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The Spiritual Kostrum.

MY RELIGIOUS EXPERIENCE.

A Lecture Delivered by GEORGE CHAINEY n, before the Camadaga Lake Free

and a guardos : Association. [Reported for the Banner of Light.]

The last time I lectured on this subject I thought I should never do so again. It seems to be presenting myself to your attention as the subject of a personal interest which I by no means feel. Still, having al-ready given it to the world at that stage of my life, when I had no certain hope nor faith nor knowledge that life continues beyond the grave, under fairer and better conditions than here, I film myself compelled; by what I have learned and foll here on this beautiful camp ground, to recall it for revision. [Applause,] The time has come for another chapter, and this time I have no idea it will be the last. I am like one who has written a letter to a friend and signed it "Yours till death," and then reopens it and signs it, "Yours always and forever."

I was brought up under Methodist influence. My first distinct idea of religion was that it was something to get." All who have heard of Methodism have heard of getting religion. The Methodist idea of it seems to be that God keeps it bottled up as a drugglet does his drugs. You carry a bottle or vessel of grace inside of revivals and camp-meetings of this order, the principal efforts are directed toward persuading people to get religion. It is with many a speculation in real estate in a city called the New Jerusalem. All they want is to read "their titles clear to mansions in the skies." I grew up under this idea. I thought of religion as something apart from human life, which one must be sure and take before dying, or else be condemned to eternal pain. It seemed to matter little when you took it, if you could manage to get it down before breath left the body. I was almost as much and wider, and the waters grow deep and strong. You afraid of religion as I was of dying. The whole sublect, as I thought of it sometimes, paralyzed me with terror, and made me wish I had never been born. In that the flowers of friendship are dead, and that you my home we had a large old-fashioned freplace. I are parted forever. often sat gazing at the burning logs, thinking of the poor lost souls in hell. The sweetest joys of life were faith there are going on all over the land. The sad poisoned by the haunting fear that I might be consilent pain of the heart; the conscious integrity; the demned to thus burn forever.

Up to my seventeenth year I lived almost unconscious of any particular meaning to life beyond that of not forgetting sometime or another to get ready to die. But at this time, under the influence of a romantic ambition. I tore myself from my parents' arms and came to this country. As I saw the shore of my native land receding from my sight, and reflected that I was going among strangers, that I must confront life for myself, with ho mother's bosom on which to lean in an hour of trouble, and no parental hearthstone to flee to if the battle should go against me, the sense of personal responsibility rose up strong within me, and the idea; of duty began to take possession of me. I was made acquainted with myself, and began to have some personal perception of my relation to manking at large. and to realize that life was to me and all men of inginite and solemn import. The noblest desires filled my heart, of determined not only to be good, but also to accept religion, whatever it might be.

On reaching this country I was thrown again exclusively among Methodists. I went to church and took the first opportunity of telling them I wanted to be religious. Under their instructions I went to the mourner's bouch, seeking for II knew not what; exto see some vision or hear some audible voice of God; Dut nothing remarkable came: I was instructed to be-liftleve that Jesus died for me. I had always believed that as much as one could, because I had had no chance to believe or think otherwise. I believed everything they told me, as simply and articuly as a child. After repeated assurances from the minister and all those who labored with me that if I only believed I was saved, I began to think I had religion; and religion; better. I was then received into the Church. I read the Bible and prayed a great deal, and, after working myself up into a state of excitement, I imagined my prayers had been attended to, and that I was blessed. In getting staited in this jungle of darkness and confusion 1 was much more fortunate than many have been. It have known people to seek for weeks and months for this artificial religion; and many have sought on until fear and despair have destroyed their reason, and sent them for the rest of their lives to howl and gibber behind the bars of an insane seylum. I was the more easily satisfied because I attributed the larger and richer enjoyments of life, born of the carnest sense of responsibility, my separation from my family and the beginning life for myself, to my religious

belief and devotion. I belief and devotion is sufficient to millions. But all this purpose and joy of life comes to millions. Who never even heard the name of Jesus. It is found as often without all within the durch. It makes hear often without all within the durch. as often without as within the church. It makes hetime in moments of sheer desperation, as starying men
roes of rough assign hid greenen. It is born of the have sometimes; snatched lood from the jaws of a
loy of love and the rough of sorrow. It springs up

makes all infinite realities and thrilling mysteries cheap and vulgar, and thus sows the seeds of vile cant and base hypocrisy la But at this time I had no more doubt of the divine truth of Methodism than I have that the sun will rise to-morrow. Hell was beneath my feet, and heaven over my head. The world was a doomed ship, just ready to sink, out of which I was to save as many as possible before she went down. All the pleasures of life were the rapids that lay at the brink of eternal ruin.

At my eighteenth year I was minister of a church with no thought or purpose in life but to save as many as possible from hell. I cannot stop to enumerate the various influences that combined to open my eyes to a far different and far nobler interpretation of life. Suffide it to say that the time came when the principal doctrines of Methodism became to my mind false, to my conscience immoral, and to my heart utterly repulsive. Still I was some time halting between two opinions. My reason called on me to go out, my heart to stay in. It was the church of my parents, and it was their greatest joy and pride that I was one of its ministers. In it were hundreds of good and sincere people who loved and honored me truly. It seemed the storehouse of all my affections. Outside the world was all strange, and, for aught I knew, unfriendly. Why should I, for the sake of a mere difference of opinion, sacrifice all the wealth of love and friendship gathered by years of devotion? Why should I pierce my own mother's heart with the sword of disappointment, and endan ger the support of my loved ones for a few intellectual speculations? It is not possible to describe the struggle of such a position. The power of the heart to en-force its claims is mighty. The remembrance of a medicine property the mass packed assumed and tender memories of life, hold captive the intellect. The gathering tears of pity and love blind the eyes of truth. It seems as wrong to go as to stay.

Remembering what I suffered, I have not one word of condemnation; to utter against those who stay. I can only tell them that to me there came a time when I could no longerrespect myself and stay, and so came out. I can also add that from that day to this I have never regretted it. I cannot tell you what I suffered at that time. Do you know what it is to be true to your highest vision of duty, and have some dear friend whom you love with all your heart come and weep over you, upbraid and charge you with pride and vainsomewhere, and get it filled on application. At glory? You stand together in the first meeting, handin-hand, and heart to heart, and you begin to talk in gentle words. He is sure he can convince you that you are wrong, and you are sure that he is so good and true that he must at least see that you are honest, and continue your friend though he cannot agree with your opinions. So you begin to talk. But a little stream begins to flow between you, and it grows wider and wider. You can no longer hold each other by the hand; the clash of argument rises above the gentle entreaties of the heart. The distance becomes wider shout to each other in words of despair across the chasm, and then the sad conviction comes over you

You little realize how many of these tragedies of silent pain of the heart; the conscious integrity; the noble purpose; the manly courage, and the heroic sacrifice you have made-all regarded as a crime in the eyes of your dearest friends. The price of liberty of thought is no longer the sword and the flame; but it is almost as great when all your honor is treated with contempt. You who have been loyal at so great cost, called a traitor; you who, having lost much that was dear to you, discovering in your desolation that those whom you had thought it would ever be your privilege to love, have become in their narrowness and bigotry objects only for your pity and contempt. Why should a mere change of opinion produce such division between those who were once friends? The world is constantly changing. One form of civilization gives place to another. Systems of religion come and go. Nothing can be just the same to-day as it was yesterday. Why should we not expect our friends to change, and be proud of them when they do? : Why should not parents expect their children to have opinions, as well as faces, of their own? The differentiations of nature are infinite. No two leaves idea of intellectual conformity to a creed is at discord in all the countless forests are exactly alike. The

But while I cannot begin to describe to you the trag edy of this settion, neither can I paint its new joy o liperty. I felt as one must feel when just delivered from a charnel polise. The first breath of liberty was as welcome and refreshing as the breath of morning on the cheek of fever. The whole world seemed mor besittful." I saw men and women in a saw light. I could look every man and woman in the face with sympathy, and at the same time honestly respect my self. Life was again to me an untried ocean, and new world of wonder and delight. In this new atti tude of new-born freedom I entered the Unitarian ministry with the understanding that what was wanted was a man who would simply give his honest thought from Sunday to Sunday, about life and duty, untrammeled by any creed. At this time I believed in God as the tender loving Father and Mother of us all; in the Bible as containing the divine truth in a great deal of human error; in the immortal life; in Chris tianity as the highest ethical standard of conduct. Rejecting the idea of the divinity of Jesus, I still saw in him the most perfect man, whose life might be taken as the light of the world.

EBut the spirit of growth, of progress, was ever urg-ing me onward. Now the honor of all progress and civilization is claimed for Christianity. In calmiy scrutinizing this claim, I found that our art, our literature, our science, our education, our liberties, had all been torn from its covetous grasp from time to as often without it within the church. It makes he time in moments of sheer desperation, as starying men comfort. Husbands blessed me for reconciling their rose of rough sallers and instruction of sorrow. It is born of the have sometimes snatched food from the laws of a wives to their views and bringing sweetest harmony life or and the runn of sorrow. It springs up comel tiger. Beaching this conclusion I gave up all where all before was harmony the creation of sorrow. It springs up comel tiger. Beaching this conclusion I gave up all where all before was harmony the creation of sorrow. It springs up comel tiger. Beaching this conclusion I gave up all where all before was harmony the creation of sorrow. It is sorrow of the path of immortality is based upon the literal physical research thanked me with full hearts for impiring their

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riot, and the inspiration of the reformer. It is the heart and life of millions of men and women who make up this rough work eday world, and toll on by flaming forge, or giddly seaffolds, among rearing machinery in deep/dark milies, through summer's heat and winter's cold, in order to keep the woll of hunger from those they love. That life is of deep and solemn import: That to live on this green earth boneath the sun by day, and the stars by night; to experience the thrilling emotions of human love, the serener joys of friendship; to know the wonders of thought, the pleasures of art; to stand related to our fellow-men. In all the unspeakable joys and sorrows of life; to feel upon our hearts the pulsating throbs of eternity, and the surged the infinite, is a great and unspeakable reality, cannot be too deeply impressed upon any one. But to associate this noble sentiment and eloquent inspiration to truth and right with the sniveling, whining attitude of Methodism is an abomination. It gives such a low and degrading view of life, makes all infinite realities and thrilling mysteries. Better a million times that we response only in the grass and flowers, or be part of the dust of the most common highway along which living feet run on errands of meroy and justice, than to wall in hell, or alt with folded hands eternally singing psalms in an Orthodox heaven. But never have I said one word against the immortality offered us by Modern Spiritualism, showing us through death and present knowledge that in another life we may realize the ideals earth has falled to fulfill, and class again the loved ones parted by death.

It has long been my stheore desire to know the truth of this, but until I came to this same meeting I could only say, " I do not know." The theory of Christianity that there is above us an ever watchful, loying parent is most comforting, if true. I climg to it despairingly as long as I could. But before me I saw a world where injustice triumphs over justice, where Wrong is often on the throne cicthed in acarlet and line linen, while Right is in the dust clothed. In rags, begging for bread; and where brutal Vice is often seen trampling ruthlessly beneath its feet the fairest flowers of maiden virtue; this at home, in every cly beneath the shadow of countless Christian; churches ! Looking further away I saw in India a nation writhing in the agonies of famine; millions of tolling, loving fathers and mothers almost maddened with hearing their children cry for bread when there was none to give, crawling in helpless imbecility and hunger in the dust, imploring Heaven for the merciful rain that would give relief, and yet not a single drop descended. And then, as I thought of pestilence and war, earthquake and oyelone, fire and storm importance and oyer, earthquake and yioc aim and rings sugar liberty oyin and opening a gathering pall of darkness filled my eyes with tears of human love and plty, that shut out all sight of and faith in love that is mighty to save and does not. It was at first an awful moment when the universe seemed to be in the merciless grasp alone of blind, pittless and inexorable law and force. The very foundation of things seemed to dissolve beneath me. The seeling hand of universal night seemed to searf up the tender eye of pitliul day. Good things of day, love and hope, seemed to droop and fade, whilst night's black agents of hate and despuir to their prevs did rouse. For a time all was chaos. I could see no truth. Every star of hope seemed to have fallen from its place. But fortunately this did not last long. New visions of truth began to dawn upon me, clear paths stars of hope to shine above me. For theology I took science: For gods and goddesses, the min and women worthy of admiration: For a Bible, the truth and beauty of all literature : For inspiration and uplifting, art, nature and music. Though as I gazed out upon the infinite, there was no response, save deep calling unto deep; or as I rose on the trembling wings of thought and looked down the dim vista sevond the grave questioning, the answer came back, ' We know not,' still, the breath of love seemed to wart me over amber seas and past islands of beauty, while there came to me those grand words of one of the noblest women of this or any age :

- ' This is life to come, Which martyred men have made more glorious For us who strive to follow: may I reach That purest heaven: be to other souls The cup of strength in some great agony. Enkindle generous ardor, feed pure love, Beget the smiles that have no cruelty, Be the sweet presence of a good diffused, And in diffusion ever more intense. Se shall I join the choir invisible. Whose music is the gladness of the world.

Though heaven seemed to disappear, the earth grew more beautiful. She appeared as a lovely and ridiant mother, into whose protecting arms I gladly flung myself; and in her love and truth finding content, I found also that her skirts were fringed with beauty, and that the crown of eternity rested upon her majestic brow. I could no longer despise her, or hold her accursed in any sense. The morning and evening's hush, the splendor and glow of night, the first faint, delicious odors of spring, the summer's effulgence, the autumnal splendor and glory, the keen delight of winter, the myriad wonders of its snow and ice, the flow of a river like a stream of silver across the landscape of a peaceful valley, the uplifted majesty of a mountain, the solemp, majestic music of the ocean's roar, with all the wonders of human thought and love, subdued passion and uplifted me to the loftlest aspirations that filled me with trembling awe and joy felved mebre of likes.

These convictions made it again a law of conscience to separate my relations with a church. The heart-struggles were simply a more intense repetition of the first : but believing that I still had a gospel to preach went to Boston, and started an independent lectureship. I felt it to be my duty to inspire and elevate people on the plane of this world. I saw thomsands. who had drifted away from the church, scattered like heep without a shepherd. I felt that even without faith in the future life or in God there was ample inspiration to the noblest loyalty in the duty and conseration to truth. The lecture room was crowded from the first. I delivered about one hundred and twenty lectures; all of which were published. The work and anxiety of taking care of a weekly publication; numerous social demands, hours borrowed for study from the innocent "sleep that knits up the ravell'd sleave of care," with the work of preparing a fresh lecture each week, broke me down at last physically, and compelled me to run into port for repairs. Beside these influences that made up the cause of this effect, there was one other more serious than them all. Though I struggled with all my power to hide it even from myself, I was beginning to lose heart and faith in my work. When I commenced I had faith enough to move mountains. For the accomplishment of my purpose: all cames seemed to give way. My whole hears found satisfaction, rejeiding and grandeur in my work. Every day brought me words of cheer and

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children with noble thoughts and lofty ambitions, while weary, discouraged souls, disposed to suicide, blessed me from their hearts for making for them life again to seem worth living. This, however, could only last while I preserved undimmed the flame of enthusi asm and the ardor of faith.

But at the end of the second year I began to feel that my lectures were simply received by the majority as an emotional and intellectual entertainment. The great purpose of organization of educational and phianthropic work underlying them all in my own mind was either unheeded, or frustrated by the selfishness and lealousy of others. The crowd would make the roof ring with thunders of applause, and then leave the brunt of the burden of support to fall on a few over-generous hearts. I grew faint-hearted, and you know "faint heart never won fair lady." My work became irksome. It is only "the labor we delight in physics pain." Though I long refused to believe my own sight. I noticed a tendency among materialists and agnostics to indifference toward the propaganda of their own faith. I felt this rust growing slowly but surely on my own sword. When I would construct the new temple and sing the new songs, I received less approbation than when I wielded the hammer of the iconoclast, or hurled the gibes of mocking sarcasm at the Old Theology. In many places I found in their meetings no higher purpose than the love of intellectual gladiatorship. All good impressions of an earnest, eloquent lecture, would be thoughtlessly dissipated in s free fight—not with clubs, knives and bullets, but with the knock-down arguments of logic, the sharp edge of sarcasm and death-dealing words of malice and our conventions were often similarly disgraced I saw put forth as liberal literature often the unripe fruit of unripe minds. For the last year I have been in a constant state of disquietude. While my love and purpose and education all urged me to endure, my judgment sald: It is a useless martyrdom; you canno screw your courage to the sticking-place, and so will fail. I made up my mind to abandon the attempt, and try my fortunes on the stage. I believe in the future of the theatre, and felt that the grand inspirations of Shakepeare offered me a pulpit from which to teach and elevate the world. Yet at the solicitations of friends who have more faith than I in the success of agnosticism. I consented, under certain conditions to try it one more year, and but for a seeming accident which brought me to Cassadaga Camp, that would have been the end. I should have buried George Chainey, and gone forth under a new name to wrestle for the prizes and emoluments of the tragedian's art. But that stanfor ma has set, while a far brighter one

Some of you no doubt wonant of thing in Restort did not investigate Spiritualism before: From time to time I was startled and shaken out of my slumbers by some wonderful experience related to me by some dear friend whom I had always found the soul of truth and honor: but counter experiences also came to me which led me to take no interest in its investigation.

I now believe this experience was necessary to the nurnose of those who desire to aid me in guiding others back to the lost bowers of childhood, wherein faith shall turn to knowledge and hope to fruition.

When I came to this camp I no more expected to become a Spiritualist than I did to jump over the moon. I knew by experience that most of you were of the free mind and liberal heart, differing from me in saying "I know" where I said "I don't know." But in that assurance I was vain enough to think you all a little deficient in the upper chamber. I gladly confess, however, that the beam was in my own eye, not yours. I am made most happy to confess to you that could now no more doubt the truth of spirit-communion than I could, in my own organization, jump over the moon. If there is any such thing as trusting one's senses, I know that our departed friends are all around us that the visible who listen to me to-day are but few in comparison with the great cloud of unseen witnesses that hover about us. When I know that scores of new slates, untouched before, are written on without the intervention of any human hand. in broad daylight, and each message written in the handwriting of the person signing; when I sit in a dark circle under absolute test conditions, and witness wonder after wonder that no sleight-of-hand could produce, hear voices in the air telling us who they are, that are fully recognized : feel the paim of a little child laid in mine, in a room in which all are adults; when a soft, white hand, lighter than down, caresses me lovingly on the forehead, as I lie wide awake in bed. I am simply compelled to believe. Belief is no act of volition. I could no longer doubt if I wished to. I am absolutely sure that this earth-life of ours is but the shell of things, the chrysalis of the ultimate end of organization. I know it. I ask for no more proof. If It comes I am willing to receive it; but for knowledge of the fact I need it not. I am now only anxious to put what I have received to its best use; to make it contribute to my own elevation of soul and the world's

I make this confession first and most readily to you, because it is to you that I am largely indebted for this life-giving experience. When I came among you I found such a kind and hearty welcome—you all seemed to take me in the arms of your love, and compel me through its quickening glow to share with you this great blessing. In asking the question, "What are we to do with these facts?" I do not forget that I am only a few days old. Still you are to adopt me into your family, and must know whether I have been born blind or with eyes wide open. In the first place, these phenomena, like all things, seem to have a dark as well as a light side. The dark circle seems to exhaust the vital energies of both medium and sitters. I think the energy with which they work is taken from our own stock of life-force. A lower order of spirits incline, of course, more to physical than to intellectual manifestations. Last Sunday night I had fully resolved to leave the ground the next day. But as I lay in bed a sweet presence seemed to impress me that I must stay until every dark cloud was cleared from my mind. Long I reasoned against it. When I at last re-solved to be guided; a soft hand was placed upon my fevered, aching brow, and lay there caressing it with touch as light as down and softer than velvet. I could not move hand or foot. Then through all my being seemed to course streams of life—vibrations of ecstatic joy. The hand then seemed to change into a focus through which rays of light plexed and illuminated my brain, clearing it of all the haunting shadows of doubt and despair. Since then my mind has been dooded with a wondrous sense of luminosity, and my heart brimming over with joy. The sky seems to attractme. I feel as though I had wings; I am all heaved up; in other words, I am in heaven. I would not part with that experience for all the gold of earth. I am constrained to think such an evidence worth a hundred dark scances. They may be necessary in cer tain cases. Still I feel that for any one to visit them often would be a most destructive form of intemper ance. When I left one last night I felt as though I had paid too large a price in the exhaustion of my own vital energies. It took me long to recover the rebound

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of my soul. I would only sit againfiffound absolutely necessary to convince an earnest seeker for truth.

The next lesson these facts bring me is a desire once ore to pray-not to a God afar off and unknown; but to the good friends that stand by our side-that know us better than we know them, who have, like us, ex-perienced the joys and sorrows of earth. I would not do this in any formal or perfunctory way, but just as the heart inclines. The best prayer we can offer will be a constant desire to live so that only the pure and good spirits will be attracted by our sphere. The next feeling I have is, that we must not forget that life has great and varied duties, and thrilling joys and interests, besides the aweetest communion with the departed. As Spiritualism proves that our friends are neither in eternal hell nor afar off in heaven, our own mental sincerity and moral health demands that we come out from the present church and form a new one. In this church we should faithfully and earnestly cultivate the highest order of the phenomena, such as healing the sick, inspirational speaking, trance mediumship and independent slate-writing. This should be done under the most favorable conditions and with especial pains not to draw too much at any one time from the life-forces of the medium. In this church we should also cultivate all there is of science, of art and literature, of music, with all its claims to soothe and inspire, and, by every agency we can, give strength and grace to the body, discipline to the mind, and

warmth to the heart. In all this I find a new gospel, justifying the wildest hopes and brightest dreams. Death is no more for us. The sun sets, but we know it simply continues to shine on a fairer shore. This faith brings the brightest visions and loftiest ideals that ever ravished the soul of mortal man. It opens before all simless steps a straight and sure path to the goal of all true desire. It turns death into a beauteous white-robed angel. ; It gems the darkest night of despair with radiant stars of hope. It points to every soul a grand heritage of immortal progress. It promises atonement full and complete for all that is darkly suffered and borne on earth, for right or truth. It seems to distill the essence of every kiss of pure love since the world began into our hearts to-day. It takes the fragrance of every flower of earth into its censer of sweet incense. With spirit friends hovering o'er the earth no flower wastes its sweetness on the desert air. We feel through it the companionship of all the great souls of history: The martyrs who, with bleeding feet, have beaten smooth for us the path to liberty over the rough flints of bigotry and tyranny . The reformers who, through the long night watches of the world's ignorance, have kept brightly burning the torch of thought, and so keps briggity burning the borch of thought, and so constantly widness the bord of thought, and made the critical with all these harrows. The transfer while the best and said they be have preserved in the darkest hour our faith in the parity of womanly love, and so furnished undying inspiration to the pens of poets and the pencils of artists! Let, then, the great purpose of our lives be to daily discipline our bodies, enlighten our understanding and quicken our love, so that when the tired hand of death closes our eyes in sleep, they may open at once upon the society of the fairest and purest immortals t

Spiritual Phenomena.

