have her obild see her do a wrong act-anything that would make him unhappy, or cause him to turn away from her; and so she is trying very hard to do right and to be a better woman.

One night the woman saw her child in company with a girl of larger growth. Both beings looked so beautiful, their faces shone so brightly and such a sweet smile lingered on their lips, that a thrill of joy ran through her weary frame, When she awoke and found, as she thought, that it was all a dream, she wept bitterly; but since that time the poor woman has not tasted a drop of liquor, nor said a bad word. nor done anything that was naughty, because she feels that perhaps the angels are watching her actions. And so this good work is going on, and two children of the Summer-Land may have the honor of redeeming a human life from wrong-doing and sin."

And now, as to the sequel or the result so far of Helen's interest in the little boy that she took in charge, allow me to quote from the Banner Message what she has realized of his progress in spirit-life, and of the effect upon the mother in physical life, viz.:

"The little boy I had been looking after is growing as smart as can be, and his mother can see him now when he comes to her. She don't swear any more; she don't take any of that nasty drink she used to After her little boy died she felt real bad. Then byand by he came to her. She thought perhaps her little boy could see her, and she would n't like to have him see her doing anything bad, so she has been trying to do better. That's right, is n't it? Bhe is get-ting to do very well. She has seen her little one twice, and I think she is going to make a good medium for the spirit-world by-and-by."

I guess grandpa will think that is the kind of work to do, do n't you?"

After some further pleasant communications directed specially to me, she closes her message, saying, "My grandpa is Joseph Wood of Philadelphia. Now you know who I am, do n't you? I am his little Helen."

Let skeptics sneer and professors of Christianity say, "It is the devil." Nothing can move me from the conviction of this fundamen-. tal truth in our Philosophy, that our loved friends from the Summer-Land, as well as those who are strangers, hold communion with us. Let us manifest our appreciation of their love by living here in the wisdom and practice of spiritual truth. Yours, etc.,

JOSEPH WOOD. Philadelphia, Aug. 13th, 1883.

(From "The Theosophist," Madras, India, for July.] Psychometry, "The Soul of Things."

Ten years ago Professor William Donton, an Anglo-American geologist, and a man of marked intellectual capacity, issued in collaboration with his equally in three title which heads the present article. It is a record of extensive researches into the origin of things visible, or the world nonmenal. No laboratory instruments or processes were employed in this research ; there was neither furnace, nor crucible, nor flask, nor chemical, nor lens availed of, and yet this book contains facts with respect to the bidden half of nature which equal, if they do not outvie, in interest and suggestive importance, any discovery in the science of objective phenomena reported to any learned association. The researches of the Dentons have done especially much good to students of Aryan science, for they link in with, and give the key to, the previously puzzling mysticism of the Atharva Veda and subsequent works on occult science. The agency employed was psychometry, and psychometry (soulmeasuring) is a Greek word to express the facultynatural, but ordinarily latent in us- by which the inner seif cognizes the things of the spiritual (or, if you please, dynamic) world of causes. This faculty was strong in Mrs. Denton, her son, and members of Prof. Denton's own family, and the two former especially developed their psychometrical powers to a marvelous degree. If any object-a letter, bit of clothing, fragment of stone or other material from a building, or of a geological specimen, etc.-were given them to clasp in their hands or hold against the middie of their foreheads - an inch above the line of the eyebrows - they would at once come into sympathy with the Akasa, or soul of the person or thing with whom or which the object had been 'in relations, and describe the same. Step by step, these researches proved the truth of the old Aryan dogma that the Akasa (Ether) is the oradie and grave of objective nature : and that it holds imperishably the records of everything that over existed, every phenomenon that ever occurred in the outer world. The hypothesis of physical science was thus endorsed and enlarged, and s bridge of one span flung across the "unfathomable chasm "seen by the great Tyndall to lie between the visible and invisible worlds. Prof. Denton was not the modern discoverer of Psychometry ; that honor is due, to Prof. J. R. Buchanan, M. D., an American anthropologist of eminence and a fellow of our Society. It is one of the great merits of this; science that Its researches may be carried on without risk to the "patient," and without throwing him or her into the state of mesmeric unconsciousness. "At first," says Prof. Denton, in his book :* "The sensitive, or psychometer, is generally a merely passive spectator, like one who sits and ob-serves a panorama; but in time, he becomes able to influence the visions - to pass them along rapidly, or retain them longer for a close examination. Then the psychomotor, at times, he descense, able to history seems to be contained in the specimen. At will be leaves the room, passes out hob the air, looks down upon the sity, sees the carth beneath him like a map, or, salling still higher, beholds, the round world rooling into darkness, or sullight heneath him. He drops upon island or continent, watore, its wild tribes of Africa, explored the desert interfor of An-tralia, or solves the problem of the earth's mysterious poles. He can do more than this, he be comes master of the sges. At his command, the past of island and continent come up like gnosts from the limite pight, and he sees what they were and how they were, what forms tenanted them, and marks their first human risitants, seeing the growth of a continent, and its proves the problem of the set of the stand and continent come up like gnosts from the limite pight, and he sees what they were and how they were, what forms tenanted them, and marks their first human risitants, seeing the growth of a sounder, and its proves to purchanger and the prometer, and its proves to purchanger and the purchanger of a the source of the seet of the stand and the sees what they were and how they were, what forms tenanted them, and marks their first human risitants, seeing the growth of a source of a little of a purchanger of a source Denton, in his book :* The state and . *31 44*2 444 visitants, seeing, the growth of a continent, and its fruitage in bumanity, within the boundary of a little hour; ..., the priverse scattery bolds a secret that the freed spirit cannot behold with open eye." Prol. Denton estimates that the psychometric fac uity is possessed by at least one white female in ten [3] 10.1 [10.2] 由保健性的关键,所需要用保证中,关键。使用201

and one man in twenty. Doubliess the percentage would be even greater among Asiatics.

The psychometer, as we have remarked, does not have to be meamerized for the exercise of the power. His eyes should be closed, the better to help concentration of thought upon the psychic observations. Otherwise," says Prof. Denton -

"Otherwise," says Prof. Denton — "He appears to be in a perfectly normal condition during the time, and can readily notice what takes place in the room; frequently laying down the speci-men, joining in the conversation, or drawing objects seen and then going on with the examination. When the specimen is in powder, it is merely neces-sary to stroke the forehead with as much as will cling to a damp finger; and where heavenly bodies are ex-amined the rays are allowed to shine upon the fore-head."

Thus it will be seen that with a copy of Prof. Denton's book in hand, a committee of a Branch Society has the means of easily pursuing research of the most interest. ing and profitable kind, into a domain where not merely the secrets of Aryan history but of the history of our planet and all its mutations are recorded imperiahably. Says Prof. J. W. Draper, one of the ablest scientists and most brilliant writers who have adorned our present age : "A shadow never falls upon a wall without leaving thereupon a permanent trace - a trace which might be made visible by resorting to proper processes. .. Upon the walls of our most private apartments. where we think the eye of intrusion is altogether shut out and our retirement can never be profaned, there exist the vestiges of all our acts, slihouettes of whatover we have done," It is a crushing thought to who. ever has committed secret orime, that the ploture of his deed and the very cohoes of his words, may be seen and heard countless years after he has gone the way of all flesh, and left a reputation for respectability" to his children. To members of our Boolety the idea should come home with peculiar weight, since they live, act, speak, and even think under the observation of these Masters from whom no secrets of nature can be bidden, if they choose to ex plore her arcana. There have been several cases among us of self-reformation, due mainly to the conviction of this fact, and if the resources of psychometry were but suspected generally, there would be many more. For it is proved that not only are the images of the Past in "the fadeless picture-gallerles of. the Akasa," but also the sounds of past volces, even the perfumes of archaic flowers, withered ages ago, and the aromas of fruits that hung on trees when man was but a mumbling savage, and polar ice, a mile thick, covered what are now the fairest countries under the sun. We have been the means of putting more than seventy copies of the "Soul of Things" into circulation in India, and hope to put several hundred more. And we also hope to be soon able to in-troduce to the acquaintance of our Indian friends the author himself, who has just completed a highly successful lecturing season in Australia, and will take India on his way home to America.

The Northport, Me., Spiritualist Camp-Meeting.

Perelval, from the summit of which yon can look into seven counties, and view over two hundred islands in the bay. The Directors have laid out the streets and avenues, and have run out the lois. These lois are three rads square, giving ample room for building purposes. The prices of the lois have been placed at very reasonable rates. Enough have been disposed of already to en-sure a large number of coltages next year. Any one desiring to purchase can obtain prices etc., by cor-responding with the Secretary of the Temple, Mrs. Clara Butterfield, of Bradley. Me. The Directors purpose before another year to build a steamboat wharf, a boarding-house, and make other improve-ments, and are confident that next year they will be able to accommodate all who may come. The Boston boat will touch there twice a day, and partles from Portland and Boston can come direct to the grounds by boat; in fact, this is one of the most beautiful and convenient places for a splittual camp meeting that could be found. Nature has indeed been lavish in be-stowing her riches upon the spot. Friday anternoon, Aug. 17th, the meeting was for-mally opened by the President, Mr. W. E. Belley of Bradford. Me., with appropriate remarks. He then

at this day, investigate concerning the source of the intelligent musical power that is witnessed in her

At this day, investigate concerning the source of the stances.
Mra. Blake of Brooklyn, a private medium, demonstrated ber spiritual gifts to several skeptios, to their surprise and satisfaction. Mrs. Clark saw the name of her spirit husbadd (Frank Clark) written in blood letters upon her neek. Mr. and Mrs. White, of Buffalo, saw upon her neek. 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 less to know which one was intended, and so expressed himself. In reply there came in blood terd of characters "1848," which was the date of the birth and departure to spiribility of his daughter. Dr. Benton, d. Charter gave him a remarkable test of psychometric power. "Mrs. Heynolds, of Troy, N. Y., was active as a private medium, giving character-readings and spirit issts, which were universally acknowledged to be correct and truthful.
Mrs. Maggie Folsom, of Boston, publicly saw and described spirity spirity gratilying.
Dr. Buffum and Dr. Hodges were spoken of in high terms as good test that Dr. Buffum gave him one of the birth of the string in the stance medium. One person informed the writer that Dr. Buffum as the branc medium. Che person informed the writer that Dr. Buffum gave him one of the best sittings he ever had.
H. Faxon of Chester, N. T., declares he saw his wife materialized as the Eddy scance. There, was not a shadow of doubt in his mind of its being as stated.
H. Faxon of chester, M. T., declares he saw his wife materialized as the Eddy scance. There, was not a shadow of doubt in his mind of its being as stated.

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Spiritual Organization.

few hundred Spiritualists and agnostics met in Sturgis, Mich., about the middle of June last, and organized the "American Spiritualist Association." The former American or "Na-Association." The former American or "Na-tional Association of Spiritualists," died, as is well known, soon after the two years' presi-dency of Victoria C. Woodhull.*

dency of Victoria C. Woodhull.* This new organization, in its "Platform of Principles"—the equivalent of a creed—utterly ignores Jesus Christ, and makes no reference to faith, prayer, religion or worship. It affirms, "spirit-intercourse," which is old as China, old-as the history of India, and is almost univer-sally accepted by the Mormons of Utah and the Indian tribes of the West. Further, it is a little amusing, after a thirty or forty years' reign of Spiritualism, to see this

Further, it is a little amusing, after a thirty or forty years' reign of Spiritualism, to see this handful of self-elected Spiritualist delegates, under the head of "Righteousness the Sav-iour," make "Character the supreme consider-ation." This is excellent—"character the su-preme consideration." Cordially, do we ap-prove of it; and yet, while approving we can scarcely refrain from asking: Who vouched for the characters of those forming this organiza-tion? Or were they fortunate anough to be tion? Or were they fortunate enough to be rightly and royally generated, and have they up to date of this organization remained im maculate?

* The Banner of Light opposed this Association from the start, as did the Religio-Philosophical Journal-both papers foreseeing that the whole thing was premature. Now we prophesy that the Sturgle'self-constituted "new association" will eventually go to pieces in about the same manner.

What is Known to be True Concerning Vaccination.

An accumulation of facts, registered in all civilized countries, and laid by the various del-egates before the Anti-Vaccination Congresses, at Paris in 1880, and Cologne in 1881, showed that vaccination does not diminish the death-rate in the cateral mortality from all cances, that it the general mortality from all causes; that it affords no protection from small-pox; that it has caused a large increase of infantile mortalhas caused a large increase of infantlle mortal-ity, falsely registered as erysipelas, bronchitis, convulsions, etc.; that scrofula, and a still more loathsome disease, have been and are transmitted by its means; that while children of a robust constitution possess the power to resist or survive its direct influence, those with constitutions less tenacious of life either suc-cumb to its insidious effects, or linger in debil-ity, to augment (at a later period) the increasing mortality from favor and consumntion. For mortality from fever and consumption. For statistics in confirmation of the foregoing, the reader can apply to Mr. W. Young, 114 Victoria street, Westminster, S. W., London, Eng.

One of the provisions of the new French law in regard to religious and civil funerals, is that the last wishes of every individual as to ceremonies shall be fully respected. When the intention is disputed, the decision rests with the court. The last will or other written testi-mony is the only admissible evidence, and the bench must decide within twenty-four hours. Any minister of religion who disobeys the order of the court is liable to a year's imprisonment for the first offense and to fine for the second.

A startling fact : Heart Disease is only inferior in fatality to consumption; do not suffer from it, b |use Dr. Graves's Heart Regulator. It has our a thousands, why not you ? \$1.at druggists '. 👘 o gala katala generativa

The message to which I allude was published in the Banner of July 28th, from "LITTLE HELEN"; for its being advanced through the kindness of the spirit-control of the circle. I am truly thankful; and just here let me say that at the Neshaminy Camp I received many congratulations in reference to Helen's communication in the Banner, which afforded me opportunities to comment thereon and enforce the fact of spirit-return,

In view of the apticude and applicability of several points or features of the message to some things or matters of history, as of occurrence and existence in Helen's experience in spirit-life, I cannot do justice to the communicating spirit unless special reference is made to significant facts in my knowledge. Helen talks to the Chairman with wonderful familiarity, and speaks confidently of his allowing her to send a message to her grandpa. Referring to him, she appears to be reminded that, through a medium in Philadelphia, "she used to call him grand-pap." The reference to her grandma believing in spirits now, whereas "she did n't used to," and her grandma's expression of a wish to tell me "she can see clearly now" (she was nearly blind), and that I would know what she meant, I can fully appreciate. In addition to these, the grandma expressing the wish that she had learned the truth concerning spirit-return, and particularly noticing that she, grandma, had indulged the opinion or belief that she would have an eternal rest, or "rest all the time," are all significant items that I specially recognize.

But after all, the most instructive part of Helen's message is what is presented as opening to view scenes of spirit-life and their relation to and influence upon material life. Therefore please allow me to present the following, which it seems to me will pay for the trouble of perusing it. Helen says, "and will you please tell grandpa that it was his little Helen that Spirit May wrote about in the little paper." This reference necessitates the quoting of another communication from a spirit correspondent of the spirit paper known as the Voice of Angels, published in Boston, which permit me to give in part if not in whole, so that this beautiful lesson in our grand philosophy may be realized.

