

BOSTON, SATURDAT AUGUST

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CONTENTS.

FIRST PAGE .- Biographical : Sketch of the Life of Edward B, Wheeler,

BECOND PAGE. -- Postry : Welcome Home. Spiritual Phi-Sondrada The Biory of a Spirit, Watching and Caring for its Body, During the Journey to ith Vinal Resing-placet Intersting, Phanomena, with Mrs. Beste. Dormitory Thoughts. The Journey Kettings: Smapee Lake Camp-Meeting; Verona Park (Me.) Camp-Meeting.

THIRD PAGE. -- Notes from Cassadaga. Neahaminy Falls Ind PAGE, Notes from Cassadage. Reanaming Falls Camp-Meeting. Mount Pleasant Park Camp-Meeting. Banner Correspondence: Letterstrom California, Mis-souri, Pennsylvania, and Connecticut. New Publica-tions. Meeting and Obituary Notices, etc.

FOURTH PAGE. -Spirit Messages, Transition of Mrs. Anna Mary Howitt Watts, Interesting Experiences at Onset Bay, A Séance with Mrs. Beste at Onset, "A Voice from Beyond the Grave," Tribute to Ed. S. Wheeler, etc.

FIFTH PAGE. -All Sorts of Paragraphs. Onset Bay Camp. Movements of Mediums and Lecturers. New Advertisements, etc.

BIXTH PAGE. - Hessage Department: Invocation; Questions and Answers; Spirit Messages given through the Mediumship of Miss M. T. Shelhamer from Wash. A. Danskin, Adelaide E. Sonnemann, Gen. W. T. Spice ley, Mrs. Mary Downing, Caleb Martin, John Macom ber. Nannie Graves, and Horace Gleason

SEVENTH PAGE. - " Mediums in Boston, " Book and Miscellaneous Advertisements.

EIGHTH PAGE. -- Impressive Services at Onset Bay in Com-memoration of the Birthday of a Spirit. Lake Pleas-ant (Mass.) Camp-Meeting. Cassadaga Lake Camp-Meeting, etc.

Biographical. SKETCH OF THE LIFE OF EDWARD S. WHEELER.

BY GEORGE A. BACON.

PART I.

Edward Smith Wheeler, known to the fraternity of Spiritualists as the highly inspired improvisator, as well as one of the most original and profound thinkers ever engaged in publicly promulgating the principles of the Spiritual Philosophy, was born in Greenville, near Norwich, Ct., April 17th, 1834. His father was Joshua Smith Wheeler, an architect and builder, and the name of his mother before her marriage was Marcelia Spaulding. Edward was the second of four children, and the first male child. His father died in 1837, aged only twenty-seven, when Edward was a little more than three years old, yet the son remembered the sick room of his father, and the morning when the great wonder of death first became familiar to him by the father's talk, as he advised him that he must soon leave him, and affectionately sought to impress on his young mind such good counsel as so mere a child could comprehend. "I remember the occanature. His Presbyterian education at Montsion," said the son to the writer, "as if it were ville, and the practical religion manifested in yesterday, though it was a third of a century the laborious life and kindly nature of his r mo an cit one day, a number of childish incidents, he feelingly added: "This is about all I can realize of my father. I have always loved, oried for him when a boy, and even as a man, and have always regarded our separation as one of the great misfortunes of my life. Who but a poor, sensitive, fatherless' boy, such as I was, can know what fatherless means? I love my father more than ever as I grow older. He has communicated with me, giving his name through a stranger. I shall meet and know him gladly in the All Hail Hereafter !" Mr. Wheeler's means were supposed to be sufficient, after settling all claims, to give his fam-Ily a small competency, but the estate was delared insolvent. The young widow and her brattling family of two were left penniless; but the heroic mother gathered the remnants of her strength, and faced the threatening years that waited for her and her precious boy and girl. Friends and relatives lent some little aid, but her own patient energy and skill became her chief reliance, and well did she acquit herself of her motherly duties. Edward was a delicate, flaxen-haired, intelligent boy. His mother says: "He used to have a head of hair just the color of gold. I have a look from his baby head yet. He used to run about with it floating in the wind, like sunshine all around his face." Edward's father was a man of liberal sentiments, and although nomially a Methodist in his church relations, was intisually progressive. He was an earnest bolitionist, even at that early day, when to bye freedom for its own sake, and to seek to exand it to others, required more courage than e in these days of popular republicanism can well imagine, even though history bears the facts of the era upon record for our inspection. Born under the influence of the prayer of the father, affectionately seconded by the mother. that their son should be a scholar and moral teacher, it would seem the bent of the child's genius was sure to be in the direction of mental occupations. Whatever the theory may be, such was surely the case: but unfortunately he had been cast physically somehow in so fine a mould the body never was adequate to support the active impulses of his energetic spirit. An unreliable, precarious degree of health was bis life-long, accompaniment-his greatest misfortune." Still somehow the golden-haired child grew-grew to be an imperious, high-tempered boy, though easily swayed by reason, when that faculty was appealed to. With mingled feelings of maternal pride and pleasure, the mother, relates , how grayely the boy would discuss the use of punishing him, to what extent he deserved to suffer, jeto, and when feeling the case to be clear, generally deciding against bimsolf: A single instance will illustrate, even at this tenderage, his treen and intuitive sense of justice and right this little sister, on one oc casion, in a split of mischief, threw a handful Gidentine stil for formens odisk) felbell // O. 18. 20 19 della di 28 01 10 mindre murator all 60 11 1

stood by while the anxious mother speedily remedied this state of affairs. Soon as the sand was got out and the pain subsided, he turned and said: "I would not have done so to you, sissy-you ought not to have done so to me. Here's Confucing some again with his Goldan Rule 7 How the Instinct divine reaches to the eternal and divine sense of the fitness of things His aptness of illustration, a characteristic in which as a speaker he had no superior, manifested itself in his earliest years. Wanting to explain to his little sister one day how rivers were made, he turned the spigot in a barrel of vinegar and let it run across the back yardprobably his first illustrated lecture !

Shortly after the death of his father, Edward was placed under the protecting care of his grandfather Wheeler, with whom he lived until he was seven years old, when another home was found for him with a Mr. Sherwood Raymond, of Raymond Hill, Montville, some halfdozen miles distant. Mr. R. was counted a very upright, honorable man, of considerable means and great industry, but failing health soon caused him to give up the special control of his affairs to hired men, and the management of the boy became for most part their affair also. Mrs. Raymond was a very busy and conscientious sort of a woman, who felt it to be her religious duty to earnestly instil the Westminster Catechism and its concomitants into the mind that, in after years, was to flash out under spirit-inspiration, the intense radicalisms which afterward made that puny boy the uncompromising iconoclast as well as a constructive thinker in the heart of this progressive age. When Edward was thirteen, Mr. Raymond died, and he was returned, after about seven years' service, sick and penniless to his mother. The life of the delicate boy had been a hard one. The food he was given to eat was not adapted to his constitution. The work he was made to perform overtaxed his strength. The illness of his master left him at the mercy of coarse and brutal men, who were not chary of oaths nor sparing of blows-the aggregated effect of which was to measurably check his growth and to induce local and special troubles. He was confined to his bed for a whole year, and for half a year afterward walked on crutches and canes. This interval. of lameness and slokness was passed in Norwich, at the home of his uncle, John Mason Wheeler, who was a zealous, close communion Baptist ; an honest Christian, seemingly, a man of some reading, but afflicted, as is almost invariably the case, with religious bigotry. Surrounded by the intense zeal of his uncle, it was not strange that he thought much and often upon the subject of his immortal and moral

knew was positively a heterodox field of read-ing. Thinking to just glance at the inside as I walked on in the twilight, and while the snow-fiakes fell on the parses. Openantile volume, and seemingly by chance, my eyes first fell upon these words : 'Brethren, fear not for error is mortal and cannot live, Truth is immortal and cannot die ! Duty demands serious analysis and investigation of all conspicuous subjects.' Simple as that appears now, it was a revelation truly to me. It condensed and stated my idea-placing it where I could see the whole force of it. I bade farewell toplear forever! How I got home that evening to my uncle's, some three or four miles from the city, I do n't know, but my book was duly studied in the stormy days that followed." Shon afterward, feeling he had found the truth, he was anxious to impart it. He felt the "open sesame" of the heavens was in human hands, and looked to see all enjoy as he did the knowledge thereof. So with kindliest promptings he gave the book to his Uncle John, recommending him to carefully read it. The uncle did read it, but his verdict slightly differed from that of the nephew. He pronounced it "a wonderful infidel work, produced by the devil," and then implored and finally commanded the boy to read it no more on peril of his soul's galvation. But the standard of religious revolution had been raised with too much of saored earnestness : the mental rebellion which preceded it was of too serious and intense a character; was too much a matter of awakened conscience, and the angel voice of Duty, the source and strength of his inspiration, was not thus to be overborne and conquered. The uncle grew irritated and indignant, and ended by ordering his nephew to leave the house. In relating this incident our informant said : "Suddenly a great calm fell upon me. I saw my life loom before me with all its trials. I saw the world in which I was as never before. But I arose, took up my book, and quietly said: 'Unole, were you a Hindoo, and this book a Bible, and I a Uhristian, this conduct would be base persecution. As you are not a Hindoo, but a Christian, I leave you to settle the matter with your obnsolence"— and so he went out, The jurger blowed, cry-ing out: "Edward, come back." May I bring my book ?" "Yes." "And read it?" "No !" "Good-by, then, till you grow up." And so alone, young, feeble and friendless, he bravely faced outward to the echoing world.

After several months of incidental labor, he found a home with Dr. Pratt, of Chester, Conn. Here liberalism had a foothold, and Edward lived in a congenial atmosphere. The Doctor was much interested in the subject of animal magnetism, and although a regular graduate, is not pertinent to specially record his army used the power of its influence and the facilities of clairvoyance in his successful practice. The

1 its contents; yet trembling and apprehensive, | gesticulate and go through gymnastic exercises, because I had dared to venture in to what I and finally began to speak. It seems impossible to determine whether he ever was unconsciously entranced. Friends asserted he had been, which he was inclined to deny. He once said : I may have been. I am told of things I do not remember. If I was unconscious, of course I knew nothing about the matter. I think I was always conscious somewhere in some relationbut I am the most unreliable witness."

> Some time passed, with all the common experiences of life, in this way. He was growing to be not a paragon in any direction, but always sympathetic, affectionate, confiding and generous. "Faults and foibles, follies and weaknesses, 1 had my full quota of, I assure you, though never born of malice, nor often of mere selfishness, but rather from ourlosity. recklessness-the lack of an early restraint and discipline as only a good father could have given. I should have been amenable to my mother's love, but that I was not shows simply I was not as fully grown as suffering afterwards made me." Such is substantially the statement made by the man Wheeler regarding the youth Edward.

> It was in New Bedford, Mass., 185-, that Mr. E. S. Wheeler first began public speaking. At a gentleman's residence there "circles " were held, where he became an attendant, taking part as a speaker almost every time the friends assembled. He was strenuously urged to speak publicly, to which he gave a resolute refusal, stating as a reason his unfitness for the position. After repeated solicitations his soruples were overcome, and for nearly a year he spoke to constantly increasing audiences. He gave the first spiritual lecture but one ever given in the place-the first one being given by Cora Scott, now Mrs. Cora L. V. Richmond, the wellknown authoress of "Hesperia" and other poems. His lectures were not confined to New Bedford, but in all the adjacent country he became an active missionary, performing a large amount of labor and giving an impetus to the cause of radical Spiritualism which in such places as Newport, Fall River, Providence, Boston, and many smaller towns, has never been lost to the present, though regular meetings are not maintained in all these places Thus the time passed till the second year of the war. He was married and living in Norwich. Having no children, he considered it his duty to take part in the great struggle then going on. After making the necessary home arrangements he offered himself and was accepted. Previous study in sanitary matters rendered him a valuable auxiliary in hospital affairs, to which service he was at first assigned other arms of the service, however, afterward divided his duty. But in this connection it exploits. Suffice it that he remained in ser-

ponent of the philosophy and religion of Spiritualism.

From Oleveland he went to Washington, leoturing with rare ability in the national capital for three months continuously. Subsequently he visited Washington a second time, where he spoke for two months. He also delivered two courses of lectures at Philadelphia and at Vineland, one course at Baltimore, Buffalo, Ithaca, Cincinnati, Chicago, Boston, Providence, and many other places of but little less distinction, everywhere giving exhibitions of mental power of a most exceptional order.

His contributions, criticisms, comments, his editorials, poems, book reviews, etc., to the American Spiritualist, extending over a period of several years would, if collected, justly show the rare versatility which characterizes him in his varying moods-the comprehensive outlook as well as delicate insight-his power of inductive and deductive reasoning; his strength and his weakness; his judgment of measures and his opinions of men; his ability as a paragraphist and his cleverness as a controversialist; his outspoken frankness, self-reliance, and personal soorn of every form of injustice; his boldness. by way of contrast, always refreshing even if at times audacious, rendered necessary by a too frequent exhibition of servility and toadyism. the wisdom of denouncing which, though sometimes thought questionable, but which at the time, whether of writing or speaking, he seeks not, even if he would, to restrain, always willing to let whatever is said abide the final test of time-all these are clearly exhibited in the columns of the above-named journal, no less than in his platform addresses. It is in the latter capacity, however, that he is more popu-larly if not better known.

As a speaker, Mr. Wheeler is prolific of thought, ever ready, always forcible, instructive and preëminently original. With language large and imagination full, he is naturally eloquent and creative. While the basis of his mind is thoroughly logical, yet by virtue of the greater activity and subtlety of his intuitions, he often startles and bewilders his hearers by the emphasis and suddenness of his conclusions before they have time to methodically discern the process of reasoning, or can realize the correctness of his statement; being necessitated to travel by a more circuitous route, but which finally brings them to the same point of agreement.

As a spiritual improvisator in verse, the quality of thought exhibited in his poetical productions is not surpassed by any who have or do occupy the public platform. Grandly symmetrical poems, replete with strength and beauty, lofty in purpose, stimulating to noble endeavor, and more nearly approximating to the standard of recognized perfection than many an elaborate attempt of some professional writers of poetry, have repeatedly been spoken by him

the jingle of the creeds the flower of Truth blossomed in beauty for the harvest of good. So it happened that after he recovered a tolerable degree of strength he set out on that earnest fourney so many weary in-a pilgrimage after true religion.

uncle, led him to suppose that somewhere in

At a time when no unusual excitement existed, when no "revival" with psychologic influence aroused the minds of the community, Edward went quietly to his uncle and demanded the truth and good of the religion he assumed to hold as a supernatural developmenta gift from God. Gladly the uncle counseled with him. and when he saw the manifest earnestness of his nephew, conducted him to the company of the brethren of the church. With the unfolding desires and aspirations of the spirit they were called to aid, these men were no more competent to deal than was their creed to satisfy the reason then arousing itself for the long course of investigation which was begun.

In the church, prayers were offered, but inasmuch as no great change could be observed in the novice, he was duly catechised, and as he answered all general questions satisfactorily, and all particular ones by a frank confession of an ignorant condition, manifesting, however, a teachable disposition, he was adjudged to be converted already, and as such announced in public. The singularity of the circumstance aroused the whole church, attracted general attention, and was the commencement of an exciting "revival." "The young convert" bore a prominent part-becoming at once active as an exhorter "-speaking, as was declared, "like an angel." His theology was not always in accordance with the Baptist standard, sometimes far from it, but as he moved the minds of the people, the church winked at his "eccentricities," and trusted to the future for conformity. It never came I Through all the intervening years of life he grew more and more a non-conformist. Observations in the church: reflection ontside of it a few cracks of the clerical whip, a little drawing of the ecclesiastical reins, and the Baptist church soon lost its new member. About this time he fell into a disturbed condition He felt the narrowness of the Church ; from the littleness, the insincerity, the inharmony of most of its members, he began to regard it as a hindrance rather than a help, and was prepared to leave it forever-but where to go Par It chanced that during his illness Mr. S. B. Bulkley of Norwich, a druggist, had become interested in the boy as he came to his place for medicine. This man, a gentleman of reading, travel, and thought, was independent and outspoken in all his views, and had occasionally conversed with Edward upon those matters in which he was most interested. Stepping into the spothecary store one winter evening, this man, " because the time was fully come," loaned him Nature's Divine Revelations, by A. J. Davis. "I took the book under my of waid at him white will be and made by A. J. Davis. "I took the book under my would have been. After a time he himself began | cepted, and remained with them, with oregit to | and Am him or most lightly of he affected / sister arm." he said, "and started, on fire to devour. to be affected by the influence; would jump and himself as an inspired teacher and public exn 1379 I -18 im course bratelli 1:91 bes initial felie plots of estivit

practical knowledge Edward obtained of these kindred branches of psychologic science, while a member of this family, proved to be invaluble for all his subsequent investigation.

Between his fifteenth and sixteenth year he traveled through Maryland, selling a popular medical work. This tramping, though favorable to his physical, was a diversion from the right line of his spiritual growth. Returning, he was variously occupied till about seventeen, when, contrary to the wishes of his mother and the advice of friends, who desired him to prepare for one of the so-called learned professions, he took counsel of his own judgment and became a machinist, giving as a reason for his choice, "I will do something a woman cannot do; then if I crowd anybody, it will not be a girl." Accordingly when at work, the more ponderous the machinery, the greater the interest and gratification.

In 1857 came a period of depression in business, and he was thrown out of work. To circumvent this crisis he went into the jobbing business on his own account. The limits of this sketch,' however, forbid the writer to touch upon the details of its subject any further than they illustrate the nature and circumstances of his development as a Spiritualist, the matter most important in the present connection. While in Maryland, Edward first heard of the 'rappings" as a matter of news from his sister, and surprised her by affirming his confidence that they were what they purported to be. It was while working at his trade that a young and lovely cousin of his died, in whom he had become deeply interested, while the regard was mutually reciprocated. "In my room." I once heard him relate in public, " there came a wondrous light, and in the light her form smiling beautiful. Lsprang up, hoping to detain her: she smiled sadly at my impetuosity, and slowly disappeared. I was not satisfied, but supposed it to be merely phantasmal.' To test the matter I said, If this be real, let me see it again in fourteen days. The time passed by, and unconsolously to me the hour of the trysting came. I was asleep, but awakened to find my room full of the same mellow light. Oh I I thought, now I shall see the same thing again. I expected exactly what I saw before, but waited, feeling disappointed, when suddenly over the head of my bed the same form leaned, the gentle face, the clear eyes looked love on me, and stooping, an angel's kiss was imprinted on my forchead." This was some time after the death of the

cousin, and of course was highly satisfactory to the delighted observer. He now began to frequent circles, receiving such tests from time to time as were most convincing, an account of which would fill an ordinary volume. He sifted all these most carefully, being skeptical upon every point, until absolute demonstration made denial more absurd than admission at the first

ment (the 26th Conn.). He came home disabled, very ill, and remained so for nearly a year, all the while being faithfully nursed by a most affectionate and devoted wife. Soon as circumstances permitted, both Mr. and Mrs. W. sailed for Bermuda, remaining there several months, adding to their much needed stock of health and pecuniary success, until warned by spirits to leave the island in order to escape the dreaded yellow fever. They next visited Halifax, N. S., where Mr. Wheeler employed his pen gratuitously in defending the government against the popular attacks of the provincial press. A few weeks before his return to the United

vice with honor until the discharge of his regi-

States a daughter was born, and happiness seemed about to bless the weary wanderers; but soon after coming to Boston the devoted wife sickened, and in a few months mother and child were laid together on the banks of the Acushnet River. The shock was a terrible one, and hardly to be borne. For a time it seemed as if the bereaved husband and father must follow those who, dutiful and loving in life, were beautiful and grand in death, no less than beloved in immortality. But spirit-communion brought consolation, faithful friends gave sympathy, and turning at last wholly from busi ness, Mr. Wheeler gave himself body and soul to the service of Spiritualism, about this time entering upon the duties of Corresponding Secretary of the "Mass. Spiritualist Association."

Serving in this capacity for a while, he after ward became General Agent and Missionary for the Association, in which capacity he trav eled throughout the State, delivering ad dresses, forming circles, establishing Lyceums, collecting funds, etc., everywhere planting the seed of a natural religion, while promulgating the princ'ples of spiritual progress. The effects of his practical labors in these organic movements are yet visible in the perpetuation of societies which, in the day of small things, he aroused to associative action, and organized into success. He continued thus to labortraveling, lecturing, writing, organizing in the interest and under the auspices of the State Association, till the time of holding the Fourth National Convention at Cleveland, O. To this convention he, with the writer, was a delegate from Massachusetts, and such was the character of his impromptu speeches before that assembly of representative Spiritualists, his originality, inspiration and sustained power of philosophical statement, that the Society of Cleveland, having previously decided for themselves as to the desirability and practicability of a settled speaker, invited Mr. Wheeler to remain with them as their regular lecturer for a twelvemonth. Waiving an affirmative response, he returned to Massachusetts and filled a period of three months' engagements, when the request from Cleveland being repeated, he ac-

without a moment's premeditation.

Quick and earnest in thought, strong and deep in feeling, his expressions partake of the concentrated essence and intense emotions of his thoroughly impassioned nature. Thus to those of a prosaic temperament, with no imaginative faculty, he often is misunderstood, and consequently misjudged. This explains whatever diversity of feeling and judgment which exists on the part of those who make up his audiences. Those who know him most intimately, best realize the comprehensive and analytical cast of his mind, while the radical character of his thought impresses all who have either attentively heard his spoken or read his written words. While his earlier efforts were calculated to create an undue impression that he was more of an iconoclast than otherwise, his later public efforts have been more generally directed to the elucidation of 'the principles and methods underlying a scientific and permanently constructive system of philosophy which embraces the highest social, moral and spiritual welfare of humanity. To this end is his mind now continually given.

As the years come and go we impatiently await for yet richer suggestions and developments of mental symmetry and spiritual power which shall be a blessing to all people.

[Concluded next week.]

FP Prof. Tyndall has been quoted as saying to a London thief, "You must not steal; not because it is immoral to steal, but because society, the State, cannot stand, cannot endure, unless there is an observance and enforcement of the laws of common honesty." The obvious error lies in the fact that without certain fixed moral purposes neither society nor the State could endure. The laws of common honesty of which Prof. Tyndall speaks are but the laws of common morality. As an illustration of the universal acknowledgment of the moral principle, let us take the reply of the chief of the Flathead tribe of Indians to the United States commissioner. The latter wanted him and his tribe to leave their homes, but the chief denounced the Government for having already robbed him. "How can I believe you," said he, "when you have there in your hand a paper which is a printed lie? You have robbed me of my land," he said; "you have taken away the homes that were given to me by the President of the United States years ago, and now you come and promise me more when you have not kept the promises you have already made." Investigation in the Department proved what he said to be strictly true. But it was an Indian who was delivering a lecture to a civilized Government on common morality.

In England they call a railroad car a "carriage," the engineer a "driver," the fireman a "stoker," the brakeman a "guard," the switch's "shunt," and track a "line," the baggage " luggage," and yet the English and Americans are supposed to speak the same lan-

BANNER OF LIGHT.

Written for the Banner of Light. WELCOME HOME.

Lines suggested upon the return of the survivors of the "Greeley" Arctic Expedition.

2

BY MES. J. G. BUENETT.

From Arctic regions cold and drear. Behold our rescued heroes comp! And who would check the manly tear That springs to bid them "Welcome Home "?

It seems as if from ky death They have returned to life again ; But, hark I they tell with bated breath Of scenes of agony and pain.

They tell us of their hopes and fears, Their waiting, watching, their despair ! Of days that, passing, seemed like years When life was young and hope was fair !

They tell us of their comrades brave Who jonrneyed with them side by side, Who fill, alas ! an unknown grave Beneath the Arctic's rolling tide 1

Their tomb, within that realm of night Whose secrets they would fain explore ; Their dirge, ne 'er sung in climes more bright,

The moving iceberg's crash and roar ! Their work is done, their toil is o'er ; For weariness they 've found repose ;

The mystery of that frozen shore Sleeps with them still 'neath Arctic snows.

We welcome you with shout and cheer, Who come to us as from the grave ! We drop with you the silent tear For those ye left beneath the wave. Washington, D. C., 1884.

Spiritual Phenomena.

The Story of a Spirit Watching and Caring for its Body, During the Journey to its Final Resting-place.

To the Editor of the Banner of Light :

The facts herein related being of recent date, and quite significant, the writer has concluded to present them as they occurred, giving names and dates, thereby hoping in their recital to call the attention of others to the fact of the nearness and watchfulness of their spiritfriends.

It was on the beautiful afternoon of Monday, June 30th, 1884, at the hour of 3:20, just as the tide in front of our home was beginning to run out, that the spirit of my beloved wife and companion took its flight, with countenance beaming with radiant smiles in watching her loved ones coming to carry her to bowers that had been so lovingly prepared for her reception. All her previous sufferings were forgotten in looking upon the beauties of the scene that met her enraptured sight. Thus parted the spirit and wasted form of her who knew and loved the angels so well.

angels so well. The day and hour for the services were July 2d, at 3 P. M. The spirit-world must have brought its divine power to bear so that all should be said and done meet for that occasion. The scruples of over-anxious Orthodox friends were quieted, and those so skeptical wept tears of joy as the last prayer was said, the last song sung and rite performed. Time and space will not permit me here to narrate all that occurred -anflice it to say the bright angels conquered. Mrs. Nellie J. T. Brigham, inspired by the highest intelligences, discoursed upon the fifty-fourth verse, fifteenth chapter, 1st Corinthians —"Then shall come to pass the saying that is written, Death is swallowed up in victory." It was fully demonstrated that if mortals provide fit instruments and proper conditions

provide fit instruments and proper conditions, the influences coming from the higher realms of wisdom can and will make themselves heard of wisdom can and will make themselves heard and felt—and such they did on this chosen oc-casion, through Mrs. Brigham; and not much less can be said of the sweet melodies as sung by Mr. and Mrs. Lillie; for the harmony was such that the unbidden tears of those who came doubting and disbelieving as to the sweet-ness and beauty of the spirit-belief flowed from founteing surphyroid with sensitiveness, and fountains surcharged with sensitiveness, and themselves must have joined with their tuneful harmonics on that occasion.