Proof of Spirit-Identity. To the Editor of the Banner of Light:

What follows is a plain, and as nearly as possible exact statement of facts, leaving readers to draw their own conclusions. If the recital is less startling and remarkable than some of the numerous accounts of similar occurrences which are now almost weekly given to the public in your columns, it must be understood at the outset that the phenomena hereinafter described were obtained through a private and but partially developed medium, who has always sat for the manifestations with very great reluctance, and only at long and irregular intervals, in response to the urgent solicitations

Ten years or so ago, Mr. Irving W. Butler, a well-known and esteemed resident of this city, then about thirty years of age, first became aware that he was what is termed a medium. Imparting his discovery to a friend, a stand at which the two seated themselves to try the newly-recognized power was broken in pieces in their fruitless efforts to arrest its violent movements. An occasional sitting by the medium in a private circle followed, when the table upon which the hands of those present lightly rested, by rising and beating the floor with its legs answered questions, and, when the alphabet was called, spelled out communications purporting to be from deceased persons. Finally, a few gentlemen of my acquaintance being desirous of carefully testing the phenomena under favorable conditions, a circle was organized, which from time to time met at my house for more than two years. On these oocasions a very heavy black walnut dining-table was employed, which no amount of downward pressure would cause to tip; and yet the side which rose and rapped was usually the one opposite to that at which the medium was seated; and several times in a strong light, with the hands of all in full view, the entire table rose several inches from the floor, and swung back and forth in mid air-once with three of our party, one of whom weighed two hundred and twenty-five pounds, upon it.

Five or six years ago the medium became entranced, and was controlled by an intelligence which claimed to be the spirit of a Piute Indian maiden named "Winona"; since which time all of his sittings in circles have been in a cabinet. This at first consisted of a hastily constructed inclosure, made by suspending a shawl or other cloth across the corner of the room, over the top of which hands of different sizes, often three, and sometimes four at a time were exhibited. Chancing three or four years since to read of alleged manifestations through a medium for the production of flowers, and wondering whether such things could possibly be genuine, a voice said to him: "Try them yourself." That evening, after the other members of his family had retired, he seated himself alone at a table in his bed-room, and yielding to the influence, was soon entranced. Upon a return to consciousness, finding no flowers, he occasion when he awoke flowers were on the table before him. Since then the production of flowers and other natural objects at his circles, under the most stringent test conditions, has been common. Tests, which are always preferred by him, and invariably insisted upon when strangers are present, have been resorted to so much that of the numerous people in this city who on various occasions have witnessed the phenomena through him I have never yet heard any one express a doubt of their genuineness.

The effect of the manifestations upon Mr. Butler's nervous system is excessively prostrating; and as he has a family, and is engaged in a laborious occupation, he has endeavored to drive off and rid himself of the influence. Months have elapsed without his going near a circle, and yet the strange power and voices of unseen beings cling to him. He has been urged to abandou his business and devote himself to mediumship. But to do that he would be compelled to take pay, which he has never thus far consented to do, all his sittings having been up to this date wholly gratuitous.

Some time since he sent me word that with my permission he would hold a few circles at my house, a proposition I gladly accepted, and invitations were sent by me to seven of my friends, three of whom were ladies. The cabinet consisted of a pine frame, in pieces three feet long and two feet wide, over three sides of which was thrown a single thickness of black callco, with a curtain of the same material of double thickness across the front. In the latter were two windows, each eighteen inches square, closed by a curtain hung inside. I set up this cabinet in my dining-room each evening just before the company arrived, and took it down as soon as they left. The circles, of which there were eight, commencing June 4th, and ending June 29th, were held in the light, without singing, which was substituted by the strains of a music-box. Each séance lasted about an hour. The weather was excessively warm. The manifestations commenced in a minute or two after the medium entered the cabinet; and on two occasions lights appeared high up on the outside of it before he had scarcely time to take his seat. Flowers were brought and passed out to the circle twice; the second time, during a heavy shower, an independent voice requesting us to see if they were wet, which was found to be the case. The prominent features of all the sittings were: Arms in full white sleeves, with hands of different sizes; masses of flowing white drapery, which seemed to envelope forms large and small, seen just inside the curtain when it was drawn back; and independent volces. A little child, apparently not more than two years of age, was a regular visitor, appearing repeatedly each evening so as to be distinctly seen by all; and once it came out in. front of the ourtain. A most weird and beau-tiful erestable with delicate white fabric about a foot and a half wide and three feet long, with round illuminated figures in it three or four inches in diameter, which, passing alternately from each side of the curtain to the front, hung a moment against it and then returned inside.

The voice at these circles proceeded from the window of the cabinet, without any form being at the time discernible. The sound was at first hoarse and unintelligible, and made with apparent effort; but it soon acquired distinctness and volume, becoming a loud and fluent whisper. An old lady, whose utterance indicated decrepitude, stated that her name was Emily Groesbeck; that she passed away at Dayton, Ohio, at the age of eighty-three; and that her relatives were now in Denver, Colorado. At the third circle, a voice said: "Good-evening, friends; I am glad to meet you. I have been a long time trying to control this medium. The phenomena are genuine, and it is true that you will live after death. Knowledge that you will have continued existence hereafter with your friends must be a consolation to you." Upon being asked his name, the reply was: Elisha Reed. I was at one time a merchant on Long Wharf, Boston. Meet right along. Avoid all discordant elements, and be as passive as possible. If the medium's health permits, we expect to accomplish a great deal through him." At our next meeting, the same intelligence stated that as nearly as he could calculate time, he died twenty-three or twentyfour years ago: and, as we understood, that he had been unsuccessful in his efforts to communicate through Miss Shelhamer. At the fifth circle, however, he told us that we misunderstood him when we thought he said that he had not been able to manifest in Boston; that he did once talk through Miss Shelhamer, which he judged was about two years ago; but that his friends did not believe that the message came from him, and he had appeared at this distant place to convince them that there was no collusion then or now. At a subsequent cir-- ole he said that his most valued old associates: had joined him-one of them recently that his nephew, Charles Reed, who did not believe in Spiritualism, but scoffed at it was now living in the vicinity of Boston No member of our i, circle had ever been in Boston, or before heard. of such an individual as Elisha Reed, or of such, - a locality as Long Wharf. Upon writing however, to a trustworthy party in that city, a reply was received from him substantially confirming the foregoing statements made to us from the window of the cabinet, and inclosing a printed slip of the communication received through Miss Shelhamer at the Banner of Light

through Miss Shelhamer at the Banner of Light
Circle from Ellaha Reed on the afternoon of
Nov. 7th, 1882.

Wednesday evening, June 25th, a voice at the
window of the cabinet announced the mains of
Henry Pierce; "said that he passed away at
word of his appearance here sent to his wife in
Grafton, Ohio, at the age of seventy, and wished
word of his appearance here sent to his wife in
Grafton, "As we had none of us ever before
heard of such a place in Ohio, one of the members of the circle," who had extensive business
relations throughout the West, asked that the
name might be repeated, which was done three
times. This gentleman, ascertaining the next
day that there was a small willage bearing the
pabove designation in the State indicated, containing about six bundred inhabitants, wrote
to the postmaster there, and radelived the folllowing answer:

"The postmaster there, and radelived in
the town, and died two years ago last February
that ith, at the age of seventy years. He was

"The station of a Spiritalmessage.

"Rev, GEORGE C, PENNELL."

It is a long time since I took pen in hand to write a
line for the dar old genner which you find may be the come of the other of the dar old gense in the other of the dar old gense in the increasing to the
window of the cabinet announced the name of
the proces; "state of the passed way for
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The process of the series of the ser

was told that as he did not leave the door ajar, they were left outside, which he ascertained to be the case; for upon opening the door, the flowers of his wife's house-plants lay upon the floor before him every one of which had been picked and were there. For several successive evenings he sat as before, excepting that the door of his room and also the one opening into the street were left partially open; and on each consistent when he awayks flowers were on the would like to correspond with you about it and know the facts.

Hoping that you will give them to me, and oblige, I am yours truly,

GEO. JOHNSON, P. M. P. S.-Will you please give me the names of

the six persons that were together. Two letters of similar import to the above have since been received from Mrs. Pierce.

THOMAS W. WATERMAN. Binghamton, N. Y.

(From the Herald of Health, London, Eng.] HORRIBLE LONDON.

Is there anything new under the sun? In Punch August 28th, 1847, was an engraving of a design by Richard Doyle, representing Asmodeus "Punch" carrying the Prime Minister, Lord John Russell, over London, illustrating the following verses:

Up, up, my LORD JOHN RUSSELL-'t is a fair night for a fly—
Be thou a new CLEOPHAS—a new ASMODEUS I!
Come, clutch my cloak—and thro' the smoke together
let us mark
The life of London, huddled 'neath the blanket of the
dark.

The moonlight falls on fair St. Paul's, on the Abbey, grim and grey; Lo! the lamps, like flery serpents, gowinding far away; Or, like glow-worms, scattered, twinkle and wink up from below-But 'tis not to gaze on this fair sight that thro' the night we go.

Not a builded brick, or stone, or stick, on those wide acres thrown, But bears a tongue within it—hath a language of its

to her name being made known. J. D. H.

Belfast, Me., Aug. 10th, 1884.

Joseph D. Hull, Esq.: Sir—I find in the Banner of Light of Aug. 9th a very "Impressive Incident," relating to communications received though "Mrs. K." I was particularly interested, as Mr. George W. Pearce, who made the engagement with Mrs. Philbrick, (who, I presume, is the medium referred to) [in which the writer is correct?] was my dear, brother and a firm believer in spirit return. The whole is so like him, who was yery exact. In all business matters and lionorable in every affair of life, I accept the communication as coming from him. Although not a firm believer myself. I feel it right to acknowledge the astrue. If it will help Although not a firm believer myself. I feel it right to acknowledge this as true. If it will help the cause, or be of any service to thisse who ere honestly seeking to advance the pure principles of Spiritualism, I am happy to be a humble instrument. I knew my brother had yery convincing tests through the same medium.

Very respectfully, E. P. Durgam.

of since last March.—J. D. H.]

Verification of a Spirit-Message.

The Camp-Meetings.

Sunapee Lake Camp-Heeting.

To the Editor of the Banner of Light: On the wings of time another week has passed swiftly by. It has been like one gala day. Crowds of new faces mingling with the old familiar ones have roamed, along the shady avenues of our beautiful camp-ground. along the shady avenues of our beautiful camp-ground. Never have we had so many strangers with us; we have camping with us some of the best families of the old Granite. State. This Monday morning as I sit in my cottage writing this report, a most beautiful view presents itself to my vision. At my left is Echo Cave, where the waves ceaselessly lave a wide sandy beach; before me the heaving bosom of broad Sunapee, in the center of which rises the wood-crowned summit of Great Island, like an emerald in a setting of silver. Beyond the hills of the old town of Sunapee, and still further to the north, Croydon and Granthammountains, like mighty gates, shut out the view. The bard of Sunapee, William Cant Sturoe, in a most beautiful poem on Lake Sunapee says:

"Sweet Granite Katrine of this mountain land!

"Sweet Granite Katrine of this mountain land!
Oh! jewel set amid a scene so fair!
Kearsege. Ascunery, rise on either hand.
While Grantham watches with a lover scare,
And Sunapec to Croydon scads in gleet.
A greeting o'er thy silvery breast, Lake Sunapec."

I must not longer look at this beautiful scene, but turn away and record as briefly as possible the doings of a week that is past and gone.

Tuesday, Aug. 19th.—A general conference in the morning, presided over by Dr. H. B. Storer. Address in the atternoon by Mrs. Sophia K. Durant of Lebanon; a very fine effort.

Wednesday, Aug. 20th.—Conference at 10:20

morning, presided over by Dr. H. B. Sloter. Address in the afternoon by Mrs. Sophia K. Durant of Lebanon; a very fine effort:

Wednesday, Aug. 20th.—Conference at 10:30 A. M. Speeches by Dr. H. B. Storer. Seth Hale, W. S. Webster, Mrs. Whitney, Mrs. J. P. Hale, Mrs. Dr. Mills, and J. P. Sanders. At two o'clock Mr. Joseph D. Stiles held one of his most marvelous test soances. One hundred and eighty nine spirits gave their names in one hour and fitteen minutes. Nearly all were recognized. In the evening we had a very good audience in the Pavillon to listen to the entertainments given by our singers. Music of very high order was rendered in a very pleasing manner by Mrs. Emerson, Mrs. Slayton excrelsed her wonderful elocutionary powers, highly pleasing the entire audience, and elicited a perfect storm of applause. Recitations were also given by Miss Nellie Knowlton and Miss Lilian E. Abbott in a very satisfactory and pleasing manner.

Thuraday, Aug. 21st.—The conference this morning was participated in by Mrs. Jas. A. Bliss. Dr. Bliss, Seth Hale, J. P. Flanders, and W. S. Webster. In the afternoon Miss Jennie B. Hagan of East, Holliston, Mass., lectured upon "Our Homes — and what may we do to make them places of growth and unfoldment." A thoroughly practical lecture, enjoyed by all who had the privilege of hearing it. At the close, several subjects were presented by the audience, and poems of considerable merit improvised, eliciting the hearty applause of the audience.

Friday, Aug. 22d.—This morning's steamer brought

The materializing stances held by Mrs. Jas. A. Bliss are of a very satisfactory character.

Dr. J. V. Mansield is giving the very best of satisfaction. His room is at all times crowded with people annious to witness the wonderful manifestations of spirit power which occur in his presence.

Dr. and Mrs. William Critchley of Portsmouth are welcomed back to Sunapse by the many friends they made hast season on these grounds.

A large crowd was present with us Sunday, Aug. 24th—the largest we have had since camp meeting commenced—and the best of order prevailed.

Janua Reed Warren has arrived with her New Rey-clation.

Camp Receiving of the Michigan Assoir the Editor of the Banes of Lant:
The Camp Receiving is the Michigan Association of
Spiritualists at Lansing same to a close on Sunday
ovening, Aug. 17th. Those in attendance universally pronounced it as having been a very excellent meeting, and evening. Aug. 17th. Those in attendance universally pronounced it as having been a very excellent meeting, and returned to their homes. Expressing great satisfaction in having been private. The meeting practically commenced on Saturday, the 2th, with a fair attendance, which was increased to a goodly number on Sunday. A. B. French of Clyde, O., delivered very interesting addresses on Saturday, Sunday and Monday evenings. The address on Monday was, by request, on. The Mound-Builders." Other addresses were delivered on those days by Mrs. L. A. Fearsall and Glies B. Stebbins. During the week, in addition to these speakers, addresses were delivered by the President. J. P. Whiting, Mrs. Emma J. Conner, Mrs. Hattle Dunham and Dr. J.A. Marvin.

On Sunday, the 17th, addresses were delivered by Mrs. Conner, Dr. Marvin, Glies B. Stebbins, Mrs. Pearsall, Mrs. Dunham, Dr. Johnson and Mr. Whiting, the meeting extending late into the evening. Mrs. Conner did much credit to herself and added much to the interest of the meeting by improvising poems on subjects suggested by the audience.

Olle Childs Denslow was present and took part in all the meetings, plving great satisfaction to all with her songs and good cheer. During the last three days her little children were with her, and pleased all with their truly beautiful singing.

Tests were given from the rostrum on several occasions by a Mr. Barnes from the rostrum on several occasions by a Mr. Barnes from the greatest and took part in the musical medium, and the Bangs sisters:

The forencous, except Sundays, were given up to promiscuous five-minute speeches on subjects introduced by the Secretary, and were regarded as a very interesting feature of the meetings.

On Sunday, the 17th, the following resolutions were unanimously adopted:

Resolved, That, believing alcoholic liquors and tobacco and oplates.

Resolved, That, believing alcoholic liquors and tobacco and oplates.

Resolved, That since the sins of parents affect their children, even to romoto generations, w

Bacoco and opinies.

Resolved, That since the sins of parents affect their children, even to romoto generations, we are under especial and sacred obligations to guard well our physical and spiritual ille, that we do not lait into bad or injurious practices, that we hold ourselves under perfect conitrol, and use all the means in our power for our own best development.

Resolved, That since crime is largely the outgrowth of wrong conditions in communities and families, and in the birth and training of children, for which the criminal is not personally responsible, our penal institutions should be conducted more on educational and reformatory principles, and capital punishment should never be allowed.

Whereas, Justice demands equal rights and responsibilities for all, as for the common good; therefore,

Resolved, That we favor Woman Buffrage as just and benedical to humanity.

Resolved, That we advocate the taxation of church property because its exemption grants favors and privileges not in accord with justice or with entire liberty of conscience.

Detroit, Aug. 23d, 1884.

The second secon with that indomitable energy and enterprise which has always characterized the managers of the New England Manufacturing and Mechanics' Institute, a thorough canvass has been made of the United States and Mexico, and the result is especially gratifying to all who are interested in the development of New England and her honored institutions. With one accord the entire South and West have responded to the invitation of the Institute, and specimens of the choicest gems of art, the grandest achievements of scientific research, the triumphs of ingenious mechanical skill and the agricultural and mineral wealth of the land have been accumulated in one grand exposition for the delight and instruction of those who visit the Institute Fair. The wonders of Mexico, that land of weird romance, will for the first time be unfolded to Northern gaze; and these exhibits, while only a fraction of this mammoth exposition, will be viewed with mingled feelings of wonder, surprise, and delight! Among them are one hundred and seventy specimens of ores; one hundred and seventy specimens of ores; one hundred and four varieties of woods; thirty varieties of fruits from Orizaba and Cordoba, canned by a native Mexican; abres, raw and manufactured, from San Luis, Fotosi; leather of, excellent quality from Guadaiajara, and over three hundred and sity sholes plants from all parks of, the republic jestufico birds and valued, edgined, edgined and sity choice plants from All parks of, the republic jestufico birds and valued, and ensurelled wate; from Parcource; fruits and dilated and ensurelled water from Parcource; fruits and dilated and ensurelled water from Parcource is ruits and dilated and ensurelled water from Parcource is ruits and dilated and ensurelled water from Parcource is ruits and dilated and ensurelled water from Parcource is ruits and dilated and ensurelled water from Parcource is ruits and dilated and ensurelled in a prominent place within the Exhibition building and furnished the Mexican style, and dorned which and only the san

Our Ramous Women. Comprising the Lives and Deeds of American Women who have Distinguished Themselves in Literature, Science, Art. Music and the Drams, or as Heroines, Patriots, Orators, Educators, Physicians, Philanthropists, etc., With numerous Anecdotes, Incidents and Personal Experiences. Illustrated with Portraits. 8vo, cloth, pp. 715, Hartford, Conn.; A. D. Worthington & Co. Third women who have been and some of whom

Thirty women who have been, and some of whom still are; prominently before the public, have accounts of what they have done recorded in this volume by twenty women twelve of whom are included among the thirty. The many whom these represent, and who are equally entitled to the honor of having some account of their lives similarly recorded, will unquestionably submit gracefully to being "counted out," when they consider the impossibility of comprising in the collection a larger number without, in the brevity of the narrative that would necessarily follow, doing injustice to all.

In looking over the pages the reader will be im-pressed with the spiritual, liberal and progressive trend of thought that characterizes the sketches. For instance, Lydia Maria Child, whose philanthropy knew no bounds, and whose great soul went out to do good to all, regardless of nationality, color, social position and fortune, and whose spirit knew no control,

wrote in 1840:

"It is not I who drudge, it is merely the case containing me? I defy all, the powers of earth and hell to make me scrub noors or feed pigs; if I choose meanwhile to be on conversing with the angels."

"She expressed the same des in 1841; when a fouth-

ern gentleman, who took offence at her efforts for the slaves, wrote her an abusive letter inviting her to visit New Orleans, and make her home with negroes in a calaboose. She said:

calaboose. She said:

"He wrote according to the light that was in him.
"He did not know that the combined police of the world could not know that the combined police of the world sould not imprison me., In spite of bolts and bars I should have been off like a witch at midnight, holding fair, discourse with Orion, and listening, to the plaintive song of the Plelades, mourning for the parthdimmed glory of their failen sister. How did he know this moral midnight that choosing to cast our lot with the lowliest of earth was the very way to enter into companionship with the highest in heaven?"

In the sketch of Lucretia Mott by Mary Clemmer.

In the sketch of Lucretia Mott by Mary Clemmer,

In the sketch of Lucretta Mott by Mary Clemmer, the writer says:

"She was an illustrious example of the potency of personality in its finest and rarest development. Not her opinions but she herself was the force that swayed mankind. Through the alemble of such a nature, beliefs and deeds alike rose to the highest alititude of character, and through it, and from it fell in perpetual benediction upon her day and generation."

"As an embodiment of spiritual force," remarks, the suther of this sketch, "Lucretta Mott was the suprema American woman of hencentury. If she did not desire the praise of men mether did she fear their echant, nor heed with spiritual awe their domans. Not that she was puffed up in her own conceit; but because she sought but two things, mental freedom; spiritual sight; that through these she might collected all that was here to the service of humanity and God. How, she cried, can I follow the light of God without a free, fearless, single minded use of the powers he gives me?" Again she declared: "Proving all things trying all things and holding fast only to that which is good; is the great reliatous, duty of this age. I desire to escape the narrow walls of a particular church, and to live under the open sky, in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears, and following truth meckly, but resolutely, however arduous or solitary may be the path in which she leads."" And that path was arduous and solitary, when, more than seventy years ago but elected when seventy years ago but elected we had a seventy years ago.

And that path was ardnous and solltary, when, more than seventy years ago, but eighteen years of age, she was called to speak at the funeral of a friend, and did speak without questioning her right to do so.