In the Voice of Angels of Feb. 1st, 1883, in a communication from Spirit May on the subject 'The Children in the Summer-Land," the communicating spirit puts forth the following pioture of apirit-life : 10 Buc ming the

"I know a little child who lives in the Summer-Land whose name is Helen, (She passed away from the body when a little babe, but as that was years ago she is now quite a good-sized girl. (Helen is a great worker for others; she is not at all selfeh, but is never so happy as when she has succeeded in making others feel glad. She is quite a traveler, too; and journeys from place to place bearing messages of oheer and seeking out the lonely, sad-hearted, spirits, in order to try and give them comfort and peace. stratut e l'h ARE EXPLANED TO BE REALDED

1.0

" The Soul of Things, or Psychometric Researchie and

stowing her riches upon the spot. Friday afternoon, Ang. 17th, the meeting was for-mally opened by the Freident, Mr. W. E. Belley of Bradford, Me., with appropriate remarks. He then introduced Dr. Lee F. Websker of Portland, as Chair-man of the meeting. A good audience was present, and the best of harmony prevailed. The stand was very prettilly decorated with everyreens; the motto of all true Spiritualists, "Progression," was placed in every nettilly decorated with everyreens; the motto of all true Spiritualists, "Progression," was placed in every nettilly decorated with everyreens; the motto of all true Spiritualists, "Progression," was placed in every nettilly decorated with everyreens; the boots beneath, the motto "Welcome" was displayed. Ser-eral bouquets of flowers ornamented the desk. Dr. Webster made a brief speech, welcoming the people to this beautiful grove, and introduced Mrs. P. D. Bradbury of Fairfield, Me., whose guidee invoked a blessing upon the grounds and the assembled people. After music, speeches were made by Dr. Webster, Mrs. M. J. Wentworth of Knox. Me., Mrs. A. P. Brown of St. Johnsbury, Vk., Mrs. E. Barter of Bradford, Me., and Freeman Wentworth of Knox. Saturday morning a Fact Meeting was held at the stand. A sample of independent slatewriting ob-tained through Dr. Blade at Lake Pleasant this season was exclude by Mrs. Brown, Mrs. Bradbury, Dr. Webster and others. At 0.300 of lock the require set-vices were opened with an invocation by Mrs. H. O. Berry of Forlland, followed by discourses from Free-man. Wentworth of Knox, and Mrs. P. Brown of St. Johnabury, Vt., At 2:30 eleck the people were again called together, and Mrs. P. D. Bradbury of Fairfield, Me., was annonneed as the speaker of the afternoon. After an invocation, she delivered an able lecture upon the eubject, "Humanity: It is for this we Work." Bunday morning, at 9 o'olock, a Fact Meeting was held-floats being: related by Mrs. Wentworth. Mrs.

afternoon. After an invocation, she delivered an able lecture upon the subject, "Humanity: it is for this we Work." Sunday morning, at 9 o'clock, a 'Eact Meeting was held-fasts being related by Mrs. Wentworth. Mrs. Morse. Dr. Woodbury, Dr. Webster and H. O. Berry. At 10:30 o'clock dedication services were held at the stand. After an invocation by Mrs. H. C. Berry, Dr. Webster, who had been chosen by the Committee on Speakers, cellyored the dedicative discourse. He gave a concluse statement of the inception and formation of the 'Temple, adding that it was composed of over one hundred members- frue men and women-who had the good of the cause at heart, and who proposed to make this a. success. He, welcomed, all the friends to the grounds, whether Spiritualistor not, and assured them they flouid be treated as brothers and 'sisters. He closed with an earnest appeal for insmony. Dr. Col-son of Prospect, Me. under control of his Indian guide "Mickawa," gave a characteristic and ringing speech, assuring the people that their ascended friends were deeply interested for them, and would help them with these meetings all that is possible... If the anter were more, Me.: and Mrs. M. J. Wentworth. Mr. Thomas Dowling of. Maiden Mass., was called upon, and re-marks were mission of this upor Abbie Morne of Sear-mont, Me.: and Mrs. M. J. Wentworth. Mr. Thomas Dowling of. Maiden, Mass., was called upon, and he made a bief speech in a very acceptable manner. The On the grounds, a social meeting was bied at the stand Many mediums and speaking took part in the created for the able manner in which he had one thousand ope-moting was closed for this year. The fields were the able manner in which he had one thousand ope-ple were upon the grounds during the day. The itends parted with the best of feeling, sad with, many wishes if a bale manner in which he head one thousand ope-ple were upon the grounds during the day. The itends parted with the best of feeling was held at the stand. Many mediums and speakers toor part in the creates

FLIES, roaches, ants; bed bugs, rats, mice, orows, chipmunks, cleared out pr. Bough on Rats," 150.

Voltaire characterized the employment of the "Res-ular" of his day as pouring drugs, of which that "Res-ular" 't know very little, into bodies, of which he know less." The "Begular" of 1888 is in about the same condition now - and yet he is clamoring for laws to be passed to prevent those outside his ranks who have learned waytaing by experience, from giving inchese its of their advanced practice to suffering humanity. - L 1330 50

Paralclain Preseries in Epiloper. I prescribe it in my practice, fa the expres-sion rised by Dr. J. A. Patmers of Biley, Ind. He reterret to Some los Verties, and furthet blog says: "It borne apliantic file"

BANNER OF LIGHT.

THE FLAG OF THE PRESS.

It is not of slik or of bunting, This flag that all tyrants sbhor; It has no heraldle devices, Of sanguinc, gules, scure, vert, or.-Its colore are sable and argest; Its elements paper and ink, The spirits of knowledge and freedom, And whatever such spirits may thick.

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 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 dates every wrong to withstand; It dates every wrong to withstand; It ourse not for King tor for Kaiser; No ukase 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 files with the Flag of the Press. Fly over the armies of knowledge! Go forth with the armies of right! In cottage, In paize, in senate, Fly! Banner of Freedom and Light! -Lillie B. Barr, in N. Y. Independent.

Banner Correspondence.

Bhode Island.

PEACE DALE .- Joseph P. Hazard writes: "About the year 1855 a spiritual medium who then lived in the State of Maine (in 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 pamphiet stated that Capt. Franklin had com

This pamphlet stated that Capt. Franklin had com-municated to its author upon the subject, and stated that his party had all perished, and for reason that the 'canned meats' with which the British Govern-ment had provisioned his ships proved to be unsound and inedivie, in consequence of which the time and energy of the crow 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 other-wise.

were not necessarily correct, and were often other-wise. Bir Emerson was not a Spiritualist, but he imme-diafely responded that the canned meats with which Sir John Franklin's expedition was at that time sup-plied 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 fris residue proved to be quite worthless, having spolled entirely. Under such circumstances, it must appear that the communication to the medium in Maine above re-ferred to was, in all probability, entirely correct. This recurrence to the above incident reminds me that during several years past 1 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 consequent torpor their chief refuge and re-source. The poel's declaration that— "Some strange comfort every state attends,"

"Bome strange comfort every state attends, "

"Some strange comfort every state attends," would seem to have little or no application in this case. That these people could have nothing to live for-none other inducements to remain than such as are aforded by institucts that cause us to eling to life, rather than 'fly to evils that we know not of,' con-tinued 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 scellal and spir-itual faculties of our nature, and that conversation with our friends constitutes so nearly all the happi-ness this world affords, that, deprived of this resource, life must soon become a burden indeed. By virtue of the 'law of compensation' we might erpect recompense, and I have during some time past folt very sure that these denizens of lee and darkness abound 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 Spiritualities."

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

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 asting 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. Whatever is good and noble in life will prepare and enactify our souls for all coming life. Whatever is good to live by is good to live by, and whatever is good to live by is good to live by. When I hay aside this old mortal form and pass through the portals of the comb into spiritility. Itshall not cover any beither company and associates (although I never saw them) than Luther Colby, the veteran editor of the Banner of Light, Dr. J. R. Buchanan, the philanthropist and moralist, Prof. Henry Kiddle, the first active of the tworker, Mr. John Wether-bee, philosopher, Hon. T. R. Hazard, friend indeed to true mediums, and thousands of other worthy brother and sister Spiritualists I cannot here and now see, phrospars, non. r. r. mazard, friend indeed to true mediums, and thousands of other worthy brother and sister Spiritualists I cannot here and now mention; and I shall be glad and even anxious to leave behind me (or out of sight and hearing) all 'fraud-hunters' and persecutors of mediums, and all so-called 'exposers' of Spiritualism, and pray that they may, for their own good and for the good of hu-manity, soon see the errors of their ways, and thru from them and evermore live for the spiritual works of righteousness given for the best well-being of us all."

More recognized. (1) Mr. Emerson was in very poor health, and was obliged to return to his home on Friday morning, be-fore 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. ITEMS.

.... Present indications promise large attendance for the closing weeks of the meeting.

.... Many have arrived here from Lake Pleasant, and bundreds are expected the first of the week. Many are inquiring for Cephas and Charlie Sulli-yan. 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 pres-ent as advertised. Dr. Geo. 8. Brunson has many patients. His treatments are very beneficial. Many have visited the grounds on purpose to be treated by him. D. B. B. Bib. of Albany. N. V. has assured

grounds on purpose to be treated by him. ..., Dr. B. B. Fish of Albany, N. Y., has secured rooms at the loight building, and has already com-menced his practice of healing by laying ou of hands, ..., Mrs. Dr. Wright of New Haven, Conn., has ar-rived on the grounds. She has under charge Mr. F. A. Boutelle, who is quite sick from overwork and ex-nosure. Dosure.

.... A magnificent sight: The stcamer Reinderr 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. Gordoo's: Mr. and Mrs. T. S. Gor-don and daughter, Miss Mary L. Gordon of Ludlow, Luclus Colburn, test medium, of Manchester, Miss Carrie E. Smith of Sbrewsbury, and Mr. J. G. Sargent of Ludlow.

of Ludiow. At Mr. Samuel Whalley's cottage are the follow-ing persons: Mr. and Mrs. Samuel Whalley, son and daughter, of Charlotte, Vt., Mrs. Smith of Shelburn, Mr. and Mrs. Frindle of Charlotte, 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. B. A. Smith, has been working up excursions from Lake Pleasant. But the Doctor will now be on the grounds until the close of the meetings.

of the meetings. Mr. Geo. A: Fuller left our grounds Saturday morning for Lake Fleasant. On account of partial nervous prostration from overwork, he was obliged to cancel his engagement at Neshaminy Camp, and with-draw from this meeting to a place where he could have rest from all mental labor for several days previous to his going to Lake Sunapee.

his going to Lake Sunapee. In Mr. Manum's beautiful cottage facing the Park and overlooking the Bay and Lake, are Mr. and Mrs. A. E. Manum and their son Fred. E. Manum of Bristoi, also Mrs. Fannie Emerson, Mr. W. B. Dun-shee of Bristol, Mrs. Eliza B. Perry of Hancock, Dr. George 8. Bruzzon of St. Albans, Mrs. Dana of North-field, Mrs. Campbell of New York, Mrs. L. S. Small of Hyde Park and Mr. Alfred Dans of Northfield.

held, Mrs. Campbell of New York, Mrs. L. S. Small of Hyde Park and Mr. Alfred Dans of Northfield, The press has softened down somewhat since has season. Then it had only words of censure to of-fer-now the papers give us fair reports. The Burling-ton Frie 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 im-proved by our Spiritualistic friends.... They certainly have excellent practical tasts as to the way a camp-ground should be arranged and a camp-meeting should be conducted. Their rustle cottages, pavillon tents, lodges, platforms, etc., are models of beauty and con-venience. Some of the cottages are fairly artistic, and even the booths, with plath board floors and aldes and canvas roofs, are so neat and olenn and attractive-looking, as almost to make one wish to join the Spiri-ualists for the sake of camping out as they do... On the whole the Spiritualist, we think, are very inter-esting and well-meaning summer neighbors of our Queen City-people who are thoroughly in earnest about their own bisiness, perfectly courteous and kind to visitors, and possessing attractions which draw many strangers 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, ad-dressed by Capt. H. H. Brown in the A. M., on 'Love' and in the P. M. Mr. A. E. Stanley gave one of his pol-ished discourses upon the 'Philosophy of Spiritual-ism,' and was followed by Capt. Brown upon the as-sertion of Spiritualism, 'I Know the So-Called Dead Live.'

Live,' Interesting conferences have been held every day, Dr. Dutton of Boston spoke upon Anthropology in the Pavilion, Bunday evening, and will give other lec-tures during the coming week. Edgar W. Emerson and Mrs. Howard bave 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 Plensaut this week, among them Dr. Slade, who has many friends awaiting blm. Rothermet is here and opened seaaces 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 the sea." As the temple must be built before people can worship in it, so the house must be crected before it can receive the family. Last year we had a large and commodious house erected, the

Wednesday, and Thursday. In all about one bun-dred spirits presented themselves, and nearly all increasing strength and power of the spiritincreasing strength and power of the spiritfriends 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, lifegiving 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 seance 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 Evalue 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 circlewhich 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 equaw and a favorite daughter. Two sisters of Miss Dwelley (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: "Julla, 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 " Alonzo Lewis, the bard of Lynn." While singing, Miss Morrill said, mentally : "That spirit is about as tall as Mrs. Beste." All present noticed the form growing tail, 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 scance-room being dark. Two spirits dematerialized outside the cabinet in plain sight of all. Our seance-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 we stood 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-ABBIE E. CUTTER. nower. Wicket's Island, Aug. 24th, 1883.

Java's Canopy of Fire.

A Deadly Rain from a Third of her Forty-Five Volcanoes; Towns, Villages and Islands Over-whelmed 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 voloutside all finished; but we lived last season | canic eruptions in that Island are much more cance eruptions in that island are much more serious than at first indicated., The disturb-ances began on the Island of Krakatoa, in the Strait of Sunda, about fifteon miles off the coast of Java. The deep rumblings were distinctly audible at Surakeria and Batavia, about forty-five and twenty-two miles off respectively. Lit-tle alarm was felt at first, but within a few hours showers of stones began to fall at Jogja-kerta. Sourabaya, and Samarang. All through hours showers of stones began to fall at Jogia-kerta, Sourabaya and Samarang. All through the night showers of red-hot rocks and ashes fell, making complete darkness in all these towns. In Batavia 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 out of, all the bridges having been destroyed by the descending rocks and ashes, and the road the descending rocks and ashes, and the rost rendered impassable. The first eruptions were on Saturday night. On Sunday morning the disturbances had ex-In Subday morning the disturbances had ex-tended beneath the waters of the strait, and they were soon boiling and bissing violently, while great waves dashed upon the Javanese shores, and the temperature of the sea went np nearly twenty degrees. Even as far away from the original point of disturbance as Madura, more than five hundred miles, the furlous waves ware lashed into mountains of form as they more than use nucleat miles, the furlous waves were lashed into mountains of foam as they came rolling in. The threatening rumblings gradually became more and more distinct, and by noon the Maha Meru, the largest of the vol-cances of Java, was beloking forth flames at an alarming rate. This eruption soon spread to the Gunung, the orater of which is the largest in the world, being nearly four miles in diam-ater, the Gunung Gunung and moury other

like so many sheaves of wheat before a cale. 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 terrounding the barren coast became more and more violent. Here the waves rushed in ter-rific force up the steep, rocky incline, breaking up on the overhanging erage and receding rap-idly, leaving a lave flow cooled just at the mo-ment when it was about to fall over a precipice, and there remaining, quickly hardened by con-tact with the waters, and forming distinct strata of black and bright red, purple and brown, all thrown about in the most eccentric masses, while huge peaks of busalt rose at frebrown, all thrown about in the most eccentric masses, while huge peaks of basalt rose at fre-quent intervals: There the waves came whelm-ing over a marshy plain along the shore, sud-denly enguling a hamlet of fishermen's rude houses, and, turning suddenly back, sweptaway almost every vestige of what a moment before had been a scene of bustling activity. What a few hours before were ferille valleys, covered with flourishing plantations. with flourishing plantations of collee, rice, sugar, indigo or tobacco, the staples of the laiwith

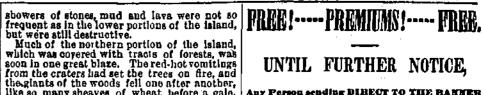
sugar, indigo or tobacco, the staples of the lal-and, were now but mud, stone and lava-cov-ered fields of destruction and ruin. Probably not a single crop in Java will be saved. At the entrance to Batavia was a large group of houses extending along the shore and occu-pled by Chinamen. This portion of 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 5,000 managed to save their lives. They stuck to their homes till the waves came that washed them away, fearing waves came that washed them away, fearing the torrents of the flame and lava of the interior more than the torrents of water. Of the 8,500 Europeans and Americans in Batavia, per-haps 800 perished. It is impossible to make any Laps 800 perished. It is impossible to make any estimate of the great pecualary loss. Many of the bazaars in the higher parts of the city were demolished. The Exchange and the military hospitals suffered great damage. At Anjor the European and American quar-ter was first overwhelmed by rocks, mud and lava from the crater, and then the waters came on and employeed the using incrime arthurs to

up and swallowed the ruins, leaving nothing to mark the site, and causing the loss of some-where in the neighborhood of 200 lives of the inhabitants and those who had tried to find a refuge there.