The hour came when the old earth home and the form that had loved it so well must part forever; but the life that had animated that form had earned a happier, brighter one, in realms above.

side, holding an umbrella to protect us from the sun's rays, it being the hour of 2 P. M. Reading the service he came to this part, "Earth to earth, ashes to ashes, dust to dust, looking for the general resurrection in the last day,"etc. At this last utterance a cold shudder day,"etc. At this last utterance a cold shudder came over me, for I knew well that the resur-rection had already taken place of her whose mortal remains we had just lowered to the bot-tom of that grave. Having completed the read-ing of the service, I turned to him and those assembled, and said : "I will now thank the friends and neighbors for so kindly adding me in negotime.

for so kindly alding me in performing this last act, also for having done the same for us both, a short seven years ago, at the obsequies of our daughter and only child; but my companion, whose material form we have just laid away in that grave, is not there, but has arisen: the that grave, is not there, but has arisen: the resurrection was at that moment when the spirit and the worn-out form parted. My friends, there is no death; all is life. The spirit of that body is now standing near us, witness-ing this the last ceremony. Nor is that daugh-ter, so loved, whose earthly body was placed away seven short years ago, resting now under that green mound; she, too, is here, witnessing with great numbers of attending spirits these last rites. And so of each of you, who long last rites. And so of each of you, who long years ago, or at more recent date, have placed the bodies of dear friends in these graves scat-tered about us, they, too, are here, provided the cord of love that bound them to you was not

I found myself lost as it were, but could hear my voice pleading with them that there could be no death, and reciting facts as undeniable proof that our dear ones live and are ever with

To further assure them of the fact that my beloved still lived, I said that I hoped and ex-pected to take her by the hand and receive her

caress before many days. As I finished I turned to the minister, who then made the final prayer. This young minis-ter, who had been sent a teacher to these peo-ple, failed to understand the purport of what ter, who had been sent a teacher to these peo-ple, failed to understand the purport of what the spirits had impelled me to proclaim; turn-ing to me he said: "Sir, you have compromised me." My astonishment can scarce be imagined. I replied: "Compromised you?" "You have compromised me." Wishing to see him and tell him what I had heard and seen of the an-gel-world, I desired him to make an appoint-ment with me, in order that I might meet him and do so; but "engagements already made," he said, "would prevent." So I came away under the charge of having compromised him for reading what his church had prepared for him to read on such occasions. Since starting upon that sorrowful journey I thought I had enough to depress me; but it seems my cup was not yet full; this last was required to fill it to the brim, and I was led to unintentionally cause an unplensantness, by uniting with the spirits in pleading for the truth that those so dear were not buried under some four feet of time. "Thus again did the spirit try to protect itself

Thus again did the spirit try to protect itself from a far greater loss than that in having its body miscarried by some unaccountable mis-take. The scene that was enacted at the head

take. The scene that was enacted at the head of that now cherished grave was one not often witnessed. But may the seed there sown, though on seemingly barren ground, take root and bring forth an hundred fold. Mark well, you who peruse this story : just one week to the day after I had bidden farewell to that form, I again took her by the hand and received the kiss of affection from her mate-rialized lips, though it cost the spirit a struggle to overcome its earthly weakness. This mani-festation was through the mediumship of the Misses Berry at Onset, Mass. I also had mani-Misses Berry at Onset, Mass. I also had mani-festations of her presence through Mrs. Gray and her son, and Mr. and Mrs. Caffray, at the

and her son, and Mr. and Mrs. Caffray, at ithe same place. Three weeks from the day of my wife's passing away, she again visited the cherished home, to which I had returned so lonely, and conversed with me as to the incidents I have feebly set forth, and then made known to me that it was herself and other spirits that made known to me the absence of the body from the car in which I supposed it to be, and had also caused me to proclaim that she whom all were supposing was

I supposed it to be, and had also caused me to proclaim that she whom all were supposing was being buried from sight was not in that grave but standing by our side. Thus my declara-tion was fulfilled. This last materialization at our home was through the mediumship of Mrs. L. S. Cadwell of Brooklyn, N. Y., which my wife and I helped to develop last year. So the bread that was cast upon the waters came to us in not many days many fold, bringing joy not only to spirits but to mortals. but to mortals.

but to mortals. In one short month we parted—the wasted and diseased body laid away forever—and the spirit and I met again in the old home; and I have written for you, friends, this tale of the cares and griefs of a spirit and mortal.

voice, even while a spirit was outside the cabinet. Here I will relate that at a seance with Dr. Caswell of Charlestown, a few weeks ago, a spirit materialized and came to me, and called for a pair of soissors, which being given him, he out a lock of hair from his head ; this I placed in an envelope, and carried in my pocket-book. The same spirit came out at this seance and reminded me of it, saying, "You have my hair in your pocket-book." Now I had not mentioned the fact to any one there.

I cannot begin to give all the incidents of the sitting, but one was so remarkable I cannot forbear mentioning it. There appeared a patch of white light on the carpet, about five feet from the cabinet, and close to Mr. Huckins. This increased, and rose up with a wavy, flickering motion, like flame, until suddenly his spiritdaughter stood before him, and in an audible tone gave her name, Josie Hucking. She then dematerialized, gradually reversing the process, until the head was about six inches from the floor, her voice still being heard at our feet. bidding her dear papa good night. This occurred twice.

The seance closed with the independent voice singing familiar airs in loud, resonant tones, and a short address from "Mr. Severance."

I feel impelled to bear testimony to the genuineness of the manifestations through this medium, these occurrences having taken place un-der strict test conditions, where there was no possibility of deception. I feel as assured of their genuineness as of any other fact of my WM. H. RANDALL. existence. Boston, Aug. 12th, 1884.

DORMITORY THOUGHTS.

BY JOHN WETHERBEE.

I. Tired Nature's sweet restorer, balmy sleep !" He, like the world, his ready visit pays "-

I was going to say, but I will not extend the quotation, for the extension would not conform to my experience:

"The wretched he forsakes; Swift on his downy pinion files from wee, And lights on lids unsullied by a tear."

This is not my experience. I am more of Sancho's turn of mind, who asked a blessing on the man that invented sleep - Queen of the "night-side of Nature," I was going to say, only the poet's license has made it masculine. I do not know but Sleep, or perhaps "Sleepy Thoughts," would have been a better caption to what is in my mind to write; but "Dormitory Thoughts" got written, so I will let it stand. I am very apt to do that, when I take my pen in hand for a purpose, and begin haphazard, trusting that my beginning, both caption and sentiment, will find itself at home before I finish my story. I hope it will in this case, for I feel as though I had both an intelligent and an interesting word to say on the subject.

I almost want to begin by relating an incldent or two to show the difference of time in sleep-life from what it is in active or sensuous life, where one experiences in a dream the details of months, and what would take a column to briefly relate, only takes a second or two of our time to live or experience in dreamlife. But other phases of the subject seem to be pressing for expression, so I will omit the incidents referred to, at least for the present, and follow for impressions. One sometimes dreams, at least Ndo, and know while dreaming that I am dreaming, and often wish in such a dream that I could remember it when I am awake; but I rarely do, though I do sometimes. I have in my mind a marked instance of it, but I will not now refer to it. Sometimes I remember in a dream the dream of another occasion that never reaches wakeful consciousness. I do not know as I make myself clearly understood. I don't feel as if I had better spend any more time about it; but why I mention it at all is to show that while so much of dream-life incongruous and unnatural. that some of it is not, which fact proves that it is a logical and quite a rational, though perhaps a disembodied life. That while the body or physical functions are asleep, the real man is not; his spirit is awake. If we can prove this by argument or experience, we establish an entity of ourselves, independent of the life physical. I am very sure of the fact myself, and have no question that when we shuffle off for good this mortal coil, we shall find we have been living all our lifetime two lives; that the third of our life spent in sleep has not been a blank, but an actspring. I had attended her séances there with ive, social, mental life, the details or reminiscences of which, for the wisest of reasons, do not reach our wakeful consciousness. I am a pretty sound sleeper, and sleep does me a heap of good; but it is no thermometer of a man's ability, for Napoleon Bonaparte slept but little. Four hours of the twenty-four were enough for him; and Henry Ward Beecher. a Napoleon of another kind, owns up to being a great sleeper. Twelve hours on the stretch is none too much for him. It is possible that the latter enjoys the invisible company of the spirits more than the great hero did. But we will not go into any speculative thoughts now. I was saying I was a sound sleeper, and notwithstanding what I have said I am not much of a dreamer; but I have had some few remarkable dreams that have had method even in their dreaminess..... Sleep, then, serves two purposes: first, sensuously giving rest to the weary organization; second-and that is the inspiration of this article—the spirit, that is the real man, withdraws from the brain or instrument with which it connects sensuously with external nature, and in its freedom associates with the loved of other days. Thus the twenty odd years of a man's life of seventy years which are spent in sleep, are really spent awake, and we will find as I have said, when we pass into that better land, as a graduated spirit, an alumnus of this world's college, we will open our eyes into a familiar place. We will not have to be shown around and introduced, but will be with our opened memories, as familiar with our changed surroundings as with the surroundings we have just left of earth-life, because we have been living in both at the same time; but till then unconscious of one of our hemispheres. The vague remembrances of the forms and through ; there were none with a wish to dis-turb. We drove to the little plot, and there by the side of the green mound of our dearly loved Lizrie Forence was "the open grave to react in the scance was going on, Mrs. Beets was under the control of, a spirit called for when 1 knew the open grave to react in the results than the inter the lost and found." Yes! found for when 1 knew that the spirit crose at dear to me Whiling to make all title troubles ap posite to mith him, even while spirit forms were both the cabinet. "At one time the writer spoke hought - all title first mean and hour dearly so the inter the lost and customs of our Ortholes ap posite town - I knew the spirit spoken about in the table of the spirit spoken about in the table of the beautiful performer which the spirit spoke up, and said. "the old Egyptians brought town a goalion near by while I stood at him faces of by-gone times will be found, to have

found a new and happy set, but we are where we always have been, the memory of that sleeplife becoming now a record of conscious and consecutive experience. We realize that we have made no discrete change; our sympathies are called out by the grief of mourning friends, but we know that they do not realize the real facts in the case any more than we did; but the awakened one becomes aware that his experience will one day be theirs, so he discounts the smiles that will one day sooner or later be theirs, and is under no concern of mind for their present sorrow.

a,

When we lost our little girl, she was only six years of age. It was a grief; it sometimes found expression through my pen thus :

expression through my pen thus: "Hark i the wind low moaning. Listen i May be it is an angel's voice. I feel their presence. Is it Hattie? If so, we are all here. Is that soft moaning wind a response? Oh i let us think so i it is the golden page of life's existence. We see thee not. But art thou here, my eldest born, whose early flight left a trail of sorrow on life's pathway? Oh i sweet sombre twilight that gives reality to shadows!"

Thus early, for our peace of mind, the light of Modern Spiritualism broke into my soul. I realized that the grave was a thoroughfare and not a cul de sac; that the little girl was alive and with us still, one of our household. Gradually I realized she was also a growing girl. I remember when she lost her interest in the babyhouse that remains sacred for her. She was then a dozen years old, and wanted it given to some one who would enjoy it as she used to. I realized also, in memory, the little girl, as she used to look with her sun-bonnet and long braided hair; but to that little girl there was to be no resurrection. Presuming we might live twenty, thirty or forty years, and our little girl would be a woman of maturity, I remember of saying to my wife we will never see her again. Our sweet little joy of six is now sixteen, and when we meet her years hence she will be a woman grown. But this was not a happy thought to the mother. Says I, would you like our little girl to be a midget, and stay a child, so that we could meet her as she is in our memories, or was, as she had left us? It was very evident that to find the child we had lost, we must follow her into the grave, and as soon as possible-and that we could not do-as other children needed us this side; but it was often a thought whether and how we will know each other there.

The question has been very satisfactorily answered in many ways to me, intuitively and how it ought to be, and then in some circumstances in my sleep-life the rationale fits my intuitions and proves each other, and it harmonizes also with the testimony from the land of souls. I am aware that that testimony is very conflicting, and wisely so, as I look at it, but the royal soul gets answers that set his mind at rest. I do not claim any royalty, but I have been very fortunate in other-world matters if I have not been in the matters of this world, and I am sometimes astonished that I have picked up in life's diggings so many golden nuggets of truth that better people have missed. I wonder if it is the compensation for not being open-eyed in gathering the auriferous nuggets or accumulations that mankind in this age seem to be striving for. It suggests the question. Which is better, a bank account on this side of life or one on the other. I suppose we will know one of these days.

Now to go back to the Dormitory Thought from which I have wandered : I think, in fact I know, that the little girl of whom I have spoken, who died over a quarter of a century ago, has been an inmate in my house all this time just as much as our other children have who are still in the form. This has been proved in a thousand ways so perfectly and so satisfactorily that I would stultify my intellect to doubt it, and the chances are a hundred to one she is with me in this room to-night. Bret Harte expresses my thought, so I will quote his lines :

"But whether she came as a faint perfume, Or whether a spirit in state of white, I feel as I pass from the darkened room, She has been with my soul to-night."

The reader may call this imagination, and the skeptic may say also the phenomena that makes me talk with such assurance may be questionable. I think I know, however, what I am talking about. But outside of all imagination or sentiment, and, if you choose, outside of the manifestations that have made me a Spiritualist, in the thoughts on this subject of sleep I have intellectual evidence and even mental objectiveness (if such an expression is in order) that during the seven or eight years spent in sleep of the last twenty-five years, my spirit has been awake and circulating in the land of souls, having intercourse with the old familiar faces. and that I have been, year in and year out, associated among others with my little daughter of long ago-have seen her grow as I have seen my children in the form grow from childhood to maturity, and shall recognize her when I pass over as she now is, as I do my other children as they are now, better than I remember her or them as they severally were in the long ago. It may seem very strange that we are consciously oblivious to so much life as this theory presupposes. I do not offer it as a theory, but as a conviction. The moment you think of the matter it will be realized that it would never do to have a consciousness of this experience of the sleep-side of human life. This life, as well as the other, has its uses, and if what we shall one day awake to the knowledge of, was current knowledge to-day, the wheels of mortal life would not run in their present order. and the scheme of the world would not be so wisely carried out. But the fact which I have stated is important for the recognition of the loved and lost when the curtain rises, and also as collateral proof of the spirit's life being independent of the physical life. There is a good deal more to say on this subject, but I think this article is sufficiently long, so if I extend it, t will be in a No. 2.

The Camp-Meetings.

Sunapee Lake Camp-Meeting.

To the Editor of the Banner of Light :

The Sunapee Lake Spiritualist Camp-Meeting commenced Aug, 8th. Then many campers had been on the grounds several days, hard at work clearing their lots and getting their cottages in readiness. Nine new cottages have been erected. Biodgett's Hall has been enlarged so that now it will seat six or seven hundred people. Much work has been done on the grounds, and it is expected that a new speaker's stand will be erected during the present week. Circles were held Thursday and Friday evenings, the first at the cottage owned by Mrs. Fellows and Mrs. Belober, both of Button. Mr. Jas. Knowiton, of Sutton, was intuenced by "Black Eagle,"and gave many very fine tests. Remarks were also made by Geo. A. Fuller, under influence. The second circle was held at Nemona Lodge, owned by the President of the Association, and the following mediums participated in the exer-cises: Jas. Knowiton, Dr. B. H. Prentissof Worcester, Mass., and Geo. A. Fuller. "The first public service was held on Sunday, Ang. 10th. Mr. V. C. Brockway of Newbury, N. H., pre-sided at the morning session. The singing was under the charge of Mrs. Minnie D. Kmerson of Boston, and consisted of solos and duets by Mrs. Emersod. Mrs. Myra G. Slayton of Cbleago, Ill., and Mrs. Fiorence A. Gilbert of Boston. The above mentioned ladies are accomplished vocalists, and their selections were ap-propriate to the occasion, also finely rendered. Mr. Geo. A. Fuller of Dover, Mass., gave the open-ing address of the atternoon was given by Mr, Joseph D. Stilles of Weymouth, Mass., and for elo-quence, depth of thought, and purity of diction was never excelled on our plaitorm. He somemend with an inspirational poem, most beautiful in its constru-tion, and in its though eucledating the organism of Mr. Stiles and gave fifty-five names, all of which were instantly recognized. In the evening a conference meeting was held in the Pavillion. Remarks of a very interesting nature were made by Mr. E. J. Durant of Lebanon, Mrs. Jr. Pitta of Lowell, Maass., Mr. H. S. Slayton of Chicago, Ill., Joseph D. Stiles, J. P. Sanders of Pennacook and Geo. A. Fuller. Thus closed a most profitable day on the shores of old Sunapee, and thus, u lots and getting their cottages in readiness. Nine new coltages have been erected. Blodgett's Hall has

PEBBLES.

Already many are inquiring when will the Eddys

Already many are inquiring when will the Eddys arrive at Sunapee Lake. The ride of five miles on the beautiful steamer "Lady Woodsum," after the journey by rall from Boston, is very invigorating and appetizing. Mr. C. C. Lord of Contoocook, N. H., reporter for the associated press, visits the camp quite frequently. He is a scholarly gentleman, favorably inclined toward Bpiritualism, and gives our meetings fair and candid reports. He is always a most welcome guest on our grounds. Mrs. Sarah A. Williams of Gloucester, Mass., is

grounds. Mrs. Sarah A. Williams of Gloucester, Mass., is located at room No. 3, Forest House. She has been on the grounds several weeks. We hear good reports of her work. Dr. Frank C. Pierce of East Putney, Vt., is also located at the hotel. He is doing good work, and is generally liked by those who visit him. He is a very genial man, and makes many friends among the campers.

Geo. W. Morrill and wife of Gloucester, Mass., have Geo. W. Morrill and wife of Gloucester, Mass., have been on the grounds since the opening of spring. They are stanch Spiritualists and ploneer workers in

"Eagle Cottage" is occupied by Mr. Jas. Knowlton and wife of Sutton. Mr. and Mrs. Edgar J. Knowlton of Manchester, and Mr. and Mrs. Frank Nelson of Sut-

ton. Mr. Simon Keezer of Sutton has erected a neat lit-tle cottage, and he and his wife are enjoying the meet-

Mr. Simon Refere of Suiton has creeded a heat itte cottage, and he and his wile are enjoying the meeting.
 The speakers' stand was beautifully decorated with forms and mosses, also fine specimens of potted plants, by Dr. S. H. Frentiss, assisted by Mrs. Beloher and Mirs Felows.;
 At "Happy Home" may be found Mr. and Mrs. Calvin Rumrillo Felchville, Vt. Miss Mary Persons and Mr. W. H. H. Woodward of Windsor, Vt., Miss Dolly Hale of Springfield, Vt., Mrs. Mary Persons and Mrs. Dr. L. O. Pitts of Lowell, Mass., is located in a tent near the hotel.
 Washington, N. H.; is well represented, and a very large delegation from that placels expected soon. The following have already arrived: Mr. Frank Lull. Mr. Charles Lull, George W. Newman, Mrs. Henry Newman and her two sons, Willie and Bertie.
 Mrs. Lora B. Craig of Keene, N. H., Inspirational speaker and trance medium, is located in a tent on Hodge.
 At "Spirit Home" may be found Mr. and Mrs. Thos. Burpee of Sutton, Mrs. M. Witters and Mirs. Mas. Maule Shaud Kent of Manchester, and Miss Kide Brownell of Burd.

Kent of Manchester, and Miss Kelle Brownell of Bur-lington. Vt. At "Bed Rose Cottage," commanding a magnificent view of the Lake, are settled for the camp-meeting sea-son Mr. E. J. Durant, Fresident of the New Hamp-shire State Association of Spiritualist, also his wife, Mrs. Sophia K. Durant and controlling influence, "Talapoosie," and Mr. and Mrs. Isaac P. Kendall of Lebanon, also Mrs. Florence A. Gilbert of Bostos. Mr. H. S. Slayton of Chicago, Ill., one of the mana-gers of the Blayton Lyceum Bureau, accompanied by his wife, an accomplished vocalist and elocutionist, and also their son Wendell, have visited Sunapee Lake Camp-Meeting this season for the first time. Mr. Slayton expresses himself deeply interested in the cause of Spiritualism, and well pleased with the camp-Biayton expresses himself deeply interested in the cause of Spiritualism, and well pleased with the camp-ground, and regrets that business compels him to leave on Monday. His wife will remain awhile longer and assist in our meetings and entertainments. Miss Rena Lutkin of Gloucester, Mass. is stopping at the hotel, also Mrs. M. A. Kelly of Lebanon. Near-ly all the rooms at the hotel are engaged. Dr. Street, associated with the Boston Spiritual Tem-ple, paid our grounds a fiying visit on Sunday. Mr. Green of Bacramento, Cal., was a very attentive listener at both sessions on Sunday. People are inquiring for Dr. H. B. Storer, Mr. and Mrs. Jas. A. Bilss and Dr. J. V. Mansfield; all will probably be on the grounds before these words are printed.

AUGUST 23, 1884.

As every care and precaution had been taken and made, the writer felt that those remains, so dear, would be carried safely to their destination.

The hours of a beautiful moonlight night The hours of a beautiful moonlight night passed slowly by, but sleep, sweet restorer to the thinking, throbbing brain, came not; for flitting thoughts would go to the express car that held the last of earth of a wife so true, and back to that home now made desolate by the loss of that love that wiped away the cares and perplexities of life with a smile. Long before the hour for our train to arrive the writer was up to watch the sunrise which was to be the last that would ever shed its rays upon her form, journeying with me for the last time. Oh I how fast thoughts at such times

upon her form, journeying with me for the last time. Oh I how fast thoughts at such times come and go. Our destination by the cars was at last reached—Plattsburgh, N. Y.—at a little before G A. M. The balance of our journeying was to be made by steamer, across the beauti-ful Lake Champlain at 11 A. M. Having no doubt that the messenger to whom the consigned so carefully these obvished

I had consigned so carefully those oherished remains was still with me, and would properly care for and remove them as promised, I hast-ened from the cars to the hotel just across the street, and was registering my name and resistreet, and was registering my name and resi-dence, when I heard these ominous words, by whom spoken and from whence they came I could not tell: "You had better go and see where the body is!" Wondering what was meant, I called for a room, had my luggage taken to it, and at once returned to the train and the express car discharging its freight. Not seeing the box that was so precious to me, I asked the messenger where the body that he received at New York for this point last even-ing was? Looking at his manifest, he said he had no body, but that one was put off at Troy,

at midnight. If any one can imagine himself in utter lone. If any one can imagine himself in utter ione-liness and yet impressed that there is still something coming that will add to it, he will partially sense the writer's feelings as that train started for Montreal, and left him stand-ing alone, desolate. My efforts were then given to finding the lost. For four long hours and anxious ones we em-ployed the telegraph to make inquiries, before word came that the remains would reach me safely at a specified time. My joy then became

word came that the remains would reach me safely at a specified time. My joy then became as great as had been my sorrow, yet still I feared some accident might come between meand them ere they reached me. As the hour for our depart-ure by steamer came, I saw another coming in sight, and was told it bore the form which had really been lost to me the first time in thirty-three years of a happy wedded life. It came and was greeted most kindly, and we finished together our journeyings. Kind friends met us when we landed, and all moved toward that little graveyard, so sunny and beautiful those that had been and were to be, for there the birds could sing their carols the season through ; there were none with a wish to dis-turb.

Astoria, L. I. A. L. HATCH Interesting Phenomena with Mrs.

Beste.

To the Editor of the Banner of Light:

While on a recent visit to Onset Bay I stopped at the Glen Cove House, kept by Mr. N. Huckins, which, by the way, I commend as a pleasant and well-kept establishment. While there I had the good fortune to meet Mrs. E. Beste, whom doubtless many of your readers will remember as being at 678 Tremont street last winter and entire satisfaction, but had such convincing tests of her genuineness as a materializing medium while at the hotel that I feel compelled to bear testimony thereto.

The cabinet consisted of a curtain hung across the corner of the room, the only outlet from it being a window, three stories from the ground, thus forbidding possibility of access. The sitters were Mr. N. Huckins, the proprietor of the hotel, his sister, Mrs. R. H. Parker, and myself. Before the seance Mrs. Beste called Mrs. Parker, and retiring, entirely denuded herself in her presence of her clothing, and put on one of Mrs. Parker's dresses - her clothes being taken from the room - thus preventing any possibility of lace or drapery being concealed on her person. Immediately after the lights were extinguished, differ-

ent forms came out to the number of twenty or thirty, their clothing shining with a phosphorescent light, like pure snow flooded by moonlight. Many of the dresses were studded with patches of brighter light than the rest, resembling stars, and cloudy forms of diverse and irregular pattern, very lovely and spirituelle in appearance. Each form, as it came out, gave its name in an audible and distinct voice, and all but two or three were recognized as relatives and friends of the sitters; many tests of identity were also given. My daughter and mother came out, and remained ten or fifteen minutes, and explained the difficulties of materialization, and how necessary it is to have perfect harmony of thought and will in order to get good results. Among others was a little cabinet spirit, called "Daisy Low," apparently about six or seven years of age, who amused us with her bright sayings, and gave tests of names, etc., of departed friends who had not an opportunity

A Prophesy that is Being Falfilled.

Mr. Henry Greer, writing us from Cape Gracias & Dios, Nicaragua, C. A., encloses the following, copied from the London Journal of July 26th, 1845, as significantly prophetic of the changes thus far effected upon earth by Modern Spiritualism, and what we may reasonably expect it to produce in years to come:

"The whole world is in commotion. Society is heav-ing to its center as if with the throas of some great regenerating change, personal, political and religious. An impulse is being communicated to the human in-tellect, that will be far greater in its results than the revival of letters. A reformation is in embryo, that will far exceed in depth, extent and diction that of the era of Luther."

probably be on the grounds before these words are printed. The President, Geo. A. Fuller, is located at his cot-tage, "Nemona Lodge." Dr. S. H. Prentiss of Wor-cester, Mass., and his wife and son Irvie, are located at the same place. Mr. V. O. Brockway of Newbury, N. H., Treasurer of the Association, and family, enjoy camping in their beautiful cottage. So do Mr. and Mrs. Stephen Wood-ward of Sundpee, for their cottage commands a most extensive view of the Lake. Mrs. Stubbs of Newport may be found at her cot-tage, located on a bluff connarding a very fine view of the Lake. Mr. and Mrs. J. R. Conners of Warner take solid comfort at Evergreen Cottage. They never miss a meeting, and seem to drink in all that falls from the lips of the speakers. the lips of the speakers. Trains leave Boston (Lowell Dépôt) for Newbury, N.

H, at 8:30 A. M. and I P. M. Buy summer excursion tickets to Sunapee Lake. Fare for round trip \$5,00. Only one change of cars, and that at Concord. N. H. Be sure and wish Sunapee, if you enjoy mountain and

Be but and via but will be a busy one here. The weather thus far is all that one could desire. Mr. Geo. W. Blodgett, the proprietor of the grounds, works hight and day in his endeavors to make all his guests

A fine cottage is in process of erection on Blodgett's venue by Messrs. B. C. Whipple and Amos G. Hub-bard of Croydon File. Order thus far has been maintained on the grounds.

without the aid of a police force. GEO. A. FULLEE. Blodgett's Landing, Newbury, N. H., Aug. 10th, 1984.