The sketch, of Elizabeth Stuart Phelps is of more than ordinary interest to our readers on account of the books she has written, embodying much that is in harmony with the teachings of Spiritualism. Born in Boston, in 1844, she became at an early age a contribwhich have since been published in a volume chilled. "Men, Women and Ghosts." among them "a study in spiritualistic science," of seed. "The Day of My Death." In 1864 the plan of "The Gates Ajar" began to form itself in her mind. She was engaged two years in writing the book, and for two years it remained with the publisher, who seems to have entertained doubts of its success. It was, however, published in 1868, and reached a sale in this country of about one hundred thousand copies, and was translated into several foreign languages. Of the reception the book met with, and its purpose and influence, the writer, Elizabeth

T. Spring, says:

"The graver part of the community were forced to read, but inclined to frown." Planos and gingerbread seemed startling and trivial contrasted with seas of glass and coberubim and seraphim, hitherto made so prominent as features of the horse of burns helper seemed starting and trivial contrasted with seas of glass and cherubim and seraphim, litherto made so prominent as features of the home of human beings set free from earthly hindrance. Others equally welcomed the how aggestions, for under the teachings that had prevailed, owing to a crude habt of biblical interpretations, so dim, monotonous and narrow had been the representations of heaven, that to most ardent souls of active minds annihilation seemed hardly less dreary. The framework of the book was so simple and the method of treating the subject so fresh that very many failed, to detect a first that its logic might not be less conclusive because it was not ponderous. They forgot that it is a very old tradition which makes the angel come at dawn, in the cheerful morning twillight, to guide the souls of the good to Paradise, and that twilight fancies are the sober truth of twilight, and by suggestion, the book attempts to show that the heavenly life must provide for the satisfaction of the whole nature, as well as for the technically religious side, the one department which seeks God directly in personal affection and worship. On reflection, those who had most rigidly confined their hopes of future happiness to white robes and singing, discovered that ever filled with much beside direct prayer or praise to the happaness to white robes and singing, discovered that the heavenly Eather, so that imperfection, candid not the than heavenly Eather, so that imperfection candid.

were filled with much beside direct prayer or praise to the heavenly Father, so that, imperfection, could not attach to this idea of roundness; and gradually it beful that many who came to scott remained to be consorted. The book was practically is new google! Indeed, The Gates Ajar, did more than expand into appreciable size, and surface, the neglected germs, of truth relating to the unseen world. It maked in a gentle! unaccented way the beginning of a change whose end we can hardy forestell. "(The pen of Miss Phelps could not have resched !) Beyond the Gates" when this sketch was written, as

no allusion is made to the work bearing that little mWer are forcibly reminded of what Epes Sargent

Written for the Bauner of Light, THE IRISH EMIGRANT'S SONG.

BY BELLE C. BUSH. ..

Oh ! Erin, oh ! Erin, bright gem of the sea, How sad is the heart of the exile from thee; As a bird of the green-wood returns to its nest, Bo cometh the love of thy shores to my breast. Dear isle of the ocean, though far I may roam, My spirit still sighs for its own native home; And the land of the stranger is cheerless to me,

When over my soul comes a vision of THEE. "It may flow with pure honey, or bloom as the rose," But no gladness it brings to the wanderer's wees; Its bowers are but deserts and pathless the shore. Where the home of my childhood can greet me no more

The brave sons of Scotland may cherish in song The deeds of their fathers, the dauntless and strong, They may praise with the harp every strath, every

Each bank and each brae of their own bonny land;

But the children of Erin, the faithful and true, Every flower in her vales with their tears they bedew And though gailing the bondage, the fetters they wear, While a hearthstone remains they will never despair.

But where'er they go, o'er the land or the tide. Their hearts will return with a patriot's pride, And dwell with delight 'mid her mountains and dales Whose streams flow in song through the fairest of

An exile I came o'er "the dark rolling sea," But my spirit is sighing, oh! Erin, for thee; it And bright though the sky on Columbia's shore. Ah I brighter by far are the visions of yore.

They come to my soul in a dream of delight, Like a sunbeam of joy 'mid the darkness of night, And far though I wander o'er valley or hill, Fair isle of the ocean, I think of thee still.

Oh! land of the Bhamrock, green isle of the brave, The song that I sing thee receive o'er the wave, And oh! may my heart strings be severed for aye, If e'er I forget for my country to pray.

LIFE, THE LIGHT OF BUNS.

BY B. S. WOOLFORD.

If one of the wild natives of Patagonia were brought to New York and walked across its beautiful and lofty bridge, that seems to connect two worlds, he would no doubt stoically ask himself "if the white man's Great Spirit did not build it for his favored children?" Just so, the astronomer gazing heavenward rapturously exclaims: "God made the heavens and all the suns therein!" It seems never to have occurred to these dreamors that there is such a thing as concentration of labor to outwork great ends. Our own bodies, are but aggregations of globular atoms, fluid and solid, held together by an invisible life-principle, and by such union with matter is this life held, for a time, to the earth by the attraction of gravitation. Man, in his individual capacity, is as one of these atoms; but collectively he is more powerful than our solar luminary or the largest sun-star that twinkles in the black depths of ether.

powerful than our solar luminary or the largest sun-star that twinkles in the black depths of ether.

It took more than one personal intelligence to build the pyramids of Egypt, the bridge that spans East River, or any other of the great engineering feats of ancient or modern times. Yet man, true to habits born of servility that still, even in this land of "mental freedom," ever seeks to worship some form, disdains to note the humble laborers, and one fortunate person is singled out as the god-hero, and lionized according to ancient precedents. These ever-recurring facts but point to the living truth that man is as yet but an intellectual and spiritual infant—a lover of gold lace and toys—Ignorant of his own latent powers. When we tell you that not only this world, but all material and spiritual worlds and suns were built by man, we trust you will not lose your patience, but go with us to the end of the chapter, and try and discern wherein we deviate from an ever-recurring fact. We do not wish to unnecessarily exalt man, or in any manner mislead him, but we do insist that it is about time this mystery of life was revealed, and also with it the attributes of gods, and to this end we contribute our mite.

The mortal man handles matter by direct

this end we contribute our mite. The mortal man handles matter by direct The mortal man handles matter by direct contact, while the spirit man, having passed from this the lowest plane of life, returns at pleasure and reaches the same results by impulsations upon those still in tabernacies of flesh. Here and in these acts are the "seen" and "unseen" worlds linked, and in like manner are the different spheres of spirit, and finally material life, made responsive to the deligate tuple of angel wisdomland guidance. nature in the made responsive to the delicate touch of angel wisdom and guidance. So nature, in its gradations of soul, spirit-encased soul, and both of these in flesh-encasement, is what? The great Trinity; the three in one, that man for that man for so many ages has been endeavor-ing to locate. Soul is the life and light; mat-ter, in its various degrees of refinement, the garments, so to speak, with and through which the soul clothes itself and builds forms for its use. Among these forms we class suns, as well as our earth and all of their architectural

as our earth and all of their architectural achievements.

As one of the results of this law, the man that has passed from the body to spirit-life ceases to be positively governed by earthly legislative enactments, and more sensitively feels the power and grand reality of spirit-life as he advances therein. Being no longer encumbered by a gross material body, he is not held to the earth, but walks away from the planet, and the void of space becomes as tangible to the spirit as ponderable matter is to the material man. He enters the earth's enveloping spirit-spheres, and can pass therein (ascend) just so far as his former earthly aspirations and unselfish labors have etherealized the atoms composing his newly-born spirit-body—for out achievements.

ing spirit-spheres, and can pass therein (ascend) just so far as his former earthly aspirations and unselfish labors have etherealized the atoms composing his newly-born spirit-body—for out of the old cometh forth the new. His loves—inner nature—locate him "beyond the grave," and not his earthly possessions, as man seems to imagine; consequently, every one over there "sinks or rises" to his affinities. All of us will find our heaven, and many will not fully realize that their heaven is a veritable hell until they strive to rise above their surroundings; just as all struggles of individuals on earth, seeking to reform their lives, but, reveal to their perception the ugly environments that hold them prisoners—between each heaven of attainments there surges a hell of mental agony.

Now, there has been no form of religion that has lot taught the doctrine of rewards and punishments, meted out by a personal hand; and it is this autocratic inspiration that has been the cause of man's long mental seridom. For be it known, that creedal religion is not light, but rather the recollection of personal lights that once flamed up on earth, which have gone! away to shine upon a "fairer shore." Such a religion never improves upon its founder's works, in consequence of its hindness to the fact that its dear founder, like all others, must move forward. The first Christian preacher knows more now than he did eighteen hundred and more years ago. When on earth, he gave to his faithful co-workers his highest conceptions of God; and to him that personage was a kind and loving father—not the demon of hoary mythology, or the thumb-screw torture of the middle ages. So it is easy for even an untrained mind to perceive that whenever an arbitrary limit is set up and acquiesced in further mental and spiritual growth ceases, so far as said school of theology is concerned. Therefore, we affirm that no man can ever reach the plane of free thought and mental liberty so long as he sinks true manhood in servile efforts to make himself acceptable t gave to his faithful co-workers his highest conception of Got," and the him that personate of the control of Got, and the him that personate of the control of Got, and the him that personate of the control of the con

lective masses of matter attain a sufficient density they become the theaters of form-life; gradually crystallize, become sparkling gems in the solar depths; and these after cons of ages, burst into fragments, dust, vapor, and finally return to atoms again. Even as the outer man dies, so must these worlds pass down the shades of time to make room for others that are now being builded by intelligences that were once "poor mortals," nothing more;

But from whence cometh this light that seems ever to precede life; not only appears to

seems ever to precede life; not only appears to build material forms but likewise spiritual suns, that never seem to set in darkness as our material sun does; for in that world beyond material sun does; for in that world beyond the grave, and beyond the earth-sphere of spirit-life, there is no darkness like unto our moonless nights? Light and life are one and the same, and that same is life, and this life, aggregately, never experienced or felt a beginning, and will know no obliteration—the more intensified the earthly life, the brighter the spiritual light therefrom, whatever its color may be. As man rises morally intellectually and spiritually, his light increases in volume, and finally bursts out of his physical body, which drops earthward as the refined and etherealized outgrowth thereof soars heavenward.

and finally, bursts out of his physical body, which drops earthward as the refined and etherealized outgrowth thereof soars heavenward.

Man, impelled by love, establishes the conditions for the entrance upon earth of lives that are often older lights than the maternal ushers in thereof. But these parents love it as their child, and why should they not? for a wise personality sent the soul light to them to dwell for a time, and thereby receive the benefits arising from another direct contact with ponderable matter in a new field of labor. Nature's ways—as years ago we declared—are not complex but simple, and souls like suns are fashioned and created; nursed at the hosom of celestial love and cradled in the realm of eternal life and light. Souls are the interblending of the super-refined material worlds and spirit emanation essences of all material worlds and spirit-spheres, welded together with the male and female attributes—the supreme love-wisdom of the creative angel-sphere—which is the true breath of life, that is the life and light of immensity—whether in vegetable, insect, animal, or other forms, or as reincarnated sages; all life below the human plane is subdivided soul-life, as we have heretofore explained, seeking upward and consequently higher and more complex forms of expression.

The grand inspiration of the Christian Bible on this point is correct, only the receiver of that influx located the scene of soul-creation on earth, instead of in the innermost heaven; for soul-Adams and soul-Eves are ever being

that influx located the scene of soul-creation on earth, instead of in the innermost heaven; for soul-Adams and soul-Eves are ever being created. The beginnings of forms are created "in the twinkling of an eye" on the earths out of preëxisting forms, by the same master workmen as "original" patterns for very youthful souls—thus the single germ-cell is but the unering prophecy of the complex cluster—such being the law that like forms reproduce likes, until withdrawn and others substituted or added to the variety of expressions by the same intelligences. The creation of a soul is not only the real beginning of a new life, but also the lighting of another light which, unlike material suns, will not become dim and fade away by reason of age, but increase in wisdom and effulgence as the shadowy ages of time are enfolded into the ever-present luminosity of eternity.

Now, as we have heretofore stated—and we have seen them—each soul-angel emits or radi-

Now, as we have heretofore stated—and we have seen them—each soul-angel emits or radiates a light peculiarly its own—emblematical of special powers—and when several of these cluster together in the inner heaven for the accomplishment of a purpose, that act is made manifest to less enlightened spirits by the appearance of a new sun in some spirit locality. Passing on outward, the rays thereof coming in contact with material emanations cause them to vibrate, which reduction of spirit vibration and with material emanations cause them to vibrate, which reduction of spirit vibration and increase of matter motion by this union, is the materialization of solar, light. This materialized light, as it partakes more and more of matter develops heat and combustion, which being again and again thrown into flery chaos, at every stage increases in size by the attraction of particles of matter. Such a positive element rushes onward through space, rolling itself up as balls of light, until, in its flight, it penetrates some vapory and negative nebula, and when thus checked the whirlpool motion is the effect **Vthereof** as seen in "Canes Venatioi" which thereof, as seen in "Canes Venatici," which after all is but the storm that be speaks the birth of a material sun, which in time will throw off its satellites as our sun has done, and thereby evolve a new material constellation amid the starry depths around us; some of them to be peopled with living forms, when sufficiently cooled for that purpose.

Thus life, light, love and wisdom, born of man's exalted state—with fixed purposes to accomplish—go forth from angel minds, shine upon the abodes of spirits, pass outward to inert matter, intensify a crystallized and dead body, project it forward as positive matter, then plunge this comet into misty nebula; thereby bringing together the positive and then plungs this comet into misty nebula; thereby bringing together the positive and negative elements of matter, and in this way and in accordance with law, again and again light and relight the grand electric lights (suns) of constellations. Thus it is that our sun is not only a light but likewise a power that sustains and invigorates life wherever its rays float; for they are but the mellowed down and materialized flashes of, the matchless light of angel countenances intensified with love. In this way is matter worked over, re-invigorated from the cause-realm, and thereby rendered pliable for the tollers in earthly gardens.

At this point—the entrance of angel light into matter—the effect thereof is materialized light and electrified matter; and said product being intended for man's use is naturally, during such union, governed more positively by material than spiritual forces. As such it will be followed to the line of separation, as similarly with men and his soul when dathly another them.

such union, governed more positively by material, than spiritual forces. As such it will be followed to the line of separation, as similarly with man and his soul, when death's solmitar outs the two in twain, and each returns to its former state. The period which elapsed from the time that the whirlpool motion began in our constellation to the throwing off of its first satellite, were the ages, that marked our sun's growth to youthful maturity. This first-born satellite has 'units course,' and the fragments thereof are in the family wallt, visiting us frequently as shooting, meteors, and sometimes in more solid and dangerous bodies. From thence forth has our sun, as plaints were in regular order evolved, blowly formed an exterior crust and assumed a more dignified and sanctimonishous carriage—then its heat, was outward, now it is interior. The result of this change, is the formation of a magnetic envelope around its body, many miles in depth. This formation is caused by the confined gases: seeking vent through its crust, and forcing outward fine emanations of its organic structure, just as the godiac and polar light-belts of our world are formed. When this pressure is uneven, there is cours on the sun volcanic eruptions and sunstones, projecting outward this envelope, wave upon wave, thousands of miles, revealing to us through these fistures the dark body of the sun. This luminous envelope being too rarefied to be governed by material gravitation, and yet too dense for spiritual light, floats off into space, and upon reaching our heavily charged oxygen atmosphere bursts into heat-fiames, and under the direct rays of the sun, near the equator of our globe; the heat is more intense, as the emanations are more heavily charged with, decomposing dead forms. In the temperate zones and

beauty or desolation of his surroundings. Even as by its fruit the tree is known, so it is with man in the spirit world just after "death."

Solar light has been noted in its effects, but never yet traced to its source. The great luminary of this constellation is not the source of light, but rather a dispensing reservoir thereof, toning down a finer, more intense and luminous light, thereby rendering it both the light and life-sustainer of our gross constellation of matter; and its satellites are in turn reflectors of this received light. By this arrangement of sun-centers and planets the heavens are made resplendent with brightness. After these collective masses of matter attain a sufficient density they become the theaters of form-life; them are deprived of what little warmth they did possess after plunging into the extinct volcanic craters thereof, charged with poisonly ous gases, which causes the moon's rays, when falling upon fresh meats and fish, on earth, to render such unfit for human digestion. If our earth were the possessor of two moons, and they were each enveloped by an atmosphere like the earth, we would be literally flayed to extinction with heat. Should one of Venus's satellites—that planet has two, for we have seen them clairvoyantly—shoot this way, by reason of any possible inter-stellar disturbances, such an unpleasant sun-bath might be the written epitaph of earth—burned up. Planets like mortals, do not as to details travel the same road to the grave.

ensure mortais, do not as to details trayel the same road to the grave.

The sunheam as it reaches the earth, the spectroscope announces is a flame, which is correct; but what effect did our atmosphere have upon that sunbeam traveling at the rate of over one hundred thousand miles per second? We say that it left its home a mellow light as does the light from all stars as old as our aun, and that here is another clear instance of rating effect as cause. By this process of reasoning have many declared that Neptune was too far away to receive any warmth from our sun. This planet, despite its remoteness, not only receives direct and reflected light from our sun and its satellites, but likewise the same from other faraway constellations. This planet being old and self poised, with but a slight inclination of its poles from the perpendicular, and six moons salling around it like the hands of a clock, is the possessor of a bracing, clear atmosphere and a genial climate. The sunbeam there does not burst into white-heat flames as with us, but a soft and mentally invigorating heat. On that far-away orb there is no pitch darkness (or even starry nights) as with us, and the inhabit; ants thereof have time to labor and recreate; being more spiritual than physical, if we could behold them our impressions would lead us to suppose that an angel of loyeliness had crossed our pathway. They are more devoted to the higher studies than we are, and with them wealth of knowledge coupled with mental freedom are the passports to the highest and most refined circles of society, where creeds and diotatorial edicts are but unhonored legends of former mental serfoom. They are both clair-voyant and clairaudient, and know more of soul-life and power than we of earth have ever dreamed of, much less as yet partially realized—ours is the dawn, theirs the noonday of Spiritualism.

The rings of Saturn are vast clusters of small moons, moving in regular order around that planetlike the uniform march of soldiers, which gives to those riless. same road to the grave.

The sunbeam as it reaches the earth, the

The rings of Saturn are vast clusters of small moons, moving in regular order around that planetlike the uniform march of soldiers, which gives to those rings, at this distance, their connected appearance. We here leave our patient reader, but with the assurance that our little globe is not the only theater of physical life in this constellation, but that we are as far behind many of the elder orbs as we are ahead of Vulcan, Mercury and even Venus. We have blue evelights on earth and blue sun-lights in the heavens; various colors on earth and many colored suns, planets and interblending shades of colors in the heavens—and all combined is the pure white life and light of that exalted soul realm, that innermost heaven to which we are all journeying. Like the suns and planets we each receive our attuned rays of materialized angel-light, intensify them with our internal physical heat and send them forth as flames of heat of various colors. But in that sublime sphere, in the rotundity of creative angels all of us will be ultimately qualified to assimilate all colors and thenceforth send abroad the pure white light of supreme wisdom and unbounded love.— Blackburn's Free South, Little Rock, Ark. South, Little Rock, Ark.

Bunner Correspondence.

Massachusetts.

WICKET'S ISLAND .- Dr. Abbie E. Cutter writes, Aug. 22d: "Four years ago the 15th of this month, when this Island was taken possession of and dedi-

WICKET'S ISLAND.—Dr. Abbie E. Cutter writes, Aug. 22d: "Your years ago the 18th of this month, when this Ioland was taken possession of and dedicated to the work of the spirit-world, we were assured that 'if we would make conditions as they should direct, they would be abile to lecture and demonstrate their teaching just the same as they did while in earth-life. On the 16th of this month a large number of friends gathered in our seance room to celebrate the fourth unalversary of taking possession of the Island. Mrs. Townsend-Wood. who was with us at our first gathering, and was with us this year, read a poem on prayer and made some very appropriate remarks. Dr. Richardson also spoke, and referred in very feeling terms to those dear ones who have been with us on this side of life in years past, and though hot visibly present, were with us in spirit at this time. With Mr. Crane as organist, Charles W, Sullivan sang the song, 'Something Sweet to Think of,' and a voice in the cabinate John of the singling on this occasion.

The writer gave a concise report of the work that had been accomplished and of the financial condition. Mrs. Beste boling in the cabinet the spirit sang several pieces, and spirit I. L. geverance spoke at some length, thanking us for the 'efforts we had made to establish this home for those who were the instruments for the spirits to return to the loved ones of earth, and predicted that we should witness great and powerful manifestations here—much more than had ever been given yet. He bade us take courage and go on, assuring us that we should be sustained by spirit-power to do all required of us. God giving us life and health we are determined to cobperate with the band of beneficent spirits who have this work in charge, and do all we can to aid them in perfecting the institution they have innaugurated here.

Before closing I wish to describe a seance Mrs. Newlin's mother came, and made passes over the, told her the spirits friends saw here physical condition; that they had impressed her to have

LAKE PLEASANT.-W. L. Jack, M. D., writes: "An excellent feast of spiritual food was 'the result of the reception given to Mr. John Davis'of Bradford, Mass.,

this otherwise beautiful country. I have often wished myself competent to express my appreciation of your noble work. I could not get along without the Banner; all its teachings are elevating, and it helps me, oh, how much! to bear up under the trying yielssitudes I am called to pass through. God bless you in your more than noble work. I regret that I am not capable to express, as I would, my gratitude to Miss Shelhamer for her angelic ministrations. 'God bless her,' are the words that leap spontaneously from my heart; and he most certainly will."

Connecticut.

NEW HAVEN .- E. P. Goodsell wiltes: "As there are even now many who are led to reject the fact and are even now many who are led to reject the fact and truth of immortal life of every son and daughter of the family of man, a truth supported by uncounted hosts of winesses on both sides of the river of life, and proofs shown to all our senses, we are led to ask: Why is this shutting out of the light of truth, offered so freely unto all on earth? First, authority has held captive, and this authority has been wielded by a class of men who have styled themselves teachers of the people. Let us see whether they are safe guides as teachers. It is said in one of their so-called sacred books: 'All our righteousnesses are as filthy rags.' Now, if such a statement as that is given to intelligent mortals as the word of God, it is obvious a great mistake has been made somewhere. If the scientifically and philosophically true, then it will form one of the foundation stones on which to build a system of ethical teaching. But it is not a truth; a glauce at the Golden Rule explodes it to atoms. Let us see where such teachings would lead the blind. By a parity of reasoning, upon the hypothesis that it is true that 'all our righteousnesses are as filthy rags,' it logically follows that all our unrighteousnesses are as clean rags, and the more of these latter acts or deeds we do, the more clean rags we have beatowed upon ourselves as a compensation for such deeds. And suppose it to be true, as the creedists profess to believe, that righteous deeds bring filthy results, they should not be done, but their opposites, since they bring the best compensation." truth of immortal life of every son and daughter of the

The Wisconsin State Association of Spiritualists Will hold its first Annual Meeting for election of officers and other business, in Unirc, Wils., Sept. 5th, 6th and 7th, 1884. Speakers engaged: A. B. French of Chied, Ohio, and Mrs. H. S. Lake of California. The Cross Concert Troupe will furnish the year, Dunish.

