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# Kiterary Department.

Written for the Banner of Light.

# HERE AND BEYOND.

BY MISS M. T. SHELHAMER.

CHAPTER VII.

THE CONQUEST.

With the momentary glance at that portrait that had so mysteriously appeared and vanished, old memories revived in the heart of George Phelps. Again he saw the friend he had known and trusted; again he lived over the scenes of the far-off past, when his confidant had sought to overreach him in such a way that had the plan succeeded, he would have been involved in great financial disaster. Again he experienced the shock that the discovery of his friend's baseness brought to him. Once more the thrill of indignation and bitterness of spirit which had seized him assailed his soul, and he oried: "I can never forget it—I never want to look upon his face!" Yet he knew that the man had repented, that he had sought to atone for the moment of weakness that caused him to yield to temptation. "Of what avail his repentance? Would he have repented if he had succeeded in his nefarious schemes?" he thought. "No! he sought to wrong me; he failed, and then he wished to regain my friendship. I want naught to do with

nman, to forgive, divine," How these words kept repeating themselves to his soul. He left the spot, but still they haunted him; he was restless, miserable; recollections of the quiet days when he and his old friend were happy in each other's confidence occurred to him. If he could wipe out the shame and dishonor of his old associate he would do it; but the remembrance that he had been wronged by him could not be destroyed.

A desire to revisit earthly scenes came to him, and he sought to obey the impulse. As before, he followed the attraction urging him on, and soon he found himself in the upper chamber of an earthly dwelling. Upon a bed lay the form of a man, aged and pale and worn; around him were many spirits, but at his side was but one mortal, evidently a clergyman, who was in the act of administering spiritual consolation to the dying man. The watchers had been dismissed from the room, and the sick man lay with his eyes fastened upon the speaker as he listened to the words falling from his lips.

"Oh! I do not fear death," he murmured; "I have only one prayer to make. Once I had a friend whom I loved; he trusted me, and such was his confidence that he placed it in my power to ruin him, and I-I-God forgive me! nearly succeeded in doing so. I repented, God knows how I repented; I would have atoned for my misdeed; I prayed for pardon, but he would not listen, and bade me depart from his presence. Since then I have tried to do right. I have wronged no one, man or woman. If I could hear the voice of my friend, granting me his forgiveness, I could die in peace. But he is dead, and I shall never see him more."

At the sight of that pallid face, the sound of all, the appearance of the spirit struggling to free itself from its tenement of clay, and right itself in the estimation of its friend, George felt a wave of love, of sympathy, surging through his being. The old resentment he had cherished so long melted away in the light of revived affection, and the animosity of the past gave place to plty in his breast. Flinging himself by the couch, he cried, "John, I do forgive you! let the past go! we may be friends and brothers yet."

The dying man heard the words, "John I do forgive you," and with a feeble cry he stretched out his hands as if to grasp some one unseen. The family were called, but the spirit did not return to bid them adieu; it had fluttered out of its fleshly casket, and the two long-estranged friends folded each other in a pure, spiritual embrace of fraternal love.

Thus was the work of forgiveness wrought at last; and thus did George learn the power of spiritual love that endureth all things, hopeth all things forgiveth all things, and in itself is divise and holy. Many times in the future would choose two reinited friends most, and

study and labor together, growing in grace of spirit like unto the very angels of God.

But now there was other work, and resign ing the new-born spirit to the friends waiting to give him welcome, George turned away to still follow the inward prompting that seemed to urge him forward. A new sense of peace had entered his soul, unlike anything he had known before, so sweet, so tranquilizing and restful was its influence, that now he knew the blessed power of forgiveness and of mercy,

Pressing onward he came in contact with many people-mortals struggling for the accomplishment of some end. Guided by the light within him, he saw that they were weak and ignorant and sometimes selfish. Many of them were esteemed by the world for their wealth and station, but to him they appeared spiritually impoverished. Yet he did not condemn and scorn them as he would have done in times past. He saw that the greediness, the selfishness and pride, were born of ignorance, and that if they were taught the true meaning and purpose of life, and could be made to understand them, new motives would influence them, and they would reform their habits and methods of living. For in every heart he could discern some signs of goodness; in each breast were germs of tenderness, or love, or thoughtfulness that could be nurtured into life and activity. Thus, instead of harshly frowning upon them and seeking to overthrow their plans, he sought to exercise an improving influence over them; to direct their minds into high er channels of thought; to attract their attention to worthier ends and aims than they had known, and to guide them in such ways as to have external objects of pity or benevolence brought to their notice; and thus by appealing to their sympathies, awaken within them aspirations for lives of greater usefulness.