Verona Park (Me.) Camp-Meeting

To the Editor of the Banner of Light: The meetings at Verona Camp-ground commenced

Saturday, Aug. 2d. Sunday was a charming day, and a good attendance was upon the ground ; the speakers were Dr. H. P. Fairfield, Mrs. Mary E. Thompson Jennie B. Hagan, Mrs. Abble Morge, Dr. C. F. Ware: and local workers. Several days during the week the

Jennie B. Hagan, Mrs. Abble Morge, Dr. C. F. Ware: and local workers. Several days during the week the weather was unfavorable, and the attendance was small; still enthusiastic and interesting meetings were held. This is Dr. Fairfield's first appearance at this place. His discourses, so full of fire, with and logic, have won for him many praises. Miss Hagan's poends were better than ever before. In fact all the speakers did themselves great oredit, and the general remark was. "What beautiful meetings we are having." Friday evening a concert was given under the matagement of Miss Hagan, sensisted by some very able local talents who kindly gave their services for the benefit of the Association. The concert was excellent; 'It' would have done credit to any place, time, or occasion, where good music, inplifing songs, eloquence and with are enjoyed. Verons Park is one of the natural and besutiful praces just becoming known. It is but thirteen monther of Miss resourced this primitive grove on the green banks of the Penobsoot, to strike the first blow of or dimers being erected i there is also a know and sub stantial wharf is completed, filteen ectages are finish ed, and others being erected i there is also a there and through the infinesce and labors of -Dr. Ware, 'mont-stantial wharf is the sone of the real sales is the finish of miss first the work of a year, and the commodious refreshment, public, and a stated fini-panier. All this 'detaility and feetare the labors of prant, the infinesce and labors of -Dr. Ware, 'monther infinite with first the two weath of year, and the prime the top of which providy noais our beautiful panier. All this 'detaility and teering the infini-ter was the difference and shore the infinite prime, the infinesce and shore the the material and the prime the top of which providy noais our beautiful panier. All this 'detaility and teering the infini-teer was the difference which is the state infini-teer we directly suboring the selution of the template of examinestic on the state infini

AUGUST 23, 1884.

OF LIGHT. BANNER

the Banner honored us with his presence. We gladly welcomed these kind, friends-and desire, to thank

the Banner honored is with his presence. We gladly welcomed these kind friends-and desire, to thank them for favors received. On Saturday Mrs. Thompson gave an interesting and instructive discourse, based upon paintings abe had executed, showing the progress of the various relig-ious denominations as they have gradually grown up out of past superstition. Sunday, the closing day of the meeting, dawned clear and bright, and early in the day people began to assemble; before the opening ser-vice a large andience had collected to listen to some of the most eloquent and profound loctures ever given upon this restrum. The best of order prevailed throughout this series of meetings, and all who at-tended went away well pleased with the place, the people and the speaking. A vote of thanks was given our good President, Dr. Ware, for his cannest and efficient efforts to make these meetings and the establishment of this camp-ground agrand success. His labors will be rewarded, for there is no such word as fail seen or used here. At a meeting of the directors it was voted to com-mence the regular camp-meeting, not year Aug, 16th. S.

Notes from Cassadaga.

To the Editor of the Banner of Light:

After the pienic at this piace, early last June, I remained a day and made a general survey of the ground in this vicinity. At that time the little village of empty cottages that had sprung up in the woods beside this beautiful sheet of water impressed me with a feeling of loneliness. I saw, however, that about everything was here or could be easily obtained that would be

of loneliness. I saw, however, that about everything was here or could be easily obtained that would be asked for, which, with the application of industry and art, through the instrumentality of bodies animated with vigorous spirits, would soon make this place a garden of blooming and hopeful human life during the warm days of summer. When I, arrived here this August, I saw on every side evidences of the manifestations of these spirits, for verily they had converted the cottages into cosy parlors and resting places, filed with burght hopes, and filed with bnoyant life! They havegathered here from every point of the compass for physical change, recreation, spiritual improvement, and to get a new lease of life. As I passed around among them I felt to rejoice that men and women are inspired to fit up groves, and start new, fresh spots on the earth for hu-man habitation and association. I hope the time is not far distant when the physical environments of hu-man babitation and sudy her plenomens in forest, field at tream, and in educational assembles could of a directory, shop, office and kitchen, and revel with Nature and study her plenomens in forest, field and atream, and in educational assembles com-pare notes and chassified facts ; when it does, the world to human eyes and hearts will, in reality, be a paradise. Instead of once a year, we should have these gather-ings twice a year, using our beautiful Northern olimate summers, and the Bouthern climate whethers. Humani-ty needs the change, asd would grow heavenward un-der it.

ty needs the change, and would grow heavenward un-der it. To my eyes, Cassadaga is a very beautiful, orderly spiritual piace. Mr. and Mrs. T. J. Skidmore and Mrs. Eliza Cook, the inspiring and animating spirits in the executive department of the Cassadaga Free Association, deserve great credit and the thanks of the people for their constant and unselfish devotion to the interests of all who visit here, and efforts to make the picture of the variant and efforts to make the picture of the variant and something to satisfy the longings after immortality. Their co-workers, Messrs. Bond, Sage, Champlin, and files Ida M. Lang, Secretary, are all efficient people, and deeply interest-ed in the religious and philosophical truths of Spirit-ualism. During my four days' stay the exercises were very orderly, systematile, entertaining and instructive. Friday evening, Aug. 8th, the children, under the training of Miss Hatle Myers, gave a very interesting entertainment, consisting of recitations, music and descript and the relige of the second second second second second entertainment, consisting of recitations, music and

Friday evening: Aug. Sht, the children, under the training of Miss Hattle Myers, gave a very interesting entertainment, consisting of recitations, music and dancing. I noticed Father O. G. Chase with his white beard and aged look, as his eyes sparkled and sometimes filed with tears of joy as the fruths uttered were met by responsive thrills in his being, at the different seasons in the pavilion.
It was my pleasure for the first time to meet the test medium, Mr. Emerson; his names and decoriptions were very direct, remarkable and salisfactory, exceeding anything in that phase of mediumship I ever before witnessed. I heard good reports from different parties of tests of spirit-power through Mrs. Stearns, Miss Incz Huntington. Miss. Kimbali, Mr. Albert Woodworth and Adelbert Herrick, whose spirit-drawings attract considerable attention.
Mrs. Herrick, a very gifted healer, to whose power many in Chautaugus County would be giad to testily, is here, devoiing part of her time to instrumental music o verflowing. The instrumental music by the band and vocal music by Prof. Lillie were both excellent. O. P. Kellogg presided in his genial and happy manner. In the morning the write delivered a lecture on "The Facts of Modern Spiritualism"; in the affertion of Mrs. Wood work hand Advised Huerick, work were listened to very attentively, and at the close of each Bro. Emerson's guides did good work through him. Every to be here."

be here." God bless the good people for getting up the Camp-Meetings that take us into God's Eternal Church; they are doing great good, and drawing our loyed ones gone before nearer to us. May the Cassadara Free Associ-ation "live long and prosper." J. H. RANDALL.

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

The weather has been better since I last wrote, and the attendance at the different meetings larger than the previous week. The tenters, notwithstanding the cloudy weather, have shown wonderful patience and humor under their somewhat ter circomstances. and humor under their somewhat trying circumstances. Tuesday, the 5th, Mr. J. Clegg Wright delivered a lecture in the hall. Wednesday, Mrs. A. M. Glading of Philadelphia oc-cupled the platform. Thursday, Mr. J. Clegg Wright spoke. Friday, Mrs. Glading again officiated, and on Satur-Friday, Mrs. Glading again officiated, and on Satur-day no lecture took place, though Mr. Wright was down for that date, his health being such he had to withdraw and rest.

Banner Correspondence.

SACRAMENTO .- Mrs. P. W. Stephens writes Mesars. Editors, it is many months since I have obtruded upon the crowded space of the columns of the dear old Banner. My last was dated February, 1883. I went into the mountains, visiting several places, everywhere fulling people interested for spiritual truths. I went to Ban Francisco in July, from there to the northern part of Sants Barbara County, where I found some old friends by the name of Tucker, Spiritualists of long standing : also a family by the name of Ilcoerts, the lady amedium. Mr. Roberts owned a large grain store-house. We could not get a hall at a price we could have the store-house. The next day the floor was sorthowd, the sades of grain properly placed, and when evening came we were greeted with a fine andiced and the seed was sown that will yield fruition in spirit-life. I then visited Bant Barbara; had many visitors iteo-tucket, was some that will yield fruition in spirit-life. I the visited Bant Barbara; had many visitors iteo-tuck every Sunday I was there. I wish to say in regard to the old Mission Church at Lompoc, or rather its ruins, that its foundation was laid on the 2d of December, 1762. If was a massive building for adobe, the walls in places sit to eight feet in thickness. The early was the could a start of the could be and the could a start of grass of the start of the start of grass of the start of the start

The other physicians said this fatty matter would soon become water; that there was already a large mass of water around the lower portion of the heart. This physician said that the acid of lemons would never fail to remove these fatty tissues if persevered in. In November I went into Arizona, worked in vari-ous places till hear Christmas, then returned to Sacra-mento and have remained here since, lecturing through the winter, holding scances twice a week and giving private sittings. I intend to go to Arizona this fail. Shah ever continue my efforts in behalf of spiritual truths."

Missouri.

ST. LOUIS .- J. Hudson writes : "In this time of mental awakening and deep soul yearning for that something which man feels in his heart exists, but which he knows not how to seek, to whom shall he turn for aid, of whom bey the light divine necessary to feed his craving spirit, save to those only whom the loving Father has given the power of satisfying this craving, and those others, like yourself, Brother Colby, whose clubbas them with infuence in the same direc. and those others, has yoursen, brother Corby, mose position clothes them with influence in the same direc-tion. To thoroughly convince one of the truths of Spiritualism he must have its facts as exhibited by its phenomena demonstrated to himself personally. For one, I am free to deciare that, though I had heard of b) phenomena demonstrated to himself personally. For one, I am free to declare that, though I had heard of the wonderful doings at Spiritual scances for twenty years before I could be induced to attend one, and, but for an accident, might have continued to hear of them, and in my supposed superior wisdom denounced them as fraud, trickery, delusion, or the work of the devil, because the church said so, for twenty years more, nevertheless, so tramendously shaken was my prejudice and bigorry at the first scance I attended, that all the priests in existence could not have restrained me from assisting at another three nights later, when, like Saul on the road to Damascus, I was literally bereit of speech for a time by the extraord inary test that was afforded me, and I was forced to surrender my former uncompromising opposition to everything savoring of the New Philosophy to the convictions of reason and sound judgment. In speaking of the inter, when hills city to-day in precisely the same mental condition I was in before the truth was brough them this city to-day in precisely the same mental condition I was in before the truth was in the limited opportunities offered by the only materializing the mating for more; for, say what people may respecting the various phases of the spiritual manifestaritons, it is this materialization which drives home in the phenomena to set up in their breasts an intense longing the various phases of the only materializing the various phases of the only materializing the various phases of the spirituali manifestaritons, it is this materialization which drives home in the solution comes to the honest seeker after truth, and with it the peace of mind which passeth all understanding. The harves here is ready for the sickle, but where night, conviction comes to the honest seeker after truth, and with it the peace of mind which passeth all understanding. The harvest here is ready for the sickle, but where shall we look for the husbandman? Where, except among our brethere in the East, who already have more than enough of highly-gited mediums among them, while souls out here in the heart of the country are absolutely starving for the bread of life which the mediums alone can farnish us, and are left to fight unaided the battle with akcpites and accoffers, while the atrong walls of prejudice, ignorance, creedal bigotry and superstition, stand coldy sloof, and from a dis-tance wish us courteously—condially even, perhaps-godspeed: This is all *wrong*; if we claim to have the *Truth* from God, then should all who possess the power of disseminating this truth among the people-of *demonstrating* is divine origin—go forth and preach it thronghout the land, is ving the results with him who. Disease svery honest: effort made in his name. Here we are a population of more than 400,000 souls, of whom, perhaps, upward of 4000 are believers in the New Dispensation; and yet there is not a gener-ally recognized organization among us, or the means by which those deairing ilght and windom can obtain these. (Our first need, therefore, is an opting and moid the mint a bidrow of maken is legent and moid the mint a shoregeneous elements in hand and moid the mint a shoregeneous body, capable of usefulness to its members and of making itself known

N ER OF LALA my sight? You claim the scelusive right to come be-tween man and his Maker, yet I walked among you hind, and because my sight is restored without your aid, you any 'he is not of God' that gave me the bless-ing of light. Not of God, the Author of Light? I give thanks and rejoice, while you seem to wish me back into darkness. To which do you think should I attribute the power of God?. To you in your unchar-liable ness, or to him who gave me sight? — "Drohody brethren, you preach immoriality and re-possibility of the 'soul-both true. Why do you ob-ject to the proof of them? If your manner of teaching ad been sufficient for all men, none other were need-ed; but is it? We say emphatically. Not and the lives of your hearers prove our assertion correct. — "Boul immortality and 'responsibility' is a defi-litter as to its general results, under so-called Onris its at the lives of professing. Christians are an fear to the teachings of their example as are the lives of non-Christians to theirs he controverts fact-lit may be unknowingly and nuwilling/ip-but that is his position. This is not the fault of Christ or bis teachings, but prestoralt. — In distant the foodhead of Christ you claim too meth you detract from the immeculateman the merit he is entitled to. God was manifest in him. As a meth soen, some true splittally under your teach. — Ropose some other created splitt were sol. I meth you detract from shoil markes. Inve sol hameles, and his followers should assert him to be the great I Am- could your intelligence accept the as-sertion? Infinity in the sight of Numanity, subject to our law, whose it lite isil would be at the merior the failacy entered. We all know that in the well-called ark ages pricestoratt held undisputed sway, the further was all in all, yet the error was probably of greated I Am- could your intelligence accept the as-sertion? Infinity in the sight of Numanity, subject to our law, whose it lite isil would de at the merior the failacy en

Connecticut.

NEW HAVEN .-- E. P. Goodsell writes : "Knowing as I do of the vast amount of evidence and the posttive proofs of the wisdom, power and beneficence of tive proofs of the wisdom, power and beneficence of ministering spirits, their kindly watch and care and guardianship constantly exercised over those in mor-tal and in their charge—and as a witness for the truth of such ministrations—I desire to briefly state a few facts in my own experience. While pursuing my reg-ular business occupation in the eity of Hartford, in March, 1802, and in my rather heavy sleigh having a board borses, and when I farts saw them they were coming toward my horse and myself within forty feet, at the top of their speed. I was for the instant made so far charaultent as to hear distinctly the words : 'Keep still and you will not be burt.' I obsyed the injunction. But quick as thought, my horse sprang sidewise, which changed the position of my sleigh, bringing its side to the running team, which at that instant went over me, breaking the one side board into more than a hundred pieces. My sleigh was turned upon its opposite side, but not thrown over on myself. I was is do us traight as if by hand, and not hurt. The first man who spoke, asked : 'Are you hurt?' I re-piled : 'I don't know that I am,' He then said : 'I would not have given six cents for your life.' But the good, brave Black Hawk and his baad set a higher value upon and saved it. In viewing the wreck it was found that one of the horses dashed its foot through about five inches below my seat. The other horse broke the hinder part more finely. The only injury to me, if it can be said to be such, was a slight smarting sensation in one of my knees. ministering spirits, their kindly watch and care and

about five inches below my seat. The other horse broke the hinder part more finely. The only injury to me, if it can be said to be such, was a slight smarting sensation in one of my knees. The next record that I would make of my life having been saved, is that in which my horse, a very gentle, docile animal, was at the time weary from the day's journey, and in the night while going through a lonely read overshadowed by forest trees, saw by the stone fence, persons getting hurriedly over it. At this sight, (by inspiration I call it), it sprang forward, and con-tinued to run at full speed for about forty rods, thus not allowing pursuers to overtake itself or its driver, its owner, to whom it had a love, an attachment. The spirits saye mortal bodies from harm, instead of working evil works as some of the be-calle teach-ers declare and teach; they maquestionably guard our welfare in all things pertaining to earth-life. In De-cember, 1602, a dear friend passed to the bright Sum-mer-Land. The funeral expenses, the burial of the beautiful form, the writer of this resolved to par, and to be prepared so to do placed in his vest pocket the required amount at 2 o'clock P. M., and went immedi-ately about his work in the busy mart, scarcely think-ing of the little treasure (about fifty dollars) until 8 P. M., at which time to make the payment I found it missing. After search in the store, not finding it, I re-solved to advertise the loss; and acting in accord the store this afternoon?' I repiled, 'I do not remem-ber going there.' The voice them said ' Think again.' Then said, 'Take your light, go out timere and book.'' I followed the direction, and thore hay the ittle package entire in its contents; at 9 P. M. I ploked it up. A day or two afterward I inquired through a personat-ing medium, how it was that that valuable package entire in its contents; at 9 P. M. I ploked it up. A day or two afterward I inquired through a personat-ing medium, how it was that that valuable package entire in its contents; at 9 P. M. I

Another Old Pioneer Gone.

In Rockland, Mass., (formerly Abington) Isaac N. Harrington, aged 55 years, passed on to the higher life July 20th, and the writer was called from the Onset camp-grounds on the 28th to talk to his friends and neighbors on the burial of

the 28th to talk to his friends and neighbors on the burial of his body and ascension of his spirit. He was a soldier in the late war, where he lost his health, and from the effects of which he had been a great sufferer for the last two years. He was one of the sariy believers and advocates of bylritualism, and one of the dirst mediums used for bealing in that part of the biste. He was well known to the writer, to Dr. (lardner and Dr. Storer, and many others, as a faithful and honest man, and highly es-teemed by his neighbors-even the Christians. A short time bofore his transition he was supposed by his attendants to be passing over, at which time he saw Dr. Gandner and others, and knew the reality of that state into which he was soon to pass.

Gardner and others, and knew the reality of that state into which he was soon to pass. He was one of the carly Anti-liarery advocates with Garrison and Fhilips and Foster, and ever in the advance-guard of reform. It was pleasant to speak words to the friends at the transition of such a worker. The following sentiments were dictated by him a short time before his decease, and left with a request that they be read at his funeral, which they were by the writer. WARREN CHASE.

they be read at his funeral, which they were by the writer, WARREN CHASE. Almost three-score-years-and-ton have passed away since I was ushered into this beautiful world, with its sunshine and shadows, its lofty uscuntains and rippling riveles, its mighty rivers and grand old oceans. Boon I shall be ush-ered into another world more beautiful than this, and I go without fear or dread. I want to render my grateful thanks to my comrades of Post 74, G. A. R., for all the generous kindness they have bestowed on mb pocuniarily and other-wise, especially to Commander Hopking for the great inter-est he has taken in me through my siteness. And I want to express my heartfelt gratitude to all my friende and neigh-bors for all their kindness shown me through my afficitons, It has helped me to bear my sufferings more patiently, and I hope sometime to meet them all in a brighter world. And now good-by till we meet again. I shace N. HARENGTON.

The Freethinkers' Convention.

The Seventh Annual Convention - Where Held - The Speakers Engaged - The Hotels, Railroads, etc., etc.

The Freethlakers' Convention. The Secenth Aswurd Consention – Where Held – The Speakers Empaged – The Hotels, RatiFranks, etc., etc. The New York Blate Freethinkers' Association. In accord-ance with its estabilished custom, has invited the Freethink-ers of all the other States, and also of Chandas, to meet with its members in annual Convention at Cassadaga Lake, N. Y., on the 3d, 4th, 6th and Tib days of Beptember next. This BFRAKERS. – The following well-known speakers have been engaged to address the Convention. If hon. Thad-deus B. Wakenam of New York; Miss Helen H. Gardner of Bt. Louis: Courtlandt Paimer of New York; Charles Watts of Loudon, England; Allin Pringle of Belby, Cann-da; Col. Jobn R. Kelso of Modelso, Cal.; ex-Rev, Georgo Chainey of Boston; ex-Rev. J. H. Burnham of Saginaw City, Mich.; Mrs. Dr. Juliet H. Beyerance of Milwaukee; Prof. Biophen Pearl Andrews of New York; Dr. John Bloits of Chicogo; ex.Rev. William B. Bell of Boston; Judge R. S. McCormick of Franklin, Pa.; Prof. John E. Remelung of Acclusion, Kansas; Lyman C. Howe of Fredo-nia, N.Y.; Col. M. E. Billings of Waverly, Iowa; Hon. A. B. Bradford of Enou Valley, Pa.; ex-Rov, Charles B. Repnolds of Rochester, N.Y.; ex-Rev, Samuel P. Putnam of New York; Dr. William F. McCormick of Franklin, Pa., and Hov, Richard B., Westbrook, D. D., Orthodox, of Brooking, N.X. And the following have also been In-vited, the mest of whom are expected to be present: F. E. Abbot of Cambridge, Mass.; Hon. Elizur Wright of Bos-ton; Judge Arnold Krekle and Mre, Judge Kreile of Kan-ass City, No.; James Parton of Newburyport, Mass.; Judge Carter of the Supreme Court of the Infact, Boston, Mass. Col. Hobert G. Ingersoil has given assurance that he will be present and address the Convention. THE BINGING. – Prof. A. D. Laneof Olean, N.Y., accom-mand Mestage alamy for the casadaga Convention in alterial microl of the casadaga Convention in Bistome of Superson theore and and pleuresque in the State. BOUTR OF TRAVEL AND RALE

This HOTEL RATES. - The following prices have been es-tablished at the hotels for board: \$1,60 per day, for one day and less than three days; and over, \$1,60 per day. Table board-Breakfast, 40 cents; dinner, 50 cents; Hupper, 30 cents. Lodging, 25 to 30 cents. The hotel accommodations are sufficient to entertain all who may attend. New York State Freethinker' Association. Salamanca, N. Y. P. B.-I am glad to announce that the Truth Seeker Com-pany will have an agent on the grounds with a largo assort-ment of Freethought published in the New York Herald, the Convention will be published in the New York Herald, the Bufalo Courier, and other secular papers. II. L. G.

The Wisconsin State Amociation of Spiritualists

The winconstant state Annual Meeting for election of officers and other business, in Omro, Wis, Bept, Sta, Ghr and Yik, 1884. Speakersengaged A. B. French of Olyde, Ohlo, and Mrs. H. S. Lake of California. The Cross Concert Troupe will furnish the vocal music. The Chicago and Northwestern Railway will return all who pay full fare to litpon or Oshkosh for one-fith fare. The St. Faultroad will not give reduced rates, consequently these coming on that road will buy round-trip tickets. Hotel rates as formerly, \$1,25 per day. Bhould the Wisconsin Cea-tral code give reduced rates, will publish in time for these interested. All Liberals invited. A limited number will be enter-

interested. All Liberals invited. A limited number will be enter-tained by the Omro friends. DR. J. C. PHILLIPS, Scretary. Omro, Wis., Aug. 8th, 1884.

Memoka Camp-Meeting. The Nemoka Camp-Meeting Society of Spiritualists will hold its second annual Camp-Meeting on the grounds at Pine Lake, Ingham Go., Mich., commencing Aug. 13th and closing Sept. 1ist. A full programme will be completed and issued with a list of speakers and mediums engaged for the occasion. We extend a cordial invitation to all the friends of progression to join us in making this meeting one of general interest and free discussion, and hope for the best results. The arrangements for railway rates will be found in circu-lars which will be issued at an early date.

The arrangements to this ? is a carly date. ars which will be issued at an early date. By order of the Executive Board. MR6. M. J. MEAD, Secretary.

North Collins Yearly Meeting. North Collins Yearly Meeting. The Twonty-Ninth Annual Meeting of the Friends of Human Progress of North Collins, N. Y., will be held at Hemilock Hali, in Tucker's Grove, Brant, Erie Co., N.Y., Sept, 5th, 6th and 7th, 1884, opening each day at 10 A.M. J. Frank Baxter of Chelsea, Mass., Mrs. R. B. Lillie of Philadelphis, and Lyman C. Howe of Fredonia, N.Y., are the engaged speakers. Platform tests will be given by J. F. Baxter. Music by Mr. and Mrs. Lillie and J. Frank Hax-ter. Warm meals and refreshments will be furnished on the grounds. By order of the Committee.



BIBLE MYTHS, And their Paraliels in other Religions: Being a Comparison of the Old and New Testament Mythsand Miracles with those of Heathen Nations of Antiquity: consid-ering also their Origin and Meaning, With numerous illustrations,

With numerous illustrations, The object of this work is to point out the myths with which the Old and New Testameult abound; to show that they were held in common with other nations; and then trace them to their ovident origin and explains their mean-ing. I has long been acknowledged by the most eminent Biblical students that the Hebrew Scriptures contain a large mythical element; but, so far as we know, the present is the first complete and scholarly attempt to trace these myths to their source, and ascertain their original signification." -Boston Courier. "Never before has there been given a volume to the read-ing world that shows the research for the origin of these myths adoes this one just published by J. W. Bouton, of New York."-Boston Times. "I too lavging aro made in the work before us."-New York Sun.

Accessible as they are made in the work before us."-New York Sun. I Vol. Reyal Svo. Cloth. About 600 Pages. Price, \$3,00. Sent, posipald, by COLHY & RICH.

Beyond the Gates.

· BY ELIZABETH STUART PHELPS,

Author of "Gates Ajar, " "The Story of Avis," etc. Miss Elizabeth Stuart Phelps's new volume has been awalt-

Miss Elizabeth Stuart Phelps's new volume has been awali-od, since its first announcement, with great interest, and it is probably safe to predict that it will be the best read book of the senson. It is not philosophy or science, or a sys-tematic presentation of truth or theories of truth; it is a product of spiritual feeling—a dream, a conjecture, a proph-ecy, who shall say? The experience of death itself, the first realisation of the new conditions, the instruction and guid-ance of the spirit commissioned for that purpose, the meet-ing with disembodied spirits still chained to the earth-life, the sensation of the upward flight, the arrival in the heav-enly fields, the return to comfort the mourners, the emphasis upon the all-pervading sense of security and endless oppor-tunity, the glimpses of the occupations, joys and retinons of the heavonity existence—all this is conveyed with a ten-found impression upon the reader's mind. The suthor's conceptions of heaven are wholly pure said lofty, yet warm with human love and interest. They fouch the deepsat yearnings of the soul and serve te strengthen faith and quicken aspiration. Cloth. Price 1, 22, postage 10 conts. For sale by COLBY & RICH.