Mrs. H. B. 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 Ripon or Oshkosh for one-fifth fare. The St. Paul road will not give reduced rates, consequently those coming on that road will buy round-trip tickets. Hotel rates as formerly, \$1,25 per day. Bhould the Wisconsin Central road give reduced rates, will publish in time for those interested.

All Liberals invited. A limited number will be entertained by the Omro friends.

WM. M. LOCKWOOD, President.

Dr. J. C. Phillips, Secretary.

Omro, Wis., Aug. 8th, 1884.

The Somerset Spiritual Temple Association The Somerset Spiritual Temple Association
Will commence its Annual Camp Meeting at Hayden Lako,
Madison Center, Bomerset Co., Mc., Sewi, 11th, continuing
four days. Speakers engaged: Dr. L. F., Vobster of Portland; Dr. H. P., Fairfield, thance speaker, of Newburryport;
Mrs. P. D. Bradbury, trance speaker, of Fairfield, Mc.
All speakers and mediums who can afford to come, are cordially invited. Bring your tents. Meals will be furnished
on the grounds. Teams ready to convey from the depot to
the Lake, five miles. The Maine Central Railroad will give
one-fare tickets for the round trip from its stations to Bkowhegan and return during the meeting. Parties of twenty
or more from Boston can come at reduced rates by applying
to the Passenger Ticket Agent of the Eastern Railroad,
Boston.

Per order, JOHN PIEHOE.

How 26, Skowhegan, Ms., Aug. 18th, 1884. Box 67, Skowhegan, Me., Aug. 18th, 1881.

Nemoka Camp-Meeting.

The Nemoka Camp-Meeting.

The Nemoka Camp-Meeting Society of Spiritualists will hold its second annual Camp-Meeting on the grounds at Pine Lake, Ingham Co., Mich., commencing Aug. 13th and closing Sept 21st. A full programme will be completed and issued with a list of speakers and mediums engaged for the occasion. We extend a cordinal 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.

of goneral interest and 1.00 careful before the substressules.

The arrangements for railway rates will be found in circulars which will be issued at an early date.

By order of the Executiva Board.

By order of the Executiva Board.

Miss. M. J. Mead. Secretary.

North Collins Yearly Meeting. The Twenty-Ninth Annual Recting of the Friends of Human Progress of North Collins. N. Y., will be held at Hemlock Hall, in Tucker's Grove, Brant, Eric Co., N. Y., Sept. 5th, 6th and 7th, 1854, opening cach day at 10 A. M. J. Frank Baxter of Chelsea, Mass., Mrs. R. S. Lillic of Philadelphis, and Lyman C. Howo of Fredonia, N. Y., are the engaged speakers. Platform tests will be given by J. F. Baxter. Musle by Mr. and Mrs. Lillic and J. Frank Baxter. Musle by Mr. and Mrs. Lillic and J. Frank Baxter. Warm meals and refreshments will be furnished on the grounds.

By order of the Committee.

The Windsor Society of Spiritualists of Eaton County, Mich., will hold a two days' meeting in Brown's Grove, near Potterville, on Saturday and Sunday, Sept. 6th and 7th. Able speakers are expected to be present, among whom are Mrs. L. A. Pearsall of Disco and Sirs, Ward Indido of Charlother, Secretary.

Passed to Spirit-Life:

From Alstead, N. H., Aug. 17th, 2007, Asserting aged 24 years,
Taking a severe cold in the early spring, consumption fastened itself upon her, and soon freed the spirit from its frail cartily tenement. Miss Flint was an amisable and affectionate young woman. Possessing a bright and interesting nature, she attracted to horself many warm and faithful friends. The carth-life was so beautiful and joyous that it seemed hard to part with it. But the future was not dark and uncertain. And now that she has entered into the higher joys, privileges and blessings of existence, kindred and friends are conforted with the blessed tops of meeting her again in the land of unfading bloom and the home of Immortal youth.

E. A. R. From Alstead, N. H., Aug. 17th, 1884, Hattle A. Flint,

[Obtivary Notices not exceeding twenty lines published gratuitously. When they exceed this number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under this heading.]

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Contract of the contract of th

SKETCHES FROM NATURE. FOR MY JUVENILE FRIENDS. BY MES II. F. M. BROWN.

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several years by its eminent author through the incitum-ship of a large number of the very best French and other mediums.

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ture.

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

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

perusal.

Notices of Spiritualist Meetings, in order to insure prompt insertion, must reach this office on Monday, as the Banner OF Light goes to press every Tuesday.

Banner of Pight.

BOSTON, SATURDAY, SEPTEMBER 6, 1884.

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SPIRITUALISM is the Science and Philosophy of the Universe as viewed from the Spiritual Standpoint; and it is identical with Spirituality.—SPIRIT S.

The Banner of Light Public Free Circle Meetings

Will be resumed at 9 Bosworth street, Boston, on the afternoon of Tuesday, Sept. 16th, at 8 o'clock-doors open at 2 o'clock.

These meetings have been maintained free to the public by the publishers of the Banner, at great expense to themselves, ever since the first year of the existence of this paper; and have been instrumental in bringing an amount of comfort to sorrowing hearts heretofore "mourning as those without hope," the volume of the good results of which is beyond calculation by any of the standards pertaining to earthly mensuration.

Investigators concerning the manner and method of spirit-communion are cordially invited (together with the Spiritualist public generally) to visit these meetings, where, through the lips of an entranced medium of a high order of development-Miss M. T. Shelhamer-clear proof is attainable of the verity of the claims put forth by the New Dispensation as a demonstrator of the continued, conscious identity of the human spirit after the decease of the physical body, and the power of such decarnated intelligences to communicate under proper conditions material life.

Science and Spiritualism.

Theologians have always given themselves a world of needless trouble with the problem of how God is to be seen and known of us. They omit the natural reflection, that we get along in this life without any such sight and knowledge, and the presumption is that we may have to get along in the same way, even though the new conditions be strangely changed for us. The whole matter resolves itself into one of speculation merely. So long as the spirit is fed and sustained, and its growth is thereby promoted, it would be difficult to say what more can be asked for; what we require, that we instinctively desire; and the spirit's true desire is the best known assurance of its final gratification. That gratification may not come. generally does not come, through the ways and by the methods which it may mark out and choose for itself: it would not be best that it were so; but the question of ways and means is not the one that governs results, and hence we may wisely consent to leave all the forms of operation and agency to the powers that combine and direct above our wills and outside our limited cognition. Seeing God, as it is called, will probably be always a matter of faith merely; and the exercise of faith. illuminated by an increasing knowledge, can be no other than profitable to the aspiring spirit.

It has given us much and sincere pleasure to read a recent discourse by Reed Stuart, published in the Battle Creek Weekly Moon, on the seeing of God with heart and mind, to which the foregoing observations are pertinent. God being a spirit, of course he could be seen only by spirit, which is really what the preacher means by heart and mind. The discourse is interesting throughout, but it is to be said of it that, while he positively asserts that no new light has been given to the present age, he avails himself of the convenient statements of Herbert Spencer as a sort of gateway or avenue through which to come over practically and conclusively to the ground of Spiritualism. We shall show from his own language, before we are done, that this is indeed the case. Quoting Spencer, who says: "But amid the mysteries. which become the more mysterious the more they are thought about, there will remain the one absolute certainty that man is ever in the presence of an Infinite and Eternal Energy from which all things proceed," he assumes to describe and define that philosopher of Evolution, by placing a theologic and pulpitarian estimate on his testimony. He even well-nigh classes Spencer with the school of negativists, in order to show that a mirroulous change must have been wrought in him that extorts

such a confession as the above. He thinks that, as Spencer was not speaking

closely in harmony upon this "reality of realities" than has been suspected. He welcomes the statement from "this discinie of evolution." as he chooses to term Mr. Spencer, when he is either the apostle of Evolution or nothing, that there is a mysterious power which completely it full of comfort to the devout heart that "this great dream of the ages respecting the presence of an Infinite Creator is at length confirmed by science and the modern intellect." All of which partakes strongly of pulpit gush, and has really little or nothing to do with either reflection or meditation. Yet there are highly interesting things that follow this voluntary eulogy of Herbert Spencer, showing that it is but the convenient pretext for giving them utterance. "Doubtless, in the new adjustments which have been taking place on such an immense scale in this century," he says, "some of the ideas which were held concerning God have become obscured, and will likely pass into perpetual eclipse." He means simply that knowledge is fast superseding superstitious faith that blindness is being rapidly cured by sight.

He admits that "faith in God" has been greatly affected by the long-continued uniformity of nature, called the "reign of law"; that 'the modern mind finds no break anywhere" that "whether the miracle fades out of history or not, it has at least faded out of this present world"; that "all things move in regular order"; that "the universe is a vast machine, each part of which performs its allotted work"; that "our sun has been shining for millions of sparkling beneath its beams; the sun is nearly a hundred million miles away; another star is two hundred times further away; beyond that lies Sirius, whose volume is equal to fifteen hundred suns like ours; and beyond that are other systems of worlds, and all these are working in exact order; our earth seems very small indeed when compared with these, and the field of time and space; and when there is addgible and inaudible the other fact that this universe seems to be self-sustaining, and He is not greatly demanded—belief is still more embarrassed." And we should say it well might be. No myths will ever again satisfy the yearnings nifies simply that the gyves of old superstition have been struck off.

The theory of evolution, says our discourser, does not harm the belief in God: Because evolution is itself powerless to take the first step. It is not able to dispense with mind at the beginning. Emerson is aptly quoted as saying that "divinity is in the atoms," and "the very rocks are drenched with deity." While a thousand dynasties of life arise and disappear, back of it all must have been a mind. While he state of pure happiness is by living a pure life, would not accept this last word of science concerning the unknown as specifically religious. he receives it as a confession that there is back of all phenomena something which is not material, and which cannot be analyzed or defined. Spencer's statement ends. Science having esreligion to come forward and, if possible, mark the quality of this nameless power, and what relation man sustains to it. He thinks there never was a better foundation on which to that "the check which science has put upon the The imagination (by this he means superstialso lies its shame."

source; the imagination, not strengthened by its victim: many of the unworthy ideas of God and of a future life have come into established religions through this one channel; it was imagination that gave to deity a local habitation and a form, and painted the future in colors so fantastic or so terrible." But Science came upon the scene with its weights and measurements, and began to test all the products of the mind, and with merciless exactness to cast aside all which were not substantial and real. "As a result of this, not only many false things in religion have been detected and cast out, but the mind has parted with much of its old credulity. Things are no longer taken on trust. Everything is asked to submit to a test before it is accepted. And so the scientific method has been a friend of religion by cleansing it of its unrealities and freeing it from the habit of affirming as absolute truth that which is lacking in evidence." And which really possesses his mind. This age, he says, has established realities as well as swept away unrealities. "It has armed man with a diligence to make earth more neighborly and more heavenly."

"Perhaps"—he apologetically remarks—"no new facts have appeared, no new revelation has been made, and no new witnesses can be summoned in the great case; but this age can bring a certain freedom and largeness of mind and heart to the problem, which is unmatched by any other." How is that? How, we would ask him, does it come about that this freedom and largeness of mind has been attained in reference to religion, as it has been attained in reference to nothing else? And the answer is self-evident that it is for no other reason, than because new facts, revelations and witnesses have come to this age and have reached it through the channels which Modern Spiritualism has opened since its advent. In considering the "problem" to which he refers (as quoted at the commencement of this paragraph) he unlock and open the door. The latter speaks thinks that theology, or the science of God, should as far as possible be taken from the control of mere ecclesiastics and handed over to the men of science and of poetry. The reason he gives is a sufficient one: "the ecclesiastics are fettered by their traditions and the philosophy of the Middle Ages; they have formed the habit of affirming so many small things and so many cruel things about the Creator of the world that they are unfitted to represent Him to man as his Heavenly Father: the attempt to define God is a sign not of human reverence, but of human vanity; no lines can be thrown around the Infinite."

Such strange, unuttered hopes and prophecies in the soul, says our preacher; such resistless drawings of the spirit toward its primal source. as the flame leaps toward the sun; such pathot, and such wonder, hang around all of life, that

it shows that the mind and heart are more and so wise thus far, surely He who planned it will see that it is completed. As that plan seems to include the grave, surely that cannot be a mistake. Seeing our heart's idols, one by one, sink down into that solemn sleep which we call death, let us be assured that God is also in that strange event. Our earth came forth transcends sense and defies analysis. He finds from chaos, and now it is sailing through sunlit space. Man, too, came forth from the darkness, and is passing over the earth under a sunlit and starlit sky. As at the call of God he came from cloud into sunshine and found a home on earth, it is not too much to expect that he is on his way toward a greater home, over which bends a clearer sky. If by a wise logic we ascribe all progress to a Creator as far as we can see, we will not vary the method when we come to the unseen, but think that death is a step forward and upward." This is good spiritual doctrine, and it really needed no help from science to enunciate it in the plainest terms.

Erroneous Doctrines.

In answer to a question as to the prominent erroneous doctrines preached in relation to the final destiny of man, which are the teachings of Old Theology, the Message Department of the Banner for Aug. 23d shed much light for the illumination of all minds in search of truth. One of these erroneous doctrines was declared to be that man is by nature a totally depraved being, and because of it is doomed to eternal misery unless he accepts—as a mere matter of faith, too-the doctrine that he can be saved, no one can tell how, by the power of an innocent being who was put to death for the sins of years, and our earth for countless ages has been all humanity. He will then be saved from eternal suffering, and will be happy even when he knows that the large majority of his fellowcreatures are enduring eternal tortures for not holding such a belief or consenting to the justice of an atonement of such a character. Accompanying this is the doctrine that there can be no redemption beyond the grave, but that a person's state at death will be his or her condiwhole history of man is only a speck in the vast | tion forever; no opportunity being afforded for repentance and reformation, and for advancing ed to the fact that Deity is invisible and intan- to a higher state of spirituality, no matter how earnestly he or she may desire it.

More liberal, that is, larger, juster and more spiritual views teach the doctrine that the human spirit is by nature and essentially pure and undefiled; although in consequence of its of the emancipated and active spirit. All sig-external environments, combined with its ignorance and inexperience, and its struggle for existence, it becomes to a certain extent defiled, and cannot see its way clearly to purity by reason of the physical clouds which overshadow it. When it sins, it does so through ignorance, and this state of ignorance is due to heredity. It is in the struggle to emerge from its condition of ignorance that the spirit gains its needed experience and discipline, learning the great lesson that the only way to reach a doing good, and obeying the laws of nature, which are divine laws. The liberal view likewise teaches that man is a progressive, not a stationary being; and that, if he has been deprived of opportunities for the unfoldment of Religion, he asserts, begins where Herbert his interior nature on earth, he will not be denied them in the future life, since the contrary tablished the fact that back of all things there | would prove the existence of a Creator whom s an Infinite and Eternal Energy, he calls on | not even the good could love and wish to serve

and enjoy. Spiritualism teaches that we shall all of us, in the future, receive according to our needs; that we shall be given the power of unfoldment build the temple of devotion. Yet he holds which will help to make us pure and more perfect; that none of us will receive any sudden religious sentiment was needful and salutary. | conversion of faith, and that it would be of no practical use if we did, for all must pass through tion) is inclined to leap over all barriers; it has slow and disciplinary processes in order to been its boast that it could make pictures of evolve that character which is to be permathat which did not exist in fact, but in this nently our own. We are not to emerge out of darkness into the light all at once. The evil "Doubtless"—comes the candid and timely | which is the fruit of ignorance is to be strugconfession-"many of the absurd or inadequate | gled against and grown out of by being good with their loved ones yet left on the plane of | conceptions of religion can be traced to this | and doing good, searching for and confessing our faults and wrongs to ourselves continually. education or curbed by reason, has made religion Nor is it possible for pure and bright spirits, who have themselves passed through these struggles and experiences, to be happy while they know that others are in a state of suffering on account of the ignorance which they have themselves outgrown. Such spirits have a work to do in helping to elevate the unfortunate, and it is in this kind of labor that they will find a large part of their happiness.

Insaue Asylum Abuses.

The finding of a committee of the Pennsylvania Legislature in its investigation into the condition and management of certain insane asylums in that State, has called forth wide comment from the public press, which is varied according to interest and prejudice. The recent trial before an English judge of a case of illegal confinement in an insane asylum tends to intensify the interest in the subject. We obnow the speaker draws nearer to the theme serve that the Boston Advertiser emphatically excuses and defends the managers of these institutions from the repeated charges of cruelty, conspiracy and greed which are brought against them, practically asserting that that kind of talk has been worked for all it is worth. We do not presume to judge of the motive which governs the Advertiser in this mode of treating so grave a subject, whether it is one of prejudice, of interest, or of both. Enough that it tends to the side of inhumanity, by refusing to call for the fullest possible exposure of the seoret management of these asylums to the light. If there is no wrong done there certainly can be no objection to meeting all such charges

with the utmost openness. The Boston Transcript, on the other hand. comes to the subject fearlessly and frankly, saying that owing to "defects in the laws relating to demented persons great abuses have crept in." It is notorious that such is the case. While the Advertiser would put the asylum key in its pocket, the Transcript would freely of the time when "almost within the shadow of the State House, insane persons were treated as though they were enemies of society." But-it continues protestingly-"the humanitarianism which has found expression in the employment of scientific methods of ministering to minds diseased, and in the provision of comfortable and cheerful retreats for the insane, has been abused by men who have sought to rid themselves of persons who were in their way." That is the real fact in the case. and the damning fact in connection with these asylums. A fresh case in illustration is cited. as having occurred in Canada, where a husband who had wrongfully incarcerated his wife drew a pistol on a gentleman visitor who ventured to remonstrate against such a cruel Wrong.

The Transcript regards it as still a problem

acquirements in osteology and therapeutics, any more competent to judge of the mental soundnesss of a subject than are other men." To show that this is every day and everywhere the case, the story is told, taken from a late English paper, of a doctor who was sent to interview a gentleman suspected of disordered intellect. In the course of conversation the gentleman investigated happened to explain and enlarge on a scheme he had entertained for an elevated railway in London. The examining doctor was perfectly ignorant of the science of engineering. and as he had probably never heard of the elevated railway in New York, he did not hesitate to certify to the lunacy of his patient. Similar cases are continually recorded in the English papers, which go to show how utterly worthless are all such examiners of mental conditions. It is an easy matter, therefore, to procure the incarceration of one who is in the way, and it can easily be made for the interest of these asylums to insist on insanity when there is none.

Religious Contentions.

"There is another cause (besides the authority of the priests and the separation of the ecclesiastical and civil powers)," says David Hume, in his "Essay on Parties in General," which has contributed to render Christendom the scene of religious wars and divisions. Religions, that arise in ages totally ignorant and barbarous, consist mostly of traditional tales and fictions, which may be different in every sect without being contrary to each other; and even when they are contrary, every one adheres to the tradition of his own sect, without much reasoning or disputation. But as philosophy was widely spread over the world at the time when Christianity arose, the teachers of the new sect were obliged to form a system of speculative opinions; to divide, with some accuracy, their articles of faith; and to explain, comment, confute, and defend with all the subtlety of argument and science. Hence naturally arose keenness in dispute when the Christian religion came to be split into divisions and heresies: sects of philosophy, in the ancient world. were more zealous than parties of religion; but, in modern times, parties of religion are more furious and enraged than the most cruel factions that ever arose from interest or ambition."

And he further explains, that in the ancient religions the magistrate embraced the religion of the people, and, entering cordially into the care of sacred matters, naturally acquired an authority in them, and united the ecclesiastical with the civil power: "But the Christian religion, arising while the principles directly opposite to it were firmly established in the polite part of the world, who despised the nation that first broached this novelty-no wonder that, in such circumstances, it was but little countenanced by the civil magistrate, and that the priesthood was allowed to engress all the authority in the new sect. So bad a use did they make of this power, even in those early times, that the primitive persecution (of the Christians) may, perhaps, in part be ascribed to the violence instilled by the priests into their

The Satanic Agency Theory.

On Sunday morning, June 25th, 1859, T. W. Higginson, at the request of Theodore Parker, addressed the congregation of the latter in Music Hall in this city, upon Spiritualism, and reviewed the theories advanced by its opponents, the last being that of "Satanic Agency," in the course of his remarks upon which he said:

"It is difficult, in the presence of intelligent men and women of the ninetzenth century, to speak soberly of such a theory. Yet there are those among us to-day who cling to that belief, not only of the existence of a personal Devil, but of his supreme control over the world, who cling to it as they do not cling to the justice of God. They bear to it as great an affection as that of the old lady to her total 'depravity: 'Take away my total depravity, what do you leave me?' The question re solves itself into faith in God on the one hand, or blasphemy on the other. If a man tells me that God has given to some fiend who hates me the power to break through the barriers that separate us here, to torment and curse my existence forever, and that the sainted sister who loves me, or the highest angel of the spheres has not the power to utter one word in my defense. It seems to me that that man has reached the last blasphemy, the last atheism—there is no profanation but that. The Devil-worshipers whom Layard met in the distant East were pious, humble religionists, compared with a blasphemer such as that. No! God has set His truth before us. His possibility of intercourse with the spiritual sphere; and if there is no worse obstacle than Satan in the way, I believe that the human race will press into Heaven in spite of him, and open the communication."