Bantam, 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 1.500 people drowned there. The island of Serang, just off the coast, was completely inumdated, and not a soul remains on it to tell the tale of disaster and death.

disaster and death. Buitenzorg suffered very seriously, as did Samarang, Jogjakerta, Sourakerta and Soura-baya, while the meagre reports from the lesser towns indicate that their loss was as great in proportion. The "Thousand Temples" at Brambaman were very much damaged, and some of them destroyed. Some of the domes of the no-ted 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 most frightful furnoings were neard, and the columns of fire and smoke on the southeast cor-ner 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 desireding, and the wave rushed up on the almost desireding, and became so loud as to be almost deafening, and the waves rushed up on the shores to an unpre-cedented height. When daylight came it was seen that an enormous tract of land had disap-peared, extending from Point Capucin on the south to Negery Parsoerang on the north and west to Low Point, covering an extent of terri-tory about fifty miles square. In this were sit-uated the villages of Negery and Negery Ba-bawang. Of the people inhabiting these places and the natives scattered sparsely through the forests and on the plains, none escaped a frightand the natives scattered sparsely through the forests and on the plains, none escaped a fright-ful death. This section of the island was not so densely populated as the other portions, and the loss of life was comparatively small, al-though it must have aggregated fully fifteen thousand souls. The entire Kandang range of mountains, extending along the coast in a semi-circle for about sixty-five 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 receding of a great wave, for a moment by the receding of a great wave, and occasionally a puff of brownish-gray smoke or a slight shower of rocks showed that the vol-cances still continued in active subaqueous eruption. The débris of the submerged and de-



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

ENGRAVINGS.

"NEARER, MY GOD, TO THEE."

DESCRIPTION OF THE PICTURE.—A woman holding in-spired pages sits in a room around which Night has trailed hor dusky robes. The chaped hands, upturned countenance, and heavenward gaze, most beautifully endedly the very field of hopeful, rushin, connext prayer. The sun has gone down. Neither the expiring caudie nor the moon, "cold and pale," shining through the rifted clouds and the par-tially curtained window, produces the surf light that falls over the woman's face and fluminates the room. Finited by Joseph John, and engraved on steel by J. R. Rice. Size of sheet, 22x26 inches; engraved surface, 15x21 inches.

"LIFE'S MORNING AND EVENING."

A river, symbolizing the life of man, which through a hardscape of hill and plain, hearing on its current the time-worn bark of an aged Piligrin. An Angel accompanies the boat, one hand resting on the helm, while with the other she points toward the open sea-an emblem of eternity-re-minding "Life's Morning," to live good and pure lives, so "That when their barks shall flast at oventhie," they may be like "Life's Evening," dittel for the "crown of im-mortal worth." A hand of angels are active ing flowers, (spical of Got's inspired trachings. From the original painting by Joseph John. Engraved on side by J. K. J. Wilcor. Bize of sheet, 2223 inches; engraved surface,

Arkansas.

LITTLE ROOK .--- 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. Bawyer, of San Francisco, A good state-writing or materializing medium would do well in this locality. In fact, Mr. O. S. Dillon, of this city, and others, say they must have a good medium here the coming winter? winter."

Lake Champlain Spiritualist Camp-Meeting.

To the Editor of the Banner of Light :

To the Bditor 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 quiet day; although every train brought new campers to the ground. Though 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 the campers. Aug. 21st.—In the afternoon quite a large audience fassembled at the suditorium for the purpose of listen-ing to Dr. H. B. Storer, of Boston. The address was one of the doctor's best efforts, and was fully appre-ciated by the hearers, as their frequent applause at-tested.

Clatter by the hearers, as their irreduced appractice at Aug. 22d. —The address on this day was given by George A. Fuller, of Dover, Mass., upon "The Manh-festations of the Boul in Man." The audience gave the speaker a very cordial reception. Aug. 23d. —This morning the steamer Reindeer sailed by to our wharf and landed about five hundred excur-sionists from Plattsburg. N. V. The trains also brought a good number, and the steamer Albatross arrived with quite a load of people from Barlington. 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.

Bianley is one of the most scholarity lecturers in our ranks. In the afternoon the audience assembled in the Pa-viliou on account of a shower. Mrs. Fanile Davis Bmith, of Brandon, Vt., advertised to give the lecture upon this occasion, was detained at Lake Piessant, and Mr. Geo. A. Fuller, of Dover, Mass., was selected to take her place. Mr. Fuller was quite unwell, yet he spoke for about one hour with his usual ferror. He chose for list theme: "A Comparison of Andient Mar-vels with the Manifestations of Modern Spiritnalism." and gave a lecture adapted to the occasion. The ma-fortity of the audience were thoroughly unacquainted with Spiritnalism, and this lecture simply stated in a concise manner the first principles of our philosophy. Aug. 24:A.-In the morning Mrs. Able Crossett. of Waterbury, Vt., gave a yery fine address. which was listened to with marked attention by the audience. In the afternoon the address was given by Mrs. M. B. B. Albertson, of East Middlebury, Vt. 'Her subject was "The Birthright of the Boul." Mrs. Albertson is one of our oid pioneer workers, and this address proves that she has lost none of her lervor and ability.

proves that sup use for the purpose of attending the ability. In the evening a special train brought a large crowd from Burlington for the purpose of attending the dancing assembly. The dancing assemblies at Queen Oity Park are very select - none being admitted to the ball who do not hold tickets of invitation. Ang. 25th. - Capt. H. H. Brown, of Brooklyn, N. Y., was on this day greeted by a large andience, and his address won, for him much, praise as it richly de-sorved.

serred: Public Tests, Mr. Edgar W. Emerson, of Manches-ter, N. H. his been on the grounds during the past week. He gave tests from the platform, Tuesday

without any of the rooms being completed, only temporary partitions being put up. This senson 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 Clary 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 15th 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. Olary and party. The day's entertainment was truly an intellectual and spiritual feast.

had arrived that day from Washington, D. C., held a scance for the spirit voices. 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

the Gunung, the orater of which is the largest in the world, being nearly four miles in diam-eter, the Gunung Guntur, and many other minor mountains, until more than a third of the forty-five craters of Java wore either in ac-itive eruption or seriously threatening it. Just before dusk a great luminous cloud form-ed over the Gunung Guntur, and the crater of that volcano began to vomit up enormous streams of white acid, sulphurous mud, and smaller quantities of lava. There were rapidly succeeding explosions, followed by tremendous showers of cinders and enormous fragments, which were hurled high into the air and soat-tered in all directions, to fall after the force was spent upon the valleys below, carrying death and destruction. With these terrible eruptions came sympathetic demonstrations from the sea. The overlanging clouds were seen surcharged with electricity that at one time more than fiteen huge waterspouts were seen. Men, women and children rushed in terror from their obtering dwelling-places, filling the air with their shrieks of horror. Hundreds air with their shrisks of horror. Hundreds were unable to get out before the houses fell, and were buried beneath the great masses of rocks and mud which were piled up where a few hours before all had been peace, happiness

and fanoled security. The Ganung Tengger has not had an eraption before since the year 1800, when an extent of land seventeen miles long and seven broad was completely covered with the white sulphurous mud so peonliar to the eruptions of Java. The peak of Gunung Tengger is 6,000 feet above the At 8 o'clock in the evening Mrs. Baste, who bad arrived that day from Washington, D.C., neld a searce for the spirit voices. The me-lium 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.

stroyed buildings was tossed hither and thither over the tumultuous waters, the only sign left that there had once been inhabited land where all was now a waste of water. The river Jacatra, on the banks of which Ba-

tavia is eltuated, was so completely dammed by the lava and debrie that its course was changed, and from Orableu bastlon it flowed down through Tygers street and joined the waters of the river Emerades, swelling that stream to 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 placing it as high as 75,000 persons, it must be apparent, when it is considered that the island has a population of more than 10, 000,000, that the number of deaths will eventu-ally 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.

BT Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony are in England doing mis-sionary work for woman's rights. Miss Anthony Sionary work for woman's rights. Miss Anthony is giving to brilliant audiences glowing ac-counts of the rapid progress made by women in this country in gaining admission into occu-pations long monopolized by men. She says that forty years ago there were but four em-ployments open to women - baching, sewing, cooking, and factory work. One woman was a physician and one was a preacher. There are physician and one was a preacher. There are now a thousand women practicing medicine. The Professor of Greek in a Kansas college is a woman, and every law school in the country is open to members of her sex. Women not only set type and read proof, but edit and pub-lish papers. -

An American young lady singer went to Europe bearing the name of Mary Jane Boggs, and her cognomen is now Miss Nina Lafonti. It does twist some persons' names most terribly out of shape to travel across the ocean with them. It must be the saline qualities of the water.

⁴¹ ROUCH ON RATS.'¹⁷ Clears out rats, mice, files, roaches, bed-bugs, auts, vermin, chipmunks. 180.

Call for a Convention.

The Vermont State Bpiritualist Association will hold its Fifteenth Annual Convention at Capital Hall, Montpeller, on Friday, Saturday and Sunday, Sept. 21st, 32d and 32d,

on Friday, Saturday and Sumary, Status, 1853, 1853, We are to have a grand jubilee as the Andle of the camp-all our State speakers are cordinity inmeeting season. All our State speakers are cordisity in-vited to attend, and Mr. Albert E. Stanley, Mrs. Wiley, Mrs. Bmith, Mrs. Paul and Mrs. Crossett, and others who never fail to isy their best gifts upon the altar of truth, will

never fail to isy their best gifts upon the sliar of truth, will be present: In addition to our home talent, we have engaged the re-nowned Cepbas B. Lynu, Joseph D. Stilles and Edgar W. Emerson. The raincode will carry for fare one way. All coming up Connecticut river from below Windsor, should buy through tickets to Montpelier, because such are to be furnished with return checks by the conductors on that read. Board as the American House and Bishop's Hotel i per day; horse keeping, 76 cente. Bt. Albane, VI. CHARLES THOMPSON, Secretary.

The Central New York Association of Spirit-unlists

mailata Will hold its Semi-Annasi and Georgetown Annusi Mesi-ing in Georgetown, Madison Co., N.Y., on Baturday and Sanday, Sept. 22d and 22d, commencing at 1 o'clock. Mrs. Amelia H. Colby and J. Frank Barter are engaged to speak. ''A free platform and free speech '' is our motio. Hotel accommodations at reduced prices. All are invited to come, bring their basets of lunch and enjoy a social least. MRS. B. A. Hatt. Recreatory. E. F. BRALS, West Winsteld, N.Y. Les Conter, N.Y.

16x20 Inches.

"THE ORPHANS'.RESCUE."

This beautiful picture lifts the vell of materiality from beholding eyes, not revents the guardians of the Angel World. In a boat, as it lay in the swillen stream, two or-pians ever playing. Unnoited, the Joan became detached from its fusionings and floated out from shore. Guickly the ourreoit carried it beyond all carthly help. As it heared the brink of the fearful entarbet the children were stricken with there can a wondrous change in the little girl. Fright gave way to composure and relignation, as, with a detor-mined and resistics inpulse that the little dirtugh bet whole ber suprise the boat turned, as by some unscen, boat there are und a quiet eddy in the stream-a little haven among the original painting by Joseph John. Size of sheet, Ziz28 incb-es; engraved surface, 1520 inches.

"HOMEWARD."

An illustration of the first line in Gray's Elegy: "The curfer toils the knell of parting day, "*** from the church tower bathed in sunset's fading light, "The lowing hord winds abovy o'er the lea," toward the humble cottage is the distance. "The plowman homeward plods his weary way." and the tred horses look eagerly toward their home and its rest. A hoy and his dog are eagerly hunting in the mollow carith. The littin girl imparts iffo and beauty to the picture. In one hand and holds wild flowers, in the other grass for "my colt." Stein, copied in black and two lists. Designed and painted by Joseph John. Size of sheet, 22x59 inches.

"FARM-YARD AT SUNSET."

The scene is in harvest time on the banks of a river. The farm-house, trees, water, bill, sky and clouds form the background. In the foreground are the most harmonicus groupings, in which are beautiful and interesting blendings of a happy family with the animai kingdiom. The compan-jon-piece to "Homeward," (or "The Curlew"). Copied from the well-known and justly celebrated painting de-signed by Joseph John. Bieln, copied in black and two tints. Size of sheet, 22x25 inches.

"THE DAWNING LIGHT."

In 1872 Professor John, the distinguished Inspirational Artist, visited Hydesville, in Arcadia townsbip, Wayne County, N. Y., and made a careful drawing of the world-renowned house and surrounding sceners where Spiritual Telegraphy began its glorious and undying mission of light and love. From the original painting by Joseph John. En-graved on steel by J. W. Watts, Size of sheet, 20124 luches.

"WOODLAND HOURS."

OFFERED AS & PREMIUM FOR THE FIRST TIME.

A mother and her child are away from the city for recrea-tion in a German woodland; and golden rages are added to "life's book of happy hours." The mother is seated in the forest shade. Her little girl "Boo Perse's around a tree through the follage, her face radiant with a loving, gleeful rognish expression. Both faces are full of swettness and joy. Painted by Meyer Von Bremen, Engraved on steel by J. A. J. Wilcox. Size of sheet, 2222 inches.

"THE HARVEST LUNCH."

OFFERED AS A PREMIUM FOR THE FIRST TIME.

The harvesters gather on the bank of a spring, shaded by an eim standing on the edge of a grove made rocal with the song of birds. The farmer spreads the monday feast from a basket brought there by bladaughter. From a pitchershe is filling a brother's cup, while another is waiting for the cooling draught. A tad is studying the cuntenance of his dog, that is waiting for blaiunch. Horeensattsched tos wag-on loaded with bay, impart a most pleasing effect. A rusit youth, proud of the team, leans against the favorite horse. A little boy and girl are passing a tunch to brother and size ter frolicking on the loaded hay. Bieth, copied in black and two tints from Joseph John's noted painting. Size of sheet, 22728 inches.

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perusal. Notices of Bpiritualist 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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Our Public Free Circles

Will be resumed Tuesday afternoon, September 18th, when Miss M. T. Shelhamer 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 Columhus 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

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 Seauce 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 Spir-Itualists 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 séance-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, Phebe 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 scance, and from eight to ten spirit-vocalists filled the air with spirit-melody. Col. Kase's former wife, bis daughter and son, and bis 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 descanted 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 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 angelio 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 scance.

Col. Kase stated to us personally that he left home suddenly, much to the disappointment of his family, who expected to celebrate the sixtyninth anniversary of his birth at their home in Philadelphia, Ang. 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.

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 thinlyveiled 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 asoribed as its just share to the scholastic element among the speakers and writers on spiritual topics which from a mortal 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 phenomens, 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 liberal and intelligent minds in community with regard to human life and its ultimate destiny! But the spiritual phenomena presenta 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 mayhap 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 l

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 herculean task of banishing error, superstition and ignorance from the world, and of bringing on the era or relegant knowledge, wisdom and reason. And this work is already proceeding. I perceive many opponents who are oppressing 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 ! 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. The so-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 nanners and oriminals 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 happened to hold in his hands. It states, fur-

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 threefourths of the land, and paying for it with a few cows and horses." The Advertiser states without reservation, and as an instance of the "jus tice" (?) 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.

Foud for Reflection.

The Worthington (Minn.) Advance requests all its readers who love fair dealing, and hate bigotry and hypooriey 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 in-

famous Russelliaw 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.

EF 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 post, *Uterateur* 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.