Beyond the Sunrise. OBSERVATIONS BY

TWO TRAVELERS.

the Convention will be publicated in the New York Harald, the Bufalo Courier, and other secular papers. H. L. G. The Facilic Association of Spiritualists, (Of which organization J. M. Lauderback is President, Isaac Wheeldon Vice-President, W. W. Ward Riecording Secretary, P. A. Builth Corresponding Secretary, and E. Pagies Treasurer, will hold its first annual convocation, beginning on Thursday, Sept. 4th, and closing on Monday, Sopt. 15th, unless further continued at the option of the As-Bootstion. The Association has secured fiteen acresof land, situated in every way finely adapted to camp-meeting purposes. There will be a lecture or address given each day of the asseven o'clock. At half-past two o'clock each day there will be a platform discussion, for the free orpression of thought, open to any one who may wish to participate. The author to recently of the way wish to participate. The author to recently of the security will be a latter of disconting the first binness to first or address given each day the will be a platform discussion, for the free orpression of thought, open to any one who may wish to participate. The author to recently a boot of the security will be had a secured and network will be the free organization and instrumental music will be inside to a free the secure of a balform discussion. for the free organization is a platform discussion. for the free organization and fair, which a wait multitudes of thought, open to any one who may wish to participate. The author to every down wish ho participate. The author to every down will be hold accompode to the secure or address dimension and fair, which a swait multitudes of thought, open to any one who may wish to participate. The author to every down be had a produced will be furnished at the thore of the security and the secure of the security and the security of the statice of the security of the security of the security of the secure of the secu

California.

down for that date, his health being such he had to withdraw and rest. On Sunday, Aug. 10th, Mr. J. W. Fietcher lectured morning and afternoon to very large and attentive au-diences. It is computed that there were at least six thousand people on the ground. The space allotted for carriages was quite full, and the waiters in the dining saloon were kept busy all day. Mr. Fietcher won compliments all round for the excellence of his lectures and the astonishing character of his tests. Mr. Bronson and some members of his family are in camp; also Mr. Gardiner of Baltimore. Capt. Keffer is kept as busy as a bee. The Banner of Light is on sale every Sunday on the camp-ground. New comers should at once make their way to "head-quarters."

quarters." Mr. W. W. Mayberry, jr., of Philadelphia, director of anusements, is doing his work well. Danding has been well sustained during the week. Thursday even-ing we had a phantom dancing party, which brought out a crowd and covered the floor of the large paylion. The strains of Prof. De Barth call out the attention

and appreciation of the campers. Mr. Butler is here, giving phrenological delineations

Mr. Butter is ucre, giving phraster, gives great of character. Mrs. Patterson, the noted slate-writer, gives great satisfaction to her patrons. The phenomena that hap-pen in her presence are remarkable, and all skeptics aboud visit her. Mr. Nelson of Philadelphia is here, giving test see

The Committee of the Association have every ground

to be grateful for the good work done. Mrs. Glading of Philadelphia is tenting out here, and is ready to give private sittings. SCRIDE.

Mount Pleasant Park Camp-Meeting, helphina dilinton, Iowa, " · •

o the Editor of the Banner of Light:

This Camp-Meeting opened August 9th, and has met with rate success, Rvery day there are three lectures nd two conferences, and Fact-Meetings, except on.

and two conferences, and Fact-Meetings, except on Gertain evenings when various entertainments are sub-stituted. The delightful enthutiasm and pericet har-mony existing are enjoyed by our Orthodox neighbors as well, for they come in daily. I believe we are having some of the ablest lectures even delivered on American soil. There are already eighty-seven cottages and tents on the romantio grounds, and more, going up all the time, and every one is filled, many of them to overflowing, and consid-ering it is only the second year of its existence, it is a very gratifying manifestation of the attractiveness of the movement. Onleago is represented in a large body. There is also a fine delegation of St. Louis friends present, one of them having already built a two thou-sand dollar cettage. E. W. BALDWIN.

15-As the Washington Monument nears completion one can realize what a magnificent shaft it will be. A hill, gradually sloping, which is only five hundred and fifty-five feet high, is a very little hill, but a column which is that height, and only fifty feet square at its base, standing on a plain, is a mighty column. Already it seems to bury its head in the clouds, though it still lacks about seventy-five feet of completion. "Trojan's column and the Column Ver-dome are planies compared, with it. Half-s-dozen Gleopatra's needles could be concealed inside of it. "The great fire monument in Lon-don would look dwarfed beside it. If it were built up through the domes of St. Paul's in Lon-don or St. Peters is place it wild how a how

and mold them into a homogeneous body, capable of usefulness to its members and of making itself known as a power in the community. . Our second need is a succession of good material-izing mediums, by and through whom skeptics and others can have demonstrated to them the truth of spirit return. If these at the same time can develop the medial powers in others, all the better; this would prove a step toward securing in a short time our in-dependence of foreign aid. . These are our present needs as Spiritualists of St. Louis. Will you not help us supply them by publian-ing in the columns of the Banser this plaint from Macedonia? What with the opening of our grand new Kroosition and Music Building, our Arricellural Fair week—The Velled Prophets and Trades—the city be-tween the 20th of Sept. and 10th of Cotober will prob-ably bontain an addition of fifty per cent. over its stated oppulation. What an opportunity this for the spread of the New Erangel 1 shall it be availed of 7. Let us Jray God it may itnat he may send the isbor-ers to us. That he may bless you and your noble efforts in the cause, is my carnet wish."

Pennsylvania.

GERMANTOWN .- A correspondent, "Amo," addresses his "Orthodox brethren" as follows: "Bald don or St. Peters in Bome, it would loom above them like a vast spire, and it would far overtop the noblest tower of the would far overtop the closene. ... have the would far overtop the noblest tower of the would far overtop sustif ruses dramasis

New Publications.'

L'EVANGELISTE. By Alphonse Daudet. Translated by Mary Neal Sherwood. 12mo, paper, pp. 304. New York : Funk & Wagnalls.

The acts and methods of the Salvation Army form the basis of this romance. The heroine, Eline Ebsen, is on the point of being married, and a life of much happiness appears to be in store for her. Suddenly, however, Madame Autherman, a rich banker's wife given to making religious converts, enters noon the scene. Engaging Bline to translate prayer books, she imbues her with her own fanatical enthusiasm, caus ing her to break with her suitor desert har mother and serve as a preacher in the Salvation Army. This introduces one of the most thrilling of narratives; one in which the struggles of the mother to recover her deluded daughter, her vain appeals to the feeling of pity and the unsympathetic law, are portrayed with a power that the distinguished author wields as none other of the French novelists can. The work has created a profound sensation in Paris, and is likely to in this country.

THE MAN FROM TEXAS. A Western Romance. By Henry Oldham. 12mo, cloth, pp. 442. Philadelphia: T. B. Peterson & Bros.

If one likes daring adventures, hairbreadth escapes tramatic incidents, romantic, episodes, and other constituents of highly-wrought, sensational reading, they will be found in this story of guerilla warfare in Kan sas and Missouri twenty years ago.

MARGIE'S MISSION. By Marle Oliver. 16mo, paper, pp. 404. Boston : D. Lothrop & Co. This is the second volume of the "Young Folks" library," issued by the publishers, monthly. It is a pleasing story of home life, imparting many useful lessons, though its general tone and teachings are of the evangelical Sunday-school order.

Passed to Spirit-Lifes

آ و در ا

From her beautiful home in Worcester, Mass., to her nere beautiful spiritual home, Aug. 7th, of heart disease, Mrs. Augusta H., wife of Lambert Bigelow.

Mrs. Augusts H., wife of Lambert Bigelow. Well does the dear angol deserve the joy she has ere now realized of meeting parents. Sisters, brokher and friends. She never left is duty unperformed, and her whole iffe was a wwest benediction. Never scening to doubt the blessed truths of Spiritualism, she was often encouraged and made joyous by intessages from the other world. Bhe was a con-stant reider of the Braner of Light, and other spiritual publications. A write she comes to me, saying: "Grive not so despir, dear ones, but look with trusting eres to the resurrection that has already taken place with me. I can-not at all times give you proof positive of my identify as an individualized presence, nevertheless, my continued exist-ence and care for you is a fact. The house we reared (Lam-ert and 1) has a point and encourage it fadees a lowers and glorious light."

(Ottiwary Rotious not exceeding fromty lines published gratuitowily. When they second this number, tenny on the for each widditional line will be charged. The words on an enrange make a line. No postry admitted under the heading.]

Industric Orocia and Instrumental music with be furnished during the entire occasion. While there is considerable hotel accommodation at II-waco still the hotels will not by any means be able to pro-vide for the many who will attend this meeting. Therefore these who come should be prepared to camp, remembering that israel in tents was by far the healthlest and happiest people, and that "God's Temples" are unexcelled. Pro-visions, such as vegetables, fulls, means, so come and make this a camp-meeting, and supplies will be shundant. The Association will adopt such rules for the government of the camp-grounds as may be deemed necessary, for sani-tary measures and to maintain good order, and such rules will be leased to parties wishing to crect targes on the grounds.

Those coming from the interior of Washington Territory or Oregon will be lessed to parties wishing to crect cottages on the grounds.
 Those coming from the interior of Washington Territory or Oregon will leave Kalama or Portland per steamer, and land at the camp-grounds early in the evolution of the same day. Reduced rates over the following lines of travel will be given to all those who come for the purpose of attending the meeting: Oregon and California Railroad, East and WestBide Divisions; Oregon Railway and Navigation Companys, and liwaco Steam Navigation Company, and liwaco Steam Navigation Company, and liwaco Steam Navigation Companys, and liwaco Steam Navigation Company. Those paying fail fare one way, upon presentation of certificate will be returned at 80 per cent, off of regular fare. There is a daily mali to liwaco, and telegraph facilities at Fort Camby, By order of the Executive Committee, K. W. KMBD, D. MARKHAM, A. W. KMBDEE, E. PAGLES, B. EMBREE.

The First Maine State Spiritualist Camp-Meeting

Amociation Spiritualist Camp-Meeting Amociation Will hold its Seventh Annual Meeting at Buswell's Grove, Etns. commencing Aug. 29th and closing Sept. 7th, 1834. Buswell's Grove is situated on the line of the M. C. H. B., one-haif mile from Etns Station, and is easy of access from all parts of the State by cars of team.

The following able and eloquent speakers have been en-

The routowing able and eloquent speakers have been en-gaged; For the entire meeting—Hon. Warren Chase of Califor-nia, Abuy N. Burnham of Boston. For Bept. 24 and 3d.— Prof. J. R. Buchnam of Boston. For the last four days— Capt. H. H. Brown of New York. For the entire meet-ing—Mrs. P. D. Brabbury of Fairfield, Me., Mrs. Abbie Morse of Scarsmont, Me., Mrs. Mary E. Thompson of Bock-land, Me. Communicate with Daniel Buswell, Etna, in regard to Tents and Cottages; also Board and Lodging. A new boarding-house has been created, while cottage lots are being taken up rapidly. Those who wish to erect cottages can do so, and only have one dollar per year to pay for use of ground.

cottages can do so, and only nave one domar per year to per for use of ground. An admittance fee of ten cents will be charged for the ten days to help defray the expenses. Officers of the Association are as follows: President, Dr. Cyrus Ohae, Monroe: Vice-President, Dr. S. J. Emery, Charles M. Brown, Glenburn; Trustees, B. D. Newcomb, South Newburg; Dr. H. E., Field, Dextor; A. J. Farmer, Garland; Directors, B. D. Newcomb and F. M. Garland, North Newburg; J. J. Farmer and Mrs. Georgie A. Field, Dester; Mrs. Bella H. Smith, Cerinna; Mrs. Olive Emery.

Glenburn, All mediums and the public are cordially invited. Come onel come everybody! Per order Directors, Glenburn, July 25th, 1884. M. BROWN, Secretary.

Camp-Heeting in Kansas.

Camp-Meeting in Kansas. The Spiritualists of Northern Kansas will hold a Camp-Meeting in a beautiful grows in the Buffalo Valley, five miles west of Jamestown, on the C. B. K. P. R. R., commencing Aug. 20th, and to continue ten days. By special ar-rangement, daily trains will be run between Jamestown and the camp-grounds. Bound-trip tickets will be on sale at that once. This branch connects at Jamestown with the main line, running to all points east. A grocery store will be on the grounds. Meals will be present. Good speakers and mediums will be present. This will be a good piece for tourists and seekers after recreation. The surrounding country is simply a Garden of Edeo, afording the most beautiful sights. The friends will bring tents and bedding as far as possible. 'A large at-tendance and good time are suitcleated. Good music will be secured. JACOB FULMER, Cor. Sec.

The Somerset Spiritual Temple Amociation

The Somerses Spiritual Tempto Amountation Will commence its Annual Camp-Meeting at Hayden Lake, Madison Center, Somerset County, Me., Best, filth, contin-uing four days. Good speakers will be engaged. All friends are invited to come to the feast. Hailroad reductions will be made to Skowhegan. Further hotice will be given. For Order Com.

After Dogmatic Theology, What?

Materialism, or a Spiritual L'hilosophy and Natural Religion. By GLES B. STEBBINS, Editor and Compiler of "Chap-tors from the Bible of the Ages," and "Poems of the Life Beyond and Within." Five chapters.

Beyond and Within.^(*) Five chapters.
CHAP. 1. — The Decay of Dogmas: What Next?
"2. — Materialism — Negation, Inductive Science, External and Dogmatic.
"3. — A Supreme and Indweiling Mind the Central Idea of a Spiritual Philosophy.
"4. — The Inner Life – Facts of Spirit Presence.
"5. — Induition — The Soul Discovering Truth.

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Buritualist. It is the only work ever published giving full instructions how to meamerize, and the connection this science has with

how to mesmerize, and the construct and Bpiritualism. It is pronounced by Allen Putnam and others, who have read it, to be one of the most interesting books ever written. Paper, pp. 128. Frice 50 cents. For sale by COLBY & RICH.

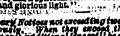
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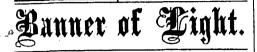
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NPECIAL NOTICES. Solution In quoting from the BANNEB OF LIGHT care should be taken to distinguish between editorial articles and the communications(condensed or otherwise) of correspondents. Our columns are open for the expression of impersonal free thought, but we cannot undertake to endorse the varied shades of opinion to which correspondents give uttefrance. **Solution** We do not read anonymous letters and communica-tions. The name and address of the writer are in all cases indispensable as a guaranty of good faith. We cannot under-take to return or preserve manuscripts that are not used. When newspapers are forwarded which contain matter for our inspection, the sender will confer a favor by drawing a line around the article he desires specially to recommend for perusal.

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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OF SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Stand-point; and it is identical with Spirituality.-SPIRIT S. B. BRITTAN.

Spirit Messages.

Although all the various forms of the spiritual phenomena are to be accepted as in a very high degree important, and not to be dispensed with on any account, yet it is to be borne constantly in mind that all are but the successive steps to the possession of the highest truth, namely, that the spiritual is the only real life. to which everything else becomes merely a receptive form or phenomenon. Holding this view, and making it serve as an efficacious means to an end, too much emphasis cannot be laid upon the value of the phase whereby indidividualized excarnated intelligences through trance mediums everywhere are at this time making known their experiences in spirit-life to thousands of anxious inquirers on the plane of the mortal. Of the importance of these communications from the spirit-world it is wholly unnecessary to speak to those who have received and profited by them. The world would suddenly become dark indeed to such, if this, channel were once wholly closed. But thanks to the good angels, the work is going on in every quarter of the globe, and new avenues are being prepared in every land for this important service through the development of additional mediums.

In this connection we take it to be but common justice that we refer to the value of the work wrought by the Spirit-Message Department so long maintained in the columns of the energy is wasted or lost. And if we are seri-Banner, and so full of hope and cheer-as it has ously assured by the spirits themselves that we in thousands of cases already proved itself to be

ny in the spirit-world, returning to their friends and co-workers on earth to stimulate them with new thoughts and impart to them an influence that will bless and strengthen them. Spirit Brittan tells them and tells us all plainly that the work of the invisibles is meant to be of service to mankind; likewise that they gain power by returning to earthly conditions and expressing themselves through mortal instruments. He tells us that Spiritualism has yet to reveal to mortals lessons of which they have never dreamed, truths which they are to-day unable to grasp and comprehend. Especially do they seek to impress the great truth of human brotherhood, each being bound up in the welfare of all, and all in the happiness of each. It is all activity and growth in the spirit-life. All are students, and all are continually occupied. Science may for the time disdain to extend a recognition to Spiritualism, but it will not al-

ways be so, and then they will work together in fraternal relationship. And then mankind will be able to answer its own questionings as it never has done before. We are assured, as indeed we have always been assured, that Spiritualism strives only for the uplifting of humanity; to draw from the

heavens a force that will break the bars of the tomb and reveal the truth that we are not to seek the dead there; and that what has been regarded as the end of life is but the doorway to a larger and nobler existence. The universe is filled with mystery and meaning, and the human spirit yearns to discover the springs of it all. Science returns no satisfactory answer to the searching questions : it fails utterly to meet the demands made upon it, when we would fain look beyond the visible plane of life, merely answering that there is nothing more to be said. At this point Spiritualism presents itself with its revelations, declaring itself ready to make known what the human spirit would comprehend of the life beyond the external forces of nature-its continuance, its meaning, and the spirit's destiny. All this Spiritualism, with its free messages, declares to us we may learn, if we only desire. That is the single and simple condition. It is very far from being a hard one to comply with. In the perverseness of its ignorance humanity responds with the unbelief of a sneer !

The weekly perusal of the spirit-communications which appear in the Message Department of the Banner has been a source of education in Spiritualism to those who have faithfully pursued it. Indeed, it could not well be otherwise. The tenor of these messages is such as to compel reflection after they have left their impressions. Thousands, no doubt, have read them only to derive such comfort and encouragement from them as they were able to impart. Many others have been lifted up by them to that level on which they could obtain larger views of the spiritual relations and a broader comprehension of the laws that govern spirit-life both here and hereafter. In other words, the result of it all is the spirit's gradual emancipation from the rigid government of its earthly environment, and its birth into a life that makes even this life a new and richer one. It is more than the mere gratification of human curlosity, far more than the satisfaction of human inquisitiveness, that is answered by these varied and multiplied spirit-messages : it is the spirit itself that thus receives tutelage and instruction, and emerges into an atmosphere purer and more invigorating than any it ever breathed before.

Few can read the message of Prof. Brittan, to which we have already alluded, without being impressed, too, with the fact that the communicating spirits are profited as well as we who are the fortunate recipients of their messages. He is specially careful to tell us that he is benefited by thus returning and holding converse with earth-friends. The law in this case operates mutually, so that no particle of can be of great help to them by keeping open

Interesting Experiences at Onset Bay.

On the evening of Saturday, Aug. 16th, it was our privilege to attend a sitting held by Miss Gertrude Berry, Mr. Albro being, as usual, the manager. There were among the company present, Messrs. W. F. Nye (of New Bedford), C. H. Kidder (of Cleveland, O.), and others, and all who were in attendance (some twentyfive persons) expressed themselves as highly pleased with the results. In the course of the evening little "Bright Eyes," Mrs. M. E. Williams's control, appeared before us in form, feature and characteristics identical with her manifestation to us on a former occasion.

Other spirits came to friends in the seance, and gave private communications and tests which were highly appreciated by the recipients. "Lotela," a little Indian girl who often controls our medium at the Banner Circle, materialized and greeted us with the information -"I am Lotela, Miss Shelhamer's control," in reply to our bantering question as to who she was : We were quite ready to admit the fact from ocular demonstration. While she was in full view, the form of our late medium, Mrs. J. H. Conant, suddenly appeared, the light striking so palpable that we could not help recognizing her at once. 'Thus at one and the same time we unmistakably saw two forms, both gifted with different identities, as they manifested while visible in the circle.

In addition to this wonderful test of the pow er of spirits to materialize, the cabinet control of Miss Berry (a lady whose name Mr. Albro declined to give for reasons) materialized herpresent could note the fact, and then suddenly rose to her full form-to the utter astonishment of the spectators, ourself included.

During this seance "Pocahontas," the control of Mrs. Coffin, who was present, was introduced to us by her medium. The form was that of a rather dark-complexioned Indian girl, with long, flowing black hair.

A gentleman acquaintance of ours from Amesbury, Mass., who attended this seance, was favored with meeting the materialized form of a niece of his wife, who was also present with him. The form, as was the young lady's wont in life, came swiftly forward into the room in her eagerness to reach her relatives. Brushing past Mr. Albro she seized by both hands our friend, who knew her in an instant. His wife looked at the spirit in astonishment, saying: "Sarah, this is you, surely?" His wife then asked: "Sarah, are you happy, now?" to which the niece replied "yes." This young lady, the gentleman informed, us, passed to spirit-life July 20th, 1884, in a western town, and could not have been known to any one connected with the seance. He considers it the clearest recognition of a spirit he has ever met with in the course of a somewhat extended experience at such sittings.

The brother of this same gentleman also manifested, announcing his name. Our friend arose from his chair and recognized the form, particularly some personal peculiarities of manner he exhibited while in earth-life. This spirit said : "Your children are here. Wait a minute and I will bring my little niece," giving her name, which was an unusual one (and one with which our friend is confident none other at the seance save himself and wife was conversant.) The form immediately redeemed its promise by bringing the child, who was recognized at sight by our informant. Soon after his daughter again returned giving her name. and saying in answer to his half-query: "You have been here before," "I want you to sit in a dim light at home, and I will show you my face," with which request the gentleman and his wife heartily promised to comply.

During this same seance W. F. Nye, Esq., Secretary of the Onset Bay Grove Association, was made the recipient of an exceedingly satisfactory proof of spirit identity, through two materialized forms at one and the same time. lives, a young girl appeared and addressed her A form appeared saying "Foster," as if to attract the attention of some one, and upon Mr. Albro asking: "Who is Foster?" replied. Ephraim," at the same time pointing to Mr. Nye. The fact at once dawned upon Mr. Nye that the spirit was his brother Ephraim, who sought to attract his attention at first by calling him by his middle name, "Foster," by which he had always been known at his early home. while later he had been called by his first name, "William." Questioned as to his identity, the spirit at once answered in the affirmative, and then seemed very anxious that his wife, Lizzie, (who is a firm church-member,) should come to Onset for a seance: "Why don't she come here? I never see her here !" he remarked ; and in reply, Mr. Nye promised to ask her to make the effort. Mr. Nye then asked : "Is my brother Ebenezer with you?" This brother, an old whaling captain, was lost with all hands in the Arctic Sea, in the winter of '79-'80, being at the time master of the ship Mount Wollaston, and then on his nineteenth voyage to those frozen regions. The answer was returned : "Yes, he is here; wait a moment and I will bring him." The spirit at once appeared, and while our informant held his brother Ephraim by one hand, he held Ebenezer by the other. He also put his arm about one of the forms while both were standing before him, to test its density, and found the materialization to be firm to the touch. His own face was between the two forms, and he was confident that each was bona fide and possessed of a separate individuality. Some conversation ensued between the brothers, in the course of which Capt. Ebenezer wished Mr. Nye to give his kindest regards to his old father (who is still living at Pocassett, at 86 years of age) and to say: "I will be the first

"A Voice from Beyond the Grave."

Under the above caption the Dramatic News of August 16th contains a description of an entertainment consisting of what are termed "experiments in 'Psychic Force,'" given by Mr. Harry Kellar in a small village near New York City. The "experiments" comprised an automatic figure in Turkish costume that performed a variety of mental feats, including slate-writing; a cabinet from which hands and faces protruded, and a female form emerged, followed by "a skeleton about six feet high," and finally Mr. Kellar, so says the report, was transported by some invisible agency over the heads of the audience, came to a full stop in midair, and then returned to the stage. Some one inquired of Mr. Kellar if he was a Spiritual ist :

"'No,' said the Professor; 'I do not lay claim to any supernatural agency. Neither do I give these seances for the purpose of casting ridicule on Spiritualism, but simply to expose the tricks and humbugs of persons calling themselves "mediums" and to disabuse the minds of a large section of the community who, by the knavery of these tricksters, have been led to believe that these phenomena were the result of spirit agency. My performances are the result of ing strongly upon her face, and the likeness be- | years of study and travel combined with constant experiment.

> 'I shall probably open in New York,' said the man ager as we took our leave."

As Mr. Harry Kellar proposes to exhibit in New York, and probably will do so there and in other cities; and as, whatsoever he or his manager may say to the contrary, it is evidently his intention to cater to the tastes and prejudices of the opponents of Spiritualism, and to self and gave a very interesting exhibition of throw discredit upon its mediums, we will state her powers of dematerialization: She sank that Mr. K. has just returned from a professionslowly down to the floor at our feet, so that all al tour around the world, and that when in Calcutta he met Willie Eglinton, and shortly after wrote a long letter to the editor of the Indian Daily News, which letter appeared in the columns of that paper, and from which we make the following extracts:

"In your issue of the 13th of January, I stated that I should be glad of an opportunity of participating in séance with a view of giving an unblased opinion as to whether in my capacity of a professional prestidigitateur I could give a natural explanation of effects I am indebted to the courtesy of Eglinton, the spirit

ualistic medium now in Calcutta, and of his host, Mr. J. Meugens, for affording me the opportunity I craved. It is needless to say I went as a skeptic, but I must own that I have come away utterly unable to explain, by any natural means, the phenomena that I vitnessed on Tuesday evening. I will give a brief description of what took place.'

After relating the particulars of numerous marvelous tests he received, he continues :

"Forty-eight hours before I should not have believed any one who had described such manifestations under similar circumstances.... I repeat my inability to explain or account for what must have been an intelligent force that produced the manifestations, which, if my senses are to be relied on, was in no way the result of trickery or sleight-of-hand.

(8lgned) HARRY KELLAR."

A Seance with Mrs. Beste at Onset. On Sunday evening, Aug. 17th, ten persons assembled in the northeasterly third-story room of the Glen Cove House, Onset, where Mrs. Beste held a private seance. A curtain was suspended in such a manner as to shut off the northwest corner of the room, and as this was withdrawn before the beginning of the seance. the plain white walls of the room were visible on either side. The floor was uncarpeted, with the exception of a small rug, and the apartment beneath occupied by boarders.

Before entering the cabinet, Mrs. Beste arranged from side to side across the corner of the room a wire fence four feet high, held in two brass frames, which were padlocked together in the middle. The seance was a dark one, but the many forms which followed each other in rapid succession were rendered entirely visible by their own light. After several of the sitters had recognized and affectionately greeted their spirit-friends, who gave their mes in all cases, and often incid heiı father and mother, who were seated the third and fourth from the west side of the room and three feet back from and about opposite the middle of one of the panels of the wire fence. She called them to her, kissed them, and entered into a conversation, in the course of which they fully identified her. After she had bade them farewell they resumed their seats. Then, as if seized with a sudden impulse again to embrace them, she passed directly through the panel of the fence, and stood so close to them as to touch them with her luminous robes. Philosophically this phenomenon was not more wonderful than the attenuation of several of the forms which had desired that the cabinet might be looked at through their mist-like bodies; but it was more distinctly marked to the spectators. Then returning in the same manner, the young girl was distinctly seen in her own emitted light before she returned to the cabinet. The control then said that the great effort of will which this feat required had exhausted the remaining power for materialization, and the seance closed by the singing of "Home, Sweet Home," in which the spirits ioined.

Tribute to Ed. S. Wheeler.

On the first page of the present issue of the Banner we print the opening installment of a biograpical sketch of the late Edward S. Wheel. er. written by his life-long friend, George A. Bacon.

As will be seen, on perusal, Part I. was prepared while yet Mr. Wheeler was a tenant of the physical form. A distance in time of some dozen years extends between it and the contents of Part II. (prepared since his decease), which take up the narrative and speak of him in retrospect.

Mr. Wheeler was an earnest and devoted searcher after truth; and the perusal of the record of his early struggles will, we feel assured, encourage others who are fighting in secret the "war for independence" from creedal errors in their own souls to put forth renewed efforts for the attainment of their individual freedom, by reason of the strong, brave voice speaking to them through the lips of his faithful example : While by a careful reading of the sketch in its entirety (particulary as relates to Part II. which will appear next week) those who are laboring publicly for Modern Spiritualism, in whose defense and advancement he wrought so much good work, cannot fail of being strengthened and inspired for further toll in behalf of the New Dispensation.

When the two parts have passed through the Banner columns, it is the intention of Messrs. Colby & Rich to bring out this memorial of an earnest life in pamphlet, in which form it deserves to be sent out broadcast among the general world of readers as a missionary, pledged at all times to the interests of mental freedom everywhere.