In the same address Mr. Higginson said: "If we can trust anything in science upon the testimony of another, we may obtain, even without personal observation, that degree of evidence as to the simplest facts of Spiritualism. And against this there is nothing else to weigh. No antecedent improbability can count against the actual fact that men have observed. Dr. Chalmers said that all the reasonings of a thousand human understandings are not entitled to weigh against the careful observation of one single fact by one pair of eyes. If the fact does not suit our theory, our theory must suit itself

"FACTS" for August is the best number of the magazine that has appeared since published as a monthly. True to its title, it gives accounts of very convincing spirit-phenomena of recent occurrence. Nearly all of the statements made are in reference to what has been seen and heard at Onset during the remarkably harmonious season just closed; and yet the editor remarks, "It would take many times as much space as we have at our command to give all the well-authenticated statements of phenomena which have occurred at Onset this summer, under satisfactory conditions to the most intelligent Spiritualists and investigators. It is needless for us to particularize where all are so good, therefore we refer our readers to the magazine itself, copies of which may be obtained of Colby & Rich for a dime.

John Vollmar writes us from Savannah, Ga., respecting Miss Lula Hurst and her exhibitions of physical strength, that in his opinion the wonderful feats she performs are attributable to a union of magnetic powers, a combination of her own magnetism with that of the individuals by whom she is surrounded; that her organism is, in fact, an electro-magnetic battery by and through which the results are produced. He considers that the difficulty experienced by those who, boasting of their scientific knowledge, declare this truth, in making it clear to the minds they seek to inform is, that they do not recognize the agency exerted in the op-He thinks that, as Spencer was not speaking and such wonder, hing around all of life, that in the interest of religion, but of science, that the heart cannot avoid making the larger how cases of insanity may be determined; it believe, or fall to have the heart cannot how cases of insanity may be determined; it believe, or fall to have the combination of the combination of

At Onset Bay.

Sunday last was the concluding one of the series of three additional Sabbath meetings advertised to take place at the Onset Bay Camp-Ground. The threatening weather of the morning prevented the large attendance which the occasion would certainly have called out under more favorable circumstances. Excellent music was furnished by the Middleboro' Cornet Band. which skillful organization gave concerts introductory to the morning and afternoon sessions, and also at the conclusion of the latter service. Walter Howell, late of England, was the speaker—delivering two eloquent discourses on "The Religions of the Past and the Religion of the Future," and "If a Man Die, Shall he Live Again?" which called forth the marked approbation of his hearers, who, on motion of Mr. Lyon of Fall River, passed a vote of thanks to his guides at the close of the morning lecture. We shall speak more fully of these services next week.

The exercises were presided over during the day by Ex-Mayor Robbins of Fitchburg-a Director of the Association—who at the conclusion of the afternoon session announced in behalf of the management the formal ending of the Onset camping season of '84, extending a cordial invitation to those then present, to the thousands who had attended the meeting during its course, and to the inquiring public generally, to assemble there when the camp for '85 was in order: Which invitation we have not the slightest doubt, from the universal happiness manifestly experienced by all who have visited this beautiful spot in the course of the summer, will be enthusiastically accepted and acted upon by them, and by yet other thousands of investigators and pleasure-seekers as well who have heretofore failed, to their own personal loss, to make the pleasant journey to Onset.

Mind-Cure.

By many what is termed "Mind-Cure" is looked upon as a new system, one that originated within the past half a dozen years, when it is true that it has under various names existed from time immemorial. A fresh impetus was given to it a few years since by the publication of a book entitled, "The Mental Cure," by Rev. W. F. Evans, designed to illustrate the influence of the mind on the body, both in health and disease, and to make clear to the understanding of the reader the potency of a psychological treatment in cases of sickness. This work was ably criticised, and the author was the recipient of numerous congratulations upon his successful elucidation of a subject which, to a vast majority of medical practitioners, was of the most abstruse nature.

Subsequently Mr. Evans wrote and published 'Mental Medicine; a Theoretical and Practical Treatise on Medical Psychology," and later, "The Divine Law of Cure." The former will qualify nearly every one to practice the healing art, and the latter places upon its proper basis what, under the designation of "Faith-Cure," 'Prayer-Cure," "Christian Science," etc., has of late attracted considerable attention, and caused many to look upon the effects produced as something almost, if not quite, miraculous. There has also recently been published a new edition of "Soul and Body," an excellent work by Mr. Evans, which may be profitably read by

The works we have mentioned, and two, viz., "The Vital Magnetic Cure," and "Nature's Laws in Human Life," by another author, contain all essential information upon the subject, and should be read and carefully studied by every individual. They can all be obtained of Colby & Rich, and further particulars respecting them, together with the price, which is very low, considering the actual value of their contents, may be found in another column of this paper.

Wells Memorial Workingmen's Institute.

The fifth annual report of this institution exhibits very satisfactory results in the past and encouraging prospects for the future. During the eleven months this document covers. five hundred and thirty-two new members. have joined, the full list now numbering over one thousand. The Association, as is generally known, is for the benefit of the workingclasses. Its leading features are, a readingroom, library, lectures and classes to instruct; concerts, elecutionary, dramatic performances, etc., to entertain and amuse; a trade discount system to teach frugality and economy, and a cooperative bank by which to save and safely and profitably invest the weekly earnings of members. The classes of instruction consist of: Elecution, Prof. G. W. Blish; Singing, Mr. B. R. Masters, Miss E. M. Pratt, planist; Free Hand Drawing, Mr. E. M. Donnelly; French, Mr. Guillame Talbot; Book-Keeping and Penmanship, Wm. M. Swallow; Debating, Mr. Keenan. President. Mr. Collins, Scoretary. An excellent gymnasium is attached, filled with every modern appliance for exercise.

It is earnestly desired by the promoters of this enterprise to awaken an interest that shall result in the establishment of similar institutions in every city, town and village, believing that if this is done, and the organizations are properly cared for, properly nourlshed and well managed, they will thrive and grow, and become an honor and a benefit to every community where they exist, especially to the working-classes. Those who would know more of the plans and methods of operation, with view of engaging in the good work, can obtain the desired information by addressing the Superintendent of the Wells Memorial Institute, Mr. D. Eldridge, 987 Washington street, Boston.

The genuineness of the message published in our columns June 28th from O.E. CHANDLER, is certified to by a recognition of the spirit and publication of the communication in the Cheyenne (Wyo.) Daily Sun of August 2d; and though introduced by the editor of that paper with a sort of humorous thrust he says enough to convince any one that such a person dwelt in the locality, and that he passed to the other life in the manner described.

H. J. Browne, in the course of a lecture delivered by him in Melbourne, Australia, last June, referring to his own children, said: "Two of them had their hands influenced to write of them had their hands influenced to write distinctly before they knew the letters of the alphabet; others have written and spoken in languages with which they were totally unacquainted, and have read poetry for an hour at time, which they saw written, but which was invisible to others present.

John Weithers Req., was put in type for the product lame but we are remotantly challed through present on our space, to dense L publication till next week

A Pleasant Occurrence,

The Banner of Light for May 24th contained an editorial paragraph setting, forth that "A Friend" had sent on May 19th two beautiful floral offerings to this office ::

These decorations, in which choice colors form of a floral anchor, and a bow and arrow, and were from the well-known conservatory of N. J. Herrick, of Springfield, Mass. The letter of transmittal set forth the inspiring source of this grateful act in the following laconic style: "I send by express this P. M., flowers for SPIRIT GEORGE COMBE, the phrenologist, his brother. DR. ANDREW COMBE, and the Indian, SAMOSET, who said, 'Welcome, Englishmen,' to the little band at Plymouth."

The intent of this kindly action on the part of the door thereof was, it further transpired, to render special acknowledgment of the services wrought by these spirits through the organism of J. CLEGO WRIGHT of England since his advent in America.

These choice flowers were placed in the Banner of Light Public Free Circle-Room, where they were much admired, and at the close of the regular séance held there on Friday, May 23d (the report of which as to messages, etc., will be found on our sixth page), that gentleman being in attendance, one of these controls (name not given) entranced him and addressed the people present, in acknowledgment of this kindly act of the unknown friend, in the following eloquent fashion:

ADDRESS BY MR. WRIGHT'S CONTROL.

Albhass Br all. whight's CONTROL.

It is with pleasure that I control my instrument for the purpose of acknowledging the token of respect thus shown to us. Spiritille is a commonality; it knows no races, tibee, oreeds nor peoples; it is one grand humanity; and as a medium is a unit in humanity, I imping top on a organization for the purpose of the control of of the c

ture, usto law and jurisprudence, unto history and philosophy, impulses which can never die. As I see him do these on the earth-plane, I am amazed at his wonderful power:

I see man's history through the revolutions and mutations of time, the kingdoms, the glory of which has departed, and I am amazed; but when I see him in the spiritual world, in the changing phases of his memory, expression and expansion; in his wisdom-radiating new truth, scintiliating new power, still higher inspiration—in his combinations, in his mutations, in his changes, in his affections, in the depth of his love, in the solidarity of his character. I see a fuller, grander man than here below. I am filled with amazement, with deeper wonder and reverence still, as I look upon this spiritual man ever rolling over the infinity of nature, covering the superlative phenomena of conscious being with the radiant light and glory of language, of poetry, of imagination, of beauty. Under the power of this great thought, I speak to you, that in the contemplation of man on earth and in spiritual existence, race, country, party, clique, all fade away and perish!

Then under this divine thought, let us try to, reform the world; let us try to crush the despotisms of the velophient in nature, without those hard rebutting influences which than the world; let us try to crush the despotisms of the velophient in nature, without those hard rebutting influences which than the development of a higher scleaming programs, let us seek to crush all sacerdotalism. To-day let the intellect become free let man's perceptions come: back again to nature—man's true teacher. Let the inferential faculties hays full, grand power of expression, that our philosophy may be teated by in a proper land extend it is great republic, that there is a grand field here for a future humanity to develop its power and extend the countrymen of Washington, in enjoying the liberty of this great republic, that there is a grand field here for a future humanity to develop its power and strengthen

Prof. Buchanan, in consequence of a severe cold, and bronchial irritation, has been compelled to relinquish his recent lecturing engagements. The same cause has delayed the completion of his "Therapeutic Sarcognomy," which is to be issued in September.

Mrs. McR. Williams was to resume her materialising stances at 20 West 46th street, New York, last Monday evening Sept. 1st.

Charles E. Watkins.

Mr. P. R. Albert writes to Light for Thinkers that in order to secure the services of Chas. E. Watkins in Chattanooga, Tenn., for the month of April last, a fund was contributed, fifty dollars of which were sent to him to pay his travelwere blended with excellent taste, were in the ing expenses, with a request that he visit that city at any time he might choose to do so; that Mr. Watkins, "fearing other engagements would preclude his putting in an appearance there, sent the money back in a registered letter, asking that it be returned to the subscribers to the fund."

At a later date Mr. Albert feeling that Mr. Watkins's services would be of incalculable benefit to the Lookout Mountain Camp-Meeting, sent him another letter containing fifty dollars' and urging him to accept. The result was, Mr. Watkins went to the camp on the very day agreed upon, and "his work was such," says Mr. A., "that its benefit to the cause cannot be counted in dollars and cents."

"Orthodoxy and Spiritualism Compared."

A Lecture, bearing the above title, and delivered by Mrs. E. L. Watson, under the inspiration of Spirit Prof. William Denton, in San Francisco, has been reported for the Banner of Light by G. H. Hawes, and will appear in our columns next week.

Lake Pleasant.

The Convention to be held at Lake Pleasant on Sept. 5th, 6th and 7th, will be of unusual interest. Rev. J. K. Applebee, Mrs. Isabella Beecher Hooker, J. W. and S. Willis Fletcher, Mrs. Hattle Mason, Mrs. Clara A. Field and others will take part. All trains stop at the Lake.

New York City.

The First Society of Spiritualists will resume its meetings on Sunday, Sept. 7th, with Mrs. Nellie J. T. Brigham as speaker for another year.

The admirably conducted Dime Concerts instituted in New York City a few years since by Prof. J. Jay Watson, are soon to be resumed there. Thousands flocked to them in the season of 1877-78, when Prof. W. furnished them for more than one hundred nights, and their popularity will undoubtedly be equally as great upon their resumption. The music given at these entertainments is of the highest order; this has been testified to by Wendell Phillips, H. W. Beecher and others.

Fraternity Hall, Detroit, Michigan, was opened to the public for the first time last Tuesday evening (2d) with an entertainment consisting of a dramatic performance—"Still Waters Run Deep" being the play selected, after which dancing. The conveniences of this new hall for lectures are second to none in the country, and with the liberality and assistance of Mr. Augustus Day, its proprietor, will soon be availed of by some of the best speakers in the Spiritualist ranks.

Our thanks are due and are hereby extended to Mrs. E. L. Watson, who is now so eloquently addressing the San Francisco friends, for a fine photograph of her genial features We trust the intelligences inspiring her will long retain in the field this useful and important instrument for the emphasizing of the cheering message of the New Dispensation upon the attention of the people.

Prof. J. W. Cadwell was quite active during the closing weeks of the Camp-Meeting at Lake Pleasant, Mass., holding several circles for development during each day, and making it a point to attend each evening the scances of various prominent mediums on the grounds. The to outcome of this indust it is whispered, will reach the world of readers at some future day.

"Nellie Everett," of "Windsor Theatre" and "Boylston Museum" fame, doubtless, has This charge of \$15,000 is cut down to \$1500, those of been of late "performing" in Brooklyn as a \$5000 each to \$500." spiritual medium(?)—at least so a totally disgusted correspondent informs us.

Mrs. S. A. Jesmer, in a letter which we shall print next week, speaks appreciatively of the work accomplished during the late Camp-Meeting at Lake Pleasant by Mrs. Maud E. Lord and other mediums.

We received, Aug. 30th, a pleasant call at this office from Dr. R. B. Westbrook, of Philadelphia, author of "The Bible, Whence and Where?" "Man, Whence and Whither?" etc.

Dr. J. N. M. Clough, magnetic physician, has again resumed business at 686 Tremont street, this city, after his summer vacation.

Mrs. Fay, materializing medium, will commence her seances in Boston on Sept, 9th. See her card elsewhere.

Movements of Mediums and Lecturers. [Matter for this Department should reach ouromce by

Monday night's mail to insure insertion the same week.] J. K. Bailey informs us that he spent the month of August in Vermont and Massachusetts. He spoke at Essex Junction, Vt., the 10th; visited Queen Cliy Park Camp on the 17th, remaining over Sunday; at Lake Pleasant Camp a week, including Sunday, 24th; his voice was heard from the platform of each camp, in the discussion of topics there considered, closing the month with parior meetings at Northampton Mass., and vicinity. He desires to remain in the Eastern States the coming season, and solicita engagements to speak for the various, societies of the region, and to hold parior meetings, heal the siek and, do a ploneer work. Address him in care of the Bainner of Light, Boston, Mass., until further notice.

Hon. Warren Chase will speak at the Madison; Me. Camp-Meeting Sept. 13th and 14th, which will be the sixth and last camp meeting he has addressed this season. He is not engaged for the first Sunday in October, which comes between his engagements at Portland and Newburyport, and he would like to speak at some place near one of those places.

Walter Howell, late of England, as he does not purpose to return to Philadelphia at present, is open to engagements for the coming season in New England, and elsewhere. Address him in care of Banner of

Capt. H. H. Brown will be at Rina. Me. Camp. Sept. 4th, 5th, 6th and 7th, and at Queen City Park, Burlington, Vt., from 8th to 16th. His correspondents are requested to address him accordingly. He is ready for fall engagements.

M. Milleson wishes to correspond with spiritual social engagements. The fall and winter. Address care of this office.

this office.

Mrs. E. E. Dyar of this city was announced to speak in Saratogs, N. Y., last Sunday. At the close of the lecture Dr. W. B. Mills, just returned from Lake Pleasant, where he was very successful in descriptions of aplific seen cistryoyantly by him, was to give descripting feet.

descriptive tests.

Mrs. Morsé-Baker occupied the platform at Bartonsville, Vr., pn Bunday, Sist ult., to good acceptance,
and Miss Jemie R. Hagan is expected there during
the present month.

Any one who wishes to buy a furnises combining large heating espacity, selentific construction and freedom from gas, should write to Mages Furnace Oc., he Union street, Boston, Mass, for a descriptive circular of their furnace. They are the best. furnace. They are the best.

ALL SORTS OF PARAGRAPHS.

The United States steamer Tallapoosa was run down and sunk by a coaling schooner in Vineyard Sound, off the coast of Massachusetts, on the 22d ult. Two men (one the ship's surgeon) were drowned. The Tallapoosa was in service during the war as a blockade, transport, and dispatch vessel. She was 240 feet long and 35 feet wide. Age, 21 years. Tonnage, 050; displacement, 1,270.

The "Defense of Modern Spiritualism," by A. R. Wallace, has been translated into the Hungarian lan-

The new Old Testament knocks the bottom out of at least one standard "proof.text"—viz: "In my fiesh shall I see God." The revised version has it, "Yet out of my fiesh," etc. Those who believe in the resurrection of the identical body which is buried will have to look for a new buttress to their theory.—The Truth Seeker, N. Y.

Wife-" Did you meet Mrs. Smythe at the party last evening? She has been abroad a long time, you know." Husband-"Yes, I had quite a chat with her, and judging from her manner I am very much afraid I offended her." Wife-"Offended her? And how, pray?" Husband-" By paying her a very pretty compliment." Wife—"Nonsense.' A woman is never offended by a pretty compliment. What did you say to her?" Husband-"I told her she was growing old gracefully." Wife-" Well, you are a fool."

The American Bible Society has received and expended during the last ten years six million dollars. 👍

The escape of the Jews in Toulon and Marseilles! from the cholers—only seven out of four thousand Jews in the last-named city were selzed—is said to be the repetition of an old experience, and is ascribed to the dietary laws of Judaism by the American Hebrew, which crief out loudly against "the unclean offal feeding things of sea and land," prized so highly by Chris-

One of the Long Branch young men buys a new cane every morning. He never carries the same one two days. The sensation of a fresh and different cane end to handle and nibble daily might not be exciting to a coarse, rude organism, but to the gentle dude it is quite satisfactory.

When the United States navy—we beg pardon, the Tallapoosa—sank off Martha's Vineyard, a pet cat on board drifted nine miles on a chest and was picked up alive at the Cross Rip Lightship.

A close examiner of the performances of the magnetic girls finds nothing in them but a" perfect knowledge of the science of mathematics." But this is sufficient to make any young lady remarkable.—Boston Journal, The most remarkable thing of all is the rapidity with which the foolish and inane explanations "of

perfect knowledge," etc., which pseudo-science offers regarding these young girls are accepted without ques tion on every hand by those who from the ordinary facts in the case ought to know better. Sir Garnet Wolsley has left England for Egypt for

estimated at about forty millions of dollars. It will consist of from 5000 to 10,000 men-the figures being changed about every time the matter is mentioned in the press dispatches. The name of one of Jo Cose's pets is "Nip"-or rather that's the latter half of the name; he says

the succor of Gen. ("Chinese") Gordon. The cost of the British expedition up the Nile for this purpose is

Traveler, hurrying from the hard of the city, stay thy feet!
Rest awhile, nor longer waste
Life with inconsiderate haste!
—[Longfellow.

every one knows the other half, it being a cat.

It is a curious fact that when a dog is bitten by a rattlesnake he instantly buries himself in swamp mud, if he can find such a place, as that draws out the poison

A stone in the floor of the Virgin's Chapel in Jerusacm was lately found to be broken. A great controversy arose between the clergy as to which had the right to replace it. The contest waxed warmer until they seemed likely to kill one another, when the Turkish troops intervened.

When a Brazilian gentleman introduces a friend he always adds after the formula of introduction, "If he steals anything I am responsible for it." What fun there would be if this custom were introduced in this country.—Boston Journal.

In these days of soda-fountains the druggist is patronized more for his phiz than for his physic.

Judge Drummond of Milwaukee expressed himself amounting to \$25,000 for settling an estate worth \$32,000: Gentlemen, you censider yourselves good lawyers, but these charges are infamous. They are such as men who are scoundrels and thieves at heart would make

The Major-General of the Salvation Army threatens to enter London at the head of one hundred brass bands, and the authorities have become more alarmed thereat than they were by an expected cholera invasion.

At a town meeting a large tax-payer rose up to pro test against building a school-house in a certain part of the town. "What's the use?" asked he; "they are an ignorant set down there anyhow."

Read the card of G. C. Dunklee & Co., 111 and 113 Blackstone street, Boston, to be found on our fifth.

Voted, by the Board of Directors of the New England Spiritualists' Camp-Meeting Association, that the Banner of Light be requested to announce that the meeting of the Fraternity of the White Cross to be held at Lake Pleasant is not under the auspices of this Association.

N. S. HENBY, Clerk.

Funds Received. In aid of the sick and destitute medium, Charles H. Foster,

nce our last reports

The veteran Spiritualist and eloquent speaker, ALLEN PUTNAM, Esq., will answer calls to lecture, solemnize marriages, or attend funerals, wherever his services are required. Address him 46 Clarendon street, Boston, Mass.

Subscriptions Received at this Office THE SPIRITUAL OFFIRING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1.50.
THE OLIVE BRANCH. Published monthly in Unica, N. Y.
BL,00 per annum.

1,00 per annum. LIGHT: A journal devoted to the Highest Interests of Hu-nanity, both Here and Hereafter. London, Eng. Price manity, both Here and Lavaness. A Weekly Journal de-"THE MEDIUM AND DAYBREAK: A Weekly Journal de-words to Spiritualism. London, Eng. Price \$2,00 per year, postage 80 cents.

"THE THEOSOPHIST. A Monthly Journal, published in India. Conducted by H. P. Blavaney. \$5,00 per annum.

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Each line in Agate type, twenty cents for the first and every insertion on the fifth or eighth page and fifteen cents for each subsequent in sertion on the seventh page.

Special Fotices forty cante per line, Minion. Special Rotices forty came por and special Rotices forty cents per line, Agaic, each insertion.

Rotices in the editorial columns, large type, leaded matter, fifty cents per line.

Payments in all cases in advance.

All divertisements to be renewed at continued alos must be left at our office before 12 ft. on saturday, a wock in advance of the date where-m they are to appear,

SPECIAL NOTICES.

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

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

BUSINESS CARDS.

Andrews and the second of the

THIS PAPER may be found on fit; at GEO. P. HOW-Bureau (10 Spruce street), where advertising contracts may be made for it in New York.

TO FOREIGN SUBSCRIBERS

The subscription price of the Banner of Light is \$3,50 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. MORSE, the well-known English lecturer, will act sour agent, and receives ubscriptions for the Ranner of Lights at fitteen shillings per year. Parties destring to so subscribe can address Mr. Morse at his office, 201 Euston Road, London, N. W., England, where single copies of the Hammer can be obtained at 4d. each; if sent per post, 4d. extra. Mr. Morse also keeps for sale the Bpiritual and Hefermatery Works published by COLEY & RIGH. Colby & Rich.