55 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 his fearless and reckless use of the power he from the Spirits of our Departed Friends?" The Doctor never fails to satisfy his hearers, ther, as a fact, that there are actually less than | and also to obtain a good list of subscribers to five hundred men of the Gould and Vanderbilt | 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 Brockton. His permanent address is Newburyport, Mass.

SEPTEMBER 8, 1888.

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 ENCOURAGE. MENT OF A BENEWAL, 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 bighly 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 Bradlee. who presided, Mayor Paimer, Hon. William E. Chaud. ler. 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; M. 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, Lient,-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. Saimon of the French Committee to the Exhibition : M. Henry Grosjeau, representative of the University of Agriculture of France; M. S. Labarrière, representative of Panama; Speaker Marden of the State House of Represeptatives, and numerons members of the samehody and State Senate.

The introductory speech of President Bradlee embraced a cordial welcome to all to these balls 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 and there signed the immortal treaty of peace, which was the crowningpoint of the American revolution! He, in closing, fitly extended his deepest thanks to the foreign Goyernments who had so kindly assisted the special commissioners in bringing together from the ends of the earth the choice and valuable collection now about to be commended to the examination of the public,

Music 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 P. Wilder, M. Duval, Mgr. Capet, and the various foreign Commissioners, followed, after which, at20'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 elaquent 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 em-phasize a point made by Mayor Paimer of Boston in his speech extending the welcome of the city to the foreign representatives thus assembled ; we refer to it specially because to our mind it struck in brief the key-note, and expressed the gravamen of the whole occasion :

Altogether aside, however, from the stimulus given occasion: "Altogether aside, however, from the stimulus given by such exhibitions as these to the fraternal spirit among nations, they seem to one to have an incalcula-ble value as educatora. They are the kindergarten schools of nations; they are academice of labor and of att. Here we meet, compare noise 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 con-nation days of labor. They are the uncarnation of Carlyle's epigram: '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 ceremoles. Labor, industry, skill, gentue, these are the somet heads of the ninescenth century. In the great here-after of our race, of which these international enter-prises are the benign harbingers, the purple robe is reserved for labor."

provided ?

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 ; apiritnal 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, nature 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; when he would qualify or explain by making the former "a part of nature and subject to law," and the latter "ontside 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 aid conception. All depends on what every one's conception of "natural" may be. If one person cannot prove immortality to another, neither can be 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 afterlife may be conveyed to an inquiring mind, it is nevertheless true that the revelations of Spirituallsm have proven to the full satisfaction of many that the "post-earthly life" is "as natural" as are the ante-natal and the post-natal. While in a measure what Mr. Grover says of trances, slairvoyance, etc., as having their chief value | not check perspiration. WER grade and grade and grade and grade and grad

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 his tory, 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 fanatical 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 faot l

13 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 1.1.1.1.1.1

. L.

class who hold control of the polltics 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 breadstuffs, the cotton, and the cattle on a thousand hills; if the tailroads and the steamships are theirs, and the telegraphs besides; if the Legislatures of the States obey them; if they enter Congress only to proquee 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 suffor and periah, 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

27 The Java cataolysm, 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.

lift itself up, and we but tread the paths of

those who have gone before as in this particu-

lar.

105 There is no doubt that the Church does best when most let 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.

#F 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.

13 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.

27 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 Leipsic.

ET 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.

BT 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.

ES 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.

25 SPIRITUALISTS and friends of mediums should read the Boston Evening STAB 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 Honse, Bangor, Me. On his re-turn 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.

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

Mrs. H. W. Cushman has returned from Lake Pleasant, and is now located at 6 South Eden street, Charlestown, Mass. Built State Co

Mrs. L. F. Thayer can now, be found at 829 Tre mont street, Boston, instead of 40 Dover street, as stated in her card on our seventh page.

A. W. S. Bothermel will be in Brooklyn, N. Y. after September 1010, and will hold seances at 190 Hall street, Phases which a constant of the

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 Bunday of the Bpiritualist camp-meeting at this place: we have time and space only to state that discourses by J. Clegg Wright and tests by O. B. Mathews 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 Sergyeevich Tourguened, the Russian novelist, died at Bougival, France. Sept. 24, after a long illness. ---- The cholera 'la 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 Frascatl, Italy, Sept. 2d, causing the people to fice 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 arelying 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 de spatch states that seventeen men, eighteen women and four children were killed in the railroad catastrophe at Steglitz Sept. 2d. The train dashed into the midet of a large crowd, killing, cutting and burling 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. let. 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 seaboats of Cape Ann" have suffered soverely again.] (CALEDIA BUSH 98364

Re Prof. Phelps, of Andover, having endeav ored to inaugurate a new orusade on the oldtime "Satanic" plane, thinking people will do well to read that pertinent work by Allen Putnam, Rag., entitled, "WITCHCHAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL-IBM "; Colby & Rich, 9 Montgomery Place, Bost ton, have it on sale.

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

The whole number of Indian pupils in school in 1883

BANNER LIGHT. \mathbf{OF}

ALL SORTS OF PARAGRAPHS.

BHORT 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 330,000,000 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 mether; but it is a plorious, a divine thing to be a human being, with high aspirations, and the certainty that sometime they shall be attained.— Barbara M. Prince.

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? Paregoric, Where is the Young and Anxious Father going? He is going to the Bawl 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 files were attracted by moistened 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 " taffy," because it makes a man feel " stuck up,"

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

A sure cure for cholera morbus and summer com-plaints is found in the common cooking soda. One tea-spoonful 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 inter-vals for a few hours, until the symptoms are all im-proved.

A little girl had a penny given her to put in the col-lection 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. It will be a tribute of art to genlus, and a just recognition of the equality of the sexes.

INTERESTING TO NEWSPAPER-BENDERS.—II you stick your stamp parity on the newspaper and parity on the wrapper, that makes it a scaled package, and it will be scut to the dead-letter office. There is n't a department of the Government more given to absurd little rules 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 wrap-per are stuck together.—*Boston Horald*.

In order that Gabriel might make no mistake, it was inscribed on the coffin-plate of Count de Chambord 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 89°, and the frost covered a large space of territory.

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

Miss Resalind A. Young, who a couple of years ago wrote in article about Pikesin's Island for Soribner's Magarine, is still living in that out-of-the-way spot. Her failter is pastor of the Island church and teacher of the school, and she is organist and assistant teach-or. She is about twenty-six years old, and, writes a retired sea captain who not long ago visited her at bor home, " she weight two hundred pounds, never had a shore on her foot, and it necessary could swim off to a shore, and then go into the listand and back grain to shore, and then go into the little ohurch and play the organ nearly as well as any young lady in the States."

The Globe bests all the other Boston dallies 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 Dusiness.

What makes you think the world is round? Give me a reason fair. Because so very faw 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 sconer or later.

Hovements of Lecturers and Mediums.

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

Capt. H. H. Brown will be at Lake Bunapee (N. H.) camp from Sept. 1st to 10th; at Slowe, VL, the 15th and 16th; at Morrisville, VL, the 17th. He will attend the Annual Convention of the State Association at Montpeller. 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 appoint

ments, or at 512 Quincy street, Brooklyn, N. Y. Mrs. Anna Kimball has removed to New York City, and can be addressed at No. 229 East 48th street.

Miss L. Barnicoat has returned from Lake Pleasan and elsewhere. She can be addressed for Sunday and week-ovening engagements for lectures and tests at 475 Broadway, Chelses, Mass.

W. J. Colville has spoken of late to excellent accept ance in Liverpool, Macclesfield, Rooudate, 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 Sunday, September 28d. 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, Ban Francisco, Cal.

Mrs. Abbie N. Burnham spoke in Plymouth, Mass., July 12th and 24th ; in West Duxbury, the 15th : in So. Hanson, the 21st; in No. Plymouth, the 25th; in Rockland, the 27th. She speaks in Brooklyn, N. Y., the last three Sundays in September ; in Flymouth, Mass., the first two Bundays in October; and on the third Sunday in that month she lectures in Boston.

Prof. W. W. Clayton may be addressed for lecture

engagements at 18 East Chester Park, Boston, Mass. Previous to his departure for America, Gerald Massey will deliver a course of four lectures-archalo, evo-lutionary and theosophic-In St. George's Hall, Langham Piace, Regent street, London, Eng., on Sunday alternoons, Bept. 9th, 16th, 23d and 36th.

Frank T. Ripley will attend the Madison (Me.) camp meeting. He is ready to speak and give plat-form 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. fils 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 Momorial Building."

Mrs. Zella S. Hastings spoke at the Spiritualists' Hall, Bartonsville, Vt., Aug. 26th, and will again occupy the platform Sept. 0th. Mrs. H. will receive calls to lecture at short distances from home. Present address, Bartonsville, Vt.

Hon. Warten Chase has returned from the campmeeting at Etna. Me. He will speak at Worcester, Mass., the remaining Sundays of September and during October. Address, 21 Portland street, that city.

Spiritualist Moetings in Boston:

Paine Hall, Appleton Sirect.-Children's Progress ive Lycoum No. 1. Free cession every Sunday morning at a 104 o'clock. All are cordially invited. Benjamin Weavor. Conductor.

Eagle Hall, 616 Washington stress, corner of Eagle Hall, 616 Washington stress, corner of Eagle. Sundays, st 10% A.M., 2% and 7% P.M. Eben Cobb, Conductor. Meetings also Wednesday afternoonsat

Harmony Hall, 34 Easex Street (lst flight).-Sun-days, at 10% A. M. and 2% and 7% P. M.; Thursdays, at 3 P. M. Present Robinson, Ohsirman. Eagle Math.-Spiritual meetings every Saturday over-ing, at 7% o'clock.

Chelsen, -- The Spiritual Association meets every Bunday in Usid Fellows: Huilding, Hawthorn street, opposite Bel-ingham Oar Station, at Sand 7% P. M.

In Udd Fellows' Huliding, Hwithorn street, opposite Bel-fingham Usr Statlov, at 3 and 7% P. M.
 PAINE HALL.—Notwithstanding that many of the acholars and teachers of this school (Children's Pro-greesive Lycoum No. 1, have not returned from Lake Pleasant, Onsot, and their country homes, seventy.five 'precious buds of promise," with their sun-browned 'faces and happy voices, gathered on Runday, Bept. 2d, to participate in the opening session for the season of '83 and '84. The excordises of the day wore as fol-lows: An overture by Barrows's erohestra was fol-lows in An overture by Barrows's erohestra was fol-lows in a overture by Barrows's erohestra was fol-lows in the season is the good work." Mrs. Franchs (who we believe is beloved by every ohlid in the Ly-coum) gave encol as a progressive school the past season; let us go on in the good work." Mrs. Franchs (who we believe is beloved by every ohlid in the Ly-coum) gave encol her amusing readings; Marla Falls, Amy Feters and Sadle Peters gave redictions which were all well received; Mrs. Halden and Miss Jones joined in a duet; Mrs. Willis delivered a short ad-dress full of klud and encouraging words to both teachers and scholars. The Target March, etc., closed a most harmonious seasion. Bince we last met, one of our number has passed to spirit-life; I refer to Mrs. Busle L. Union, wile of our 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. The Association Meeting will be held on Thursday evening, Sopt. 6th. Friends of our Lyeeum are carnest-ly invited to join the Association. A series of acience lessons, as arranged in primers by Profs. Hurley, Balfour and Stewart, will be soon introduced in this school. Friends desiring to communicate with the under-signed before Eept. 20th will please address me at my bom, Hope Farm. Bolton, Mass. Dreaktes for Brakeley street and Columbus avenus.
 Chre

The Wiscensin Sinie Association Of Spiritualists will hold its first meeting under the new or-ganization in Omro. Wis., Sopt. 14th. 18th and 18th. 183. Bpeakers engaged—Mrs. H. S. Lake and Dr. G. H. Geer. Mise Cors E. Phillips will furnish the vocal music. Class. E. Watkins, the tadependent hale test medium, and Fred. H. Pierce, the describer of spirits, will be present. Fred. We would be pleased to new every fres thicker of the State present, and as many others as wish to attond, as every hours of free phatform. Officers for ensuing year will be elected. Usual courteeles by Omro friends. Reduced rates at the hotel. Pint. J. C. FIILLIPS, Secretary.

Spiritual Camp-Meeting.

The Spiritual Camp-Meeting at Hayden Lake, Mad-ion, Me., will begin September 18th, and continue four days. Able speakers will address the meeting. Per order of Committee.

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For Sale at this Office: THE RELIGIO-PHILOSOPHICAL JOURNAL. Published. Weaky in Chicago, 111. PriceScenispercopy. 5, 30perysar, VOICE OF ANGELS. A Hemi-Monthly. Published in Boe ton, Mass. 41,65 per annum. Single copies 7 conts. FACTS. A Quarterly Magnains. Published in Boeton. Bingle copies Scents. MILLEN'S PSYCHOMETRIC OFRCULAR, Published monthly wy O. R. Miller & Co., 17 Willoughby street, Brook-lyn. N. 7. Single copies 10 conts. THE FURITOL OFFENING. Published weekly in Ot-tumwa, Iowa, by D. M. and N. P. For. Per year, 41,60. Bingle copies Scents. THE HILLALD OF HALTH AND JOURNAL OF PHYSICAL OUTURE. Published monthly in New York. Price H Conts.

onts. 'THEBHAKER MANIFESTO. Published monthly in She-iers, N. Y. 60 conts per annum. Single copies 10 cents. THE OLIVE BRANCH: Utics, N. Y. A monthly. Price

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Each line in Agate type, twenty cants for the drat and overy insertions on the fifth or eighth page and fifteen casts for each subsequent in sertion on the seventh page. Bactal Notices forty cents per line, Minion, each insertion. Ratiness Cards thirty cents per line, Agate, each insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases in advance.

AT Advertisementa to be renewed at continued rates must be left at our Office hefore 13 H. on Baturday, a week in advance of the date where on they are to appear.

SPECIAL NOTICES.

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

J. V. Mansileid, TEST MEDIUM, answers sealed letters, at 100 West 56th street, New York. Terms, 83 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 uare, Boston, Mass., until further notice. Au.26.-66

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

BUSINESS CARDS.

THIS PAPER may be found on file at GEO. P. ROW-Bureau (10 Byrace street), Nowegapor Advertising be made for it in NEW YORK.

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

NOTICE TO OUR ENGLAPHI PATHONS. J. J. MORBE, the well-known English lecturer, will sol sour agent, and receive subscriptions for the Hanner of Ligns at thices whillings por year. Partisedesing to so subscribe can address Mr. Morse at hisofdee, 4 New Bridge street, Ludgate Oircus, E. O., London, England, where single copies of the Hanner can be obtained at 4d. esch; if sont per post, 5d. ortra. Mr. Morse also keeps for said the Spiritual and Reformatory Workspublished by us. Colby & Eigh.

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Bend these Recent Letters.

Bend these Becent Letters. MANCHERTRIN, MICH., Aug. 23, 1833. CHICAGO MAORATIO BIHERD Co.—Dear Stra: I have suffered with Epilepsy for the past year, caused by failing from a hammock, attriking on the extremity of the spine. The pain sottied in the back of my bead. Having new worn your Magnetic Vest free weeks, I take great pleasure in the forming you that Epilepsy with me appears to be a thing of the past. I have not had a fit since I began wearing thu Vest, and an now able to work every day, whereas hector I could not do scarcely suylling. Thanks to Modern Science I would like to become ap sgent for you in the place. Please sond me your circulars. Yours gratefully, Manchestor, Mich. Z. L. BALDWIN.

EVANNVILLE, WIE., Aug. 10, 1883. CHICAGO MAGNETICSHIELD CO., Chicago, III., General You sex for my experience with your Magnotic Buildeda, which have been fur beyoud ny meataspulin expoctations. Provious to my commencing your treatment I had suffered irom a chiconic nervous dikense og difficulty, which from its inong standing bad become very deep sealed. Had been treated by at least fifty of the best physicians without per-singed the search of the search physicians without per-singed with but litita hape of reflect, in which i am happity disappointed for i not only know that I have been relieved. but hells. Commenced your ireatment a bail to persist shall be perinstandity cured. I could write you inges of my suffering and unsuccessful ireatment, but it is all innecor-sary. Front your greatly outgated friend. *C. A.* LibiBY, *Editor of the Evaneville Enterprise*.