Free Library and Reading Boom in Brooklyn, N. Y.

A very commendable move has been made in Brooklyn, N.Y., toward the establishment of a Free Spiritual Library and Reading Room. It originated with Mr. W. J. Cushing, who took the initiatory step by writing to various publishers for contributions of books, etc., and received favorable responses (for which he returns his thanks) from all to whom he appealed except those outside the ranks of religious and spiritual reform and progress. In a letter outlining his purposes and plans, Mr. Cushing 88**78**:

"In order to make the Library free, I shall "In order to make the Library free, I shall keep a few books of a spiritual and reforma-tory nature for sale; and, as I provide a cor-respondence desk for my visitors, will also have paper, envelopes, cards and stamps for sale. Besides this I must make it *free* in the sense our meetings are free: *i.e.*, there will be an appropriate receptable for such voluntary con-tribution—be it little or much—as people may see fit to drop therein."

Facts.

The August number of Facts contains many very valuable statements of phenomena which have occurred at Onset Bay this season-especially the most convincing evidence of materialization in the séances of the Misses Berry, Mrs. Bliss, Mrs. Fay, Mrs. Beste, Mr. Joseph Caffray, and the physical and musical séances of Mrs. Annie Lord Chamberlain, Dr. A. W. S. Rothermel, Dr. Frost, and others. In addition to a largely increased amount of phenomenal matter, this number of Facts also contains an interesting article by Mr. Albro, the manager of the Misses Berrys' séances, on the proper methods of investigation.

See advertisement in another column. This magazine is always for sale at our office.

Return of Mrs. Richmond.

A note received from Mrs. Richmond informs us that she was to embark for this country on the steamer Alaska, of the Guion Line, August 16th. She speaks of her labors in England as having been successful to a very gratifying degree, and that invitations to give another series of discourses in London she was unable to accept, for the reason that her guides were under promise to return to Chicago, where, it is expected, their ministrations will be resumed in September or October.

-for the sorrowing ones of earth, who fail to find, when bereavement falls to their lot, that comfort of soul which in pleasant days and smooth seas the popular church systems have so arrogantly proclaimed themselves competent to afford under all circumstances to those who will accept their dogmas. A re-perusal of some recent numbers of the Message Department of the Banner will greatly serve to impress our meaning upon the mind of the reader.

One communication in particular, from the spirit of Julia Willett, must have been perused and pondered with peculiar interest. The spirit asserted that she passed out into the other life without carrying any special religious imprestended. sions with her, and ignorant of the place she was going to, and of all that pertains to immortality. But she was not long in discovering her condition. She soon recognized dear friends who had gone before her, and whom she had never expected to meet again. She found herself translated to a world very similar in appearance and condition to the one she had left. She was clothed with a body corresponding in parts and appearance to the one she had left on earth, but more strong and symmetrical than the other ever could have been. Turning her attention to the friends she had left behind, she saw they did not realize that she could enter their homes and sit beside them and take an interest in their lives. They did not know that she was standing by and listening to what they said about her, or that she tried vainly to tell them she was not far away from them, out of the reach of their sympathy, but still close by their side, filled with affection for them and oraving their tenderness.

The description which the spirit gives of the sadness and sorrow of her earthly friends, who did not know how to find consolation for her loss, is pathetic in its details, and shows how blindly mortals suffer from their grief when they might be taught to look through its veil to the bright and beautiful conditions of life that exist just beyond it. If any one asks of what practical service is Spiritualism, let him study this single phase of the subject alone, and become convinced of the urgent necessity of clearing up these clouds of sense with which our earth-lives are ourtained in so densely. All that this loving, sensitive spirit strove for was to help her earthly friends to see and know as she did; to open a door of communication with her and the spirit-world, to know that spirits can and do return, and are anxious to establish their identity and deliver their precious messages of sympathy and love. She, like other spirits, desired to assure them that they watch over and guard their friends on earth, and will meet and welcome them on their entrance into the spirit word. Does any one yet ask what is the practical good of Spiritualism ? If this be not practical, what is, then ?....

Another communication in the same issue set one of them; that they all work in harmo- | verse.

this channel of intercourse, how positively inhuman it is for any one of us to turn an incredulous ear to these spirit messages, and refuse to credit their significance even when amply supported with proof, and offer ridicule in return for their seriousness. That is nevertheless the way the pulpit treats them, and it will surely discover that it is to its own great and irreparable loss. The messages are steadily and silently doing their own peculiar work. Neither creed nor sermon can hope to set aside their impressive force. They carry their own lessons with them, which are sure not to be missed by those for whom they are really in-

Transition of Mrs. Anna Mary Howitt Watts.

Those familiar with the Spiritualist literature of England, as well as all who have a just estimate and appreciation of the value to mankind of the services of those actively engaged in disseminating the truths of Modern Spiritualism. will regret to learn of the sudden decease of Mrs. Anna Mary Howitt Watts, eldest daughter of William and Mary Howitt, and wife of Alaric Alfred Watts, which event occurred while she was on a visit to her venerable mother, at Dietenheim, in the Tyrol, on the 23d of July. Her husband, who was in London, received information that she had been attacked by diphtheria, and before he could fully realize the dangerous nature of her condition, a telegram announcing her departure from the body reached him.

Mrs. Watts has contributed largely to papers and magazines published in the interest of Spiritualism for many years, and last year gave to the public an octavo volume of more than three hundred pages, entitled, "Pioneers of the Spiritual Reformation." Her writings were chiefly made up from an accumulation of facts and experiences which she elucidated and commented upon with rare skill and spiritual insight. "Her work." remarks "M. A. Oxon." in Light. "valuable as it was from the care and pains bestowed on it by an intellect of rare culture and refinement, derived an added value from the gifts of the spirit that were bestowed in rich measure upon the writer, as well as from her own gentle and kindly nature. Of her it may with truth be said that in all she wrote no word of anger or of bitterness, nothing that could wound or hurt, no unseemly fling at any man's honest beliefs, can be discovered by the minutest search." Mrs. Watts had reached her sixtyfirst year.

in Dunedin, New Zealand, June 8th, upon "The She was a woman of exceptional virtue and Emancipating Influence of Spiritualism," in spiritual graces; her mind was on the alert for which she said that when the truth of spiritcommunion dawned upon her mind, death was robbed of its horrors, the grave lost its sting was from the spirit of Prof. S. B. Brittan. He and each lesson she learned gave her fuller came to assure his friends that he does not for. realization of the great harmony of the uni-1.30

to welcome him when he comes to spirit-life." The medium, Mr. Nye is sure, could not have known his middle name, as that, from disuse, had passed from general recollection on the part of his own friends.

As an additional point in demonstration of the reliability of this manifestation, Mr. Nye calls attention to the fact, which can be vouched for by the attendants at this seance, that 'Charlie," one of the spirit controls of the medium, could be heard singing, through her organism, in the cabinet while all this conversation was going on between himself and his materialized brothers outside and in the room.

13 Mrs. Augusta H. Bigelow of Worcester Mrs. Charles Bright delivered a lecture | Mass., passed to the spirit-world on Aug. 7th. knowledge; she was interested in all reformatory movements, and was held in high esteem by many leading minds in the country. Parker Pillsbury wrote a touching letter of sympathy. to Mr. Bigelow. C. B. Lynn conducted the funeral exercises.

Return of W. J. Colville.

W. J. COLVILLE writes us that he will leave Liverpool for the United States on the steamer City of Rome, Sept. 23d, and expects to speak in Berkeley Hall, in this city, Sunday, Oct. 5th.

11 The annual meeting of the New England Spiritualist Association for the choice of officers was held at Lake Pleasant, Aug. 18th. The following were elected: Directors, Dr. Joseph Beals of Greenfield, William H. Gilmore of Chicopee, A. T. Pierce of Providence, R. I., David Jones of Utica, N. Y., M. V. Lincoln of Boston, A. H. Dailey of Brooklyn, N. Y., James Wilson of Bridgeport, Conn., T. W. Coburn of Springfield ; Secretary, Norris S. Henry of Montague; Treasurer, M. V. Lincoln of Boston; Vice Presidents, Newman Weeks of Butland, Vt., S. B. Nichols of Brooklyn, N. Y., and Silas Mason, Hartwellville, Vt. The President will be elected at the annual meeting of the directors in January. 1.020

BELVIDEBE SEMINABY. - The Seminary at Belvidere, N. J., under the management of the Misses Bush, has had during the past decade thirty-five girls who, while students for from two to five years, have supported themselves during their terms by manual labor or by teaching. Of the graduates of the Institution one is practicing dentistry with great success in Philadelphia, and others are engaged in mercantile and professional callings.

1957 Reports from Queen City Park. Vi., and Neshaminy Falls Par, arrived too late for this imme. Will appear cort week. Rend in your statements curiler, friends.

The First Boston Spiritual Temple

Will resume its regular Sunday services in Lower Horticultural Hall, Tremont street, commencing Sunday, Oct. 5th, with Mrs. Amelia H. Colby as speaker for the month of October, to be followed by Mrs. R. S. Lillie, Mr. J. Frank Baxter and Mr. J. Wm. Fletcher.

With such an array of talent the efforts of the organization in disseminating spiritual knowledge cannot fail in the season to come to be attended with the marked success that has been so apparent in those of the past.

Mr. S. C. Hall in a work lately issued, The Use of Spiritualism," says of the remarkable spirit phenomena described in the article "Spiritualism at Home," published by us August 2d : "They astounded even me, notwithstanding my experience in kindred matters. Yet Mr. Theobald is a man in a business that specially demands freedom from the imaginative. He is a public accountant. He thus writes to me, 'As you suppose, I am a man of business; accustomed to weigh evidence. I never take anything for granted.""

By reference to a letter from Gassadaga Lake, in another, column, it will, be seen that George Chainey, the liberal lecturer of this city, has seen enough of the phenomena to convince him that Spiritualism is a truth; and that on the 13th he publicly avowed his new faith, or rather newly acquired knowledge, and renounced materialism,

13 The Harbinger of Light, Melbourne, Australia, of July 1st, states that steps were being taken to publish in pamphlet form the lecture given by Mrs. Watson under the inspiration of Prof. Denton, entitled "Is Spiritualism True ?" reported for and printed in our columns April 26th.

BT Dr. J. A. Shelhamer, after passing his vacation at Moultonboro', N. H., has returned to his office, Room No. 3, 81 Bosworth street, Boston, where he will be pleased to meet his patrons and the public,

J. Wm. Van Name, M. D., passed to spir-It-life Aug. 17th, at 10 p. M. The funeral . occurred on Wednesday at 3 P. M. from 404 Dean street, Brooklyn, N. Y.

A continuation of the report of the pro beedings at SUMAPER LAKE UAMP MEETING IS received, but too late for insertion in this issue. It will be given to our readers next week.

Bead Mint Fanny Putnam's card in an other column.

Orange peel a now sevel and dried or f

BANNER OF LIGHT.

ALL SORTS OF PARAGRAPHS.

Will the widow of the late Calvin Torrey, whose spirit-message appeared in the Banner of Aug. 9th, send her address to this office for a friend of her and the set

A genuine liberalism, father than uniformity of opinion, is the one thing needful in order to discover and promote truth and progress.—Boston Investigator.

IS THE APOCRYPHA TO BE RECOGNIZED? - A London, Eng., despatch of Aug. 9th, states that the committee having in charge the revision of the Old Testament have consented that several members shall undertake the revision of the Apocrypha.

The average amount of blood in an adult is from thirty to forty pounds, or from four to six gallons, and it all passes through the heart and lungs every four minutes. ÷ .

Hall, bulky Prejudice, with stolid jaw, Breathing by some exact mechanic law, Eager at heart, howe'er it injures man, To dam the tides of Progress if you can. —Edgar Fawostt.

CHICAGO, ILL., Aug. 18th, 1884.-Bev. H. M. Collison, who killed his wife last Wednesday and then shot himself, died to-night.

There are treasures laid up in the heart-treasures of charity, plety, temperance and soberness. These treasures a man. takes with him beyond death, when he leaves this world.—Buddha.

The Commercial Bulletin reports an estimate that the cool weather of the season has thus far checked the sale of ten thousand barrels of beer.

Whatsoever that be within us that feels, thinks, de-sires and animates, is something celestial, divine, and consequently imperiabable.—Aristotis.

The recent railway feat of conveying the Prince of Wales, at the time of the death of the Duke of Albany, in a train of cars at the rate of a fraction over fity-five miles an hour, recalls to mind the fact that when Stevenson, the inventor, appeared before the House of Peers in advocacy of his new method of travel, he refrained from stating what he knew to be true, that he would convey a loaded train twenty miles an hour, for the reason that if he did so they would lose all faith in his statements and reject his projects as incredible 1

A curious anecdote has been told of the Emperor William of Germany. An artist was commanded to paint some court ceremony, and brought some sketch-es to the Emperor. Instead, however, of represent-ing the Grown Prince standing upright by his father's side, the painter had sketched him with one foot on the step of the throne where the Emperor was seated. His Majest at once selzed a penoli, scratched out the obnoxious foot, and drew it in its proper place, writing on the margin, "Not yet."

An anti-rust rail will become a necessity if electric railways ever come into general use. It was demonstrated at the recent forestry exhibition in Edinburgh that the electric rallway there would not work on rusty rails.

The cucumber sings to the watermelon, while the green apple rolls around in glee: "We are cramping to-night on the old cramp-ground."-Tilsonbury Oorvēr.

The strength of the Brooklyn Bridge was shown in the last earthshake. Though the shock was felt at poth the entrances of the bridge and at the depots, no ar whatever was noticed on the span and in the centre of the bridge.

Beware of green fruit. The fruit can't help being reen, but you can.-Philadelphia Chroniole Herald.

John Stuart Mill is on record as saying, and truly, that the kind of testimony on which men are declared insane is often ludicrous and frightful,

CONCORD LOVE-SONG.
n the inner Me, love,
s I turn to thee, love,
seem to see, love,
No Ego there.
ut the Meness dead, love,
he Theeness fled, love, nd born instead, love,
An Usness rare t

James Jeffrey Roche, in Boston Evening Transcript.

Augusta, Ga., has gained 21,182 in population since 1870, and 14,630 of the number added within four years. Cotton manufactures will build up large eitles in that section.

The magnitude of the relief given to Cincinnati appears by the recent report of the Bellef Committee. The total amount of cash received was \$194,481.54, and there were distributed 153,416 loaves of bread, 153,181 pounds of ham, 10,896 blankets, and other provisions in the same proportion.

Hovements of Mediums and Lecturers.

[Matter for this Department should reach our office by Monday night's mail to insure insertion the same week.]

J. Wm. Fletcher will lecture September and October in Brooklyn, N. Y.; November in Troy, N. Y.; De-cember, first two Sundays in Haverhill, Mass. last two in Bath, Me.; January in Providence, R. I.; Febru-ary and March in Brooklyn, N. Y.; April, before the Boston Spiritual Temple; last two Sundays in May in Haverhill. For week evenings and other dates, ad-dress 2 Hamilton Place, Boston.

dress 2 Hamilton Place, Boston. Mr. J. H. Randall designs passing the months of Now, Dec. and Jan. next in the Eastern States. and would like to make engagements at once with Socie-ties to give a course of lectures on the logic of Bpirit-ualism as a science, philosophy and religion. He has also a course ready for delivery upon the following topics: Progress of Art and Industry. Influence of Art and Industry on Civilization. The World's Re-ligion. Mundane Myths and Beliefs Outgrown. His address is Jamestown, N. Y. We are informed that Charles McGarrabap, who is

We are informed that Oharles McGarrahan, who is announced as an inspirational speaker, located at No. 531 W. Indiana street, Chicago, Ii., will answer calls to lecture.

Frank T. Ripley, we are informed, is meeting with good success in Maine, in which State he is open for engagements for lectures, public tests, etc. His ad-tress will be Skowhegan, Me., until May of next year.

Jesse Shepard has returned from his European trip. Mr. A. E. Newton read extracts from his unpub-lished work on moral education in the public schools, at the meeting of the Boolal Belence Class in Vineland, N. J.; on the .afternoon of Sunday, Aug. 10th. He took high ground in favor of combining moral, intel-lectual and physical training in all schools. He also touched on the matter of co-ducation, and claimed that there was a wholesome moral influence exerted in educating the serves together. Noting the above the *independent* of that place says : "Mr. Newton is an old experienced educator, and when speaking on the subject of education in any of its bearings, talks as one having authority, and not as an impractical theorizer." Jesse Shepard has returned from his European trip.

Spiritualist Meetings in Boston:

713 Washington Street.—The Fraternity of the White Oross holds regular Bunday meetings at its Booms tilly A. M. and 7/4 P. M. Also on Tuesday evenings for liscussion, public officies, social or other entertainments; on Thursday evenings its regular business meetings, and on Friday evenings a circle for spiritual culture. Admis-ion free on Bundays and On Tuesday evenings; Thursday and Friday evenings only members and such as they may nytic. John Orvis Becretary. and Friday evenings only members and such as they may invite. John Orvis Becretary. College Hall, 34 Elsex Street.-Sundays, at 10% A. M., 2% and 7% P. M.

A. M., 2/4 and 7/4 F. M. Harmony Hall, 34 Easex Street (1st flight). -Sun-days, at 10/4 A. M., 24 (seats free) and 7/4 F. M.; Thursdays, at 5 F. M. Prescott Robinson, Obairman.

Working Union of Progressive Spiritualists. J. Comodore Street, Secretary, 275 Columbus Avenue.

Cambridgeport.-Spiritual meetings are held every Sunday evening in Pelham Hall at 7% o'clock.

HARMONY HALL, 84 ESSEX STREET.-The following comprised the order of exercises last Sunday at this place: Practical sound-sense speech by G. E. Pratt of place: Practical sound-sense speech by G. E. Pratt of East Braintree; recitation by little Lulu Morse; a short speech by Mr. Kirsch; tests and remarks by Miss Maggie Keating; speech by Dr. E. B. Fish, the re-nowned healer (referring to cures of nervous diseases); Prof. Milleson (regarding his views of the soul); re-marks by Mrs. D. B. Smith; excellent remarks and tests by Mrs. Lunt-Parker; public free healing by Dr. -Fish; speech and description of spirits by David Brown. Mrs. Leslie also did most admirably in de-scribing spirit friends, and the Chairman gave his views of the times. These meetings are attended by an intelligent public, and are doing a great deal of good.

COLLEGE HALL.-We attended College Hall, Essex COLLEGE HALL.—We stiended College Hall, Essex street, Boston, on Sunday evening; found the hall pretty well filled for a warm evening—and the two day-sessions also were very full and interesting. Every one was speaking of the very interesting address of some twenty minutes by a man known as the nephew of this writer; he was loudly called for in the evening, and responded in an equally happy manner. The specches and platform tests were all interesting; the latter were by Mrs. Fennell, Mrs. Leslie and Mrs. Dr. LuntFarker. Mr. Cobb, the Chairman, and some others made addresses. It speaks well for this Chairman's popularity and the interest in the cause, to see such good-ly gatherings in this warm season, when the "lights and the shadows" are to a considerable extent rusti-cating.

Grove-Meeting in Leominster, Mass. To the Editor of the Banner of Light :

To the Editor of the Banner of Light: The Grove-Meeting held in Mr. Shepard Wilder's grove, Aug. 10th, was a perfect success. It being a union "meeting, those of each town interested did all they could to make the day one of enjoyment. Mrs. Juliette Veaw gave two good lectures. At the close of the morning services Dr. R. B. Fish of Boston came forward and without money or price exercised his gift of healing upon over twenty persons, many of whom testified that they were relieved of their difficuities. The atternoon services were followed by interesting remarks from O. H. Wellington, M. D., of Boston and others. Dr. Wellington has been stopping at our home idle. When his time is not engaged with patients, he is ever improving the preclous moments sowing good seed in some direction. There will be another Grove-Meeting beld at the same place Aug. 24th; we hope to see a large attendance. Over two hundred were present on the occasion here reported. MRS. FANNIE WILDER.

Special Notice.

The date of the expiration of every subsor p-tion to the BANNEB OF LIGHT is plainly marked on the address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will save much trouble, and the possible loss of a paper or two, by sending in the money for renewal before the expiration of their present subscription. It is the earnest desire of the publishers to give the BANNER OF LIGHT the circulation to which its merits entitle it, and they look with confidence to the friends of the paper throughout the world to assist them in COLBY & RICH. Publishers. the work.

Subscriptions Received at this Office

THE BPIRITUAL OFFERING. Published weekly in Ot-tumwa, lowa, by D. M. and N. P. Fox. Peryear, 41.60. THE OLIVE BRANCH. Published monthly in Utca, N. Y. 1.00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-manity, both Here and Hereafter. London, Eng. Price 83.00 per year. 5.00 per year. THE MEDIUM AND DAYBREAK: A Weekly Journal de-voted to Bpiritualism. London, Eng. Price \$2,00 per year, postage 50 centa. THE THROSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavataky. \$5,00 per annum.

RATES OF ADVERTISING.

Each line in Agaie type, iwenty cents for the first and every insertion on the fifth or eighth page and fifteen conts for each subsequent in sertion on the seventh page. Beckel Motices forty cents per line, Minion, each insertion. Business Cards thirty cents per line, Agaie, cach insertion. Notices in the editorial columns, large type, leaded matter, fifty cents per line. Payments in all cases is advance.

AP Advertisements to be renewed at continued rates must be left at our Office before 19 M, on Naturday, a week in advance of the date where-on they are to appear.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed till further notice at Glenora, Yates Co., N.Y. Jy.8.

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 solicits the cooperation of all friends of Spiritualism on the Pacific Coast in his effort to present its truths to investigators.

BUSINESS CARDS.

THIS PAPER may be found on fill at GEO. P. ROW-Bureau (10 Spruce street), where advertising contracts may be made for it in New Work.

TO FOREIGN SUBSCHIBERS 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 Universal Postal Union.

NOTICE TO OUB ENGLISH PATRONS. J. J. MOHSE, the well-known English lecturer, willact acour agent, and receive subscriptions for the **Hanner of** Lightst fifteen shillings per year. Parties desiring to so subscribe can address Mir. Morse at his office, 201 Euston Road, London, N. W., England, where single copies of the **Hanner can** be obtained at 4d, each: If sont per post, M. eutra. Mr. Morse also keeps for sale the **Spir-**liual and Beformatory Works published by COLBY & RICH.

SAN FRANCISCO BOOK DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Brancer of Light and Spiritual and Reforme-tory Works published by Colby & Hich.

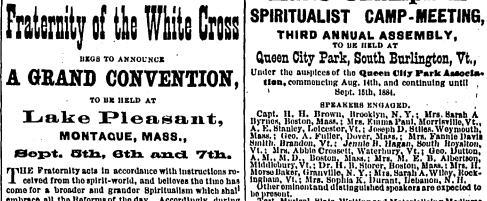
AUSTRALIAN BOOK DEPOT, And Agency for the BANNER OF LIGHT. W. H. TERRY, No. 84 Russell Street, Melbourne, Australia, has for sale the Spiritual and Heformatory Works published by Golby & Hich, Boston. ----

INDIA ROOM DEPOT. KAILASAM BROTHERS, Booksellers, Popham's Broadway, Madras, have for raio and will receive orders for the piritual and Beformatory Works published by Oolby & Bich. They will also receive subscriptions for the Banner of Lights & Ropes 11-12 o per anulus.

The Spiritual and Reformatory Works publish-ed by Colby & Bich can be found at theofice of The Truth-Seeker, 21 Olinton Place, New York City.

PHILADELPHIA BOOK DEPOT.

The Spiritual and Beformatory Works published by COLBY & BIOH are for sale by J. H. RHODES, M. D., at the Philadelphia Book Agency, 315 North 10th street. Subscriptions received for the Enames of Lights at 83, 00 per year. The Banner of Light cab be found for sale at Academy Hall, No. 810 Spring Garden street, and at all the Spiritual meetings also at 503 North 6th street, and at news stand at the Chestnut-street end of the new post-office.



THE

Lake Pleasant,

MONTAQUE, MASS., Sept. 5th, 6th and 7th.

THE Fraternity acts in accordance with instructions received from the spirit-world, and believes the time has come for a broader and grander Spiritualism which shall embrace all the Reforms of the day. Accordingly, during this Convention the Labor Question, Equal Rights, Woman's Suffrage and Spiritualism will form the themes of discussion.

- Friday, Sept. 5th. Bubject-"Equal Rights,"
- Speakers. Mrs. Isabella Beecher Hooker, Mrs. Balome Merritt,
- John Orvis,
- Mrs. Clara A. Field,
- Mrs. Hattle Mason.

Saturday, Sept. 6th. Subject-"Labor Question."

Speakers. Dr. J. R. Buchanan,

Imogene Fales, Rev. James K. Applebee.

Sunday, Sept. 7th. Subject-"Spiritualism,"

Speakers. J. William Fletcher,

Mrs. Willis-Fletcher, John Orvis,

Mrs. Isabella Beecher Hooker.

Societies interested in the above topics are requested to end delegates.

Reduced Rates on all the Roads. Many prominent mediums will be in attendance, and an bsolutely Free Platform will be preserved.

JOHN ORVIS, Secretary.



Executive Office, 178 Devonshire St., BOSTON, MASS.

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DIRECTORS President

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Company, Bankers and Trastees of the Com-pany. Descriptive pamphlets and all information concerning this great invention, can be obtained at the Executive Office, 178 Devonshire Nireet. Aug. 10.-6wis

For Descriptions of Astonishing Phenomena at Onset Bay, see

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Lake Champlain

THIRD ANNUAL ASSEMBLY,

TO UE HELD AT

SPEAKEES ENGAGED.

bo present. Teat, Musical, Slate-Writing and Materializing Mediums will be present, giving Scauces and Tests during the entire

be present.
Teat, Musical, Sinte-Writing and Materializing Mediums will be present, giving Béances and Tesis huring the outire meeting.
A good choir has been accurad.
Creque of crounds, Patent Swings, Pleasure and Row-Boat, it is situated on the eastern shore of Shelburn Hay, about two unless outh of the city of Burlington, on the lituation.
Ware of the first is a woll and favorably known pleasure resort. It is situated on the eastern shore of Shelburn Hay, about two unless outh of the city of Burlington, on the lituation of the first state of the city of Burlington, on the lituation of the first state of the first state of the city of Burlington, on the lituation of the first state of the state and easily accessible from all points.
Trains, Boats and Teams will run between Burlington will be passed to make this a first-class camp-ground. Water has been brought from the springs for the compary with the brains of the organization of the state, and easily accessible from all points.
Trains, Boats and Teams will run between Burlington will be passed to make this a first-class camp-ground. Water has been brought from the springs for the consense will be easily of the organization form the springs for the compary to the state. All Society of Queen City Park Spiritualist freedes will be did in the Parkilon.
The Ladles' Ald Society of Queen City Park Spiritualist freedes were where who are interested will send in contributions should be rent to Bins. W. b. The Memory of the solucion. A very hand ome Gronnal alk bod equility will be disposed of by the camp. Accellant will be been to Bins. W. b. The bone first of the solucion. A very hand ome Gronnal alk bod equility of the state of the state of the form the object. A pleasant, social time may he expected, contributions should be rent to Bins. W. b. The set of the state of the form shower will and fance will showe form. We will be incort form t

Niantic Camp-Meeting.