SAN FRANCISCO HOOM DEPOT. ALBERT MORTON, 210 Stockton street, keeps for sale the Banner of Light and Spiritual and Reforma-tory Works published by Colby & Rich.

AUSTRALIAN ROOM DEPOT.
And Agency for the BANNER OF LIGHT. W. H. TERBY,
No. & Bussell Street, Molbourne, Australia, has for sale
the Spiritual and Heformatory Works published by
Colby & Blok, Boston.

KAILABAM BROTHERS, Bookellers, Popham's Broadway, Madras, have for sale and will receive orders for the Spiritual and Reformatory Works published by Colby & Rich. They will also receive subscriptions for the Banner of Light at Rupes 11-12-0 per annum.

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Parties destring any of the Spiritual and Referented
y Workspublished by Colry & Rich will be accommodated
y W. H. VOSHUROH, et Housick street, Troy, N. Y.

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THE LIBERAL NEWS CO., ECON. 5th street, St. Louis, Mo., Reeps contantly for sale the BANNER OF LIGHT, and a supply of the Spiritual and Referencery Works published by Colby & Blob.

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LEES'S BAZAAR, 108 Gross street, Cleveland, O., Circulating Library and dépôt for the Spiritual and Liberal

Books and Papers published by Colby & Rich.

ADVERTISEMENTS.

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The judges at several different Fairs placed the MODEL on record as the BEST FAMILY RANGE

OVER ALL COMPETITION. Sept. 6.—5teow



This useless to waste valuable time mourning over the mistakes and Old Fogylsm of the past. Life is real and earnest. Health is a priceless lewel. If God has placed within the reach of man a natural antidote for disease (f. s., morbid conditions,) it is the part of wise men and women to study out their own salvation from disease. We offer you nature's own remedy. Claim uching for it that has not been proved for more than twenty years of the past.

Of all the Curative Agents known to Science, none equal Magnetism. When properly applied, it exerts a healing and soothing influence unlike any other force in nature, it is soft and gentle as sunlight, but powerful as the rolling waves of the ocean. The moment our Magnetic Shields are brought in contact with the body, a powerful magnetic stimulus is imparted to the blood and nerves. For all forms of disease the Shields afford speedy relief.

For Consumption, our Magnetic Vest will afford relief and positive cure after all other remedies fail.

The Belt cures Lame, Weak Back, Sciatica, Neuralgia, and nearly every disease of the kidneys.

If you are discouraged with the failures of the past, try Magnetie Shields. These never disappoint the reasonable expectations of the sick.

CHICAGO MAGNETIC SHIELD CO.,

CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill. Sept. 6.

PHRENOLOGY.

THE AMERICAN INSTITUTE OF PHRENOLOGY will open its Eighteenth Annual Session for instruction in Theoretical and Practical Phrenology on the first Tuesday in October. For Circulars, address FOWLER & WELLS CO., 763 Broadway, New York.

N. B.—F. & W. will send a specimen number of the Phrenology, Physiognomy, Physiology, Hygiene, etc., free. Send address on Postal Card.

1w—Sept. 6.

DR. PEIRCE, Clairvoyant and Magnetic Physician, DR. PEIRCE, Test, Writing, Healing and Trance Mepractice of this system. Upon recoipt of 50 conts, with a lock of the patient's or applicant's hair, or recent handwriting, real name, sox and age, will mail to order, as requested, either a brief Communication from a spirit-friend, person or relative; or an Examination for Disease; or a Prescription of needed spirit-prescribed Remedies, or a spirit's power-tul curative trial Card Healing Treatment. For services exceeding a brief trial, remit \$4, 10, \$2, 10, or more. Permanents address, DR. G. AMIOS PEIRCE, P.O. Box 1135, Lewiston, Maine.

MRS. M. E. WILLIAMS'S MATERIALIZING SEANCES, 232 West 46th street, New York. Séances: Monday, Tuesday and Thurs-day evenings, at 8 r. w., and Saturday afternoon at 20 clock. Seats secured in advance, personally or by letter. Sept. 6.

Mrs. Sarah A. Danskin. WIDOW of the late Washington A. Danskin, and Pupil of Dr. Benjamin Rush, continues her practice at her home, 481 North Glimor street, Baltimore, Md. MRS. DANBKIN treats clairvoyantly from lock of hair. For Medical Examination, \$2,00 and 2 stamps. 9w*-Sept. 6.

DR. J. N. M. CLOUCH, MAGNETIC and Electric Healer, 826 Trement street, Boston. All diseases treated without the use of medicines. Diseases of Eyes, Nerves, Brain and Lunga specialties. Will visit patients.

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WANTED—A lady of integrity and means to
Wact as general agent or eilent partner in a well established business. A large income can be obtained from the
capital invested. Address. N. E. M. OO., "200 Washington street, Boom A. Boston. 1w"—Sept. 6. WANTED—A Room in a Spiritualist family for the winter. Address, with particulars and terms.

D. E. F., Banner of Light office. 2w-Sept. 6.

A GRAND CONVENTION.

Lake Pleasant, MONTAGUE, MASS.,

Sept. 5th, 6th and 7th. THE Fraternity acts in accordance with instructions re-A ceived from the spirit-world, and believes the time has seeme for a broader and grander Spiritualism which shall

embrace all the Reforms of the day. Accordingly, during this Convention the Labor Question, Equal Rights, Wo-man's Suffrage and Spiritualism will form the themes of

Friday, Sept. 5th. Subject-" Equal Rights,"

Speakers. Mrs. Isabelia Beecher Hooker, Mrs. Salome Merritt,

John Orvis, Mrs. Clara A. Field, Mrs. fiattie Mason.

Saturday, Sept. 6th. Subject-"Labor Question," Speakers. Imogene Fales,

Rev. James K. Applebee, Memorial Services for Edward B. Wheeler, with addresse

from prominent speakers. Sunday, Sept. 7th. Subject-"Spiritualism."

Speakers. J. William Fietcher, 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 absolutely Free Platform will be preserved.

JOHN ORVIS, Secretary. N. B.-Regular excursion trains from Kitchburg, Turnor's Falls, Greenfield, etc., on Bunday. All the trains

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Message Bepartment.

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

more.
Aftisourearnest desire that those who may recognise the messages of their spirit-friends will verify them by informing us of the factor publication.
Aftisourearnest desired this department of the meaning the spirit of the medium in any case, Lawis B. Wilson, Oldirman.

The Free-Circle Meetings At this office will be resumed Tuesday, Sept.

16th, at 3 o'clock P.M.

SPIRIT MESSAGES, GIVEN THROUGH THE MEDIUMSHIP OF

Miss M. T. Shelhamer.

Report of Public Séance held May 23d, 1884. Invocation.

In grace of heart, in the efforts to attain a noble life, in the cultivation of cheerfulness of spirit, in the exercise of charitable thought, in deeds of loving kindness unto others, the truly grateful soul hymns its praises unto others, the truly grateful soul hymns its praises unto others, the truly grateful soul hymns its praises unto thee, oh our Father, for its possessions. Oh! may each one present show himself to be such a thankful being, living out, day after day, in his hourly life, the exercise and expression of the true inward spirit, giving forth unto mankind an idea of what he is of himself, a thankful soul who realizes his blessings and expresses grattfude for the same by extending to his fellows something that will uplift, bless and instruct each one. Oh, our Father, may those who walk in the shadow of sorrow be given strength and comfort; may they realize that they are pressing on toward that time when there will be no pain, no sadness, where the darkness and sorrow of earth disappear in the beautiful light of a never-fading day; that after the crosses of earthly experience come crowns of triumph, of rejoicing, and that the highest reward which can come to the soul is a consciousness that it hath done its best in the journey of life to unfold its own purest attributes, and to make the pathway of others bright and beautiful.

Questions and Answers.

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

QUES.—[By J. A. G. C.] Have our friends in spirit life the power to foretell events in the lives of individuals and of nations?

Ans.—Your friends in the spirit world who are interested in your personal and private affairs, who keep particular watch over the events of your lives, will find it comparatively easy, after a while, to predict what is to transpire for you within a certain limit of time, for this reason: Spirits, who are close observers, reason from causes to effects; they, standing upon the spiritual side, can frequently perceive causes operating which will have a special bearing upon your lives in the future, and reasoning perhaps through a chain of sequences, soning perhaps through a chain of sequences, they will be able to determine pretty clearly what is to be the result of them all. Spirits closely interested in the affairs of a nation, taking a part in its political life, coming into close Ing a part in its political life, coming into close contact with its officers—its governors—will be able to reason in the same way, from cause to effect, through a chain of sequences, and will have no difficulty in predicting what the outcome of them all will be, more especially if those particular parties, whether they be your personal friends interested in your own affairs, or spirits interested in the affairs of the nation, are working for the purpose of exercising a power over those personal or national matters. If you have a spirit-friend who desires to lead you out into a certain line of life and labor, he bends his energies in that direction and engently to them. bends his energies in that direction and en-deavors to influence persons and conditions for the purpose of producing just the effect for which he is working, and if nothing unforeseen occurs, he will be likely to bring to bear that which he desires. If he be of a positive nature, and can bring to his side the assistance of other and can bring to his side the assistance of other powerful spirits, this intelligence will have no difficulty in predicting what is to come for you, because he is pulling wires that will bring to your life the very occurrences he speaks of. So politicians on the spiritual side, who are working for certain events in the national life, who are powerful in their spirituality perhaps, or in their will-force, and have the assistance of are powerful in their spirituality pernaps, or in their will-force, and have the assistance of many spirits interested in the same line of la-bor, may have no difficulty in predicting what will occur in the nation's life during the next three or four years, because they are pulling wires which will bring to the front those very events of which they speak; and it is in this way, and this alone, that spirits have the pow-er of foretelling future events, just as you way, and this mone, that spirts have the pow-er of foretelling future events, just as you plan to accomplish something on a certain day or week, and you know that unless unforeseen events arise, outside of the usual occurrences of daily life, you will bring to pass that piece of work which you have set apart for the day in question.

Q.—[By H. L. B., Bridgeport, Ct.] We learn that communication with the world beyond excites strong opposition from a certain class of spirits. What is the character of this class of spirits, and what is the animus or ground of their opposition?

A.—Such spirits as those of which your correspondent speaks are unprogressed, and, for the time, unprogressive spirits. They may be influenced by different motives, and their animus may spread in different directions. Some spirits are opposed to communion between the two worlds because they opposed and disbelieved in it when here; they are self-opinionated, and have no desire to outgrow the erroneous doctrines which they entertained on earth, ous doctrines which they entertained on earth, because they have felt and still feel that their opinions must be right, that they understand all that there is to be known on any subject which they have given consideration; consequently they are not open to conviction or to instruction. These spirits oppose all thought of communication between the two worlds, because as we have said they have no desire to cause, as we have said, they have no desire to learn anything that is of vital importance to the human race; other spirits oppose this com-munion because they believe that a knowledge of one world at a time is sufficient for human beings; that they cannot entertain ideas or unof one world at a time is sufficient for human beings; that they cannot entertain ideas or understand anything concerning life outside of that which they are interested in at the time, and consequently it is unwise for spirits to seek communion with mortals for the purpose of informing them concerning the life beyond. Other spirits who were powerful in ecclesiastical authority, who were dogmatic in their assumptions, and who held the interest of the church above all others, human or otherwise, oppose intelligent communion between mortals and immortals, because they still desire to see the church invested with authority; they do not wish it to lose its hold upon the people; they are non-progressive for the time, and live in contact with those of earth who, in the religious folds of their theological dogmas, endeavor to hold a grip upon the mind of the people, that they may not reason and think for themselves. It may seem strange to you that any intelligent mind, after passing from the body, should continue in such a state as this; but those who have been very dogmatic, who have been self-opinionated, who have wielded authority over the hearts and consciousness of others merely for the love of power, have lived in such a condition that they have thrown around them an aura of darkness, so to speak, one which still clings to them in the spiritual world, and holds them down as by a weight of lead to the physical universe, keeps them in contact with those of earthy life who, like themselves, are not desirous of gaining the real truth at whatever cost. These are the spirits who oppose the thought of communion between the two worlds, but like all other spirits they must and will, at some time, pass out of their condition of darkness, rise above the ignorance and error which now enshrouds them, and occupy a plane of spiritual life, where they will desire not only to hold communion between and error which now enshrouds them, and occupy a plane of spiritual life where they will desire not only to hold communion between the two worlds, but to hasten the time when all the earth will understand and know something of the real life of the spirit.

Q—Did Swedenborg teach that all, without exception, would be saved? If not, what was his belief?

A. Swedenborg did not teach that all without out exception was to be saved; on the constitutions and the constitutions.

out exception were to be saved; on the con-trary, he taught that many souls would never traty, he taught that many souls would accord and salvation. Swedenborg declared several

times, during his earthly life, that those who pass away under certain conditions must so remain. We cannot now pause to state what Swedenborg really did believe, but must refer your correspondent to his works, especially that called "Heaven and Hell," also that which relates to the conjugal relations of the departed. Let us add, however, that Swedenborg now, in his spiritual condition, entirely repudiates much of the teachings which he gave forth in the body: he only clings to those ideas which declare unmistakably that there is a spiritual life, and that it is possible for those yet in the life, and that it is possible for those yet in the body to enter into communion with the inhabitants of that spiritual state of being.

Gearfield Learned.

I passed out of the body, Mr. Chairman, at the age of seventy-five years. It is two years last winter since I was called to my immortal home, and now I return when springing grass and budding boughs declare the resurrection of nature, the regeneration of life, after the long cold winter has passed away. I return at this time because I feel it to be a fitting mothis time because I feel it to be a fitting moment for me to express my joy at the resurroction of life which came to me when I emerged from the old body into the clear light of the spiritual kingdom. The coldness, the frosts of age, had been settling upon me for some little time, and when I burst forth from their thrall-dom into the radiant realm of immortal life, where set things seemed rejuvented where

dom into the radiant realm of immortal life, where all things seemed rejuvenated, where every child of immortality I met seemed to be unfolding in power and beauty, I felt to exclaim: Thank God for this blessed release! It seems to me that just at this time you can perceive in the outward life of nature a counterpart of that glorious up-springing power enriching the vital force in man which is felt when he becomes relieved of his worn-out physical form, and is allowed to pass into the light of heaven. I can hardly find words to express my thought, for a song of rejeicing fills my of heaven. I can hardly and words to express
my thought, for a song of rejeicing fills my
heart and thrills my entire being. I render up
praises to-day for life, for its manifestation in
outward form, for the quickening power of the
spirit: it is all grands and glorious, and a part
of the Great Central Source of all Being, him
whom I acknowledge as my Creator and my

You will like to know who I am, and I announce myself as Gearfield Learned, formerly of the Boston Shipping List. I was interested in all that pertains to the shipping interests of the world; it was my great pleasure to ascertain what was taking place in various parts of the country concerning those interests, also concerning mariners and those at all related to the maritime concerns of the country. Many friends in Boston and vicinity will remember me and my labor. I do not care to speak of it more pointedly. My only object in doing so is that my friends, those who care to recognize that my riends, those who eare to recognize me, may believe that I return here. I desire to reach my dear friends. I bring them my love, which overflows in full measure for them. I wish them to receive it into their hearts, to realize that it is free, and that it is ever exercised in sympathy for those who have been so

dear to me.

They are none the less so now that I am a spirit. I am interested in their affairs. I wish to guide them in the true way which leadeth to eternal life. I have those of my family right

gently to them.

I feel grateful to you, Mr. Chairman, for permitting me to enter. My home was in West Newton.

Minnie Palmer.

My name is Minnie Palmer. My mother's is Susan E. Palmer. I lived in Utica. I wish to send my lova to her. I want her to realize that I come home and bring my friends with me. My little cousin Susie is with me—in the spirit-world we live together. I bring her to my mother because she has loved her so much, and there is a bond of affection between them which nothing can sever.

them which nothing can sever.

I have been dead eight years. My mother is not a Spiritualist; yet she believes that those who die live in some world beyond, and she has faith that her heavenly Father will not permit his children to become so estranged from each other through the process of death as not to care for and love one another just the same, or even to become separated. I think she would have no difficulty in accepting Spiritualism as that will open her mind to the reception of this truth and give her a knowledge of the spirit-world as it is.

Oh! I have tried a good many times to tell her how much I loved her, and how glad I am not to have been taken away off from her, where I could never see her or know what she is doing. I have come to her often; I have seen the changes that have come during the last four years, and I know she is constantly growing, that she understands more now than she did when I was with her. She realizes this.

I bring a white handkerchief with the mono-

I bring a white handkerchief with the monogram "M. P." embroidered upon it in silk, yellow and crimson. That handkerchief was a gift to me from a friend who embroidered the monogram, and my mother laid it over my dead face after I passed from the body. Just before the funeral exercises took place she removed the handkerchief and placed it in a cluster of beautiful flowers, which she had closed up in the casket with my body. She knew that I loved my friend so well she seemed to feel I would be pleased to have the handkerchief laid away with my outward form. And I was pleased pleased to have the handkerchief laid away with my outward form. And I was pleased—not so much because the little token of love was placed away from sight, but because of that which it suggested. I want my mother to know I understood it all, and I thank her for what she did. There were other little things also that were done, but I do not wish to speak of them in public. If I can get an opportunity of coming to my mother in private—there's an elderly lady in Utica, I don't know her name, only that the last one begins with M., who is a medium, and I think if I can only succeed in influencing my mother to go to her, or in some medium, and I think it I can only succeed in influencing my mother to go to her, or in some way bring the two together—I will have an opportunity of giving what I wish to convince her of my identity.

Please excuse me for coming here and taking up your time.

Capt. John K. Hyer.

Good-afternoon, Mr. Chairman. I shall not occupy much of your time. I do not come to give a lecture or to read off rules and regulations to anybody. I come because I would like, if possible, to send out a line of connection be-If possible, to send out a line of connection between here and Washington City, where I was known in connection with army life. I passed away from that city. I had matters on my mind and in hand at the time which I desired to attend to, which have not been altogether outwrought as I wished to see them. I would like to discuss those affairs with my friends. I like to discuss those affairs with my friends. I
do not know how I can do it; they are not here,
and if they were we would not propose to hold
our interview in a public meeting; but I was
told that if I came here I might possibly gain
information where to go to find a channel of
communication somewhere in the District of
Columbia. I am certainly open to that kind of
information. formation.

While here, I send greetings to all friends. I wish them to know that I am not idle, nor have I lain aside all affairs pertaining to mortal interests because I have passed from the body. I am quite exercised in mind just now over body. I am quite exercised in mind just now over certain matters connected with office-life, and I hope to have the power of regulating them as I think would be for the best, not only for certain individuals, but also for the general public at large. I am not used to speaking in this way; it is quite foreign to my usual method; therefore I hope my friends will pardon me if I do not express myself as I was wont to do when here, I did not consider that I had lived long; enough on earth; the years were not heavy that had rolled over me. Many a man lives to impra a great age compared to mine; yet I was called those in from the body and I had to respond to the sum; mind?

feel as though I was indeed again in the body.
The last time I came into such close relation to
material life, was about three years since. I material life, was about three years since. I have been investigating many things during the period which has elapsed since that time, and yet I have been interested in external affairs connected with my friends. I was considered a man of large means, and I disposed of my possessions in ways where I thought they would be of the most use. I have learned some lessons since I passed from the body, and undoubtedly were I now here with all that formarly belonged to me in my own hands. I might

doubtedly were I now here with all that formerly belonged to me in my own hands, I might
make use of a part of my possessions for different purposes than I did, but I am not here regretting the past, nor do I intend to point out
ways for others to follow.

I wish to send my love to friends. I desire
them to know that I come back to them; that
the road which I had to travel was not a dreary
one, nor long; it was pleasant, and I soon
reached my spirit-home when I passed from
earthly scenes. I think there will be no difficulty in my friends reaching me in their
thought, if they only remember that death is
but a change, a transition from one department
of life to another, and that it only opens the of life to another, and that it only opens the dooway into a larger apartment, where one has more room to grow and give out his best

owers. It is pleasant for me to come in this way, to fell myself once more in Boston, knowing that within a short distance are loving hearts and kindly friends; and it seems as though I could grasp them by the hand and give them a realization of my presence. I hope to do so in many ways by and by; until then I shall be contented to wait and labor for that end.

Sarah E. Coolidge.

[To the Chairman:] Do you permit every one to come? [All are welcome.] I am Sarah E. Coolidge. I have friends in Hartford, Conn., whom I desire to reach. I send them my love, and I also wish them to know that I am happy.

I was not altogether contented during the I was not altogether contented during the last few years of my life. I was restless in spirit; I wanted to know more than I could learn, while I felt cramped and limited, and sometimes thought it was hard that I should be thus confined when I desired to expand and grow. But all these feedings have left me now. grow. But all those feelings have left me now

grow. But all those feelings have left me now, because I have had the conditions which I longed for here. I want my friends to know that death brought me no pain, no sorrow; it only gave me new life and power, and I am happy because I died.

I have sought to show myself to my friends as I am in the spirit-world, and once I came in a shadowy mist to my dear friend who has since joined me in the higher life. She spoke of my appearance to my family; she told them she believed I had been given the power to visit believed I had been given the power to visit her, and reveal to her that I still live. My friends thought site was deluded, and that what she had seen was only the result of fancy. It

she had seen was only the result of fancy. It was not so.

And now I wish to say that dear Jennie is with me, and we are both trying to come back and show ourselves as we are. We have similar occupations and aspirations; we are together very much of the time, and we hope to awaken an interest in the spirit-world in the minds of our friends who are yet on earth. My companion cannot speak for herself, because she does not understand how to control the medium; so I come to speak for her and myself too, and to bring our love to our dear friends.

I have been told that my message will be seen by a connection of mine who lives in Hartford, and that he will send it to other friends whom I wish very much to reach. There is a child, a boy twelve years of age, in that city, who has very strong mediumistic powers, and I am trying to utilize tham. His friends do not understand what the strange manifestations that come to the child mean; but they will learn in a little while if they are, acquainted with my personal friends. I hope in that way to be able to make my presence known.

George W. Rogers.

I give you greeting, Mr. Chairman. I was a resident of Salem, Mass., and have a number of friends in that city. I was once honored so far by the confidence of my fellow-citizens and friends as to be placed in an important position—an office at their disposal. I appreciated their kindness, I assure you.