Such clear, conclusive evidence as we are publishing every work aught to convince the public that our celebrated Mag-netic Shields possess power and virtue to heal the sick. We do not publish one letter out of ono bundred we receive the the above. The reason is because it costs money to publish testimony, and a few satisfie cases like the above should be convincing evidence. The Editor whose name appears showe, wrate us more than a year ago that be had so dopes of fluiding anything that world cure bim. In all of his re-cent letters he speaks in the highest publes of the Magnetic Shields. He will cheerfully answer letters of inquiry.

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No. 0 Central Music Hall, Chicago, 111, Book and Paper free to any address. Sept. 9. MR. FRED. A. HEATH.

MR. FRED. A. HEATH, THE BLIND MEDIUM and Speaker, of Boston, gives inspirational lectures, sings improvised songs from sub-jects furnished by the buildince, and gives Psychometric legalages at the conclusion of the lectures. Mr. Fewler of Lynn says: "F. A. Heath, the blind Medium and Bpeaker, occupied the platform Sopt. 24th and Oct. Ist with great credit to humself and satisfaction to bits hearers, whe filled our haft and crowded away up to the desk, listening to his words of vision. Thus songs upon mubics furnished by the audionce, and his Psychometric Readings, proved very interesting features. Mr. Heath is building which Medium; he puts much enthusiasm in bis work; and we commend lithm to the patromage of Societies everywhere." "The Offision Times easis: "F. A. Heath, the blind Me-duen, was greeted with large audiences as Currier's Hall Sunday stormoon and evening. His huprovised soveral songs, and also gave come Psychometric Readings which were considered really marcelous," The Officient of the Choises Association gays: "Mr. Fred. Heath, the blind Medium, occupied the roots greating piezoi with the wonderful mandgestorial desirem for the Spiritual Association Bunday evening, Out, 8th. A is argo and inkelignt autiones greeted lithm, and alwance, Week evening may be sourced at bearts notice." Yor engagements, address Mt. FRED. A. HEATH, 27 Lawrence streat, Charlostown District, Boston, Mass. Bept, 8, -2w*

L. ALBERT EDMINSTER. HEALING and Developing Medlum, will travel toward the Pacific Const this init. Address caro of THEO. C. ALDEN, Alden's Hotel, Cassadaga Lako, N. Y. Bopt, 1.-2wls

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5

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In his trial sermon before a Boston oburch a preach-er said: "The oblidren of Israel were repeatedly on the point of manumission, but at the very last moment the Lord afflicted Pharaoh with surfcular ossifica-tion." He received a unanimous call.—*Troy Times.*

A religious paper asks, " Why do files 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 hillsides ablaze in a glory Of crimson and yellow and gold Are telling their annual story Are telling their annual story Of switt coming season of cold, When the gay birds of passage take warning And back to their city homes fly, While lots of big tranks go each morning With each of them labelled "good-by,"

The members of the Dutch polar expedition have been resoued near the island of Walgatz, after losing their yessel.

If every man, woman and child in the United States should each contribute \$28.39, the amount would just equal the national debt. Let's pay her off. But do n't let's begin this year—some other year.—*Philadsiphia News.*

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

Charles G. Leland says that one of the bitterest ourses which he heard in Egypt was, "May God make you wear a oblimmer pot hat i" The Mohammedan sees in the brim of this article a blindrance to touching the forehead to the ground in prayer, - The Truth Netker

On one side of an ordinary postal card a French stenographer has just written 44,031 words. They are contained in 275 lines, an average of 160 words to each line. Thus every line contains about as much matter as a page of a 12mo volume l

"No, hr i" indignantly exclaimed a only official who had been approached in a way that did not accord with his notions of dignity; "I will not do IL. Do you suppose I will sell my birthright for an onnee of pot-ash?"-Transcript.

The reduction of the national debt for the past month amounts to \$6.000.000.

JAVA AS & SAFETY-VALVE.

"In 1772 a bright cloud was observed at midnight to cover a mountain in the island of Java; it emnited globes of fre so imminous that the night became clear as day. Its effects were atomishing. Everything was destroyed for seven leagues around. Houses were demolished, plantations were buried in the earth, and 3040 people lost their lives, besides 1500 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 courrence 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 Celary Pills enred my neuralgia of 9 years' standing." Joseph Snyder, Parlons, Pa.

CHELSEA SPIRITUAL ASSOCIATION .- On Sunday, at 3 o'clock P. M., experience meeting; at 7:30, Mrs. 8. Dick will speak, followed by tests 1 Subject for lec-ture, "The Birth, Life and Death of the Devil."

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Received since our last acknowledgment: From Wm. Sturgis, New York City, \$3,00; W. B. Lord, Utica, N. Y., \$1,65; John J. French, Beaumont, Tex., \$2,00; Wm. Jay, New Milford, Pa., \$1,00; Ruth E. Harvie, New York City, 50 cents; Mrs. Jane Miller, Kankakee, Ill., \$1,00; Mrs. C. F. Manning, Hockanum, Ct., \$1,00; W. B. Kimball, Bristol, R. I., \$1,00; A. Kyd, Baden Baden, 50 cents ; A. B. Gaston, Utica, Pa., \$1,00; Cash, West Winfield, N. Y., \$1,00; Mrs. A. M. Andrews, East Berkehire, Vt., 25 cents; Eliza Barrett, Patermo, N. Y., \$1,00; Mrs. Mair, Boston, \$1,00; Luoy and Mamie, 25 cents; Friend, \$5,00; Mrs. E. Mann, Litchfield, Mich., \$1,40; Thos. R. Hazard, So. Portsmouth, R. 1., \$5,00; Mrs. James Pearson, Milford, N. H., \$2,00.

Funds Received,

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

Donations.

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

The Boston Spiritual Temple.

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

American Spiritualist Alliance.

The opening address before the ALLIANOR next Sanday will be delivered by Mr. J. P. Jeannerst. Subject, "Medlumship and its Influence upon Human Progress."

J. E. ALLEN, Secretary. 23 Union Square, New York, Sept. 2d, 1883.

B' Bisbee's Electro-Magnetic Flesh Brush nots like magio in cases of alow circulation of the blood and paralysis. Sent by mail by Colby & Rich, on receipt of \$3,00.

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Translated by the Spirit-Guides of W.J. Colville

The object of this book is the study of three subjects-Genesis, Miracles and Frophecies-and the work presents the highest teachings thereon received during a period of overal years by its ominent author through the medium ship of a large number of the very best French and other medlums.

The books of Allan Kardee upon Spiritualism attained an immense circulation throughout France, and were received with great favor by all classes. In this work, here for the first time presented in English, it is conceded by every one he has far surpassed all his provious efforts, and effectually cleared up the mystory which has long enshrouded the bistory of the progress of the human spirit. The ground taken throughout is consistent, legical and sublime; the ideas of Delty, human free agency, instituct, spirit-communion and many other equally profound and perploxing subjects in-comparably grand. The iconoclasm of Kardee is reverent tial; his radicalism constructive, and his idea of the divine pign of nature a perfect reconciliation of scientific with religious truth; while like apparation of miracles and proph-ecy in harmony with the immutable laws of nature, carries with it the unmistakable impress of an unusually eralted inspiration.

The rendering of these words of Kardee into English has been done with a faithfulness coldom equalicit and never carceled. The task would have far exceeded the ability of Mr. Colville to accomplish had it not been for the assistance given him by the self-same spirits who originally gave the philosophy to the world. These intelligences and Allan Rardes himself requestly made their presence known to Mr. Colville while the translation was in progress, compelling him to materially change many passages in order that nothing might have place on its pages of a misleading na-

Whatever view may be taken of the author's conclusions no one can deny the force of his arguments, or fail to ad-mire the sublimity of a mind devolug itself through the best years of an earthly existence to intercourse with th decisons of the spirit-world and to the presentation of the teachings thus received to the comprehensions of all classes of readers.

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SEPTEMBER 8, 1883.

Message Department.

The Meanages published ander the above heading indi-ate that spirits carry with them the characteristics of their Calls Jake on that beyond whether for good or svil: that thuse who pass from the earthly sphere in an undereloyed state, eventually progress to higher conditions. We say the reader to receive no dectrine put forth by spirits in thuse relumes that does not comport with his of her rea-son. All supress as much of truth as they perceive no over

more. The it isour earnest desire that those who may recognize the me-stages of tholr spirit-friends will verify them by in-forming us of the fact for publication. AP fuctors of inquiry in regard to this department of the Barner should not be addressed to the medium in any case. Law is B. Wilson, Chatrana.

The Public Free Circle Meetings At this office will be resumed Sept. 18th, 1883.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF Miss M. T. Shelhamer.

Report of Public Séance held June 8th, 1883. Invocation.

Invocation. Holy Father above, we would at this hour come into association with sphit loved ones. May an infinence of holiness, of peace, of comfort and strength, be ex-perienced by every one assembled here to-day. May the divine afflatus from bravenly lands fall upon each heart, drawing it upward and onward toward the land of purity, goodness and effective labor. May the spirits who gather here gain strength for giving ex-pression to their thoughts, so that each soul may be come blessed and benefited, and a good work be wronght that will be of service to bumanity at large.

Questions and Answers.

CONTROLLING SPIRIT.-We will now consider your questions, Mr. Chairman. QUES.-[By M. P. Rosecrans, Clear Lake, In.

QUES.-[By M. P. Rosecrans, Clear Lake, Ia.] Can spirits hear all conversations that take place between mortals, without the presence of a medium? and if so, is the language as in-telligible to them as it would be were they pres-ent in their physical bodies? Ans.-Those spirits who are in sympathy with individuals conversing together can very easily understand the purport of their conver-sation: the language used is also more intelli-gible to them than it would be to friends in the body, because spirits can perceive clearly and plainly the thought within the mind ere it is given verbal expression through mortal lips. is given verbal expression through mortal lips. Q.-When two persons engage in an argu-

Q.—When two persons engage in an argu-ment on any matter of a political, religious, scientific or of any other nature, can spirits hear what is said? and do they also differ in opinion and aid the disputants? A.—Parties who are engaged in discussion upon any question pertaining to human life, whether it relates to religion, science, philoso-phy or politics, will attract spirits who enter-tain ideas similar to their own, consequently the spirit-friends of one of the participants will endeavor to influence him concerning the the spirit-friends of one of the participants will endeavor to influence him concerning his side of the question, while the spirit-friends of the opposite party will endeavor to exercise his mind upon the side which he has adopted. It is also possible for spirits who hold ideas en-tirely different from those entertained by either of the contending parties to be attracted to them through some interest in the question under consideration, who will endeavor to have their thoughts impressed upon the minds of the their thoughts impressed upon the minds of the mortals, or at least to have them fully understool. Discussions by mortals of questions re-lating to the welfare of humanity are frequent-ly attended by large audiences of spirits, many of whom take great interest. in the subjects

under consideration. Q.--Is there ever a moment of time with any mortal that some individual spirit is not present and cognizant of that mortal's state and condition?

A.--There are moments in the life of every mortal when he or she is absolutely alone. We believe that such solitude is necessary for the unfoldment of their individual personal expe-rience. Yet while mortals may be alone so far as the near presence of any spirit embodied or disembodied is concerned, it does not follow that some spirit-friend is not aware of what is taking where with them or passing through

I return from a spirit-world to bring them the united greetings and regards of the friends who have passed onward. I would also have them understand that we take an interest in their lives, and are trying to assist them in the development of those powers which will prove of service in life; and we not only interest our-selves to bring spiritual blessings, but there are individuals on earth whom we try to assist materially, and if we could gain power to come to them in private, in a quiet way. I am sure some plans could be unfolded which would be of lasting benefit. I throw out this hint, hoping that it will be attended to, and that some me-dium will be visited with the hope of receiving communications from the entity avoid. dium will be visited with the hope of receiving communications from the spirit-world. I was known by parties in Randolph, Holbrock, Braintree, and other places of Massachusetts, and I trust that I have not passed out of the memory of those who still reside in the body. I was, Mr. Chairman, an active man. I could not remain idle, for my disposition was to be up and doing. If I had a pair of shoes to mend, I must be at it; if I had a little plece of ground to till and plant. I must rise early and attend to till and plant, I must rise early and attend to that duty. I found many such little tasks coming up, which needed looking after, and I found them to be just as important, just as worthy to be done well, as were those larger schemes and plans which sometimes engaged my attention and brought in larger results. In my spirit home I find the same plan of life: there are little things to be looked after; it may be to train up a vine so as to make the habitation more beautiful, or it may be to uproot some unsightly weed, or attend to some per-sonal defect which needs to be ren oved; and we must look after these things, see that they are righted, if we would have the larger, grander work that is before us; if we would receive the power to undertake that which is to result the power to undertake that which is to result in great benefit. So I, for one, can assert that there is plenty to be done, enough to occupy one's time in the spirit-world, as I always found here on the earth, and I have no time for fault finding and growing weary; every moment is filled with something that must be looked after, and before I know it the years have rolled away, and I find myself standing upon higher ground, looking over a grander, wider prospect, able to rejoice that great experience is permitted to come to me. I want all my friends on earth, if they care Is permitted to come to me. I want all my friends on earth, if they care to know anything about the future, to investi-gate the claims of Spiritualism, to give a little time to the investigation of these things which belong exclusively to the epiritual side of life, for I know they will be repaid for their efforts. I am certain that circles can be formed and investigations carried on in the privacy of their own homes; that mediums can be developed amount themselves and intelligence from the own homes; that mediums can be developed among themselves and intelligence from the spirit-world obtained. I hope those in whom J am interested will endeavor to profit by my suggestions, for I am sure they will receive more truth, light and knowledge concerning immortality, and the welfare and occupations of their spirit-friends, than they ever could in a thousand years by searching in the old narrow theological min. theological ruts. When here I was somewhat blunt, and ac-When here I was somewhat blunt, and ac-customed to speak my mind freely, as thoughts and opinions came to me. My neighbors under-stood my way, and were not offended, when my advice was asked, if I chose to give it to them in an unvarnished manner. I come back just the same, hoping to be received as I would be were I to day before my old companious in the physical form. I assure them I will be pleased to great them by and by, and if they will form circles I will try to manifest my presence to vircles I will try to manifest my presence to them.

Nancy Willard.