The Connecticut Spiritualists' Camp-

Meeting Association.

THIBD ANNUAL BEASION. SEASON OF 1881. Commencing July 15th and Closing Sept. 15th. Spoakers and Dates: Sunday, Aug. 3d, Watron Chase, 10th, J. Frank Baxter; 17th, Mrs. Sarah A. Byrnes; 24th, and Tuesday, 20th, J. Clegg Wright; Sunday, 31st, and Wodnesday, Sept. 3d, and Sunday, 7th, Mrs. Amolia Colby, World Chaster and Star Uncert of Naw Long

Wednesday, Sept. 3d, and Sünday, 7th, Mrs. Amelia Colby, Niantic, Ct., is situated about six miles west of New Lon-don, on the shore line division of the New York, New Ha-von and Hartford Raifroad, and can be reacted without change of cars from Boston vide the Boston and Providence and Providence and Stonington R. R., and from New York and intermediate points vid the N. Y. and N. H. and Bhoro Line, The New London and Northern Raifroad will soil ex-cursion tickets at about one-half regular rates to New Lon-don. The steamer Sunshine will take passongers from Hartford and Intermediate points at oxcursion rates. Many of the best mediums in the country will be in attend-auce.

Many of the best mediums in the country will be in atopd-aurce. Tide-water nearly surrounds the grounds. The new Din-ing Hall will be conducted by 8. 1[°]. Fenn of Pitnam, Ct. Dancing or Roller Skating daily. Music by David Wight and son. Good bathing, boating, fishing and clauding. A beautiful pine grove. A refreshing see breeze. A Tower 125 feet high, which overlooks the ocean and surrounding country. Address letters of inquiry to JAMEN E. HAYDEN, Ni-antic, Ct. July 10,-7w

ONSET BAY GROVE

ASSOCIATION

OAMP-MEETING

Commences July 13th, closes Aug. 10th; also three extra Sundays in August. Best speakers and mediums. Bend for Programme containing particulars, and time-table. Ex-cursion Tickets now ready for entire season. July 5.

Aug. 2

The past week has been one of quiet enfoyment. The Monohansett brought several excursion parties to the grove. The resident and visiting mediums were well employed, to the great satisfaction of patrons. Several scances of a marked character as to the conclusiveness of the phenomena witnessed have occurred at the grounds the last ten days, some of which are noted in other columns of the present issue of the Banner.

Onset Bay Camp.

On Sunday, Aug. 17th, a goodly number of visitors

On Sunday, Aug. 17th, a goodly number of visitors made the pligrimage to the grounds by cars and car-riages, and the Monohansett brought over four hun-dred passengers to swell the throng. The morning services at the speakers' stand com-prised a well-rendered concert by the Middleboro' Oor-net Baud; singing by a fine choir, under direction of Oharles W. Sullivan; and an eloquent discourse by Mrs. M. S. Townsend. Wood on the practical teachings of Spiritualism concerning this life and that which is to come. When our space allows, we propose to re-vert to this lecture more fully. Dr. A. H. Richardson presided in an efficient manner, and Mr. Frask E. Orane officiated as organist. In the afternoon the services took the form of a con-ference, Mrs. Wood making the opening address, and being followed by Prof. Phelps (lake of San Francisco), Dr. Elohardson, L. L. Whitlock, Esq. Mrs. Dr. A. E. Outer and W. F. Nye, Esq.; singing by Mrs. Wilson, Mrs. Adams, C. W. Sullivan-Mr. Orane, organist. NOTES.

NOTES.

NOTES. Mr. and Mrs. H. S. Williams, formerly of Boston, now of New York, are solourning here for the season at Central Cottage. Mr. Williams was the first Presi-dent of the Onset Bay Association. Mrs. M. E. Johnson, an excellent trance-medium, is also scopping at Central Cottage. Ohaffes. W. Sullivan will remain some two weeks longer at Onset Bay, and will then go to the Queen City Park Camp. VL. D. N. Ford, formerly Conductor of Boston Lyceum NG. 1, and a horticulturist and fooriellurist of ex-perience, has located permanently at Onset, where he will at once steet, greenhouses in preparation for sup-plying the popular, demand for this specialities, next Season.

bying the popular demand for his specialities next season.
 Mrs. Halnes's home at Cliff Cottage, Central avenue, is highly spoken of by her guest-Mrs. Borague, late publisher of the *Yotes of Angels*, and others.
 Hotel Onset is a gam as to its appointments and *menu*-this much from experience. The other hotels and boarding-places are, we are informed, well liked this season.
 Wieket's Island will be found an excellent resort for invalids. The island is a third, of a mile from Onset; it contains six acres, without swamp or low ground.
 and under the management of Mr. W. I. Wilcox, the magnetic healer, and Mrs. Helen Wilcor, the data greatly improved.

greatly improved. The social activity relevance and J. F. Conant is doing excellent work at Onset as a photographer, as all who visit his studio testify. We have several dne specimens of his artistic productions on view at this office. dinkinger,

Neshaminy Falls (Pa.) Camp-Meeting.

A correspondent (J. H. R.) informs us that on last Sunday Mrs. Abble N. Burnham delivered an eloquent and instructive lecture on. "The Practical Workings of Spiritualism," before an audience of six thousand. In the afternoon J. Clergy Wright spoke upon "Life and Labor in the Spirit World." In the evening psychometric readings were given by Mrs. Burnham to an audience that filed the large hall to repletion.

The White Cross.

Mrs. Isabella Beecher Hooker, Bey, J. K. Applebee, Mrs. Imogene Fales, Mrs. Salome Morritt, J. Olegg Wright, J. W. Fletcher, Mrs. Willis Fletcher, Mrs. Hattle Mason, Mrs. Olara A. Fled and others, will lecture at Lake Fleasant, Sept. 5th, 6th and 7th, under the suspices of the White Oross.

Northport, Me.

Hor. Warren: Charge sends us a report of the exer-cises at the opening and succeeding meetings of the Maine State Spiritual Temple at Northport, Me-, which having reaches a too fate for insertion this week will appear is our part tame.

Braintree and Weymouth.

To the Editor of the Banner of Light:

The Spiritualist and Liberal Association of Brain-tree and Weymouth, Mass., will hold a meeting at Hayward's Grove, East Braintree, on Sunday, August Alyward's Grove, East Braintree, on Sunday, August 24th. Services commence at 10:30 a. M. and 2:30 p. M. Mrs. Dr. Lunt-Parker, Miss Keating, Mrs. Loring, Mr. Fratt and others are to take part in the exercises. Speaking and singing by the oblidren. All who sympathize with this movement, and es-peolally mediums and speakers who would like to spend a day in Nature's Temple, are earnestly request-ed to be present and help on the good work. G. E. P.

237 A. S. Hayward, a well-known and suc-cessful [magnetic] physician of Boston, glad-dened our sanctum with his presence yesterday. Dr. Hayward is one of Saratoga's regular season guests.—Saratoga (N. Y.) Daily Register, Aug. 14th.

ALLEN PUTNAM, ESQ., will and eloquent speaker, ALLEN PUTNAM, ESQ., will abswer calls to lecture, solemnize marriages, or attend funorals, wherever his services are required. Address him 48 Clarendon street, Boston, Mass.

Sometreet Spiritual Temple. Breakers engaged: Dr. L. F. Webster of Portland, Me.; Dr. H. P. Fairfield, trance speaker, of Newburyport, Mass.; Mrs. P. D. Bradbury, trance speaker, of Fairfield, Me. All speakers and mediums who can afford to come, are cor-dially invited. Bring your tents. Meals will be furnished on the grounds. Teams ready to convey from the defot to the Lake, ave miles. The Maine Central Hallroad will give one-fare tickets for the round trip from its stallons to Bkow-began and roturn during the meeting. Farits of twenty or more from Boston can come at reduced rates by applying to the Passenger Ticket Agent of the Eastern Rallroad, Boston. *Per order, John Pielce. Boston, Skowbegan, Me., Aug. 18th*, 1884.

SECULAR PRESS BUREAU, OBGANIZED UNDER THE DIRECTION OF THE

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AMERICAN SPIRITUALIST ALLIANCE, 137 West 35th Street, New York. HENEX KIDDLE (Mairman. HENEX XIDDLE (Mairman. HENEX J. NEWTON: Corresponding Scoretary. J. F. JEANERET, Scoretary. The Scoular Frees Suraw has been reorganized for effi-cient work during the present year, and all persons who sproyeed fis objects are requested to forward any published. stracks upon Spiritualism coming under their notice which they feel should be taken in hand by the Burean, to J. F. JEANERET, Scoretary. 137 West 32th street. New York Otty.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every Sunday atternoon at 25 o'clock in Bepublican Hall, 55 West 33d street. Headquarters and Beading-Room for members at 137 West 35th street, where social meetings are held every West 85th street, where social meetings are held street, 137 West 55th street.

Becretary, 137 West 55th street. The Farst Society of Spiritualists holds its meet-ings every Sunday in Bopublican Hall, 55 West 55d street. Morning service it o'clock strening, 7:45. Seats free. Fub-lic cordiality invited. Areanum Hall, 57 West 25th street, corner 6th Are-nne. The People's Bpiritual Meeting (removed from Fro-bisher Hall) every Sunday at 2% and 7% F.M., Frank W. Jones, Conductor.

Spiritualist Meetings in Brooklyn.

Spiritelikins Revening III Drucklyn. Chwrch of Ake New Spiritans Disprassion holds rolgious services at the half of the Brooklyn Institute Build-ing. Washington street, near Concord, every Sunday, at 8 and 745 r. M. (The public are cordially. Invited. 4) banket Come, Clerk. The Eastern Districts phritical Conference meets every Weineday evening at Compete Zoom, At street, corner Bouth Mistreet, at 7%. Oharles R. Miller, Presi-cents W. E. Codin, Secretary "The Evenedt Hall & phritical Conference as Tal-tan street, meets every Samuelay evening at R. Colles. Spir-tinal papers and book on sak, and meeting iter. W. J. Chaning, Freudent; Lewis Johnson, Vice Freudent.

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ADVERTISEMENTS.

DR. E. B. FISH,

THE Benowned Hosler, will be absent from this city un-til Sept. 1st, after which he will be at No. 34 Dwight street, Boston. Iw-Aug. 23.

Agents Wanted for

TACTS. iddress FACTS PUB. CO., P. O. Box 3839, Boston, Mass. Aug. 2 - 4w

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TEST and Business Medium, 484 Tramont street, Boston Hours 10 A. M. to 5 P. M. 1w - Aug. 23.

Rev. MR. JAS. K. APPLEBEE delivered at RUCase Bay on Monday, July list, one of the most ex-haustive lectares on the great gassido, TRVHFULNESS TO ONE'S BALL, folly endorsing the Spiritual Philosophy. This lectare is published in the July number of FACTS. Boston, Mass.

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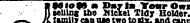
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Paper, 60 cents. PART II. --Becond General Meeting. President's Address; Second Report of Committee on Thoughi-Transference (with Illustrations); Preliminary Report of the "Meleheu-bach" Committee; First Heport of the Committee on "Hannted Houses"; Report of the Litorary Committee; On "Olairvoyance," by G. Wyld, M.D. (Abstract); An-nual Business Meeting, Report and Financial Statement; Oircular Letter to Members and Associates; Objects of the Boclety; List of Members and Associates; Objects of the Boclety; List of Members and Associates; Discuss of the Boclety; List of Members and Associates; Objects of the Boclety; List of Members and Associates; Distract

raper, 75 cents. PART III. — Third Report of the Committee on Thought-Transference (with Illustrations); First Report of the "Relebenhach" Committee on Mesmorism; First Report the "Relebenhach" Committee; Un Some Phonomena Associated with Abnor-mal Conditions of Mind; Circular Letter to Members and Associates; Objects of the Society; List of Members and Associates. Paper, 75 cents.

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Message Department.

6

The Messages published under the above heading indi-ease that spirite carry withthem the characteristics of their earth-life to that beyond-whether for good or evil; that these who pass from the earthly sphere in an undereloped fate, erontually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-sons. All express as much of truth as they perceive-no more.

Bore. All signed as their shift that those who may recognize the messages of their spirit-friends will verify them by in-forming us of the fact for publication. All Letters of inquiry in regard to this department of the Banner should not be addressed to the medium in any case. Lawis B. Wilson, Chairman.

The Free-Circle Meetings

At this office have been suspended for the summer. They will be BESUMED, as usual, in September; due notice of the time will be given hereafter

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

Report of Public Séance held May 13th, 1884. Invocation.

Invocation. Oh i thou Eternal Fount of all Goodness, shower down thy blessings upon thy children this hour. Let us feel the discipline which thou hast prepared for us, even though it may seem severe at first; even though the experience which opens before our lives looketh dark, may we learn that it is prepared for our soul's unfoldment, and that as we press onward through the shadows they may be turned to clouds of golden light, that above the storms and tempests the divine hand of our Father may be seen, guiding us onward to a grander height of being. Through association with thy angelic ones, may we learn something of thy law, and strive ever to attain more knowledge and a great-er understanding of the truth. We would this hour come into close communion with the denizens of a higher life, and receive from them something that will sustain and nourish our souls. sustain and nourish our souls.

Questions and Answers.

CONTROLLING SPIRIT.—We will now attend to your questions, Mr. Chairman. QUES.—[By E. M. B.] I wish to inquire if the theory or doctrine of Spiritualists teaches or admits of the "immortality of the soul;" if the existence of those spirits whose communica-tions I read from week to week is eternal, or is there another and still higher stage of existence?

Axs. --- Spiritualism decidedly and without qualification teaches the immortality of the soul. But Spiritualism does not teach that a spirit, passing out from the physical body, is obliged to remain in one locality, or condition, through all the eternal ages; on the contrary it teaches that man is a progressive being; that he passes on from stage to stage of unfoldment, from grade to grade of condition, and that he has expanding powers within him that will en-able him to pass onward to higher and grandor worlds or spheres of existence as he becomes fitted so to do. It is not taught that there will be a cessation of conscious life; on the contrafitted so to do. It is not taught that there will be a cessation of conscious life; on the contra-ry, if it can be proved that the soul passes through another change or transitional period in the spirit-world, in order to take upon itself a higher form, and to undergo grander experi-ences in a more refined world or state of being, immortalitity means eternal existence, and that is precisely what Spiritualism teaches. Q.--[By W. E. A.] In returning to earth, do spirits as fully sense and enjoy its natural beau-tics as when they were encased in the flesh ?

ties as when they were encased in the flesh? A.-That depends upon the condition of the

A.--Inat depends upon the condition of the spirit. If it is bound by any physical tie to a particular condition or place on earth, if it still retains many of the elements which par-take of earthly existence, then it may not be able to enjoy and appreciate, or even to behold the natural scenery of earth, unless it comes in contact with some mediumistic organism where one livit or mover are similar to its whose qualities or powers are similar to its own. If the spirit has become freed from earthly conditions, has outgrown the elements and magnetisms which have perhaps crowded around it previously, and which in their nature are of the earth, earthy, then in coming into contact with the mortal life it will be able to behold, enjoy and appreciate all the natural beauties of earth to a far greater degree than it was possible for it to do when in the body, because a spirit with refined senses, with per-ceptions capable of enjoying the finest sensa-tions, will be able to perceive higher, clearer, finer beauties, than will those encased in mortal fiesh

Q.-[By the same.] Are the occupations of spirit-life always congenial, and free from the anxieties that attend all earthly callings; and of what do those occupations principally consist?

A.--You may have heard certain spirits, in communicating with mortals, declare that their work is not congenial to them, that they are wearied of it, that a general feeling of discom-fort attends them in its pursuance. Whenever you hear any such declarations, you may under-stand that the spirits who make them are not life; that through some cause attendant upon life; that through some cause attendant upon their earthly existence they are still bound to the mortal form, are attracted back to this plane of being, or working in connection with some one on earth, in order to fulfill the mis-slon, to accomplish the labor which they should have performed before passing to the higher life. Those who dwell in the spirit-world proper-whose aspirations and tendencies have been upward, who have broken the the binding the physical to the spiritual and who are, in the physical to the spiritual, and who are, in their innermost spirit, all sense, all perception— find the occupations of the higher life congenial, because they are adapted to them. Every such spirit finds an employment which he delights to pursue, which is adapted to his wants and tastes; and if it presents complications to him, his interest in it is only intensified, because, like some studies it affords him avenues for the unfoldment of his mind, and the outworking of the powers within. Spiritual employments are the physical to the spiritual, and who are, in the powers within. Spiritual employments are congenial and satisfactory to those who pursue congenial and satisfactory to those who pursue them. We cannot enumerate the various em-ployments of the higher life, because they are as varied as are the tastes, the dispositions and wants of the inhabitants of the spirit-world; they are quite as varied as the employments of earth, and many of them correspond to the oc-cupations of mortals, although you have here pursuits which are not required in the spirit-world, which, like the lower formations of ani-mai life, have an existence of use only on this planet. In the other world, that of the spiritual, they find no place, but the higher employments of earth find a correspondence in the spiritual, for they are intellectual as well as mechanical.

open door between the two worlds, and it is im-possible to count the spirits who have been ben-efited through her agency, receiving strength and assistance of a magnetic nature, as well as spiritual enlightenment and instruction for their needy souls. I wish also to send my fraternal greetings to all friends. I feel that I am their brother, and extend to them the warm hand of friendship, and assure them that I have not lost one parti-cle of interest in the spiritual cause. I am cle of interest in the spiritual cause. I am working for its advancement; and wherever I and grow, there I am found; wherever I can drop an idea into a fertile mind, there I shall be ready to work; wherever I can impart any influence that will stimulate struggling, feeble minds for their own advancement, or to make new efforts to advance the truth, I shall be most

happy to do so. I have taken an interest in the cause of Spir-itualism in all parts of the world, but I take a special and active interest in Spiritualism in the special and active interest in Spiritualism in the South because I feel that there it is most need-ed. Here, in the North, where you have so much vitality and energy, where men and wo-men dare to think for themselves and to speak out their thoughts boldy, independent of pub-lic opinion; where you stand firm, even if you are obliged to do so alone, and do not feel the need of support upon any question that appeals squarely to your souls; where you put all the energy and vitality of your Northern natures into whatever work comes before you, and de-termine to succeed in your efforts, you perhaps do not understand the lack of vitality, the ap-parent inanition, almost, of many of the South-ern people, who bend like withered saplings when any question of great importance comes before them.

before them. I do not allude to the few in the South who dare to stand forth and declare their principles. I speak of that section and its bodies of people as a whole. They are dependent; they are not used to thinking and acting for themselves, but are perfectly willing others should think and act for them. They have not learned yet to stand alone upon these questions, which are of so much real importance; therefore, I feel

that the energy of earnest, progressive spirits, as well as Spiritualists, is required in those parts. I am ready and willing to visit those portions which are most benighted, and strive to stir up thought in the minds of the peopledrop a few seeds that may perhaps germinate and take root.

and take root. I can assure my friends that there is a large hand of spirits—I will not say they are organ-ized in a special body for that purpose, or that they have drawn up any articles of faith to guide them, because the one thought to benefit and bless those needy souls and stimulate them into new growth is the only article of faith the pulk drawn because the one of the drawn they faith, the only formula they need to draw their faith, the only formula they need to draw their attention and engage their labors-really at work in the department I have mentioned, and I have the courage to declare that within three or four years more there will be such an awak-ening of Spiritualism at the South as our Northern neighbors have never dreamed of; that the tiny rap, the cheering message, the consoling evidences of spirit-life which are given forth by the angels from above, will be heard, seen, felt and understood in many households where now they are never thought of. And so our good work

Is spreading. Is spreading. I know that new instrumentalities are to be unfolded for the dissemination of truth. The angel-world will see that it does not lack agen-cies for its work.

I must say one word for mediums, for I love I must say one word for mediums, for 1 love them. I endorse true mediumship wherever it may be found, whether in the lowly cabin on the old plantation, or in the grand palace of the opulent and influential. True mediumship is a boon not to be despised. It may bring thorns and painful experiences to those who possess it; it may not always seem to be the harbinger of neare comfort and composition to the wear of peace, comfort and consolation to the weary one who is obliged to exercise it in the face of the sneers of a frowning world; but, after all, it is a grand gift that will bring all that the

It will prove a blessing to mankind, because it has banished the fear of death, and illumi-nated mortal life with the glorious light of the eternal world. What it has accomplished is small in compar-

ion to what it is to perform by-and-by, when Spiritualists understand mediumship and its laws, and the conditions pertaining to it, and are ready and willing to come into harmony with themselves, their friends and the spirit-world. I believe that time is coming, and I work and wait for it.

I wish to send this message as a fraternal greeting to all my friends. I must add that John Henry Weaver desires

ne to send his love and regards to Baltimore friends, and assure them that he is a worker in the spiritual ranks as he was in days gone by. He is by no means inattentive to the wants of humanity, but is sending forth an influence which is felt, and will work good results. Bro. Wilson, I am Wash. A. Danskin.

have passed over, and they have slipped from my control, I am obliged to let them go. Yet I intend to right about face and begin over again. Tell my friends I am marching on, and I hope

to discover something which will be of interest to them if I ever have an opportunity of re-turning to express myself in private; but if I do not, they may feel sure I am all right, ready for action, and willing to work, and that I ex-pect to meet them when they come over to the other side of life. other side of life.

I passed on from New Albany, Ind. I have hopes of gaining the attention of friends there. I trust that I shall succeed. I was called Gen. W. T. Spiceley.

Mrs. Mary Downing.

[To the Chairman:] I do n't think I have ever seen you before. [I am glad to meet you; how do you do ?] I do n't know how I feel. I was feeling quite young and chipper-like afore I got here, but now I feel old and withered, and all going to stay so.

gone. I do n't like the change. I hope I'm not going to stay so. I lived a good while in the old body, 'nigh on to ninety-two years, and I got sort o' tired, you see; I could n't seem to get along quite as well as I used to. When I got out and found it was all gone, that the tired feeling, had left me, and I was getting chipper and sprightly. I felt glad. I do want to say I have got back, sir, [address-ing the Chairman] because it seems to me it is as it should be, that these who slip out of the. old body and find themselves all sound, hold themselves together and find there's nothing lost but something gained, why, it seems to me, sir, they ought to let it be known; don't you think so?

lost but something gained, why, it seems to me, air, they ought to let it be known; don't you think so? Se I says to myself, I'll go back and tell 'em I 'm all sound, and that it's good over here. I have n't heard much preachin' goin' on. I have heard some singin', but not all the time. I don't hear so much singin' as I thought I might, because, don't you see, sir, people seem to have so many concerns of their own to look after—are all so busy fixing up this thing and that, goin' here and there lookin' after some-thing—why, bless your heart, they don't seem to have time to be settin' down and singin' all alone. But it's very good, I like it first-rate. When we do get to singin' it is sung way up to the highest notch, and it makes you feel lifted right out of yourself; then I feel as though I could jine in and make one of 'em. Bo I wanted to say this, and to tell the folks that where I live now they do n't believe so much in preachin' as they do in workin', and I 've come to the conclusion that's about the right way to live. I like to see people work; I like to see 'em show that they mean what they say when they profess they want to do good, and I'm very much interested in this same thing. I hope you will excuse me for coming. I did kind o' think if I could look round and see

same thing. I hope you will excuse me for coming. I did kind o' think if I could look round and see what you was doin' it might help me along a bit; then, thinks I to myself, if I can only say a word now and let 'em know the old lady isn't dead, that she's looking round, why, it will be a mighty good thing. I lived way down in Kennebunkport, Maine.

I hved way down in Kenneeunkport, Maine. I know a good many people round those parts, and I'd like to wake 'em up a bit. It will never do for 'em to think the '' old woman '' is dead. I want to stir 'em up, and let 'em know there is life, good life, over yonder, that stirs people's minds and makes 'em feel they must be up and doing doing

I am plain Mrs. Mary Downing. I want to say I have met all my dear folks on the other side, and we are happy together in a good snug little home of our own that is n't to be

Perhaps I shall not succeed here in accomplish-ing my point, but with your good leave I will make the attempt. I am a New Yorker, and I have a good many friends in the metropolis. I am very sure some of them will hear that I have returned, and I hope they will not turn up their noses, laugh and scoff at this thing and say, "Cale never would have come back," because if they do they would have come back," because if they do they won't know what they are talking about. I suppose you know, if you do n't I'll tell you, that a New Yorker generally prides himself on what he does know; he is usually pretty full of knowledge, and feels as though the universe was made for him. Well, I'm not slandering my fellow-citizons, because I feel the same way myself, and I know very well that my friends

myself, and I know very well that my friends and neighbors do; so I do n't want them to get into a condition of ignorance and expose that ignorance on this particular point. If they feel doubtful about my return, and think the evi-dence of my identity which I try to give is slight, all I ask of them is to investigate this subject for themselves, visit some medium or

manifest themselves to our friends; among them I will mention Samuel Strong and Mary Harlow. I know these dear ones will be welcomed by our friends in the body. and perhaps comed by our friends in the body, and perasps if I mention their desire to communicate, those friends will continue their researches into this spiritualistic phenomena. That is my object in coming here. I hope those who see my message will send it out far and wide to my personal friends, that they may know L have concurred dast, not

they may know I have conquered death, not only in the way of overcoming the fear of the grave and solving the mysteries of the eternal future, but I have also conquered it by return-ing over the same road which I traveled before. and manifesting to my earthly friends. Tell them I feel as strong and active now as I did when in the body; I do not discover that I have lost one iota of energy or activity; I feel that I am still the same man, and I am somewhat the same in appearance as well as in vital power. I would like very much to be able to manifest

in material form, but I hardly look for such a result at present; if I can only make myself known through mental processes, I shall be most happy, and I feel that my friends will en-ter upon a new study, which will be of great advantage to them.

most happy, and I feel that my friends will en-ter upon a new study, which will be of great advantage to them. I was an active business man when in the body, and I scarcely knew what it was to spend a day in idleness. I did not feel that I could give up an entireday to recreation, so I pressed on and on, until finally I found the physical powers giving way, and I was forced from the body. I had not much time for preparation, and there are certain affairs which I would like to have had better settled; still I am not one who complains at things which cannot be mend-ed, so I was ready to let them go, and take up my life just where I laid it down. For awhile I interested myself in physical and material pursuits and associations, some-what after the style referred to in the "Ques-tions and Answers," but after awhile I wearled of them, and turned my attention to spiritual things, those belonging to the spirit-world proper. I found a new satisfaction in life from so doing. Now I am ready to take up some-thing of the material, provided it can be of use to my friends; if not, I shall not return to inter-fere or interest myself in any way in physical pursuits or pleasures. Tell my friends I am ready to meet them, and am waiting for the time when they will join me on the other side. Nannie Graves.

Nannie Graves.