I come to day, in company with another fel-

ing and love to his neighbors and friends. His name is John B. Fisk. He also occupied a prominent position and was well known.

Now that I am here I hardly know what to

Now that I am here I hardly know what to say; but my great object in coming is to announce myself, and to give greeting to friends; to assure them that we are alive, that we are interested in the affairs and doings, not only of private individuals, but in those belonging to the community, and that we sometimes seek to exert an influence in such matters as we feel will be beneficial to the greatest number. Friends, I speak to you as though I was with you in person and you could behold me, because I am the same man that I was in the body, and I do not desire to be forgotten. I

cause I am the same man that I was in the body, and I do not desire to be forgotten. I wish to be remembered as a living, conscious individual; and if you will send your thoughts out to me, as you would do when here, I will respond to them with great pleasure.

This is all I have to say now, except to remark that if any friend desires to hold a private interview with me, and will afford the opportunity, that is, provide a medium through whom I can communicate, I will be most happy to respond. Perhaps my friends will wish to know how I like the spirit-world. It is very pleasant; I am quite satisfied with it; it is different from what I imagined in many particulars, at the same time it is a natural, tangible world, one adapted to the wants and demands of human nature. I am George W. Rogers. of human nature. I am George W. Rogers.

Mrs. Beulah A. Stevenson.

I lived sixty-seven years in the body. My husband went before me to the spirit world. I have met him, and we are together. He joins me in sending love to our dear ones. He wishes them to realize that we have a bright home, them to realize that we have a bright home, with pleasant surroundings and congenial associates; that the heavenly life is one to be desired by all. He wishes me to ask each friend to try and live a pure life, to seek to do good constantly, to lay aside selfish aims and purposes, to try and live out a truly Christian spirit, so that when they go to the beautiful life beyond they will find a pleasant home and angelic companions; because we all learn that if we are selfish here, if we seek more our own personal comfort than we do that of others, if we go right on, day after day, seeking to build up for ourselves great possessions, and are indifferent to the wants and necessities of the unfortunate, we will feel crowded down and unhappy on the other side of life, and we will have to grow up to a higher condition through painful struggles, with many tears. It is important that a struggles, with many tears. grow up to a nigner condition through paintur atruggles, with many tears. It is important that every one should strive to live here in the best, way, so that when they go to spirit-life they will find a heavenly condition of peace and satisfaction, rather than one of restlessness

and satisfaction, rather than one of restlessness and unhappiness.

This is only a little word to my friends, but 1 think it is one of significance, and will certainly be productive of good, if they take it home. Reverybody can do better than they have been doing, there is room for growth in every soul, and so matter how good one tries to be, if he persuggers in trying he will find himself growing better and doing more every day. I did not come to preach, but to give a little loving word to dear friends in the body. I have friends in Boston and Chelsea. I passed awayin Chelsea. My name is Mrs. Beulah A. Stevenson.

Report of Public Séance held May 27th, 1884. Questions and Answers.

QUES.—How can a person who is susceptible to impressions from spirits, distinguish between those impressions and the workings of his own

Ans.—Only by careful observation and consideration of what appeals to his mind. Some times the impressions given by attending spirits are so clear and distinct, so entirely foreign in their nature to that which is in the mind of the individual himself, that he cannot fall to realize they must have sprung from some invisible source. Frequently the matter communicated by impression is that unknown to the medium, and therefore cannot be the operation of his own mind; but when impressions are of such a character that it is difficult for the medium to determine whether or not they are presented. by the attending intelligences, he must weigh them in his own judgment, give them the care-ful consideration of his reason, and hold them in question until perhaps some future event or

in consideration of his reason, and hold them in question until perhaps some future event or circumstance may explain their origin.

Q.—[By Dr. P. Dyer, of Farmington, Me.] Do friends ever become alienated in the spirit-world; and do their affections ever become transferred from one to another, as is the case in earth-life; or is the love which binds true hearts together in spirit-life of such a nature as to resist all encroachments from others?

A.—It is possible for two spirits who have cared for each other to become alienated; for instance, one may be of a progressive character, continually aspiring for something higher, reaching out to a broader, grander life, and as opportunities for the fulfillment of his desires will be presented him in the spirit-world; he will continue to press onward; his friend may not be of a progressive mind; he may not care to learn and to receive what lies beyond his own present sphere; he may be content with what is to learn and to receive what lies beyond his own present sphere; he may be content with what is already his; so as his companion advances, he will fail to comprehend what is in his mind, while at the same time the progressing spirit will not remain interested in that which concerns his former companion; consequently the two spirits will grow apart. But true affection, spiritual love, never wanes; it is always fully alive in the human breast; opportunities and facilities are equally given all spirits to learn, to advance and to unfold in character or spiritual attributes; therefore those who truly love each other will embrace these opportunities and facilities for pressing onward together; they cannot grow for pressing onward together; they cannot grow

Q.—[By the same.] Does it ever happen that an individual who has lived many years with an earthly companion finds, on entering the spiritworld, new attractions springing up within him-self or herself toward some other individual

self or herself toward some other individual whom he or she had never seen on this side?

A.—It is possible for a spirit to come into communication and association with some other spirit whom he or she never met in the earthly condition: there may be a mutual attraction between the two spirits, because their tastes are similar, their characters correspond, their spiritual aspirations are alike, consequently they will form a friendship and attachment for each other, which will be very close and tender. One who has long lived with an earthly companion may possibly, on entering the spirit-world, find himself reaching out toward something higher and grander than his companion can possibly appreciate; he may possibly come into spheres or conditions which his former associate cannot reach, where he will possibly come into spheres or conditions which his former associate cannot reach, where he will find other spirits who will be in tender sympathy with himself, whom he can understand, and who also will comprehend his own soul. But true love will ever find its own and if two hearts associating together on earth love each other with a spiritual affection, nothing in the article with a spiritual affection, nothing in each other with a spiritual affection, nothing in the entire universe of being can separate them; they will grow together, they will continue to love each other, and through all the ages to come they will unfold in unison, each one re-ceiving within himself or herself those glo-rious attributes belonging to life which they require, and in all things they will correspond with each other; thus one will supply to the other that which is most required, and the two will make up a complete and perfect whole will make up a complete and perfect whole.

Robert Anderson.

I cannot content myself to remain away many months at a time, Bro. Wilson, without announcing myself from this platform, because I take such a great interest in the doings of this circle. I know that its influence spreads for and wide; that it Is not confined to this little room in Boston, or to the few spirits who gather here from week to week, but that it goes forth throughout the world, bearing messages of good cheer to many weary hearts on earth, and cheer to many weary hearts on earth, and sending out magnetic lines of thought or of vitalizing strength to weary spirits in the other life; so I feel that I can do no more good than by coming here and trying to exert my influence in helping some poor, needy spirit, either to manifest to mortal life, or to gain strength and power from the other side to press onward n his efforts to gain a higher comprehension of

in his efforts to gain a higher comprehension of life.

I am particularly drawn here to-day, because just at this time when I come into contact with mortal life, I find such a hurry and bustle all over the city streets. In coming into association with the boys in blue, with whom I once associated, I find them all excitement, preparing for the day which is soon to come when they will go out into our graveyards and churchyards and decorate the lowly beds where repose the bodies of their fallen comrades. I would like to speak to some of the boys, this very hour, and tell them that those who have ascended to the higher life, who now cast their lot in pleasant places in the great spirit-world, are not idle; that because they have laid down the sword and shield on earth, and cast off the armor of physical life, they are not asleep, they are 'pressing on to higher conflicts, to grander battles than they have known on earth, winare pressing on to higher conflicts, to grander battles than they have known on earth, winning victories the glory of which cannot be expressed in mortal language. But the boys would say to me: "What kind of battles do you fight? what victories do you win in the future world?" I reply, "There are conflicts of the soul everspringing up within the human breast; there is the conflict between error and knowledge, between light and darkness, between wisdom and superstition, and this is a conflict which is raging everywhere."

Among those who are bravely doing battle for the truth are many of the boys who in days of peril risked their lives for their country, and cheerfully laid down all that belonged to the

of peril risked their lives for their country, and cheerfully laid down all that belonged to the outward life; and it seems to me a lesson can be taught and learned by us in regard to these things. Those who marched together, shoulder to shoulder, in days of great peril that tried men's souls, who cheerfully bore the heat of the conflict, and passed to the higher life, are to-day marching on, shoulder to shoulder, battling for the right.

I declare to you, friends, that among all the spirits who are anxious to convince you of the truth of immortality, and to assure you that your dear ones live and can return with blessings for you, none are more earnest in the

your dear ones live and can return with blessings for you, none are more earnest in the work or more eager to make demonstrations of this truth than are the boys in blue, who nobly risked their all for their country's welfare. To day they are working for humanity at large; they remember the past, and appreciate the kindness and thoughtfulness of their remaining friends. Year after year a day has been set apart in remembrance of them and their work, and when our compades go forth

maining friends. Year after year a day has been set apart in remembrance of them and their work, and when our comrades go forth into the quiet cemeteries and lay their floral offerings upon the humble grassy bed, those who bend above them from the arching skies pour blessings on their hearts, whisper words of hope into their souls; each year new blessings, new powers are brought from heaven, and spread forth far and wide, for humanity's sake.

I think this custom of separating one day in the year for the purpose of immortalizing the beloved dead is a beautiful one. It matters not if the unthinking do spend the hours in frolic-some play or pastime, there are thousands of earnest, yearning hearts who observe the occasion and remember with love and tears the blessed ones who have gone before. To them return hundreds of bright spirits evangels of peace, laden with the gifts of loving friendship to scothe their sching hearts.

These thoughts come to me as I look here and there, and see some one I once knew and loved, thinking of the day when he is to go out and lay a flower upon a brother's grave. Oh! my friends if you could realize the spirit's appreciation of this love and devotion of their friends of earth, and their desire to bless them in return, you would not feel that this was a usoless custom, all nonsense, because the body has modelered away, but you would reather feel that the though unlove which is the cause of all this labor is purpoisted and understood by those for whom It was intended.

glad that the life of the spirit has dawned upon me; every year; that passes brings me a new comprehension of life; every hour presents me something new to learn; and I understand and realize as never before that I am a man capable of appreciating all that constitutes the universe; and that as I go on from day to day, and year after year, I can gather up more and more experience, and gain a higher comprehension of life and its laws. I believe the time is coming when I shall have the privilege of passing from planet to planet, increasing in knowledge, unfolding in power continually. So I send back my love to my darlings and say: Do not send out one thought of regret for me, but try to feel that death has brought to me a comprehension which nothing else could give; that as a progressive spirit I am marching onward in search of knowledge. of knowledge.

My interest in Spiritualism can never abate;

My interest in Spiritualism can never abate; my desire to assist returning intelligences can never wax dim. I shall always exert my power to uplift some needy brother, or to give some weary spirit strength. I say to all workers in the field of Spiritualism, mediums and speakers, wherever they are, in public or private life, using their influence for the demonstration of truth—God bless you! Your labors are worthy of the highest compensation, and when you reach the spirit-world, the consciousness that you have performed your part in the great scheme of life will be the grandest reward that a spirit can conceive of.

scheme of life will be the grandest reward that a spirit can conceive of.

To one and all I send my greeting. I see the faces of dear ones I once knew, with whom I at times held association; to you, my friends, I give my love; press onward with good cheer and, brave hearts; we shall meet again in the higher life. Robert Anderson.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

May 27,—John Tyerman; Busie Grant; Della Griffin;
Mrs. Ida Savyer; Eila Mayo.

June 3.—Mrs. Eivira J. Swan; Cella Leonard; Isaiah
Atkins; William H. Brown; Haunah Hunt; Laura A.

Martin; Addie Callahan; Jonathan White; Rosswell;

Forest Flower.

June 6.—Gen. William MacRae; Mrs. Mary Ann Lamson; Jefferson Currier; Meilssa Howard; Marion K.

Young; John Ward.

June 13.—Fanny Burbank Feiton; Oliver Moses; Emma
F. Dallinger; Margaret Nowman; Henry Howard; Samuel
Henderson; Violetta.

F. Dallinger; Margaret Newman; Henry Howard; Samuel Henderson; Violetta.

June 20.—Mrs. Sarah Miller; Rev. Herman Bisbee; Rate Pitman; Eleanor Adams; Silas Barnard; Ida Stevens, June 21.—Mary Elizabeth Burbank; John W. Edmonds; Fanny Green McDougal; Harriot Jackson; Willard Hutchins; Silver Tongue.

June 27.—John Plerpont; Lotela, for Margaret B. Ramson, George Jardine, Samiel A. Hastings, Matooka, Francis M. Leonard, Water Lily, Hiram Marsh. Nellie Ricker, Willie Knapp, Job V., Capt. John Richardson, Sarah Ann Johnson, Harrison Clark, Clara Bacon, "Dick."

September Magazines.

THE ATLANTIC gives two additional chapters of Dr. Michell's excellent serial, "In War Time"; Richard Grant White concludes the "Anatomizing of William Shakspeare"; Francis Parkman presents a really interesting and valuable essay upon "Wolfe on the Plains of Abraham" (wherein the great effects of the apparently slightest causes in warfare are succinctly set forth); Prof. E. P. Evans has an article on "Medigyal and Modern Punishment"; E. W. Sturdy writes of "The Volcanic Eruption of Krakatoa"; Eleanor Putnam describes "Old Salem Shops"; Charles E. Pascoe narrates "The Story of the English Magazines": Miss C. F. Gordon Cumming relates "A Legend of Inverawe"; and an anonymous writer describes the "Lakes of Upper Italy." Poems by Lucy Larcom, Mrs. Julia C. R. Dorr, and Paul H. Hayne, and other articles, not here mentioned, together with the regular departments, are also to be found in the present number. Houghton, Mifflin & Co., Boston, publishers.

ST. NICHOLAS.—A frontispiece entitled "Gathering Autumn Leaves" introduces the harvest season of the year, and "The Little Quaker Sinner" leads off the stories, sketches, narratives and poems that make up the contents of this month's number. Of these 'The Queen's Museum' will prove attractive reading from its quaint conceits and hum orous delineations, as will " Fräulein Mina Smidt goes to School." with its nine illustrations. Miss Alcott gives the ninth of her Spinning-Wheel Stories, "Daisy's Jewel Box." Two chapters are given of a new story, "The Dalzells of Dalsydown," by E. Vinton Blake. "Jack-in-the-Pulpit " evolves a new game that is both entertaining and instructive. The Century Co., New York. Cupples, Upham & Co., 283 Washington street, Boston.

WIDE AWAKE opens with a spirited narrative poem, 'The Little Lion Charmer." the frontispiece being a fine illustration of the exciting scene it describes. A good picture of old times and taverns is given in "How Dolly Attended the Convention," and in the

the celebrated Spanish artist Murillo, from the picture by himself, is given as the frontispiece. The leading article is "A Glimpse of the Valley of Many Waters; (Walla Walla) Its Settlement and Development," by the editor, Mrs. Lamb, illustrated. Succeeding articles are "Francisco José De Caldas." "Early Connecticut Claims in Pennsylvania," "Medical Department of the Revolution," "One Phase in the Early History of Virginia," "Something About Monhegan," "Original Documents," Notes, Queries, etc. Published at 30 Lafayette Place, New York.

HERALD OF HEALTH.-In its general articles and various departments this number is fully equal to all previous ones, its contents being suggestive and instructive toward improved sanitary conditions for communities, families and individuals. M. L. Holbrook, 13 Laight street, New York.

THE HOMILETIC MONTHLY gives us "Living Issues for Pulpit Treatment," "The Problem of Poverty, and How to Deal With It," and "Well-Paid Labor an Element in Civilization." The most notable article in this number is one by John Habberton entitled "Morals in Fiction," in which he recognizes as a means of good what was once denounced by religionists as a most prolific source of evil. Says Mr. H .: "From being the unclean thing which our religious ancestors regarded it a century ago, the novel has come to be an apparent negestity of mental life." Doubtless there are many other things that are destined to undergo a like transformation in years to come. New York : Funk & Wag-

LATE AUGUST MAGAZINES RECEIVED .- Vaccinstion Inquirer, London, Eng.; Truth-Seeker, London, Eng.; Mid-Continent, Dubuque, Iowa; Counterfelt Detector, Philadelphia, Pa.: Sidereal Messenger, Northfield, Minn.; Nemesis, Baltimore, Md.; The Illustrator, New York.

To the Liberal-Minded.

As the "Banner of Light Establishment" is not an incorporated institution, and as we could not therefore legally hold bequests made to us in that name, we give below the form in which such a bequest should be worded in order to stand the test of law:

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Banner of Tight.

BOSTON, SATURDAY, SEPTEMBER 6, 1884.

Lake Pleasant (Mass.) Camp-Meeting. Lake Pleasant Camp, Aug. 31st .- During the past week discourses have been delivered by Hudson Tuttle, Mrs. E. H. Britten, J. Frank Baxter, and Mr. Walter Howell.

Numerous conference meetings, entertainments and receptions have been held at which the attendance has been large.

Public illustrations of mediumship from the grand stand have attracted great attention and comment. On Sunday J. Frank Baxter and Mrs. E. H. Britten delivered the regular addresses to large audiences. The meeting has been largely attended since its inception, and cordial greetings were extended between hundreds of campers and visitors at the closing session this afternoon.

The Fitchburg band gaves brilliant farewell concert, which was loudly applauded.

CAMP CHIPS.

-Adieu, Lake Pleasant.
-A neglect: The lack of bath houses.Walter Howell made a good speech here.
- Poor: The sanitary condition of the grounds. Mrs. Col. Brown of Burlington, Vt., enjoyed her sojourn here.
-Cordial greetings are sent by the camp officials to other camps.Dr. Ross of Troy, N. Y., is a valuable official at Lake Pleasant.
- .Mrs. McIntosh of Owego, N. Y., and sister made many friends here.
 ...Mrs. J. Webster, of Rutland, Vt., has been visit-
- ing friends in camp.
 Mrs. E. S. Phillips and daughter of New York
 City arrived Aug. 29th.
-The New London Northern line has carried many passengers to the Lake.
- ... Prof. Worthen and wife of Illinois are always critical listeners to lectures.
-Mrs. John Wheeler, of Orange, Mass., has attended many scances at the Lake.
 Mr. and Mrs. Whitlock were welcomed to the Lake by many old acquaintances.
- Hudson Tuttle's remarks were attentively list-ened to and frequently applauded. ... Benj. Gallupe and his police corps have attended to their duties in an admirable manner.
- "Ho! for the Lake Champlain camp!" was the cry on departing trains this afternoon.Dr. Jack has given many sittings at the Lake. Mr. John Davis passed his 71st birthday at Dr. Jack's
-Prof. Cadwell has held many developing scances here. He will be at the Bushleyten here. He will be at the Burlington, Vt., meeting Sept. 5th, 6th and 7th.
- oth, 6th and 7th.

 ...The Troy Glee Club had a benefit Aug. 20th. These singers have scored a success at the Lake. Come again, gentlemen.

 ...Mrs. A. S. Waterhouse, of East Somerville, Mass., President of the Ladies' Ald Society of Boston, received her friends at 33 Montague street.

 ...Mr. Allie Fletcher is an affable and intelligent young man of good character and high personal integrity. May prosperity mark his path in life.

 J. William Fletcher and Mrs. Stoddard Graven.
-J. William Fletcher and Mrs. Stoddard-Gray engineered a bonefit for Mrs. Cushman, the medium, which secured over \$32,00 for that worthy sister.
- ... Mr. and Mrs. Merritt of Kent, O., made their first visit to the Lake this year. They were cordinly welcomed and many inquiries were made for their

The White Cross Meeting.

The White Cross Meeting.

The Fraternity of the White Cross will hold a meeting at Lake Pleasant Sept. 5th, 6th and 7th. This organization is entirely separate from the New England Spiritualist Association. Eminent speakers will address the people at the dates above mentioned. On Saturday a memorial service to Ed. S. Wheeler will be given. On Sunday Mr. and Mrs. Fletcher and Isabella Beecher-Hooker will speak. Excursion trains as usual over the Fitchburg line. CEPHAS.

Temple Heights Camp-Meeting, Northport, Me. To the Editor of the Banner of Light:

On the westerly side of Penobscot Bay, a few miles south of Wesleyan Grove Camp-Ground, and a short distance above Caturday Cave. Northport, is lessated the new camp-ground owned by the Spiritualists of Maine, and named "Temple Heights." The location is possessed of fine natural advantages for the uses intended; the shore portion is well shaded, the ground rises gradually and slopes back from the shore and beach, affording good drainage; the tide water is bold, deep, near shore, and the soil is dry and easily cleared. In the centre of the Park is a never-falling spring of excellent water, and of sufficient volume to supply a large crowd, and has been utilized in wells and reservoirs. A firm and substantial wharf has been built, at which the large steamers can land at lowest tides. The grounds have been laid out with a Park and auditorium in the front centre, and no cottages are to be allowed to obstruct the water view. A new town road is being built around the bluff on the shore, from Baturday Cove to the Methodist grounds, passing the new camp-ground owned by the Spiritualists of town road is being built around the bluff on the shore, from Saturday Cove to the Methodist grounds, passing through Temple Heights. It will be completed this year, and will afford delightful drives, with splendid views of the Bay with its numerous islands. Eight cottages have been built; many more will be built next year, as a large number of lots have been sold to parties who intend to build.

The second annual meeting commenced Tuesday afternoon that light at the road of the absence of the

year, as a high manuer of this have been sold to partitles who intend to build.

The second annual meeting commenced Tuesday afternoon, Aug. 12th, at 2 p. M. In the absence of the President, H. C. Berry of Portland, who had been chosen President pro tem., opened the meeting with appropriate remarks and introduced Dr. L. K. Webster welcomed the friends to the camp, in a few well chosen remarks, and read a poem entitled. The Good Time Now," after which he called upon the guides of Mrs. P. D. Bradbury to continue the services with an invocation, which they did in a very pleasing manner. Then followed remarks by Dr. Webster. Mrs. Wentworth, Mrs. Barter, Mrs. Morse, Miss L. Barnicoat, Mr. Wentworth, Dr. Thomas and Mrs. Bradbury. Owing to the heavy rain Wednesday, no services were held at the stand; many circles were held in the various cottages and tents.