I have been advised to come here and try and I have been advised to come here and try and send a message to my niece; the lady to whom I refer is the wife of a nephew of mine, but I love her as though she were one of my own kin. She is interested in Spiritualism, and having bad a few opportunities of sitting in the pres-ence of a medium, has received enough intelli-gence from the higher life to understand that there must be a truth in its revelations, and that no theory of fraud or imposition will ac-count for what she has received, so I feel en-couraged, as I find this spirit of inquiry, of tol-erance in her mind, to come to your circle and erance in her mind, to come to your circle and seek to give a message which may result in good. 1 wish my dear Maria to understand that good. I wish my dear Maria to understand that good spirits have the opportunity of returning from the higher life just as fully as those who are undeveloped and ignorant. She has been told by certain parties who belong to the church, those who are high in office and profess to be teachers of the people, that while it is true that spirits can return and manifest to mortals, only the evil and ignorant have the power of doing so; that those who are pure-minded and holy in aspiration have passed so far beyond the boundaries of earthly life that they have no power or desire to acturn and take an interest in the doings of mortals. My nicce does not really believe this assertion; yet it has created a doubt in her mind as to whether those things to which have been given to her, purporting to come from friends who have ascended, have not emanated from evil or impure spirits, and as she does not desire to come under the influence ahe does not desire to come under the infuence of any such, she is revolving in her mind whether or not to continue an investigation which is really so pleasing to herself. That is why I have come here, and I say: My dear one, your friends, who know your life and as-pirations, who have attempted many times in the past when they were with you in the mortal form to advise you for your own good, and who ever seek to benefit and bless you, come to your home bearing influences of nearce and of purity. ever seek to benefit and bless you, come to your home bearing influences of peace and of purity. They do not desire to see your feet trending in thorny paths, nor would they, if they could possibly prevent, bring one shadow to your life; they will not lead you where impurities abound, but ever beckon onward and upward to a high-er condition of existence. You may believe what I tell you ; your loved and loving friends have not died; they are still able to return and manifest interest in your doings. I hope you

have not died; they are still able to return and manifest interest in your doings. I hope you will continue in your investigations. We have a great desire to unfold your own mediumistic powers, to bring such a magnetic strength to you that we will be able to impress upon your brain thoughts and messages from the spiritual life. Charlie sends his love and this message: 'Tell

Charlie sends his love and this message: 'Tell Lou I will protect and guide her; I will not lead her astray. Lot her try to receive light and knowledge, for every effort she makes to come into communion with her loving friends draws us closer to her side; she will thus weave a chalu binding her life to our own, and we will be able to give her an understanding of the life that now is for her spirit friends, and is to come for herself in the time of joyous reunion.'' I am called simply Nancy Willard. The dear one of whom I speak resides in St. Louis. I have attempted to communicate through a lady by the name of Cone, who resides in that city, but have not succeeded as I wish. I think by-

but have not succeeded as I wish. I think by-and-by, through some mediumistic channel, I will be able to make myself known nearer the place where my friends reside. My niece is Mrs. Maria Louisa Willard.

Peter Riley.

Peter Itiley. [To the Chairman:] They told me I could come, so I am here. My name is Peter Riley. I have friends in Boston, and I was once known here, but it's a good bit of a time ago. I do n't think I'm forgotten; no, I do n't. But you know, friend, there's an old saying, "Out of sight, out of mind:" but I do n't choose to be out of the minds of my friends if I can help it. I've got two brothers in this city; one's name is William Riley, 'tother's is John. I want to get to them if I can, but I don't exactly know how. You see, sir, I didn't know anything about these dead folks coming back when I was here, and Bill and John do n't know much about it either, and I'm thinking if they should go to the father and ask him about i, he 'll say it's all the divil's works; then I shall get no chance to come at all. I do n't mean to come there in the place where he is, because he does know some-times spirits come and make a raoping kind of nolse, and try to stir things up a bit, but if I do that, you know, he'll say to me—in not so many words, perhaps, but it's the same thing—''Get out of that; ye have no business 'round here; we don't want ye;'' so I'd get no good at all. I're seen others served that way, but I do n't mean to be in the same box. I was told to come here, and, man, if yo have any objections, tell me so and I'll get out. [You are welcome.] You converting such soluting is necessary for the individual personal experience. If you can be added by solution is the near presence of any spirit embodied is concerned, it does not follow if it can, but it is don't exactly know anything the presence of any spirit embodied is concerned, it does not follow if it can, but it is don't exactly know anything the presence of any spirit embodied is concerned, it does not follow if the solution of the solution whereby those on the other is the individual personal that they be added for some more here in the solution whereby those on the other is the solution of the soluti he'll say, "I don't know about these queer kind o' works; it is dangerous meddling with 'em;" and he'll be afraid of burning his fingers. But Bill will say, "I'm going to look into it and see what there is there; if it is true, I'll take hold of it, no matter what comes; if it isn't true, it'll not hurt me a bit, and I'll let it slide." So you see my hopes hang on him. I want to tell both of 'em I'm doing well; I'm quite happy; I'm not sorry I've gone over the water. Shure, it's a good sort of a sail anyhow. You do n't tumble overboard and make yourself food for fishes ; you do n't encounter rough storms and winds the same as you might do in coming over to this good country, but you get over safe, in a good state. Anyhow that's what Pete did, and he's grateful for the privilege of coming back and speaking his word, saying to his friends: "Do the best you can: no matter if others do "Do the best you can; no matter if others do say it's not so, and ye must n't do it; do as near right as yees know how. Don't drink the drap o' whiskey, for it'll make trouble for yerself and make the hearts of others burn; don't do the things what ye know is not right. Keep a clear conscience if yees have to work hard-no clear conscience if yees have to work hard—no matter, that only strengthens the powers, and what the friends here call develops the best part of ye. Take life in a pleasant way: make it aunshiny for yerself and everybody else, and if ye don't find a good bit of a cabin over here, plenty of room, fresh nir and a chance te raise pretty flowers for them ye likes, then me name is n't Pete Riley, that's all about it." I send my love to all. Tell 'em it's as I said: I 'm first-rate. I would not come back here to live if I could, for I 've got a good place of my own, and no one to boss me, either.

to beautify their existence, and give them courage to press cnward with the battle of life. Like the first gentleman who manifested, I

Like the first gentleman who manifested, I was and am atill an active man. I cannot keep still; I want to be doing something, even if it is not the most important thing in the world. I would like to engage in great schemes for humanity's unfoldment, for the elevation of mankind; I would like to exert a mighty power that would tear the vell of doubt away from the abilt of all who know actions that would tear the vell of doubt away from the sight of all who know nothing concerning immortality; I would like to bring a breath from the spirit-world that would make its way into Church and State and revolutionize the present existing evils of life; but of course I can do nothing of the kind. I can only exert my influence, unite my efforts with those of others in doing what I can to benefit human-ity—so I try to do that; but at the same time I see little things which need to be attended to, therefore if I can give a little message for a spirit that will comfort some weary soul; if I can assist some intelligence to make himself felt and understood through mortal organisma; felt and understood through mortal organisms; if I can welcome some weary spirits to the other If it can welcome some weary spirits to the other life, and give them a place to rest in and re-fresh themselves while they recover from their bewildered condition and learn something of the spiritual life, I think I am doing my work, and it is pleasant to me. That is the way I travel along; at the same time I come back once in a while to mortai life, and if I see an old friend who needs to have a thought im-pressed upon his mind that will be of benefit, or some mortal whom I never knew who is susor some mortal whom I never knew who is sus-ceptible to influences and can be assisted, 1 do what I can to aid them, and my friends may know I am with them and am ready to come into personal communication at any time when they will provide me with the means for doing so. John W. Morton.

Report of Public Séance held June 15th, 1883. Questions and Answers.

Questions and Answers. QUES.-[From "Truth Seeker."] At one time my hand was moved without any volition of my own, and messages were written of which I had no knowledge until I afterward read them ; but this condition changed, and I was conscious at the time of writing of what was being com-municated. I was therefore led to conclude that my experience was simple mind-reading, and that no spirit but my own had anything to do with it, being more deeply convinced of this by other singular experiences of a nature gen-erally attributed to that form of mental action. Previous to the above I was accustomed to receive replies and messages by raps, but they ceased long since. Please explain the cause of the change, and also my present condition and prospects of development. ANS.-By the exercise of your correspondent's

ANS.—By the exercise of your correspondent's medial faculties he undoubtedly became sus-ceptible to the influence of spirits who guarded and attended him. Although he was unable to perceive and understand the messages which they desired to give through his hand automat-ically, newions to on of the time of such trace ically, previous to or at the time of such trans-mission, it does not necessarily follow that the mission, it does not necessarily follow that the phenomena were the production of mind read-ing. Mind-reading is simply the power of one spirit—whether embodied or disembodied it matters not—to correctly comprehend the unex-pressed thought of another ; and unless the matter which was given through your corre-spondent's hand proved to be in the mind of some individual present, it could not be the result of the mental action to which he attributes it. Your correspondent doubtless, by his fears and conclusions concerning his mediumship, became positive in mind and thus repelled the spirits who desired to make use of him for the iransmission of their thought to mortals. What his present prospects are of medial un-foldment, we are unable to say; but if he will cultivate a negative condition of mind, allow the results of his mediumistic powers and lacultivate a negative condition of mind, allow the results of his mediumistic powers and la-bors to prove for themselves whether they are produced by spirit intelligences or originate solely in his own mind, he will very soon come into a condition whereby those on the other side who desire to manifest through his instru-mentality will be given power for doing so.

able to fulfill ber promise of sending a message to her medium through some other organiza-tion. Probably she found herself, upon exper-imentation, unable to control and manifest correctly through some other medium, and she may yet be awaiting an opportunity of fulfilling her promise. her promise. Q.-[By Mr. J. A. Joyce.] Do spirits see ma-terial objects? For instance, when they look upon their friends on earth, do they see their earthly bodies, or only their spiritual bodies? A.--Some spirits who dwell closely in contact with physical life, not being attracted to the higher spheres and conditions of the spirit-world, are enabled to perceive the material bodies of those with whom they come in con-tact, without the aid of a medium; and these do not readily perceive the spiritual bodies of mortals. Other spirits cannot perceive the mortal forms of their friends and associates, unless they come in contact with some medi-umistic individual through whose visual organs unless they come in contact with some mean-umistic individual through whose visual organs they can gaze upon the faces of those they love: while again other spirits returning from the higher spheres of spirit-life perceive not the mortal forms of friends and relatives, but only the spiritual bodies of those with whom they come in contact come in contact.

my suggestions to the minds of my friends car-ried out.

I not only bring my message to the friends I have spoken of, but wait greetings to former associates and friends in the office of the *Fic-*ayuns, and assure them if they will give me an opportunity of returning — that is, if they will seek out some person whose mediumistic powers I can utilize for the purpose of express-ing myself clearly and intelligently, I shall be able to bring them many slickfuls of important matter concerning the higher life and its real-ities; although in doing so I have no doubt 1 shall knock many of their preconceived ideas into pi, or the utmost confusion. However, I send out this call, and hone my

pi, or the utmost confusion. However, I send out this call, and hope my friends will respond, by giving me an oppor-tunity of making myself heard nearer home. I had many things impressed upon my mind which I desired to speak of to-day, but I find them slipping away. After all, this is not like having possession of one's own brain and physical body — so I must fail somewhat in expressing my identity to my friends—yet it is a novel experience which I ap-

friends-yet it is a novel experience which I ap-preclate; and if any of my old associates learn that I returned and will give a kindly thought to my memory, I shall feel amply repaid for coming

coming. To those members of the Continental Guards who believe in the return of spirits, I desire to return my thanks, for by coming into associareturn my thanks, for by coming into associa-tion with them J have gained knowledge and experience concerning spirit return, which I might not otherwise have obtained; and by observing the methods of spirits in manifesting through the various phases of mediumship. I have learned more than one lesson which will be of the utmost advantage to me. I trust that I will have the concriming to gash a science inverse. and expressing myself in this way, but if I do not, I assure each friend that I will not desert my post, but will attend them whenever I can be of use; and when they cross to the spirit-world, I will be most happy to take them by the band and give them a cordial greeting. I was known for a time as "Colone!" — the boys perhaps will remember me by that title — but you will be kind enough to announce me simply as F. A. Lumaden. as F. A. Lumsden.

Gen. John Bankhead Magruder.

Gen. John Bankhead Magruder. Once before I expressed myself through this channel, and perhaps it is selfish in me to try-and do so again; but I gained au experience at that time which has been of benefit to me, and I am desirous of extending that experience and of gaining more knowledge. I also am a son of the South, and am particularly interested in the doings of our Southern friends at this time. I am pleased that a spirit of kindly feeling is spreading its influence far and wide, causing the two extremue sections of the country fo the two extreme sections of the country to meet in fraternal fellowship. But if you had asked me concerning such a course of proceed-ings when I was in the body, especially when engaged in active warfare. I should have dis-olaimed any sympathy with it, and would have declared it an utter impossibility that the South and North should unite in harmony of spirit. Since passing to the other life I have learned Since passing to the other life I have learned many lessons; among them is that most im-portant one, that all men are brothers; that all buman beings are created free and equal, and belong to one great family. This lesson-was very difficult for me to entertain; it went down very hard, and I swallowed it with a great gulp; but I think it has now come to stay; I have learned that of whatever name, race or color an individual may be, he is my brother, and I must sometime, if not at present, extend to him the hand of fraternity, for however the color of the skin may vary, the blood is of the same hue, and the inner portion of every hu-man being corresponds to that of another. Perhaps those familiarly associated with me will declare this is not myself speaking; that some one has borrowed my name and creden-tials and is masquerading under false pretences. It matters not to me, for I am as independent in spirit as I was when inhabiting a mortal

diam in Brooklyn or in New York, and giving a measage of personal importance to one friend who is in need of advice and instruction from who is in need of advice and instruction from those who understand her labors and position, but Della's mother says it would not be wise for us to give that information here, because if it should appear in the public press it would not only harm our friend, but also frustrate the plans we have in view.

plans we have in view. I feel very much pleased at the opportunity of coming here to day and doing the best I know how.

Mrs. Eliza A. Hanson.

Mrs. Eliza A. Hanson. I thought I would come and tell my friends I am happy. I am all right new, and I want them to think of me as having passed to a bright home, where there is no sickness or death. I have been gone just one month, and I feel strange in coming in this way, but a strong de-sire seized me a few moments ago to manifest my presence, and the gentleman who controls the séance told me I could do so if I wished, so I came in almost before I realized that I was here. I send my love home. I want my hus-band to feel reconciled, and all my friends to know I can come to them in their own homes and make my influence felt. Perhaps sometime I can come and speak more plainly-do better. I find I am not as strong as I thought I was when I came. I am only in the prime of life; it do n't seem as though I ought to have passed away. I did n't feel old - only a little over forty-eight is not old. Now that I know what the spirit-life is. I am not as the cause I have found it. I am from East Lewington. Mrs. Eliza A. Hanson.

Lillie Ferguson.

Lillie Ferguson. I tried to come at your last circle, but was unable to manifest; and I began to think I would not have the power of coming to-day. My friends, those who are very dear to me, are in Boston, and I want them to receive my mes-snge with my love. Tell them, please, that I bring them fragrant foral offerings from my spirit home, which they cannot behold with the external vision, but will be able to sense and appreciate in spirit. I have a large garland of roses and lilles and of sweet little violets. I have also other floral emblems which are sig-nificant to them and to myself; smong them an anchor of pure white blossems, which typifies hope and peace to them; the symbol meaning Initiality of pure white blossoms, which typifies hope and peace to them; the symbol meaning lope for the future, and the blossoms peace. I come as I have promised to do, bearing these messages and emblems, asking my friends to have patience for the coming time. We may not be able to accomplish all that our friends desire for their welfare, but we are working dilligently, doing the best we can, and we have no doubt that after a little while we shall be given power to perform many things which will astonish as well as benefit those who are now looking for something tangible from the spirit-world. The friends who are with me unite in sending love and greetings, and also assure each one that they are not idle. We are work-ing together, and our home in the spirit-world is very sweet and peaceful : not a ripple of dis-cord comes to mar the harmony. We are united in purpose, determined to do that which we feel will be for the benefit of our fellow beings; and if we only, at times, have an orgentary the dire and the shore of our we feel will be for the benefit of our fellow beings; and if we only, at times, have an opportunity of giving a slight token of our labors and our presence to mortal friends, we will be satisfied, because we are lock-ing forward to a time in the future when we shall be able to announce ourselves when-ever we have a desire to do so. I wish to tell one dear one, whose powers are unfolding, he will receive through his own mediumistlo organism evidences of spirit power and pres-ence after a little time. He must, however, exercise pathence, and be careful with whom he associates, because during the unfoldment of his medial powers he will be very suscept-ible to the influences which surround him. This is all I have to say. Lillie Ferguson.

Nellie J. Vincent.