I want to send a message to my dear darling mamma, and the guide of the Circle says I may do so. I wish to tell her that we are all, as usual, working together, and that we have been with her very frequently of late. We know what her thoughts have been, and that she has grown somewhat anxious because she could not realize what was to come to her in the near future; but we are taking care of her and are trying to guide her affairs, as we feel she ought to move.

to move. Grandpa says she need not fear, for whatever comes we will look after her. We have not been able to influence others concerning her material affairs, but still we feel that it is all right, and the best experience will come. I want mamma to feel contented, to have confi-dence in her spirit-friends, because they can guide her better, then we shall be able to come to her more fully so that she will see us as we are now in the spirit-world and she will be able to now in the spirit-world, and she will be able to get messages from us when we come to her. Many times she has wished the old power would come to her in its full force, and I think it will,

Tam plain Mrs. Mary Downing. I want to say I have met all my dear folks on the other side, and we are happy together in a good saug little home of our own that is n't to be sneezed at. **Caleb Martin.** [To the Chairman :] Like all the hosts you have marching around here, I have come to report to my friends. I want to reach them if I can, for I have found it quite impossible to gain a hearing with them from any other place. Perhaps I shall not succeed here in accomplish-ing my point, but with your good leave I will make the attempt. I am a New Yorker, and I have a good many friends in the metropolis. I

There are some things I wish to say concern-ing her material affairs; I will do so in a pri-vate way if I can, because we do not want her to exercise her mind in solicitude over them, but

to exercise her mind in solicitude over them, but to feel we are moving along with her just as rapidly as possible, and doing what we can to make her life beautiful and bright. Each one sends love; my little alster and brother are here to-day to join with me in send-ing love to mamma. We know that it will benefit and brighten her spirit. I have been here before and have spoken, but the spirit-guide said I could come again. I am Nannie Graves. My mother is Mrs. Anna B. Graves, of Boston. I know this me-dium, and she knows me; but the guide said that did n't make any difference, I might give a message to my mamma. Will you please say that on the 19th we brought mamma a beauti-ful wreath of white and pink flowers for her

ing power of an innocent being who has been put to death for the sins of humanity; that a portion of the human race not accepting this belief and not recognizing the saving grace of belief and not recognizing the saving grace of an innocent being, who was obliged to suffer for the wrongs of others, will be condemned: to eternal punishment, and that another portion of the human race who have accepted those beliefs, and are willing to allow this innocent man to suffer for themselves, will be given a condition of eternal happiness and enjoy thig high state of beatitude even though they are fully aware that their fellow-beings are suffer-ing the keenest of tortures: that there is no b) high state of beatitude even though they are fully aware that their fellow-beings are suffering the keenest of tortures; that there is no redemption after death; that as a man dies so shall he ever be throughout the eternal future; it that if one passes away in iniquity he will have no opportunity of making reparation for the past, or advancing to a higher degree of purity, morality and spirituality. These are some of the essential doctrines which have been taught in the past, and which may clearly be shown to be erroneous. What a liberal religion has to offer in place of these is this: That the spirit which is essentially the man is of itself pure and undefiled, although perchance by coming incontact with matter, and being incortact set of an extent defied, and cannot see clearly nor tread a straight path, but divarges and becomes clouded by the conditions of physical life, which in their outgrowth appear to be evil : commits wrong, sins against itself and its fellows, through pure ignorance. It is begins and undefiled, although pure ignorance. It is begins to are it does not understand that in living a pure life, doing good and obeying the laws of nature it can reach a condition of perfect happings. It can be that they have a pure life, doing good and obeying the laws of nature it can reach a condition of perfect happings.

piness. It teaches that they who pass away from the body do not remain the same forever, from the body do not remain the same forever, for man is a progressive being; consequently, if he has had no opportunities for the unfold-ment of his interior nature on earth, those facilities will not be denied him in the world beyond, but he will receive, socording to his needs, that degree of power for unfoldment which will tend to make him a pure and per-fect being; that none are saved from the oon-sequences of their wrong-doing by a sudden conversion to faith, but thatonly through slow, painful processes, does the spirit emerge from a condition of darkness which it has wrapped around itself by wrong-doing, into one of light and of comfort; that the only way by which this can be done is for the individual to confess injured, and to attempt, in every way possible. his wrong to himself and to those whom he has injured, and to attempt, in every way possible, to atone for that offence, and to devote his life to good works; in this way he gradually out-grows a condition of misery, and attains to one of happiness. We teach that while one human being is engulfed in despair, suffering, sorrow or pain of any kind, pure, exalted spirits can-not rejoice in their own bright condition and enjoy happiness despite the pain of others, but that through the law of sympathy, which is enjoy happiness despite the pain of others, but that through the law of sympathy, which is widespread in the world of spirits, they will de-vote their energies to the elevation of the lowly and unfortunate, and through this labor find their highest degree of happiness. We might enumerate many of the false teachings that have gone forth to humanity, and place before you those which we consider of a higher nature, but this will suffice to show the position we co-cupy in relation to religious matters. At some future time we may take up the theme again, and more fully elaborate it.

Horace Gleason.

I am very glad to come here and speak to my old friends. I have been absent from the earthold friends. I nave been absent from the earth-ly conditions seven years, and I have been most of that time reveiling in the beauties and con-ditions of the spiritual life. Oh ! I am rejoiced at this opportunity of speaking my mind on the spiritual question. It is one that appealed to me before I left the body. I felt that if Spiritu-alism was not true, then there was no ground for the hous of immentality for the burner most

alism was not true, then there was no ground for the hope of immortality for the human race; that all the other religions were mere assump-tions; they held out nothing of a satisfactory ma-ture for the human heart to grasp at, and the comfort which they sought to give was of a neg-ative character and had nothing vitalizing about it. They only pointed to the grave as the door-way to the portals of a future life; but what kind of a life that was, or what its conditions, they could not tell; and itseemed to me that there was nothing in the universe that spoke clearly of eternity and immortality until Spir-itualism dawned upon me; then I began to see that it was possible for my friends and myself to live after what is called death a natural and beautiful life, one of association, where mar's better nature could broaden out. I had no use for many of the assumptions and dogmatic assertions of other people; they did not find a place in my heart at all; I was con-tented to waive them aside; but I did have in the for the tendention.

tented to waive them aside; but 1 did have use for the teachings of returning spirits, for

Wash. A. Danskin.

Wash. A. Danskin. Years are slipping away, bearing their bur-dens of pain, their experiences of sorrow or hap-piness, and yet they are full of ripening wisdom for the advancing, thoughtful soul. In the spirit-world I find grander opportunities for the cul-tivation of the mind, for the unfoldment of my mental qualities; and each day, even each hour, in passing, brings me a new gleam of light, or a new result of my investigations into the realms of nature and of spirit. The entire universe opens before me, and I am glad to explore it. I never fully realized before what broad fields of study were provided for man, what grand discoveries lay before him, what fields of usefulness he can engage in; yet as you well know I was a thorough Spiritualist. I I accepted the teachings of the denizens of the higher life; they brought me light upon many points; they settled grand questions which had arisen in my mind, and forever solved for me the mystery of death. I appreciated the mission of returning spirits, and I never failed to avow my allegiance to the spirit-world, or my ad-

my allegiance to the spirit-world, or my ad-vocacy of truth. I return here because I feel impelled to do so. I wish to send a few words of encourage-ment to my dear wife, to assure her that I have attended her in her pathway since I passed be-yond. I have never for a day neglected to visit her with my spiritual instructions, and with those strengthening influences which I felt she could receive from none other than myself. My beloved father has also been a regular visitons and the mistrations and

visitant to her, bearing his ministrations and bringing that comfort which she required. We

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Adelaide E. Sonnemann.

I wish to send a few words of love to my friends, and tell them I return to greet them. I have been in their homes and tried to make I have been in their homes and tried to make myself known. I have many times wished I could say to them : "I am here, I have not left you; I am happy in the bright world that I have found; I have a home there that is very pleasant and sweet; all things connected with it are beautiful, and those who are with me are kind and gentle; I do not have any clouds or sorrows to disturb my mind. I have been attending school, trying to learn those things which I did not know when here." Ifound that quite a large part of my education had been neglected—the spiritual—and that is the most important for this side of life. It extends on and on indefinitely, and is grand compared to the little earthly existence. I lived in Boston, and my friends are here. I

was sorry to part with my dear parents, but when I realized I could come to them and perceive just what was going on at home I became reconciled. I soon learned that all was beauti-ful and for the best.

I was in hopes that my letter would be pub-lished by the time the anniversary of my death occurs—it will soon be two years since I left the body—but the gentleman in charge says it will not be so soon as that. Perhaps my friends will get it by the day that brings the anniversary of my earthly birthday, and perhaps they will ac-cept it as a little gift from mo-one of love and sympathy. I cannot bring them material things, but 1 can bring those which belong to the spirit, which are love, sympathy and peace. I do bring them beautiful blossoms from the higher life, and entwine them around their homes, and they shed sweet perfume, which brings spiritual ace to heart and mind. My name is Adelaide E. Sonnemann. I would

like my letter to reach John S. Sonnemann.] was nearly twenty years old when I died.

Gen. W. T. Spiceley.

Gen. W. T. Spiceley. I reckon it is not very long, Mr. Chairman, since I went out of the body. I passed over last winter. I was considered something of a veteran, but I do n't feel like one in com-ing here, although I passed through consider-able many experiences in army life when in the form, for I commenced my military career quite early in life, and extended it in our civil war campaign. I am not prepared to say that I regret any action I took in the affairs of this nation. Some of them may not have here altonation. Some of them may not have been alto-gether in accordance with what certain people advocate, but I am quite satisfied that I acted according to the best convictions of my mind.

I only come to send my greeting to my friends. I want them to understand that I have returned. I always liked to make myself friends

have returned. I always liked to make myself known, and it seems to me it is quite time I should report that I am here at your distant office to send in what dispatches I have, and to assure those who are interested, if any should be, that I am in quite good condition. I wish to say that the country I have so far explored on the spiritual side is very pleasant; it pre-sents localities where one can very pleasantly locate and find himself in a position to take ob-Servations and make the most of life.

servations and nimself in a position to take ob-servations and make the most of life. I have been employing myself during the last few months in reviewing my past record and my private transactions in life. The study has been an interesting one, in many respects guite pleasant, and in others not so agreeable. I would like to shut out some things which per-sist in coming up before not how which perknow that she has performed a noble work for I would like to shut out some things which per-humanity, we know that she has stood as an sist in coming up before me; but now that I

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mediums, and give me an opportunity of coming to them privately and I promise to avail myself of every opportunity, and to do what I can. I am sure I cannot promise anything more.

I have been a spirit for a few years, it soon t have been a spirit for a few years, it soon will be five and I have never succeeded in talking in this way before. My friends, when they think of me, do so as though I was some kind of a diaphanous, ghostly individual, who has no power or energy of his own, who takes no interest in any of the vital affairs of life, who lives in a size corr half way condition who lives in a sing-song, half-way condition-which is anything but agreeable to a vigorous mind.

I want to dispossess their minds of such an idea. I am by no means ghostly or ghastly, I am certainly not living in a half-dreamy or vague condition of life. I feel as tangible, as real as they themselves. I want to demonstrate this to them if I can. You will say I am very worldly, that I come

back with selfish motives, perhaps, and that I back with selfish motives, perhaps, and that I am anything but a splritual being. Well, I can-not help it. I never was very spiritual; my friends used sometimes to laugh at my big head not help it. I never was very spiritual; my friends used sometimes to laugh at my big head and say I was more of an animal than an intel-lectual being. I used to refort in some of my own quaint ways, which I will not express to you here, but if they give me a private inter-view I will give themall they want in that like. As I was saying, I am not particularly spiritual, not made up of the finer qualities, perhaps; ali the same I am very much interested in this Spiritualism as it opens before me. I find so much in its glorious representations which are novel and entertaining, as well as instructive, that I have devoted the greater part of the last three years to their investigation. Now I be-lieve I have learned something concerning them, and concerning mediums and medium-ship. I do think if my friends will try to dis-cover what powers they possess, I will have the means and the strength for making physical demonstrations of spirit-power in their midst. I hope to do so, and am ready to undertake operations any time that they feel ready and prepared for me. I send them my love, and assure them I am

operations any time that they feel ready and prepared for me. I send them my love, and assure them I am satisfied with my changed conditions. I was perfectly satisfied to let the old occupation go, its emoluments as well as its unpleasant trials, and just as soon as I found myself square and in working order. I was quite prepared to un-dertake anything that should arise before me— so I have pressed on. I send this out as a kind of feeler. I want to get hold of the minds of my friends on this point—to feel their pulse, so to speak, to under-stand just how it ranges—and if I find I have made any impression. I shall try to come again if I can. If I can't get in here because of the orowd, I will attempt to gain a hearing else-where. If you please you will announce me as Caleb Martin.

John Macomber.

John Macomber. I was known, Mr Chairman, as John Macom-ber. I have friends in Melbourne, Australia. I know it is quite a distance to send a message, but I cannot reach them at any nearer point, so I come here. A few of my friends are turn-ing their attention to Spiritualism; by so doing they have attempted to make myself known, but have not succeeded as I desire. I am very anzious that they should not give up their in-vestigations, but continue them, for I am satis-fied that they will reap good results. There are a number of spiritz anxious to

birthday gift.

Report of Public Séance held May 16th, 1884.

Questions and Answers.

QUES.-[By Jos. Hartman, Pittsburgh, Pa.] Being myself a writing medium, I have learned that the spirits with me can see nothing in this world except through my eyes; and so they hear and smell through the respective organs, but they cannot explain how they do it. Can you explain how spirits see through a medium's eves?

eyes? ANS.—A spirit who comes closely within the magnetic aura of a medium, laying aside all thoughts or purposes of a positive character, and bends his will-power upon the one end in view, that of coming into relationship with ex-ternal surroundings, can feel as the medium feels, see as she does, hear the same sounds that strike upon her hearing, and at the time com-prehend all and every condition which affects the mind or the body of the instrument which he employs.

And the employs. Q.--[By J. B.]--Is the suffering that comes from wrong-doing entirely disciplinary, or in part because God seeks revenge? And is this suffering experienced entirely on the earth, or

part because God seeks revenge? And is this suffering experienced entirely on the earth, or in the spirit-life, or partly in both ? A.—The suffering which comes from the ef-fects of wrong doing is entirely disciplinary in its nature. We know of no God who can be more revengeful than a human father—and a loving human father will certainly not punish his shild for wrong-doing from a mere feeling of revenge. He only punishes his child to pro-duce reform within its mind, and cause it to avoid wrong-doing in the future. It depends very much upon the unfoldment of the find whether the condition of suffering consequent upon wrong-doing begins on earth, or does not appear until after the individual has passed to the spirit-world. If the perceptions of evil be-come unfolded here, and if the enormity of the offence committed is plainly recognized, then the individual suffers while in the body. But if his moral perceptions are blunted and he if his moral perceptions are blunted, and he cannot recognize clearly the wrong he has done, then he must wait until sometime in the spirit-world those perceptions and sensibilities of his moral nature are unfolded and he can see clear-ly. It is possible for the effects of such suffer-ing to pass away from the spirit baffors he can ing to pass away from the spirit before he en-ters the higher life. If an individual who has committed an offence has seen the wrong done, and tried earnestly to make reparation for the same--if he has repented in bitterness of spiritsame—if he has repented in bitterness of spirit— he may, through efforts at atonement, through the endeavor to live a purer life and to benefit his fellows, pass through that condition of suf-fering to one of comparative peace and happi-ness while yet on earth; for through each and every endeavor made to atone for the past; in the efforts which he makes to benefit and bless others bis soul finds a degree of strength and others, his soul finds a degree of strength and consolation which nothing of earth can supply, and which in a measure bears his thought away from its condition of misery to one of peace and

use for the teachings of returning spirits, for they appealed to my reason, they gave me some-thing to look forward to, and to hope for as at-tainable by-and-by. I am here to say that they did me a world of good. Now I come to report that I am not disap-pointed in Spiritualism, as it guided me in a realization of spirit and of spirit-life, and con-sequently it has been of untold advantage to me. The spirit-world is better than I expected to find it. Three, in some directions it did not

me. The spirit-world is better than 1 expected to find it. True, in some directions it did not prove to be exactly as I thought it might, yet I am very glad to say the spirit-life is just what I need, it is doing more for my education than the seventy-five years of earthly life, or all the experiences of matter could do. I do not re-pine at earthly experience; it was good for me. I appreciated it, and I am glad to have passed through it just as I did. I am interested in the adjustment of human

through it just as I did. I am interested in the adjustment of human affairs. I believe that all intelligent beings in the body or out should work for a wise adjust-ment of all things belonging to human life, and it is the duty of every student and thinker to bring his best powers to this work. Not only the private but the public affairs of life demand attention, and if our thinkers will only bring their thoughts to this subject and give out the best results of their labors, I feel that human welfare will be grandly enhanced. I do not wish to take any part in political strife. I have no desire to engage in the partisan labors or schemes of any individual, nor do I

wish to take any part in political strife.
I have no desire to engage in the partian labors or schemes of any individual, nor do I attend any particular person in his business work of life; but for humanity as a whole I a made deply interested, and I hope to see the day dawn upon this planet when every man will be a law unto himself, and there will necessarily be no need of places for human restraint; when there will be no courts or oriminal judges; when, indeed, all these will be remembered as relics of past ages. I believe that time will come, in spite of indications to the contrary which now present themselves before the people; we will have to take the children of the means of learning, but become well varsed in the stume of learning, but become well varsed in all the principles of life, so that a good sound in all the principles of life, so that a good sound in the store may be stimulated in them!; and I hope my friends who have any influence whatever will use it for this purpose. I do not intend to discourse on this theme, but merely wish to throw out a few thoughts concerning those matters in which I am personally intervesting in the state on the theore in the state in the state of the means of learning is the means of learning is an a sound the means of learning is an a sound in the state in the state of in them!; and I hope my friends who have any influence whatever will use it for this purpose. I do not intend to discourse on this theme, but merely wish to throw out a few thoughts concerning those matters in which I am personally intervesting an active if is and taking no interest in the affairs of humanity. I know I cango on y ending out an influence and out working my newer in practiduy by and taking no interest in the anarsol-humanity. I know I can go on, sending out an influence and outworking my power in practi-cal ways, therefore I rejoice in the continuity, of life, and I am glad to report here that I live. I bring my greeting to friends, and assure them I am always happy to think of each one. I belonged in Malden, of this State. I am Horace Gleanon Gleason.

MESSAGES TO BE PUBLISHED.

May 16.—Charles J. Hanley: Mrs. Emily A: Van Alen ohn Olose; Hannah M. Stevens; Georgians Carver; Hen

John Close; Hannah M. Stovans; Georgians Carver; Hor-y Wolfe. May 20.-Mary Williams: Jacob Hedly; Both Parkini Julia Mackintosh; Dr. S. B. Korshon; Mildred Howard Mrs. Clars Btilman; Nellis Forder, May 22.-Gearded Learned; Milmie Palmer; Capt. John; K. Hyer; William M. Brown; Manh B. Coolinge; George W. Boger; Mirs. Beulah A. Sisrwinder: May 27.-Bobert Anderson; Schn Tremman; Busis Grant; Jens C. Mrs. Thris John Karo, Jens S. Mrs. Heirard, Newan; Calis Leonardi, Isalah Attina: William HarBitmen; Mashan, White; Bosreali Forest Flower: William HarBitmen; Hank, Warr, Am Laor Jens S. Mrs. Chinage, Machine, Warr, Marra A. Martin; William HarBitmen; Machine, Warr, Marra A. Martin; William HarBitmen; Machine, Warr, Marra Martini, Sch Jens S. John, Wall, J. Jens S. John, Wall, J. Jens S. Frant, Burlist, Malass, Howard , Marratini, Sch Jens S. John, Wall, J. ether is a real track that

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BANNER OF LIGHT.

F. Dallinger: Margaret Newman; Henry Howard; Samuel Henderson; Violetia. Jume 20.-Mirs. Barah Miller, Eev. Herman Bisbee; Kate Pirman: Eleanor Adams; Bilas Barnard; Ids Stevens. Jume 24.-Miary Elizabeth Barbank; John W. Edmonds; Fanny Green McDougal; Harriet Jackson; Willard Hutch-ias; Bilver Tongue, Ilarriet Jackson; Willard Hutch-ias; Bilver Tongue, Samuel A. Hastings, Matooks, Fran-son, George Jardine, Samuel A. Hastings, Matooks, Fran-cie M. Leonard, Water Lily, Hiram Marth, Neille Bilcker, Willie Kinspr, Job V., Capit, John Richardson, Barah Ann Johnson, Harrison Clark, Clara Bacon, ** Diok.''

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Aug. 10.-3W WANTED-THE PROPLE TO sepunder Finance, headed NEW ENGLAND MALT L. CO., also, 800 Globe, Heraid, Star, Daily Journal, New Bagland Trader, Rockbury Advocate, Brockton Ga-sette, Cambridge Tribune, Banner of Light, July 10th and Aug. 0th, and R. F. Journal 61. Aug. 3d, and other pr-pers, M page for 3 months, 20 Washington st., Room A, Boston. 3W-Aug. 9.

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INDEX. Ready to go. Shall we know each other there?

1 N D E X. Angel Care. A little while longer. Angel Yisitants. Angel Yisitants. Angel Yinda. A fragment. A day's march nearer home. Ascended. Beady to go. Bhail we know each oth there? Sweet hour of prayer. Sweet neeting there. Bow in the morn thy eed. Silent heip. Betany, Beady to go. Angel Yisitants. Sweet neeting there. Sow in the morn thy eed. Silent heip. Betany, Beady to go. Angel Yisitants. Angel Yisitants. Angel Yisitants. A day's march nearer home. Betany, Betany truth. Silent heip. Betang truth. Silent heip.

Beautiful angels are wal Bethany. Beautiful City. Beautiful Land. Bilss. Bayore we arise. Come. gentle spirits. Day by day. Don't ask me to tarry. Evergreen ahore. Summer days are coming. They'll welcome us home. There's a land of fadeless beauty. beauty. They 're calling us over the sea. Tenting nearer home.

Tenting nearer home. Trug in God. The land of rest. The Babbath morn. The subbath morn. The ory of the splitt. The silent city. The there of time. The angels are coming. The Lyceum. The Dappy time to come. The bappy thy sud-by. The other side. The torgion of light. The barrest. The barrest. The barrest.

Juit as. Vergreen side. Fold us in your arms. Fold us in your arms. Fold us in your arms. Fraternity. Graticude. We done before. We done before. We shall meet on the bearing us on. The bapry spirit-land. The bapry spirit-land. The bapry spirit-land. The bapry spirit-land. We shall meet on the bright. We loome angels. '' We loome angels. '' We moet again' '' - and. we shall meet on the bright, etc. Welcome angels. Whating 'mid the shadows. When shall we meet again? We welcome them here. We will come them here. We rill meet them by-and-by. Where shadows fall not, etc. We fill anchor in the barbor. We 'll anchor in the barbor. We 'll ather at the portal. We ill ather at the portal. t men s... ve for an object. y arbor of love. y home beyond the river. oving Homeward. iy guardian Angel. iot yet. iot yet. iot weeling there. Not yet for me. Not yet for me. Never lost.

We shall know twon other there. We'll dwell beyond them all. Waiting on this shore. We're journeying on. What must it be to be there. Where we'll weary never-more.

Whisper us of spirit-life. Waiting at the river. Outside, Over the river I'm going. Oh, bear me away. One by one. Passed on.

CHANTS. Come to me. How long. I have reared a castle often, Invocation chant.

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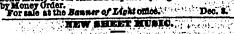
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BANNER OF LIGHT.

AUGUST 23, 1884.

Banner of Fight.

BOSTON, SATURDAY, AUGUST 23, 1884.

Impressive Services at Onset Bay in Commemoration of the Birthday of a Spirit.

On Wednesday afternoon, Aug. 15th, while the wooded shores of Onset Bay were baptized with the warm mist that follows after the summer rain, an assemblage made up of permanent residents, transient visitors and a representative body of his immediate relatives and friends, convened under the sheltering roof of the Pavilion to wish joy to an arisen spirit who had but a few days previous broken the bonds which confined it closely to a suffering form, and had gone onward to the freedom of progressive expansion which the Better-Land proffers to all its denizens.

The gathering was in no sense a funeral. Agreeable to the often-expressed request of the deceased-ISAAC PROCTOR GREENLEAF, whose passage to spirit-life on the early morning of Aug. 11th we noted last week -no display was made over his pulseless form; his body was left in the cottage on the South Boulevard, where he had lived so long, and from whose sheltering arms he had gone out spiritually, and thither for a last look at his well-remembered features many friends passed that day: But at the flower-decked Pavilion only a fine photographic likeness of Bro. Greenleaf was set up as a memento, and the exercises took on a retrospective and a congratulatory form, all the participants uniting in eloquent words, touching poesy, and appropriate music, to do honor to him who had he remained in the mortal until that day (13th) would have compassed a life of sixty-one years on earth : The birthday of the body was on this occasion sanctified by the memory of his birth into spiritllfe.

BIOGRAPHICAL.

Dr. Greenleaf has for many years been known to the great body of Spiritualists in America as a trance speaker of remarkable power, and has also won in New England an excellent repute as a medical practitioner. He was born at Henniker, N. H., Aug. 13th. 1823. There he passed his childhood and early years. enjoying such advantages for education as the common schools of the Granite State offered him. Somewhere between his sixteenth and seventeenth year he entered the arena of active life as an apprentice at the cabinet maker's trade, and subsequently turned his attention to the manufacture of reed organs, working for a company located in Haverhill, Mass. Selzed with a desire to know more of the broad country of which he was a citizen, he visited the West sometime fh 1851 or '2, where he remained some years.

It was while in this portion of the American Continent that his own attention and that of his friends began to be attracted to the singular gift of extemporaneous speaking, mingled with intervals of mental unconsciousness, which came gradually to him, till at last he was developed as a trance orator : A severe illness settled upon him while in Illinois, and he was informed by the intelligences, who afterward proved to be his spirit-guides, that it was a condition necessary to his development. He continued to be wrought upon to speak, and was commanded by these mentors to engage a public hall and address the people upon spiritual themes, and finally yielded, upon promise of his guides that they would help him to renewed healthwhich promise they in time fulfilled to the letter. His remarks were listened to with interest, and created a profound impression in the neighborhood where his addresses were delivered.

In 1859 he returned East ; he was still much debilitated, but was ordered by his guides to undertake the journey, they agreeing to go with him and render him conscious of their presence and aid on the way, and he gratefully testified ever afterward that he saw them distinctly in his company during the passage, and that to their assistance he owed the strength which enabled him to go forward on the homeward route. Arriving in Massachusetts he made his home for awhile in Lowell with his brother, N. S. Greenleaf, who is widely known by New England Spiritualists as an inspired orator of the first order of excellence.

Leaving Lowell he took up his residence in Maine, where he spont several years, and united himself with the Pacific Lodge of Free Masons at Exeter.

Returning to Massachusetts finally, he made his home in Boston for a considerable period, speaking when desired at various localities in the New England States, New York, Pennsylvania, and at points in the West, and practicing the homeopathic system of med-Icine. His closing years were passed at Onset Bay Camp-ground, with which enterprise he became fully en rapport at its inception, and for whose interests Two years agone, upon his natal day I brought my flowers and laid them on his brow; But late, the flowers have changed to wreath of bay, With which our hearts encrown him, even now.