Thursday, Aug. 14th, a social meeting was held at the stand at 2:30 p. M. The Hon. Warren Chase was upon the ground and took part in the meeting, followed by Mrs. Wentworth, Mrs. Bradbury, Mr. Jordan, Mrs. Barter and Mrs. Morse.

Friday, Aug. 15th, at 2 r. M. the weather being fine, the regular services were held at the stand. They were opened by Mrs. Chase, who read a poem entitled, ""Twill be all the same in a hundred years," followed by lectures by Mrs. Abble Morse of Bearsmont, Me., and Mr. K. Wentworth of Knox delivered a very instructive lecture to a good audience.

Saturday at 10 A. M. a large audience gathered at the stand and listened with pleasure to Mr. Chase, Dr. H. A. Lamb of Portland, Mrs. Morse and Mrs. Heat. At 1 P. M. Prof. Dunton gave a very interesting account of his experiences while investigating the physical manufactations. At 2 P. M. the services were continued with a lecture by Mrs. P. D. Bradbury of Fairday and With a lecture by Mrs. P. D. Bradbury of Fairday and With a lecture by Mrs. P. D. Bradbury of Fairday and With a lecture by Mrs. P. D. Bradbury of Fairday and With a lecture by Mrs. P. D. Bradbury of Fairday and With a lecture by Mr

the stand and inconced with pleasure to he (Chase, D.)

At A. J. 20. Distinct areas, we represent the present season of the controls, "Grand Department of the present season of the september of the angeliar present of the september of the september of the season of the september of the september of the season of the season

Closing of Neshaminy Camp.

To the Editor of the Banner of Light: On Sunday the Sist ult., the sixth annual camp-meeting of "The First Association of Spiritualists of Philadelphia" was closed.

delpha" was closed.

The morning lecture was given by Dr. James M. Peebles, who, clairvoyants said, was influenced by Spirit Hosea Ballou. The afternoon lecture was by J. Clegg Wright. The number of persons upon the ground was not less than ten thousand. Every seat in the auditorium was occupied, and both lecturers held their large audiences as with a golden chain. The hymns selected were appropriate to the occasion, and the musical strains were augmented by several male and female vocalists, who kindly volunteered their services.

and female vocalists, who kindly volunteered their services.

Great enthusiasm prevailed, and the social intercourse and pleasant reunions that marked the afterpart of the day were prominently observant. In the evening J. Clegg Wright gave spirit delineations of character, which were appreciated as a beautiful and impressive evidence of the return of those who have passed beyond the vale.

In due order notice was given that the lectures of the Association would be resumed at the Hall, 8th and Spring Garden streets, Philadelphia, on Sunday, 7th of October, J. Clegg Wright, speaker.

The President, Joseph Wood, took occasion during the opening of the services of the afternoon to make the following valedictory address:

"To-day the sixth annual Camp-Meeting at Neshaminy will close, and the incidents of life, the spiritual experiences, the physical and moral sensations of the past six weeks will be consigned to the realm of memory, and in the conservatory of mind be a source of pleasure in the moments of meditation and reflection in the future.

At the inauguration of our camp we expressed a

pleasure in the moments of meditation and reflection in the future.

At the inauguration of our camp we expressed a hopeful result, and betook ourselves to the work with the energy and devotion that became the intuitions and inspirations of men and women who realize it a duty to cooperate with the angel-world for the betterment of mankind.

Thus have we passed through the proposed routine

and inspirations of men and women who realize it a duty to cooperate with the angel-world for the betterment of mankind.

Thus have we passed through the proposed routine of spiritual work, which has been a labor of love, and the promised programme has been fulfilled without conflict of opinion or traverse of action. In our future contemplations and reflections we will not forego the happy retrospect that with you, friends, we have planted, and shall reap; that with you we have sown, and a harvest of moral grandeur and spiritual beauty will be gathered in the 'good time coming.' The season for reaping may be in the far distant future, but just as sure as the sun and the stars move noiselessly in their orbits, so sure will the harvest of souls come and the reapers march joyfully on and on, bearing their golden sheaves with them; and shall not we be of the blissful company? And now to you, friends, who have gathered here from Sunday to Sunday, and some of you through the days of the weeks as they came and went, we are indebted for cooperation and for the interest you have manifested for the dissemination of the glorious truths of Spiritualism, for all of which to you we now say, thanks, thanks. We have great reason to be proud, yea, indeed, happy in our pride in the realization that for a period, including seven Sundays, we have congregated in large numbers upon these grounds, and first and last, and all the time, realized the blessing of personal and associated freedom, none daring to molest us or make us afraid.

The order and decorum exhibited in these many gatheriugs are proverbial, and we present, not as mere compliment, the thanks of our organization for this distinctive characteristic of Neshaminy camp-meetings. Nor can I dismiss this thought without giving expression to the conviction, which I personally feel, and in which many others may sympatize, that the spirits of Neshaminy, and kindred tribes of the red man, were contributors to the inspiration of the hours that rendered Neshaminy Grove the temple o

that error and wrong may rule for a long time,

As round and round we run; But ever the truth comes uppermost, And ever is justice done.

In conclusion let me state that our lease of these grounds continues and extends into one more year. What may come after that time we are not prophets enough to foretell; but we hope that wherever we may pitch our tents, wherever we may move, we shall have the light of eternal truth as a lamp to our feet, and prove individually and collectively true missionaries of the gospel of light, life and immortality!"

It is proper to state that notwithstanding several Sundays at the commencement of the camp were rainy, and several week-days marked with inclemency, the Camp has been financially as successful as could be reasonably expected; and as an agency for the dissemination of spiritual truth, its managers have great cause for congratulations.

Cassadaga Lake Camp-Meeting. To the Editor of the Banner of Light:

During the past week we have had lectures by A. B. French on the subjects," Mohammed, and the Faith and Wars of Islam," "The Facts of Science, and the Follies of Atheism," "The Facts of Spiritualism and the Follies of Materialism," "The Religion of Yesterthe Follies of Materialism," The Religion of Yesterday and the Religion of To-day;" by George Chainey on the subject of "The Sphynx" and "The Ideal Man and Woman," and short addresses by Mrs. R. S. Lillie and others. Mr. French is very popular, and is truly a scholarly and eloquent orator. Mr. Chainey has all the graces that can be gained by a careful study of the oratorical art. coupled with an inspira-

and woman," and short addresses by Mrs. R. S.
Lillie and others. Mr. French is very popular, and is
truly a scholarly and eloquent orator. Mr. Chainey
has all the graces that can be gained by a careful
study of the oratorical art, coupled with an inspiration of truth which finds eloquent expression in polished language and charming imagery. The spiritual
rostrum is fortunate in the possession of a man so
well versed in literature and imbued with such a deep
enthusiasm as that which has found a lodgment in
the heart of Chainey since he has become convinced
that man is an immortal soul. If ever light broke in
upon the darkness of man and drove away the lurking shades of doubt, if ever man experienced a complete revolution from the narrow and demoralizing
doctrines of materialism to the grand and inspiring
teachings of Spiritualism, that one is George Chainey.
He well expressed the change which such a conviction
brings when he said in one of his lectures that one believing in materialism feels that he can well afford to
sell his birthright in an imaginary world for a mess of
pottage in this; and that when one realizes that his
body is the temple of an immortal soul he feels that
he must cease to defile it with whiskey and tobacco.
He has actually given up smoking, and eats little or
no meat, seeking to purity and refine the physical temple as much as possible. When this letter appears in
print the Freelinkers will have assembled here, and
it is surmised that the session will be an interesting
one, from the fact that Chainey is to give them the
benefit of his recent experience, and publicly renounce
his adherence to their agnostic doctrines and declare
his newly-found belief in immortal life.

Modesty lorbids but gratitude prompts me to mention one more item. On Thursday evening last an
entertainment was given in the amphitheater for the
benefit of the writer, in return for his services as
reporter for the press during the season. Nearly all
the speakers and mediums upon the grounds took part
in the e

dignity and grace, and Mr. G., though a very modest man, is very popular. Capt. Conger of the steam-yacht Albatross reports a good business in donveying the campers around the Lake, and many sketch and note-books are brought

our mediums are being well employed, and number among their patrons many "stray sheep" from the famished flocks in the neighboring city of Burling-

the famished flocks in the neighboring city of Burington.

Among the arrivals of Saturday were Dr. J. V. Mansfield of New York City, who is located at Mr. Whalley's sottage, and Charles W. Sullivan and brother of Boston, who are quartered at Dickerman cottage, known as "Mediums' Rest." Dr. M. thinks our camp "a wonderfully fine location, with almost infinite possibilities."

sibilities."

G. W. Fowler, who is authorized agent for the Banner of Light, is taking numerous subscriptions, and has a full line of steel engravings, which the publishers generously donate to all subscribers, framed and hung upon the walls of his new and commodious cottage in Park Square.

Numerous calls are made for Mr. George Fuller, one of our worthy vice-Presidents. We await thy coming, theories.

of our worthy vice-Presidents. We await thy coming, George.

The capacity of the dining-hall at the hotel is severely taxed, and its enlargement strongly advocated. Mr. Balley knows the requirements of his profession. The eyes of one of our campers protruded the other day upon pulling in a six-pound pickerel, which is not, by the way, a very unusual occurrence.

Great disappointment is felt upon receiving a report that we are to be deprived of the genial presence of Dr. Storer, occasioned by the sickness of Mrs. S. in Boston. We trust the report may be unfounded.

Our annual meeting and election of officers for the ensuing year were conducted very harmoniously and satisfactorily on Wednesday, and great confidence is expressed in the successful future and permanent establishment of our camp. The building of handsome cottages is enhancing the value of all lots, and many are being sold. Friends, a word to the wise is sufficient. Desirable lots can now be bought for from \$50 to \$100.

cient. Desirable lots can now be bought for from \$50 to \$100.

Mr. and Mrs. Gilman of Montpeller, Vt., who have been visiting Onset Bay, are ensoonced for the remainder of the season at "Mountain Home," Park Square, presided over by Mr. and Mrs. G. W. Fowler.

Mr. Gilman is an advanced thinker.

The new seates in our Pavilion and new backs upon those at the Auditorium, funds for purchasing of which were furnished at the suggestion and by the efforts of our good friend, J. C. Wellington, of Cambrige, Mass., are highly appreciated and greatly enjoyed by all.

Arrangements for holding a Fair under the anspices of our Ladies' Sewing Society "are completed. The articles furnished—fancy and useful—are numerous, and tickets for same are finding numerous purchasers. The Fair will be held in the Pavilion on Thursday evening, Sept. 4th.

The Fair will be held in the ravious the evening, Sept. 4th,
Mr. and Mrs. H. J. Healey of Bridgeport, Conn., are enthusiastic admirers of the beauties of the lake and mountain scenery hereabouts, and pledge us their attendance another season.

The convenience and facilities of the telephone are appreciated by all, and great credit is due Mr. Fowler for his efforts in arranging for its introduction.

F. W. G.

[A Report additional to the above, from Dr. George Dutton, received too late for insertion, will be given in our columns next week.—ED. B. OF L.]

Iowa State Spiritualists' Camp-Meeting.

To the Editor of the Banner of Light: At the request of the President of the Iowa State Association of Spiritualists, I give you some items in regard to the Camp-Meeting just closed at Olinton. It regard to the Camp Meeting just closed at Clinton. It was the second meeting held there. The location is one of the finest sites for a camp ground I have ever seen. It is just outside of Clinton, on a high range of hills, overlooking the beautiful valley of the Mississippl, with three towns in sight, connected by a bridge across the river, and railroad on the east side, with a street railroad on the west, three miles to Lyons, and a steam-ferry to Fulton. Nature has not only given very beautiful surroundings, but the grounds of the encampment are admirably well adapted for all the purposes of the meeting.

beautiful surroundings, but the grounds of the encampment are admirably well adapted for all the purposes of the meeting.

They have the largest Pavillon I have ever seen, filled with chairs, where they hold their night meetings regularly, and the usual day services during inclement weather. Every night entertainments of a diversified character were held there. Instructive and entertaining lectures and experiments in magnetism, illustrating the philosophy of spirit-control, were among the most interesting, showing how the positive will can control the negative or mediumistic, as the spirit-mesmerizer controls to write, personate or speak. "with tongues." The most satisfactory fire tests were given there by two ladies, one of them E. V. Wilson's daughter, who held their hands and arms in the blaze of the lamp and burning alcohol without any harm. Independent slate-writing was done by two ladies under strict test conditions, giving tests of a personal character which were recognized in the presence of hundreds. Some of these were free for all others only a dime admittance was charged, which was appropriated to the expenses of the meeting.

The meeting was for the advancement of truth more than to afford momentary pleasure. There were over forty mediums, besides a number of healers, and so far as I learned, they gave general, if not universal satisfaction. There were about one hundred tents and cottages, with some four or five hundred persons in them.

cottages, with some four or five hundred persons in

them.

The grounds belong to a Stock Company, which intends to make it all that can be reasonably desired for a first-class camp ground. It will be for the North-Western States what Lake Pleasant is for the Eastern. Its name will be changed to Mississippi Valley, or some more latitudinarian name.

The President of the stock company is a wealthy St. Louis man, whose buildings have cost wheat two

Louis man, whose buildings have cost about two thousand dollars. The President of the Association is a Chicago man. I have been attending State Conventions and Camp Meetings in the Western, Middle and Eastern States for ten years, but I have never seen such permanent improvements, and such admirable arrangement for improving all the time, as I saw here.

the speaking was fine; the order and respect paid

The speaking was fine; the order and respect paid everywhere I never saw equalled at any Orthodox or Spiritual meeting in my life, and I have been attending them from my boyhood. They are an intelligent that this camp-ground will be the Mecca for Western Spiritualists.

They have fine scance tents for mediums; a dininghali capable of seating one hundred and fifty persons; board five dollars a week; plenty of clear cold water can be obtained whenever needed by bored wells and pumps. In a word, everything exists to make it one of the finest places to go for spiritual knowledge, social enjoyment and pleasant recreation. Next year there will be more improvements. Your people in the Eastern States could not do better than to come out and see the "Great West." and partake of the truly spiritual hospitality, which they will find at the Clinton Encampment.

Yours fraternally,

Memphis, Aug. 28th, 1884.** SAMUEL WATSON.

Verona Park.

At the annual meeting of the Penobscot Spiritual Temple, held Aug. 20th, 1884, at Bucksport, the following officers were elected: President, Dr. Chas. F. ing officers were elected: President, Dr. Chas. F. Ware, of Bucksport; Vice-President, Dr. Joshua E. Jordan, Prospect; Secretary, Freeman W. Smith, Rockland; Treasurer, Rufus H. Emery; Bucksport. The following persons, in connection with the above officers, were elected as the board of Directors: Peter Abbott, Verona; Ezra Whitney, Rockland; S. D. Gray, Cape Rozler; Mrs. Susan Stubbs, Bucksport; Mrs. Mary E. Thompson, Bockland; A. B. Ames, Bucksport, and Weston N. Pierce, Prospect.

The Temple has this season built a good substantial wharf, which is acknowledged to be one of the most easy wharves to land at on the river. It has also erected a spacious dining hall, with ell for kitchen, store and restaurant, and will next season put in a baker's oven.

-BAFFLED!

One of the Most Unaccountable and Dangerous of Recent Deceits Discovered and Exposed.

There is some mysterious trouble that is at tacking nearly every one in the land with more or less violence. It seems to steal into the body like a thief in the night. Doctors cannot diagnose it. Scientists are puzzled by its symptoms. It is, indeed, a modern mystery. Like those severe and vague maladies that attack horses and prostrate nearly all the animals in the land, this subtle trouble seems to menace mankind. Many of its victims have pains about the chest and sides, and sometimes in the back. They feel dull and sleepy; the mouth has a bad taste, especially in the morning. A strange sticky slime collects about the teeth. The appetite is poor. There is a feeling like a heavy load upon the stomach; sometimes a faint allgone sensation is felt at the pit of the stomach, which food does not satisfy. The eyes grow sunken, the hands and feet feel clammy at one time and burn intensely at others. After a while a cough sets in, at first dry, but after a few months it is attended with a greylah-colored expectoration. The afflicted one feels tired all the while, and sleep does not seem to afford any rest. He becomes nervous, irritable and gloomy, and has evil forebodings. There is a giddiness, a peculiar whirling sensation in the head when rising up suddenly. The bowels become costive, and then again outflux intensely; the skin is dry and hot at times; the blood grows thick and stagnant; the whites of the eyes become tinged with yellow; the urine is scanty and high-colored, depositing a sediment after standing. There is frequently a spitting up of the food, sometimes with a sour taste, and sometimes with a sweetish taste; this is often sometimes with a sweetish taste; this is often attended with palpitation of the heart. The vision becomes impaired, with spots before the eyes; there is a feeling of prostration and great weakness. Most of these symptoms are in turn present. It is thought that nearly one-third of our population have this disorder in some of its varieties and forms while medical more have all its varied forms, while medical men have almost wholly mistaken its nature. Some have treated it for one complaint; some for another. but nearly all have failed to reach the seat of the disorder. Indeed, many physicians are afflicted with it themselves. The experience of Dr. A. G. Richards, residing at No. 468 Tremont street, Boston, is thus described by him-

"I had all those peculiar and painful symptoms which I have found afflicting so many of my patients, and which had so often baffled me. I knew all the commonly established remedies would be unavailing, for I had tried them often in the past. I therefore determined to strike out in a new path. To my intense satisfaction out in a new path. To my intense satisfaction I found that I was improving. The dull, stupid feeling departed, and I began to enjoy life once more. My appetite returned. My sleep was refreshing. The color of my face, which had been a sickly yellow, gradually assumed the pink tinge of health. In the course of three weeks I felt like a new man, and know that it was wholly owing to the wonderful efficiency of Warner's Tippecance The Best, which was all the medicine I took."

Doctors and scientists often exhaust their skill and the patient dies. They try everything

Doctors and scientists often exhaust their skill and the patient dies. They try everything that has been used by, or is known to, the profession, and then fall. Even if they save the life it is often after great and prolonged agony. Where all this can be avoided by precaution and care, how insane a thing it is to endure such suffering. With a pure and palatable preparation within reach, to neglect its use is simply inexcusable. simply inexcusable.

A Miracle-Dr. A. B. Dobson Again.

A Miracle—Dr. A. B. Dobson Again.

If the following oure had been performed in Bible times, it certainly would have been called a miracle. We will leave the mother and father of the little girl to tell the story:

Our little girl, twelve years old, had the diphtheria of a malignant type, and it left her in such a state that it affected her mind and spine, and she was in such a condition she could not talk, walk or feed herself. She was continually in motion; her hands, head and limbs could not be kept still for a moment. We employed the best physicians and they could not do anything to physicians and they could not do anything to relieve her, and advised us to send her to the university at Ann Arbor, Mich. As we were preparing to send her to that institute, a Mrs. Potter of Albion came to our house and gave us Potter of Albion came to our house and gave us one of Dr. A. B. Dobson's circulars, stating he had oured her and believed he could oure our little girl. We said we would not send Gertie to Ann Arbor until we first counseled the humbug at Maquoketa, Iowa. We wrote to Dr. Dobson, he answering immediately; he calling her disease a fearful case of St. Vitus dance. We lost no time in sending for his so-called quiritual remedias and in two weeks after she we lost no time in sending for his so-called spiritual remedies, and in two weeks after she commenced taking them she was perfectly well, and we soon sent her to school. This naturally created an excitement, and the sick flocked to us, asking who cured our child. We told them, and his address; and we wrote him many letters ourselves for the sick in this place, until his attents any phenod hundreds and many. til his patients numbered hundreds, and many more wonderful cures were performed by him in this place.

We heard Dr. Dobson was going to visit Jack son, and we wrote and asked him if he would not call on us, for we did so much want to see the man who had saved the life of our little pet. He said he would. We procured the best suite of rooms at the Donnelly House, and told our friends that Dr. Dobson would be there on the 14th of November for two days. He came, and so did the sick, and his rooms were full all the time of his stay. Over one hundred took his treatment. Our little Gertle met the Doctor several times (she and us would naturally love the person that brought health to our child). Whether this cure was done by spirit-power we know not; but one thing we do know, that our know not; but one thing we do know, that our little girl was terribly affected, unto death's door, and now she is as well as any member of our family; and by her getting well it has been the means of many more of this town sending to him and getting oured. If you have any doubts of the above facts, write to us or any responsible person of this place, and we will willingly answer your letters.

phenomena in human life, the study of which will lead to a better comprehension of our spiritual nathree. She said Spirit Joseph John was present, and was very anxious to have the medium arist surrounded by suitable financial conditions, so he could control and produce some of the grand things he had seen in spiritific, for the instruction of students in psychic science. Pr. Thomas and Mrs. Leslie spoke, under control, of the great need of encouraging spirit-artists. The hall was filled with an intelligent audience. at tr' write Who will profit by the experience of others. The many millions of packages of PYLE'S PRABLINE sold an-Special Notice.

nually prove it a practical article. Beware of imitations.

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HENRY KIDDLE, Chairman,
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J. F. JEANERET, Secretary,
137 West 35th street, New York City.

Spiritualist Meetings in New York.

The American Spiritualist Alliance meets every sunday afternoon at 2% o'clock in Republican Hall, 55 West 23d street. Headquarters and Reading-Room for members at 187 West 35th street, where social meetings are held every Wednesday evening at 8 o'clock. J. F. Jeaneret, Secretary, 187 West 35th street.

The First Society of Spiritualisis holds its meetings every Sunday in Republican Hall, 55 West 23d street. Morning service 11 o'clock; ovening, 7:45. Seatsfree, Public cordisity invited.

Areanum Hall, 57 West 25th street, corner 6th Avenue. The People's Spiritual Meeting (removed from Froblater Hall) every Sunday at 2% and 7% F. M. Frank W. Jones, Conductor.

Spiritualist Meetings in Brooklyn.

Church of the New Spiritual Dispensation holds religious services at the half of the Brooklyn Institute Building, Washington street, near Concord, every Sunday, at and 7:45 p. M. The public are cordially invited. Daniel Coons, Clork.

Coons, Clork.

The Eastern District Spiritual Conference meets every Wednesday evening at Composite Room, th street, corner South 2d street, at 7%. Charles B. Miller, President; W. H. Coffin, Secretary.

The Everett Hall Spiritual Conference, 398 Fulton street, meets every Saturday evening at 30 clock. Spiritual papers and books on sale, and meetings free, W. J. Cushing, President; Lewis Johnson, Vice-President.

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