I lived in Coleraine, Mass. It does not seem very long to me since 1 passed away, but I am so happy in my spirit home 1 take little account of the days and weeks as they fit by. I want my mother and sisters to know that I come to by mother and sisters to know that I come to them. They do realize this, but I desire to send a message of love, that they may be more fully conscious that I am with them. I am pleased with the spirit-world and its surround-ings. I have met father; he is advancing rap-idly, and is a good teacher to me of spiritual things. He sends his love, and wishes each one to realize that his protecting influence is over them 1 Oh ! I come singing a song, for my heart is free and glad because I have passed through death and its experiences, and know that they are good. I do not think it is unpleasant to die; the change is beneficial, gradually ushering one into the higher realms of spirit-life, where all is beautiful and sweet. I am not troubled by outside influences, nothing that is shadow; all things are pleasant. I have seen spirits who are things are pleasant. I have seen spirits who are unhappy, but my teacher teils me they will, after a time, emerge from the clouds, and be able to appreciate the blessings of life, which are to be brought around by their own endeav-ors. I want to tell Hattie I frequently come to her and bring my influence. I think I can as-sist her as she passes along in her daily life, and make her know I am by her side. Dora, too, I bring to her love and greetings, and as-sure her I will ever be ready to assist her in any way I possibly can. To each one of our household I send my message, because I love them all, and wish them to realize I have not left our home, but am still with them. I am Nellie J. Vincent. My father's name is James Vincent; he is in the spirit-world. things are pleasant. I have seen spirits who are

own, and no one to boss me, either.

John W. Morton.

I think I may also say, Mr. Chairman, that I belong to the good city of Boston, and although many years have rolled away since I walked its streets, and was well known by my fellowmen, many years have rolled away since I walked its streets, and was well known by my fellowmen, I am still a part of that city, for I take a pride in it. I often walk its streets now, and look around. I see changes have taken place; the old lots have been built up, and buildings once familiar have been pulled down to give place to others more grand and imposing. I find that life is as busy as ever, that the great surging mass of humanity goes continuously on, per-forming its mission. I have seemed to drop out of life, as far as the mortal is concerned, yet to my own senses I am as tangible and real as I ever was in the old days, when I could shake hands with a neighbor upon this side who would recognize my presence. There are par-ties yet in Boston who remember me. I bring them my greatings. Most of my relatives have passed on to the higher life, but I have a son who is far away. I have little hope that my message will reach blm, yet if it does, 1 trust he will understand my love goes with it, and that I shall ever watch over and care for him in the coming days. My son has many things to call his attention; some of them are indeed material, while others are directed to a spirit-ual purpose, and I know he is gaining the er-perience which his son! requires, so that there is no essential advice which I need to give him; only to him and his family I send my truest love. Unto friends in Hoston I bring some-thing more them a greeting. I want them to feel my presence with them. I would like to influence them, to bring them a refreshing breeze from the immortal country. It seems to eme that the denizens of earthly life require the inspirations of the spirit weild to freshen them up, to brighten their lives, and if they only de come receptive and turn their attention to the other side, they can gain all that is necessary come receptive and turn their attention to the other side, they can gain all that is necessary

Col. F. A. Lumsden.

I give you greeting, Mr. Chairman. I am a stranger to you, but I am grateful for the op-portunity of presenting myself at your office. I feel like one who is off on a holiday, for I am taking a respite from duties and cares which are connected with both worlds-the spiritual and the mortai. I am eithe net are connected with both worlds-the spiritual and the mortal. I am attracted to your city by the presence of a number of "The Old Conti-nental Guards" of New Orleans, of which I was a member while in the mortal form. I am proud and happy to give the friends of "The O.d Guard" greeting in this manner, and to call them brothers, comrades and friends. I did not choose to go with them to day on their pleasant exoursion (down the harbor], for I had been told of your office, and that perchance I would be given an opportunity of expressing myself verbally through mortal lips if I would present myself at this place, so I hastened to do so, and am gratified in my desire. It is true, I think, that every person, no mat-ter who or what he is, or from what place he halls, bears a distinctive love for the particular section to which he belongs. I was a resident

section to which he belongs. I was a resident of New Orleans; I was and am proud of the or New Orleans; I was and am proud of the State of Louisiana; it was to me a home, a country in itself, and I paid allegiance to my State and to my country. I was not embroiled in the late civil war, for I had passed on to the bigher life. In company with the members of my family, my body was such on a steamer which was lost upon Lake Erie. I return to day which was lost upon Lake Erle. I return to day from the spirit-world bearing greatings to my friends, and assuring them that although so many years have elapsed since I stood before them in bodily form, yet I am in the prime of life, fresh and vigorous, ready to work with them in any department of life in which I can be of service. To the old comrades and friends, I bring more than a common greating : I bring my fraternal love and fellowahip. Many times have I stood in their midst, and aought to make imy presence known. I know that my magnet my presence known. I know that my magnet-ism was felt and appreciated, although the boys did not understand from whence it came, or anything concerning its nature. I have ex-pressed my own thought through the minds of more than one, and have been privileged to see

next. This i can truty say is the desrest with of my heart, and I will be glad to unite with any old friend in forwarding the work. Yet on looking back to the days and scenes of that conflict, I am not ready to declare that the ideas of the Southern people in regard to it were wrong. It did not appear to me in the past, and it does not at present, that the large amount of property invested in slaves ought to have been taken from the owners by force. That I do not admit, although from my spirit-ual standpoint F must allow that dealing in human flesh is an abomination which should be forever abolished from the world. However, I will not enter into an argument at this time on these matters. But I want my friends to know that I am the same individual as in the past, except that my ideas have become enlarged and somewhat harmonized with the new order of somewhat harmonized with the new order of things, and I am ready to cooperate with them.

Lings, and I am ready to cooperate with them. I appeal to my Southern friends to provide a liberal education for their young people, so that when they enter the arena of active life they will not be left in the background of hu-man advancement, but will be ready to take their places side by side with those foremost in near field of activity matching the in rollitics their places side by side with those foremost in every field of activity, whether it be in politics, science, religion, or the social and domestic cir-cle. What I desire is that the young people of the South may be brought up under the divine light of an ever-broadening knowledge, so that they may realize themselves to be progressive beinge. beinge.

I do not know as I have anything further to say to day. I did not lose my material life in the late war, although I performed service upon the Confederate side. I lived a few years after the close of the war. I would like a few faithful friends in Texas, especially in Galveston, to remember that I am in sympathy with them, that I wait them my affectionate regards, and am seeking an opportunity to come into private personal communication with them. I was known, Mr. Chairman, as Gen. John Bankhead Magruder.

¹⁷, Margaret Crawford.

The friends to whom I wish to send my mes-sage reside in Brockiyn, N. Y.-Fletcher, by name-aud I. hope they will learn I. have re-turned. My name is Margaret Crawford. I have lived in the spirit-world a few years. I have tried to come and let my friends know I. could visit their homes, but have not succeeded as I wished. I know they have thought if they could reasize the slightest token of remem. as I wished. I know they have thought it they could receive the slightest token of remem-brance from any spirit friend they would take an interest in your religion, and so at last I have found my way here, hoping to make them un-derstand clearly that I live, and have many times come to them to try and be of some man-per of was ner of nee

I was twenty-four years old when I passed sway. I was weak and ill for quite a little time before my death. I did not realize how near the obsuge was, for I kept thinking of the time when I should recover health and strength and be able to more with successful the strength and be able, to pass out into association with my friends who visited me from day to day. I want them to know I am happy and active, not at all weak and ill, but strong. I have a good home in the spirit world. I have tried to influence in the spirit-world. I have tiled to influence Della so that she might receive communications from the spirit-world-that she might be able to see me as I appeared by her side; but when she feels the influence upon her she becomes fright-wed and ill, and so baffles our object. Her mother has long sought as opportunity to manifest her presence. She desires me to send her love and say that she watches over her be-loved daughter and is that she watches over her be-loved daughter and is reing for but on a she beloved daughter, and is trying to guide her aright, would in the journey of life. We hope we shall have Kate h the power of communicating through some me-

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. June 10. — Children's Day. — Arthur Verrill; Nannie Konniston; Froman E. Nutter; Mingo: Maria Breed; Walter Hoott Lowis; Neilie Wheelor; James Wilson For-ter; Little Blanohe; Jay Sossions. June 22. — Mits. Eva Benson; Jacob Harris; Mrs. Inez C. Elweil; Mrs. J. A. Campbell; Christian Sharp; Mary Lu-cinda Miller. June 26. — John N. Mafitt; Alice C.; Bright Star; Snor Prop; Pansy; Meabkino; Hoolah; Screaming Eagle; Byring Flower; Lokies, for Fearlis, Mabel, Chippio, Flying Leaf, Wan-ne-ka-ga, Hope, Cocheae. June 25. — Rosle; Henry G. Langley; Lily Ourtis; Susan P. Fay; John Gilden; Terry F. Johnston; John Pier-pont.

Passed to Spirit-Life:

From Indianspolis, Ind., July 24th, 1883, Mrs. Agnes Gook, aged 72 years.

From Indinapolis, Ind., July 24th, 1883, Mirs. Agnes Cook, aged 72 years. One by one the ploncers in the cause of the Spirikual Phil-asophy haswer to the roll-call, and step out from our mids to rejoin the ranks of their co-workers who stoad with them eboulder to shouldar in the beginning of the combat with ignorance, intolerance and bigotry against our new found truth, leaving as who cannot see the wilsdom of the dispen-sation to mourn our bereavement and question why we are left behind. These ware the feelings of the writer on learn-ing of the transition of our friend from the residence of her anonths from chronic disease, which was the cause of her demise; but her mind was bright and her faculties unlim-paired, and the event was a and surprise to many of her friends. Her pathway through life was not all flower crowned. The sun of her happines was collesed by the dark cloude of earthly trouble; and thors were in her pli-lw placed. The she was cheerful, and slwsys loyal to her convictions of right and colerant to those who might differ from her in opinion; recognizing the good in hum sality and welling their wasknesses with the manual van ber dark cause of "call her blessed." She had just reached as point in life "when chervolent to the mear, and many have had cause to "when the submoons came. But she has passed away in life" autumn, a season suggestive of right and she way in life" autumn, a season suggestive of right and and the stars. "Dayton, Ohto.

From Centre Barbor, N. H., Aug. 224, 1883, Ella S., wild

From Centre Barbor, N. H., Aug. 22d, 1833, Euk S., who of Albert M. Huckins, aged 34 years. After a long and painful-lineas, which are bore with re-markable patience, she obeyed the summons of the angel who bade her "come up higher." fine layes a large circle of friends to mourn her early departure. Enners survices by Rev. Mr. Erskine, who administered composition to the bereaved ones from words chosen by herself: "There shall be no night there." Ashland, N. H., Aug. 22d, 1833;

[Obituary Nolices not screeding interny lines published gratuitously. When they screed this number, twenty cents for each additional line will be wharped. The words on an average make a line. No postry admitted under this heading.]

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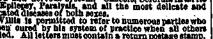
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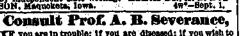
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From "The Golden Gate."

A Parting Word from Mrs. Richmond's Gaides.

To the Editor of the Banner of Light:

8

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 Ouina.

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 farvor 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 alresh 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. Rob-Inson 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 Deloved Friends: When it was announced in the daily press, and at the door, that this would be the farewell of our medium in you midst, we meant it. We make no mistakes in our annonncements. We could have spared you this vote tonight, 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 carnestly.

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 compaulon 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 sucken and attested your appreciation we still must take her away. The ministration that has been given to you for six months; that which has fed your spirits here, is most carnestly asked for else where, and we must, answer petitions that come from places she has not visited for years; hearts that years 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? Bu; we will not leave you without this hope; this comfor 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 taborers in your midst there are those carnestly devoted to this cause. W. wish to thank them for their cooperation, their carnest sympathy, their heartfelt and sincere words of God speed. We wish to thank the Ixora Hall Society for not only cooperating in our meetings here, but for suspending their evening meeting to allow their members 40 attend in this congregation.

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

| 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 destrous 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 my arrival. As I was on my first visit to this coast, 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 walt for the time for their favorite speaker to again address them: Their President, Bro. Champion, who has but recently left here, must, and doubtless will, explain to them that there are very few lecturors here, while they have no lack of good talent to supply their Asso ciation near at hand.

There has been some interest manifested recently as to the genuineness of Mrs. Reynolds's (formerly Mrs. Crindle) mediumship. At one of her scances i 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 destrous of being present at one of her séances, to see for myself and form my own opinion. We arranged for Mr. and Mrs. Richmond, Mrs. Conner and myself to have a scance 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 imposition 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 wall; 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 beights 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 examino her closely. What purported to be Miss Unhertestood outside for some time, while the light was as bright as I ever saw at a materializing séance. Carrie Miller was clongated until I think her head was near, if not against, the ceiling of the room. A little girl, "Effe," I believe she is called, was out several times, making herself very agreeable by talking very familiarly with us. "Mr. Gruff," 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 vari ous 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. Gore, with many oth-ers, I received courtesies which will over be held in grateful remembrance by me.

Before closing this running sketch, let me say that Mrs. Hendee, 86514 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. 25th, 1883.

Notes from Sunapee Camp-Meeting.

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 beholder with faiter scenes. The Eddy Brothers and Dr. and Mrs. be desired, and the surroundings of the beautiful lake never greeted the admiring eyes of the beautiful lake never greeted the admiring eyes of the beautiful lake inters scenes. The Eddy Brothers and Dr. and Mrs. James A. Bliss have been holding materializing sc-innes with excellent success. Other mediums have found a constant demand for their services in demon-strating the presence of spirit friends, and their power to comfort the mourners, and heat the debilities of the mortal body. Dr. J. R. Newton has manifested his presence often through various media—and finally was successful in presenting bin materialized form at Mrs. Biles's circles. The Conference Meetings have called out interesting narratives and valuable contributions of thought upon the Spiritural Philosophy, which have done much to make the subject clear to investigators. Mrs. Carle Tryon of Nushua, N. H., has spoken from the platform thrice, in conference often, and been busy in giving private circles at her rooms 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 opirituality of the camp by the pure and holy induces of her discourses as well as by the social element which emanates from her. Her relippearance upon the spiritual rostrum, after the necessity of such emotional in its power to elect the fuce and every lecture has been clear, earnest, persuasive and emotional in its power to elect the fuce sympathles of the solutions for the solution for a pure inspiration the all-compre-hendvo subject of Love. Her answer to the charge beneft of the Association could be a pure motives in the most sacred relation of the foundati in of the family and the hone. A fine entertainment was given on Thursday night for 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 Friday night the dance at the Pavnion 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. Mr. Geo. A. Fuller, the President of the Association, was greeted by every-body as he came up from the boat, his recent liness having caused anxiety leat be might not be present at all. Capt. H. H. Hrown also appeared, and Mrs. Hattie C. Mason, the fine 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 fast week at delightini Sunapee, and found every-thing improved beyond their expectations. A great Conference was held on Saturday night at the Favilion, filing the building, and a perfect "feast of reason and flow of soal" 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 Sunapee Lake; the online dependence upon the good sense of the people to preserve order, without resirio-tive rules or arbitrary rulings; hospitality to all forms of mediumship; and the disposition always manifested to promote fraternal sympathy, oharity to all forms of mediumship; and the disposition always manifested to promote fraternal sympathy. Camp Meeting he ebould counsel with the spirit-world, and accept their succestions with gratitude. Edgar W. Emerson, Dr. Storer, Mrs. Durant, Capt. H. H. Brown, Dr. Davis and Mr. Seth Hair, followed in the same spirit, and Mrs. Mason sang an inspiring song. On Sunday, Sept. 2d, excursion trains ran from Con-

Lake Champiain Camp-Meeting. **LAKE Champlain Camp-Meeting.** *Queen City Park, Burlington, Vt., Sept. 3d.* 1983.— The camp at this place is fairly attended and interest in the meeting is slowly but surely increasing. As former advices from this point to the *Banner qt Light* have indicated, the grounds here are ulcely located, com-manding a fine view of Lake Champlain. The camp is about three miles from Burlington, a thriving city, noted for the culture and enterprise of its citizens. With energetic and generous management, this camp cam be made of mational 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 standing "Ad" should be put in the Bur-lington daily papers. Numerousecoursions come in by boat and rail. Many familiar faces from other examps are to be seen. The

Initial faces from other camps are to be seen. The initial faces from other camps are to be seen. The initial will close Bept, 15th. It is an episode in one's life to attend this meeting.