I mind me of our wishes kind-and more That formed in deeds and words, and shed their light And know that garnered in his memory store They have been strength and help throughout his night.

I mind me of his tender tone, and sweet. And tremulous with his joy that we were there Where men and spirits mingled converse sweet. As we are mingling in his presence here.

Worker, go forth; thine earthly race is run; Thou hast outgrown the clinging robes of earth; In that fair land which knows no set of sun Thine eyes are opened to the higher birth!

Down from the hills beyond the swelling tide The Sachem and his tribes exulting come, To greet with song this victor over death Who chants with them at their next "harvest moon

As they cry "welcome, " so we bid " God-speed "; We would not hinder our departing guest: Too long his feet have trod this frozen mead,

And now he findeth peace, and warmth, and rest. We drop no tear for thee, oh happy friend! Whose hirthday cometh in the upper skies; But songs of gladness shall our voices send

To aid thy patient, suffering soul to rise. And Onset's groves shall grow more sweet and fair As friends go forth that graced its early morn, Whose guardianship and still-continued care

Shall guerdons be of a yet happier dawn. And so the cycle of the rolling year

Hath brought us to the birthday of our friend, Who greets us with his old-time, quiet cheer. And oft shall greet us till all time shall end !

At the conclusion of Mrs. Sayles's touching eulogy, Dr Richardson introduced Miss Lizzle Doten to the audience, who bore witness in the following thoughtful and eloquently delivered sentences to the worth of the de ceased:

MISS DOTEN'S ADDRESS.

Dear Friends-For one I can truly say that I consider it an especial privilege that I am permitted to stand here to-day, and, with others, to render a tribute of love and respect to the memory of our friend and brother who has passed before. True dignity of character, manly integrity, honesty of purpose and sincerity in thought and feeling must ever be appreciated. and are worthy of a just eulogium, which cannot be considered as adulation or empty praise.

They who watch the progressive development of humanity are often reminded of the great fact that 'the word is ever becoming flesh and dwelling in the midst of men." Our friend and brother, in a more than ordinary sense, was an incarnation of that living word; and we, who have often listened to his inspirations in his happiest moments, or to the words of hope and consolation so gently and tenderly spoken to the bereaved and sorrowing, know best how to appreciate and understand the worth and meaning of the revela tion made to us through him.

He was manly and resolute, and firm as a rock in his fidelity to principle, but courteous and kind in the expression of his opinions; bravely independent, but never harsh or defiant; firm in his own integrity of purpose, he cared not to explain or defend his position to those who could not or would not understand, but with quiet reserve he preserved "the even tenor of his way."

He was earnest, eloquent and sincere as a public teacher, firm and faithful as a friend, and broad and comprehensive in his charity for the whole human race Nor should we omit to mention one marked and peculiar characteristic, which we designate by a simple form of speech. He knew how to "mind his own business."

and he freely accorded to others what he claimed for himself. He met all petty interferences in a kindly spirit-often with silence and a quiet reserve, which restrained while it did not offend. He "put all gainsavers in the wrong " by the unity and consistency of his life, and his firm adherence to his own highest convictions of duty and right. His life was an exemplifcation of the words of a brave and vigorous old poet:

"How happy is he born or taught, Who serveth not another's will; Whose armor is his honest thought.

And simple truth his utmost skill; Whose passions not his masters are:

Whose soul is still prepared for death; Not fied unto the world with care Of public fame or private breath:

Who God doth late and early pray More of his grace than gifts to lend, And walks with man from day to day As with a brother and a friend.

This man is freed from servile bands, Of hope to rise, or fear to fall-Lord of himself if not of lands,

And having nothing yet hath all."

of sad words over his pulseless form—but a recogni-tion of his living presence, as typified by the absence of his body from this hall, and the substituted presence of his flower enwreathed photographic likeness taken while with us in mortal life.

Years ago the speaker said she used to meet these brothers, I. P. (now deceased) and N. S. Greenleaf (who was present in the hall), and she used to call them by the appropriate name of "Greenleaves." She had seen them grow year by year; meeting them at intervals, she was from time to time pleased to see them expanding in greenness of strength and nobility of manhood. Those who had listened to I. P. Greenleaf on the platform would bear her out when she said that the very soul of the man was exemplified in the rich tones of his voice; in everyday life the warm grasp of his hand evidenced the fraternal feeling that ruled his every act and deed; undimmed by the sorrows and trials and persecutions attendant on public mediumship as an exponent of the New Dispensation, the firm soul of a martyr shone out of his carnest eyes into the eyes of those who came within the circle of his acquaintanceship; the power of his manly life reached out in every direction, inspiring all who came in contact therewith to higher motives. These men-I. P. and N. S. Greenleaf-had been brothers to her, and she always regarded them as such all along the pathway of her life; and now it gave her pleasure to pay her tribute of praise and respect, such as it might prove to be, to the life-work of the first of the twain who had been privileged to pass on to higher experiences.

The influence of this man was not withdrawn from the earth plane; he who at so short a period after going out of the physical form could impress his continuous identity upon the inner consciousness of a friend, and could materialize himself so as to be recognized by half-a dozen witnesses at once, demonstrated the possession of a power which would yet be felt in the concerns of Onset Bay, which he so much loved, and the broader world of humanity to whose best interests his whole life on earth had been so untiringly devoted.

To the brother, N. S., she desired to recommend the lessons of the life experiences of him who had gone out from the path which they had trodden together unitedly for so many years : Amid the trials of coming days, he should turn his gaze introspectively, and in the temple of his inner consciousness he would perceive the illuminating presence of his brother in spirit-life, and to his inner hearing would come his cheering voice saying : " My brother, be strong, and go on to the end of the wearing of your mortal body; and when you have done with it, we will meet together in this beautiful life, as we were wont to meet in the fields of time, and joy shall be yours in the attainment of those glorious aspirations which you have cherished, though unfulfilled, on earth."

To the self-sacrificing lady who for so long nursed the invalid now passed from the domain of finite sickness and depleting years to that of eternal health and immortal youth, no words of praise could express the debt of gratitude under which she had laid not only his friends but that humanity for which he labored, for her unselfish fealty, her earnest devotion, and her kindly care. Her work had been a grand and noble one, an henor to her womanhood, and in coming days, when added light should bring clearer perceptions of woman's position in society, she would be recognized as having won a place among the martyrs who have done on earth their best for what they believed to be right. When she passed from the trials of the mortal, and entered the realm of spiritual life, she would then

learn how rich the reward-how grand and gloriouslaid up for the earnest, the self-devoting, and the true, and on her ears would fall the words of welcome : "Well done, good and faithful servant !"

Upon the relatives and friends of the deceased the speaker wished to impress with keenest emphasis the rich example of his life. Through the toils incident to mortal surroundings and duties his freed spirit had now mounted upward, to the glory of the eternal state, as the water lincellight upward from aqueous depths to bask in the rays of the material sun. Only for themselves could those, left behind justly feel sorrow-for him they must rejoice. His pains had passed awaytheirs must still continue for yet a little while.

To the neighbors and friends of the deceased who had done so much for his comfort during his last sick_ ness, the speaker desired from her own soul to express her thanks ; she returned thanks, also, in the name of all related or endeared to Bro. Greenleaf, to those near and far who had accomplished what they could for this brave but stricken apostle of the truth during his closing days.

Said the speaker, in concluding : May this life that has gone out to a higher and a better plane of existence, carry with it our richest and most sacred affections:

Oh brother, in thy spirit-life, Away from pain and care,

as pointing out the true condition of affairs at death, and as expressive of the feeling sweeping over the soul when entering into the grander liberty of spiritlife:

"The stars that disappear at morn, Oh! think not they are fled, They are not lost, they are not gone,

But, mid the glory shed Around them by the source of light, They shine more sweetly than at night; It is the night that 's dead.

And thus the loved who disappear, Pass like the morning's flight. But walk in paths so sweet and clear, As blind us with the light-They sit upon the azure day, They float on twilight's downy gray, And on the clouds at night.

Oh! deep and wondrous heart of man. Strange fount of joy and wee; In this and life no eye may scan Thy current's obb and flow;

But in the glorious world to come The voice of discord shall be dumb,

And thou thyself shalt know."

With a truly spiritual benediction by Miss Lizzle Doten, the touching and appropriate exercises were brought to a close.

SERVICE OF SONG.

It had been, for some years past, the practice of the friends of Bro. Greenleaf to meet at his cottage on the evening of his birthday and unite in singing the old hymns of the fathers-and also the new ones intro-duced by the spiritual dispensation-while various mediums would during the meeting be controlled to give advice for the coming days, or speak words of ad-monition or commendation to all. The doings by each of these assemblies seemed to him to mark a golden milestone in his life. Previous to his decease, but in its immediate presence, he had requested that if he did not survive his sixty first birthday in the flesh the same friends would still remember the custom and sing beside his casket on that evening as usual those tunes which had been to him

'____ the old paths of the soul, Oft trod, well-worn, familiar up to God.''

In obedience to his wishes such a meeting (and of pecullar interest to all participating) occurred on the evening of the 18th inst., Charles W. Sullivan acting as chorister.

The remains of Bro. Greenleaf were finally removed from Onset to Haverhill, where they were interred in his family lot. Thus ended an humble, an honest and a useful career on earth, to be taken up and continued in the spirit spheres. Blessed be the demonstrations of Spiritualism, which, reversing the despairing cry of the Hebraic Psalmist when "the godly man ceaseth," recognizedly proclaim to the ears of the ninetcenth century that "the faithful fail not from among the children of men !"

Lake Pleasant (Mass.) Camp-Meeting. Lake Pleasant Camp, Aug. 17th .- The second week of this great camp closed to-day with a largely increased attendance in visitors and regular attendants. In the forenoon Anthony Higgins delivered a lengthy and able address on" Fetichism and Spiritualism.' He gave a detailed statement of the rise and career of the religious idea. The discourse was richly embel-

lished with numerous citations of historical facts bearing on the subject under discussion. In the afternoon memorial services to WARBEN RUSSELL, formerly leader of the Fitchburg Band,

CAMP CHIPS. Where is May Warner?

ín.

"Ponto" has not arrived, up to date.

Sada Kingsley is as vivacious as ever.

Mr. J. G. Jackson of Hockessin, Del., is here. .Mrs. Fales, the seer, is busy with many callers,Kathleen Frawley does not miss a band concert.

....Joseph Caffray and wife are visitors at the Lake. ... Subscriptions for the Banner of Light are rolling

.... Dr. Mills and wife of Baratogs, N. Y., are visiting the camp. The doctor has more than local fame as a medium.

AS & IDOULUI.Miss Fannie Chenery is casisting her father in the postoffice. She has many iriends among the cam-ers and visitors.

the postomes. She has many friends among the camper ers and visitors.Mary Eddy Huntoon requests the writer to state that the report that a benefit was held for her at Onset Bay is not correct.Mrs. John W. Wheeler of Orange, Mass. con-dially welcomes her friends to her "Bummer Home" on Montague street.Mr. and Mrs. J. W. Fletcher receive many call-ers. The garden of flowers in front of their neat cot, tage is greatly admired.Mr. and Mrs. Horn, of Saratoga, N. Y., were warmly greeted on their arrival. Mrs. Horn's fame as an authorees is world-wide.Ed. Dwight, of Stafford, Conn., the madium.

an authoreas is world-wide.Ed. Dwight, of Stafford, Conn., the medium's friend, is sitting in a developing scance. The Stafford people are sujoying the meeting.John Lanning and son of Philadelphia arrived Aug. 16th. Mr. Lanning is a veteran Spiritualist. He has received a cordial welcome here.

....Mrs. Stewart of Piqua, Ohio, dedicated her cot-tage the other evening. Many interesting speeches were made by prominent Spiritualists.

... Judge Dalley's cottage was dedicated Aug. 15th. The Fitchburg Band discoursed appropriate music, and eloquent speeches were made by preminent Spir-Itualista

Mr. Russell Vandenburg and wife, and Mr. Barber of Ballston Spa, N. Y., hard a good bone with Mr. and Mrs. Comstock, on Lyman street. Mrs. Bar-ber loves to debate with the Banner commissioner.

dollar and a half the round trip. This is an exceed-ingly low rate of fare. ..., The members of the White Cross announce as-speakers for their Convention at Lake Pleasant, Sept, 5th, 6th and 7th, Mrs. Clara A. Field, Mr. J. Clegg Wright, Mrs. Isabelia Beecher Hooker, Mrs. Salome Merritt, Dr. J. R. Buchanan, Mrs. I. C. Fales, Rev. J. K. Applebee and J. William and Mrs. Susle Wills Fletcher, Call for excursion tickets.

Frietoner, Juan for excursion tokets,Frank Chase, the Excursion Agent for the Lake Bhore and New York Central Bailroad, visited, the, Camp Aug, 7th. He intends to inaugurate excursions from Lake Pleasant to North Adams and return, in-cluding dianer. Such a trip will be a welcome pas-time to campers—the ride through the Tunnel being an episode in one's life.

an episode in one's file.W. H. Spear, formerly of the Boston Herald, now managing editor of the Brattleboro (Vt.) Reformer, frequently visits the camp for news items. He is a brilliant formalist. Bro. Spear possesses a keen scent for news; he has the true idea of the function of journalism, viz., to be a faithful chronicler of current events, and to wield a fearless, independent editorial pen. 575 2 S 75 🔔 1 1

LAKE CHAMPLAIN (VT.) CAMP-MEETING.

LARE OHAMPLAIN (VT.) OAMP-MEETING. This meeting opened Aug. 17th, in a very successful manner, Capt. H. H. Brown delivering the regular address. Over one hundred people will leave Lake Pleasant for the Vermont meeting within ten days. A prosperous season is anticipated. Excursion tickets for Queen City Park are on sale at Lake Pleasant for \$5,00 the round trip. The meeting will close 69t, 18th. ORPHAS.

Cassadaga Lake Camp-Meeting,

To the Editor of the Banner of Light: During the past few days we have had lectures

from Mrs. E. O. Woodruff, J. H. Randalf, Mrs. R. S. Lillie, George Chainey and others, while the phenom-ena of Spiritualism have been witnessed through some of the best mediums in the ranks. W.A. Mans-field is sustaining and increasing his reputation for the phase of slate-writing, having more business than he can easily attend to. Mrs. E.S. Bilverston, just come from Lookout Mountain meeting, gives circles for tests, and her psychometric readings are very perfect. That jolly but not ethereal lady, Dr. J.M. Clark, attends to the jils that flesh is heir to, and to see her laugh is better than a tonic; and other mediums deserving of mention did space permit, do their good work day by day. Walter Howell made us a pleasant but all too short a visit, and Bishop A. Beals dropped in and told us of Spiritualism in the West, Dr. A. W. Edson and wife have come from Lansing, Mich., and at the time i write J.F. Batter is moving among the people like an inspiring presence. Lillie, George Chainey and others, while the phenom-

wife have come from (Lansing, mion., and as the time I write J.F. Batter is moving among: the people like an inspiring presence. The sensation of the week at: this place is the con-version of George Chainey, the great Liberal orator ft. Boston, to a belief in the Spiritual Philosophy. That gentleman, after evolving through the stages of the Methodist and Unitarian ministry into a full-fieldged Freethinker, was brought by a seeming accident to this place, where investigation of various phenomena-produced a conviction of the truth of immortality, and placed him upon the highest round in the ladder of religious thought. He bravely renounced material-ism, and on. Wednesday, the 18th of the month, in a lee-ing on the subject, "My Religious Experience." he, crossed the Rubicon of doubt and boldy planted his standard upon the field of Modern Spiritualism. In. his lecture he reviewed his entire experience in and out of the chaired the metal struggles which he experienced in breaking away from old asso-ciations, and related the history of his labors in the field of Liberal thought. He considered it due to the sensi-ing and out the field of Modern Spiritualism. faction which he had folt at the lack of enthusiasm among the Liberals, and considered it due to the ag-nosticism which they profess. A mere negation has no vital force, and a system which can only deny will never give: birth to a great organization. The grand truth which he now has grasped fills him with a high enthusissm, and will be the motive power of a future career of usefulness to his follow man. Instead of going upon the stage, as he had contemplated, he will direct his efforts to the dissemination of the noble teachings of the Spiritual Philosophy. The horizon of his mind had been bounded by the limits of this mundane life; now his mental vision pleress beyond the grave, and in the abyss of eternity he sees gleam ing the star of immortal life. He has gone to Ontario to fill an engagement, but returns immediately to re-main throughout the season. Grapping

he was keeply alive up to life's latest moment on earth. His last illness began about a year ago in March. with a shock of paralysis from which he never rallied -other shocks succeeding, till the vital forces succumbed.

THE SERVICES.

Between the hours of 1 and 3 P. M., the cottage where the crossed green leaves upon the gateway lantern had so long symbolized the true, warm, lightgiving heart that made it its home, was thrown open to the public, and many availed themselves of the opportunity thus given to view the quiet face within the casket, in a room where choice floral ornamentationarranged by the skillful hands of Mrs. Sadie Billings and D. N. Ford, and embracing offerings from Col. Crockett (former President of the Onset Bay Association) and family, and from friends and relatives of the deceased-gave earnest of the high appreciation in which Bro. Greenleaf was held. One of the most touch ing of the floral arrangements was the tying of a white ribbon, bar-like, across the arms of the favorite chair where the deceased so long had sat, and the placing of a fragrant bouquet in the space thus enclosed.

Shortly before the relatives and nearest friends of the deceased repaired to the place of meeting, the Onset Bay Choir, led by Charles W. Sullivan, united in the room adjoining that in which the casket was disposed in singing grand 'old " Brattle Street," which had been a great favorite of their whilom host. All parties then proceeded to the Pavilion, where the floral display had been again placed in order by Mrs. Billings and volunteer aids. A picture of Bro. Greenleaf, which alone represented his form, had been set np over the rostrum-being decorated with trailing vines, etc., by Mrs. C. T. Crockett. The exercises proceeded under direction of Dr. A. H. Richardson of Roston.

After the singing of "Passing Over" by the choirconsisting of Mrs. M. E. Hanaford, Mrs. Myra Adams, D. N. Ford and Charles W. Sullivan (leader)-Frank E. Crane, organist-Dr. Richardson as chairman briefly announced the objects of the present assemblage: The friends here meeting did so in the full light of the revealments of the Spiritual Philosophy, and the phenomena which demonstrated their truth, and hence needed not to be informed that the brother was not dead: He had but laid aside a material envelope which had served him for sixty-one years, and gone onward to a sphere of existence where he no longer needed itwhere the burdens of mortal life were laid aside, and where that great longing soul of his was basking in the light of the beautiful truths, a knowledge of which he had so long and eloquently proclaimed from the rostrum while yet in the physical form. After announcing that the meeting would take the shape of an informal expression by the friends of the deceased of their joy at his release from the material and his entry into the spiritual order of existence, Dr. Richardson introduced Mrs. Lits Barney Sayles, who proeded to read the following original poem in memory of Mr. Greenleaf, which she had prepared for the oceasion:

Again the cycle of the rolling year Hath brought us to the birthday of our friend-Our friend who was and is and shall be here, As well as yonder, till all time shall end.

No sorrow dwelleth where he now abides: To newer life his waiting soul hath stirred; But, with the certainty of Onset's tides, " He comes to those who speak the parting word.

Within his pleasant cottage by the sea

1

Such has been the lesson of his life to those who knew him well, and knowing, learned to love, respect and honor him.

The testimony which we offer at this hour is not for his sake. Every true soul, as it draws nearer to the All-Perfect, rises above the atmosphere of poor, weak human praise. We speak for our own sakes that we may be found true and faithful witnesses to every revelation of the Infinite, and to every word of God that becomes flesh and dwells in the midst of men. Being dead he yet speaketh." His mission is not yet ended. The message which comes back to the inward ear from the unseen realities is one of hope and encouragement. The faith, which was his highest inspiration, which was a lamp to his life and the light of his pathway, has become a blessed reality. The mystery of the spirit is revealed through his own new birth d being, and the love which united him so closely to the faithful and true in this present condition of ex istence, still remains as an indissoluble chain which shall grow brighter forever and ever.

The lesson which all such lives teach us, is that it is better to be than to seem. The energy of the Universal Spirit is inexhaustible, and is a fountain of strength from which we can draw, in every time of need. There is a constant influx from the Divine into the human and all our heart-hunger after love, and all our aspira tions after beauty and goodness, wisdom and truth, will be satisfied if we seek in the right spirit-as one of earth's inspired ones has said :

"There's beauty waiting to be born And harmony that makes no sound.

And bear we ever unawares, A glory that hath not been crowned."

They that have gone out from our mortal sight are still present in spirit, and the constant revelations of truth teach us that our helpers are many.

Not outward to some distant sphere Do those we most have loved depart. But inward, to that life so near The Central Heart.

They live, they love, and labor still, No more to fear, or faint, or fail, One with the Everlasting Will, They must prevail.

And while we render back to dust, The form-to rest beneath the sod. We give to Heaven-in sacred trust. A child of God.

Charles W. Sullivan then rendered a vocal selection, supported by the choir, after which the Chairman announced as the next speaker Mrs. M. S. Townsend-Wood. Mrs. Wood reiterated with emphasis the words of Doctor Richardson, in opening the meeting : the brave worker in memory of whom the friends were now assembled was not dead. While the casket which had so long contained the jewel of our risen brother was tenantiess, and about to find its last resting-place in Mother Earth, it had been given to her interior consciousness, in a most marked manner, that he lived and possessed an interest still in the friends of old : At 4 o'clock on the morning of Monday, Aug. 11th, his spirit passed from the mortal, and at 6 o'clock she became conscious of the presence of his spirit near her, and he spoke in his characteristic way : "Bister Wood, don't let them make a fuss over my body [?] Her mind was not upon. him at all at the time; his message was characteristic of him, as all would say who knew this quiet, modes man. Mr. Greenleaf had since, his decease, also size terialized at a scance given by Mrs. Bliss, and had been unmistakably recognized by the alters steer th whom she had the best reason for having confidence in. Therefore the present meeting was not an utilities.

w thou hast o And now the crown shall wear !

Thy words, as they were given of old, Will fall upon our ears: "Be true to self-thy life unfold

Through all the passing years. "

At the conclusion of Mrs. Wood's address, LONE STAB. through the mediumship of Mrs. Southworth Loring, of Fitchburg, returned the thanks of the Indian denizons of spirit-life to the brother who had passed out from the midst of his earthly comrades, and was now being welcomed to the better land by those whose cause he had so ardently cherished while in physical life. "Brave Greenleaf." had been the first to officially make welcome the Indians to the Onset Hunt ing. Grounds, by the pleasant public service of the Harvest Moon celebration. Bro. Greenleaf, while on earth had been true to his manhood, true to human good everywhere, true to the angel-world, and the reward of such was ever sure.

Dr. A. H. Richardsonthen made the closing address. During twenty-five years of experience he had been privileged to gain and retain the friendship of the brothers I. P. and N. S. Greenleaf, and he always felt that they were brothers, in spirit, to him. Never had he come into the presence of the deceased without feeling cheered and uplifted, no matter under how great a depression before. And this same feeling had been shared by all who were brought into close contact with him who had now gone forward into angelhood. Bro. Greenleaf was one of the very earliest members of the Onset Bay Association; he came to the grounds when these pleasant streets and curving boulevards had not supplanted an almost primeval wilderness - aud his interest had been unflagging from the first. The speaker felt that Bro. Greenleaf, now translated, hallowed by his ministering spirit-presence the places which knew him so well on earth; and he trusted that a full measure of his harmonious and self-sacrificing influence might rest on all connected with the Association. on the permanent residents, and on every one who came to Onset : as year after year, meeting here friends whom they hardly met elsewhere in a twelvemonth, they saw in each face the work of the angels, and realized that a beautiful spirit was being unfolded for eternal life. in each loved but changing form, as revealed by our sublime philosophy, he trusted the memory of Bro. Greenleaf, and his spiritual influence as well, would arouse all to strike hands with those in Higher Life. that the great work of attaining the best possible development and fitness for the next stage of being might be successfully attained on the part of each

individual now on earth, and yet to be. In closing, Dr. Richardson (who was visibly affected. by the memory of the recent declase of his beloved wife, whose life-record is still brightly cherished by. the Spiritualists at Onset and sisewhere) spoke touchingly of the sustaining power of the spiritual revelation in hours of bereavement and material separation, teaching as it did the indestructible presence and exercised potency of angelie life and love in every

department of human experience. The departed, physically, while they love and visit, is still, are size iterning the leasons of eternal progress; let us starte to put ourselves in finess to follow where they lead; let us seek to tupand, that 'our spirits, growing out of the budding state, may blos som with good doeds and holy ambitions; let us try to the solution of the solu som with good doeds and holy ambitions; let us try to

....Dr. Buffum was in his accustomed seat on SundayMrs. Kate Beals was an interested listener on Sunday.

....A grand sight: The listening audiences at Lake Pleasant.

.....Mr. Tozler of Brooklyn, N. Y., is studying the situation.

.....A.S. Hayward, the healer, is a permanent resident here.

....The skating-rink and dancing pavilion are great attractions.

....N. Frank White, the veteran speaker, received an ovation.

....The young men from the Banner office are in-quired after.

....Dr. Ross's cottage is a centre of attraction to many campers.

.... President Beals kept his eyes on the speaker Sunday afternoon.

Sunday alternoon. Dr. J. V. Mansfield has many calls for his ser-vices as a medium. Lottle Weston has arrived. She watches every

.... Abby N. Burnham was warmly congratulated upon her success here.

.... Mr. Howard of Texas is looking on, endeavoring to solve the situation.

....Mr. and Mrs. Burlingame listened to the dis-course on Sunday afternoon.

....Mr. John Davis of Bradford, Mass., is a guest of Dr. Jack of Haverhill, Mass.

.....Mr. and Mrs. M. B. Bryant of Chesterfield, Mass., are delighted with their visit to the camp.

....Capt. Austin of the Globe Hotel, Syracuse, N Y., and wife, are guests at Barnard's Hotel.

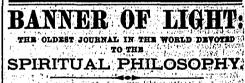
A. John Rick intends to visit the Lake at an early day. He will receive an ovation at the dopotProf. A. B. Severance and Dr. Juliet Severance, with their daughter, are enjoying the meeting.

....Dr. S. J. Damon visited the Lake on Sunday, and was cordially greeted by many Western friends.

was cordially greeted by many Western friends.
 President Larkin, of the Iowa Camp Meeting is an interseted spectator of current synchis in camp.
 Annie Lord Chamberlain has arrived from Onset Bay. She will hold scances at 34 Montague street.
 Mrs. E. D. Smith; of Indianapolis, Ind.; an en-thusiastic Bpiritualist, greets many friends daily.
 Mrs. Danforth has put horself or record, in her name way as a Spiritualist. Show is a worthy lady.

Mrs. Bussell of Fitchbury, with of Warren Russell, listened to the memorial discourse on Bunday.

Doctors, as a rule, do not have much to say about oremation. The work of the doctor ends with the death of the patient. New Orleans Ploayune.



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