CAMP CHIPS.

- . Excursionists come in daily.
- Marked : Mr. Stiles's public tests.
 - Busy men : The officials at this meeting. . Enjoyable: September days in this region.
- Prof. Huse 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. Puller has worked hard for this camp.
- . Phenomenal: The "Medlums' Rest" at this camp. . Charles W. Sullivan has many triends in this re-

gion. Able epecches have been made from the plat-

Mary Lovering and Miss Schuyler are great triends.

- . Stop at the Van Ness Hotel when you visit Bur-Ington
- . The man who always wants a new "test" has
- An edifying discussion: The merits of the differ-ont camps.
-Jennie Hagan is a great favorite. Her poems are unique.
- Mrs. Emms Paul, the lecturer, is an intelligent Spiritualist. .. A beautiful sight : Lake Champlain from the
- camp ground Dr. Petersen and wife have made the grand tour
- of the camps Prof. Worthon and wife of Illinois enjoy the meeting bero.
- A fact: Praises of Dr. Storer's speeches are heard on all sides.
- To the managers of this camp: Advertise, gen-
- Anthony Higgins's speeches are eagerly listened to. He is an able orator. Mrs. Faunle Davis Smith looks out for the com-fort of her fellow litherants.
- Come to Queen City Park, reader, and see how the Camp meeting is conducted.
- . Miss Agnes Slade makes friends wherever she She is enjoying her visit here.
- Capt. H. H. Brown has spoken a great many times at this meeting. He is a zeatous worker.
- Mrs. Albertson delivered a short address at the conclusion of Anthony Higgins's oration on Friday.
- Spoaking every day in the week at this meeting. Mrs. Fannie Davis Smith will deliver the leading speech on Sunday, Sept. 8th the closing day for pub-
- Jennie Hagan, A. E. Stanley, Mrs. Morse-Baker, Anthony Higgins, Mrs. L. S. Manchester and Mrs. Fannie Davis Smith are on the programme for the last week, ending Sept. 6th.
- Mand E. Lord is, as usual, very busy. Her scances are hargely attended, and her work in the came has been of great value to the Association and the cause of Spiritualism. +4/mar 10
- ..., Mediums present: Dr. Henry Slade. Maud E. Lord. Miss H. J. Schuyler, Miss Knox, Mr. Rothermel, Dr. Wakefield, Dr. Petersen, Mis. E. T. Brooks, Mrs. Mary Huntoon, Keeler Brothers and Mrs. Dr. J. M, Wright.
- Migot. Mrs. Dr. J. M. Wright, of 99 Orange street, New Haven, Conn., is at Lake View Cottage. She is a suc-cessful clairvoyant physician, and is also gifted as a psychometrist. In conjunction with her mediumistio gifts, Mrs. Wright will answer calls to lecture.
- gitte, size. wright will answer can to recture. Dr. Henry Slade is giving the best of satisfac-tion here to hundreds of sitters. Mr. Slade has done valiant work for Spiritualism at all of the camps this year. At Onest and Lake Pleasant his rooms were crowded with investigators. The phenomena which occur in his presence are wonderful and convitating. UEPHAS.

Lake Pleasant Notes.

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 senson. Sunday morn-ing 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 mat week. the past week,

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 "Bpirit Enamies of Spiritualism," and rarely has this speaker uttered more irrithrul and profound thoughts. It was a clear statement of what Spiritualism is, and what it may and important discourse was taken, your correspondent will not try to reproduce the ideas presented. Suffice it to say, that the speaker was warmly congratulated for his noble defense of the good and true to our cause. In the evening a grand entertaineat was given in the totel, which was listened to by a large audience. Ed. 8. Wheeler, who remains in a very critical state, bas been removed to John Arnold's outtage. Grave doubts are held as to his recovery.

sult 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 supernal aid. "If you do," said 1, "go ahead, and God speed you and the work." His response was: "That is the first encouraging word I have received from any source." source.

He soon commenced operations. Pecuniarily He soon commenced operations. Pecuniarily I could not aid him; but having time at com-mand, 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 be-came 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 ema-nation from this neat little sheet, when it comes into the hand and is read asychometrically—as 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 merce-nary, and is uncramped in its toleration and oharity. It is worthy of the aid which is be-stowed upon it by the friends on the Ohio.

Yes, their beneficence is gladdening. I have often wished I were able to do more in support of this angello Voice than my means and strength have permitted, and I beartily thank those who have extended toward it a strong, helping hand. May angels bless them for the generous gift. 01 West Brookline street, Boston.

(From the Woman's Journal, Boston,] GENESIS: THE MIRACLES AND THE PREDICTIONS ACCOLDING TO SPIRITISM, By Allan Kardec, and thor of "The Spirits' Book." "Book of Mediums." aud "Peaven and Hell." Transinted by the spirit ruides of W. J. 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 Allan Kardeo 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 The book is largely composed of faots and the-ories well-known and generally accepted by sci-ence, 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 myriade of assistant spirits, once human beings like our-selves, now temporarily disembodied. It is the successor and fulfillment of the Christian dis-pensation, as that was of the Mosaic dispensapensation, as that was or the hossic dispensa-tion. 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 re-searches all the appliances and aide of physical and mental science.... and mental science.

and mental science.... It is claimed that the doctrine of "refincarna-tion" is the only reconcilation of divine wisdom and justice with the diversities of human char-noter and the inequalities of human destiny. Our sufferings and privations are the explation for 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 assurance of immortality and accountability obtained by daily intercourse with disembodied spirits makes selfishness and vice seem so fatal to bappiness as to enlist every motive in the pursuit of virtue. Our attendant spirits, how-ever, 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 "peri-spirit, an ethereal medium between God and matter," comes to our aid. Our bodies are only tempo-rary envelopes, which soon perish, but our souls form new and better ones in their stead. Thus the destruction of living beings by one another is not so oruel and inconsistent with the divine benevolence as a first appears. The spiritual principle, which has an indestructible existence of its own, can suffer no harm thereby. "Genesis" is certainly an able and interest-ing work, the production of a man of genius. It deserves and will receive a wide circulation. H. B. B.

H. B. B.

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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 pround you; we know that instead of bringing you benefictions and blessings, thousands who seek oftentimes bring anger, calumny and haired. If it were not that you are sustained by a higher power you would faiter and fall. Be thankful for that power Cherish any word that we have given you here, for h Ame been given carnestly, sincerely and full of trust 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 ulterances be messages of love 'to those who need it, and you will be sustained.

Spiritualisis, one word; the one whom we control to midress you may not need it, for you have given of love which is received most loyously. 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 messages that you sometimes com plain are inferior and trivial, elevate your own meth ods in seeking those messages.

These are plain words; they mean just what the words convey. If instruments are necessary as measengers 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 bour 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 to impart 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 bave 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 de pend upon outward shrines nor coremonials ; 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 then message, and the stars give token of their presence, and angels and ministering spirits are their companulons and friends."

G. H. HAWES,

Letter from Namuel 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 Gerry 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

In the same spirit, and MIS. Mason sang an inspiring cong. On Sunday, Sept. 2d, excursion trains ran from Con-cord and Claremont and way stations, bringing 8 large company, so that some three thousand persons were gathered in the homock grove. Mrs. Minnie D. Ru-erson, Mrs. Hattle C. Mason and Mrs. Ida M. New-man rendered fine musical selections, varying the platform exercises, which consisted of addresses in the foreneon by Mrs. Addie M. Stavens on "Holy Ground," by Mr. Geo. A. Fuller on "The Growth and Fundamental Tenchings of Spiritualism," and in the alternoon by Capt. H. H. Brown of Brooklyn, on the "Essential Differences of Spiritualism from all other "Essential Differences of Spiritualism from all other "Borms of Religious Manifestation." Mr. Regar W. Emerson of Maschester gave, both morning and after-noon, a large number of tests of spirit-presence, which were recognized with few exceptions.

baseden Temover to John Arnold's outlage. Grave doubts are held as to his recovery. Mr. and Mrs. M. V. Lineoin leave on Wednesday, Sept. 5th, for the mountains. George A. Fuller, Mrs. Hattle Mason, Mrs. Dr. Brig-hum and others have gone to Lake Sunapee. 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 picele of the 53d regiment took place on Saturday, Sept. 1st. The Fitchburg Band was warmly welcomed back by the compers. The Fletchers will leave Sept. 13th. Mrs. Fletcher bas considerably improved in localth.

Fiith Annual Camp-Meeting.

Filth Aunual Camp-Meeting. With so many camp-meetings in progress, it is pre-sumed that the papers will prefer brief rather than full reports. The fifth annual camp-meeting of the Michigan State Association of Spiritualists and Liberalists was held at Filnt according to appoint-ment, August 17th to 27th. The meeting was presided over by the president, W. J. Cronk, who, however, al-ternated the duties of the chart with the late presi-dent, Mr. L. 8. Burdick. The exercises were of that decided and marked character that might be looked for from the principal speakers in attendance, such as J. A. Burbham, Chas. A. Andrus, M. Babcock, Mrs. H. S. Lake, and Mrs. J. H. Sty France, Mr. H. F. Peck enlivened the meeting with music and song, and also gave two or three lectures. The local society at Fild extended a most cordial and carnest welcome to the meeting. The speakers' stand was eleganity decorated with flowers, and fes-tooned with overgreens, the whole being overhung by the national flag as a canopy — this feature being the work of the enterprising and spirited ladles of that society. Owing to causes that need not be accurated the

work of the enterprising and spirited ladies of that society. Owing to causes that need not be enumerated, the medeling was not as large as some former ones have been. The attendance the first Sunday was about one thousand, and on the last Sunday weive hundred to fifteen hundred. The deliberations, however, were most harmonious and satisfactory, and in a business sense the discussions seemed to give a clear under-standing of the position of the Association, and of the Blate work of which it forms the nucleus; and dem-onstrated that it is in a better position for active and efficient service than ever before. B. B. MQCHACKEN, Scoretary. Detroit, Aug. 28th, 1883.

[From the Voice of Angels.] Congratulation.

DEAB VOICE - Who is likely to experience livelier joy because of the generous gift your Cincinnati friends have bestowed upon you, han one who foudled and cared for you in your

Infancy ? On a cold and cheerless evening in the sutumn of 1875 friend Densmore went from his city home in the heart of Boston out to my residence in Rorbury, and in my study reheared to me, with minuteness and lucidity, the calls which he had from time to time received from L: Judd Pardee and D. K. Miner to start a paper, which they would edit and financian for

Pardee and D. K. Miner to start a paper, which, they would edit and financier for. His statement was that he had been consult-ing 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 having more gloomy prospects than publishers." Books are, meas-urably, luxuries; and in times when the mass of the people are oramped, financially, the sale of literature diminishes, and it is extremely difficult to obtain subscribers to any new work. Toward the close of a long talk upon the sub-

Toward the close of a long talk upon the sub-ject, and in answer to friend Denamore's direct question whether he had better make an at-tempt to comply with the urgant request of his unseen prompters, I was obliged to asy to him that, viewing the matter from a worldy; busi-ness standpoint, I could anticipate no other re-

icians-Constitutional skin diseas ly reached by Dr. Benson's Skin Cure.

Spiritualist Meetings in Brooklyn.

The Brooklyn Spiritualist Society, now perma-nently located at Conservatory Hall, corner of Fulton street and Hodford Avenue, will hold sorrices every Sanday, com-mencing Sept. 16th, at 11 A. M. and 7145 P. M. J. Wm. Fletcher, spicater. All the spiritual papers on sale in the hall, and all meetingsfree. Wm. H. Johnson, President.

Church of the New Spiritual Dispensation, Chu on Avonue, between Park and Myrtie Avenues (entranc Church of the New Spiritual Dispensation, Olin-ton Avoue, between Park and Myttle Avonnes (entrance on Olinton and Waverly Avonues). Bervices every Sun-day at 3 and 7% P.M. Educational Fraternity, or Sun-day School, meets every Bundayat 10% A.M.; Ludles' Ald Society every Wednesday, at 2% P.M. Social Fraternity meets every Wednesday evening for social intercourse at 7% o'clock. Psychie Fraternity meets every Saturday even-ing, at 7% o'clock, for the purpose of forming classes in me-diumship. Free, A. H. Dailey, President.

Brooklyn Spiritusi Fraternity.-Friday evoning Jonferencomeetings will be held in the lecture-room of the Dhurch of the New Spiritusi Dispensation. Ollnton Avenue, sciween Fark and Myrtie Avenues, at7% F. M.

The Eastern District Spiritual Conference mosts every Monday evening at Composite Room, 4th atreet, corner South 2d etroot, at 74. Oharles B. Miller, President; W. H. Coffin, Heoretary.

The Mrooklyn Spirifual Conference motis every Saturday at Everett Hall, 296 Fullon street, at So'clock. Capt. J. David, President.

Brookiyn (E. D.) Spiritual Conference.

Brooklyn (E. D.) Spiritual Conference. Previous to the address on Monday evening, Aug. 27th, the chairman, Mr. O. B. Miller, read a communi-cation from the spirit son of a lady known to many of us, entitled "From Beyond the Grave;" after which Mr. George F. Which of New York Oliy was invited to the platform. Mr. W. spoke upon the importance of organized effort in a practical way, for the upbuild-ing and sustaining of Spiritualism. The speaker al-luded to the eigns of the times in the political world, and to the condition of the masses while capital and monopoly crushed the workman to the earth. To meet and conquer these erils, and to properly carry on humanitarian work, organized effort was necessary and especially ofganization on the part of Spiritual-lists, who are the ecipients of the light of knowledge from the angel-world. Mr. Miller followed, endersing and approving these sontiments.

sontiments. Mr.E. Swackhammer gave an account of some meet-

Sentiments. Mr. R. Swackhämmer gave an account of some meet-logs that were hold at one time with bis coöperation. He spoke of the central idea of Catholicism, and of other sects. Mr. S. referred to the death of Conklin, the medium, in obscurity and neglect, after having served the public and the spirit-world until his health was broken down. Bolo by Miss Latham. Mr. Swift, trance medium, spoke under control upon "Organization in the Spirit-World." Each spirit lae said) gravitates naturally to the place where he be-longs by virtue of unfoldment, and all work in unity of purpose, without selfashness, for the good of the human race. You must have unity of purpose, bon-esty of heart, integrity of character. Let every man organize bis own faculties and harmonize his own spirit, and then he will be ready for organization in societies. The control spoke of the New Dispensation as the era of woman's right; women were coming to the front, and the time was to be, he predicted, when the eloquent record of Charles Summer would be coltpaed upon the floor of Congress by some gilted lady. Dr. Somerby Hervy gave paychometric delineations

lady. Dr. Somerby Hervy gavo psychometric delineations of character upon the platform for quite a number of people, who all testified to the correctness of the read-ing. WM. H. COPFIN, Sec. 852 Fullon street, Brooklyn, N. Y.

"Mother Swan's Worm Syrup," for fever-ishness, restlessness, worms, constipution; tasteless. 250

Spiritualist Meeting in New York.

Froblaber College Hall, 28 East 14th street, near Broadway. The People's Spiritual Meeting every Sanday, at 2% and 7% P. M. Frank W. Jones, Conductor.

Bopt, 8.-4400W THE AGE OF REASON: An Investigation of rues and Fabulous Theology. Paris I. and II. By THOMAB PAINE, author of "Common Benne," "Ameri-can Crists," "Rights of Man," 26. Also, a brief exotch of the Life and Public Services of the Anthor. This work is published by the American Liberal Tract Society, and contains 218 pages, sot in large, clear type, substantially bound in cloth, and is the best collice of the Age of Reason exting. The proceeds from the cale of this work are used by the Tract Society in issuing liberal tracts. For sale by COLEY & BIOH. The ADDING COMPLETED AND THE ADDING The ADDING COMPLETED AND THE COLORY IN COMPLETED AND THE SOCIET AND THE SOCIE

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