In more than one instance he succeeded in this work, and each success he met and each effort he made increased his power and ardor in beneficent labor.

Once more the spirit felt a powerful influence impelling him to move the a certain direction, tollowing which he discovered himself in a private business office, wherein were seated two men. One, an elderly gentleman, with benign countenance and gentle, blue eyes, was unknown to him. The other, a man of middle age, whose face was marked with lines of care, and whose heavy brown hair was thickly seamed with gray, he recognized as Charles Atwood, once the young man he had counseled in many ways, and who, in following his advice, in one instance had cast off the woman he had sworn to love and cherish.

Evidently the two men were in a confidential mood; the younger had been giving a recital of his early life and had confided to the elder the story of his brief wedded happiness and of its rude and abrupt termination. "Guided by the friend whom I loved and trusted as a father," he was saying as George approached him, "I cast her off and would not look upon her face again. In a year she died, killed by my cruel treatment. In heart she was pure and good, more sinned against than sinning. I can see that now; but then I was stunned and pained, and I relied wholly upon his advice. He meant well, but he was not as wise as I thought him. He reasoned after the ways of the world. He did not know what it was to love, to sin, and to repent; he did not realize that for me to follow his advice would render one heart hopeless and blast the happiness of another.

"Had I been wiser than I was, I would have known that no one could judge for another, and that every heart is doing right when it follows its own pure pleadings. I have mourned, mourned more than I can tell, for the past; its sorrow has aged me before my time. Could I have seen her, to beg her forgiveness, to tell her how I loved and had faith in her even while I cast her from me, I might have been spared much pain; but she died, and the opportunity that possibly might have been mine to do so was lost forever." And with a gesture of despair the man laid his head upon his arm and gave himself up to the bitterness of his thoughts.

Transfixed to the spot, George, the spirit. listened to the words that caused him to realize. as he had never done before, the mistake he had made in advising his friend as he had many years previous. At sight of the anguish of the friend he loved, a spasm of pain shot through his own heart, born of an agonizing regret for his share in producing it.

"But this is weakness," Atwood continued. lifting his head to his companion; "I am not a child to spend my time in useless repinings. that weak and tremulous voice, and more than If it were possible, as you say, Mr. Harris, for the dead to come back and talk, surely my prayers and tears of remorse would have drawn her to my side and I should have had at least one token of her presence."

"It is possible, my friend, as I have often told you," replied the elder man, gravely. "Come to my home to-night and I will give you evidence of the fact. You know and respect my daughter. I had thought you cherished a warmer affection for her; but what you have told me to-night leads me to think there is no room in your heart for love of woman. Annie is herself highly endowed with medial powers. Her communings with the angels are pure and sweet and highly instructive. You could not suspect my child of conscious imposture of any kind; but word one to do so, the evidences of an external intelligence as the source of her occult powers are of such a character as to preclude all possibility of fraud on her part. Annie has a friend visiting with her who is also a fine medium, and to-night we will hold a private seance if you will

join ua."

"Your words almost persuade me. "I think ! will come. I am not prejuited on the subject waited long for this. Let us go home."

and am willing to investigate. But one word in ! connection with your remarks of my regard for your daughter, sir: It is true I do esteem her very highly; I consider her a most sensible and cultivated woman, and sometimes I have feit I could truly love her. But I stifle such thoughts, for I feel that to do so would engender a feeling of happiness that it is not for me to possess."

"Well, well, friend, we will not think of this at present. I shall look for you at eight tonight. Be prompt, as the spirits admire punctuality." And thus the two men parted.

### CHAPTER VIII.

AT HOME.

Filled with dismay and sorrow and remorse at the ruin he had wrought in the heart of one he loved, George Phelps lingered by the side of his former friend until the shades of evening gathered, when he longed to make restitution to do something to appease the heart-sorrow of the suffering man; but he saw nothing that could be done.

Promptly at the hour appointed, Charles Atwood appeared at the home of Mr. Harris, and with him, though unseen, came the spirit who had attended him through the day. Greeting Miss Annie with a courteous bow, and acknowledging the introduction to her friend, Mrs. Shaw, in the same manner, Charles seated himself and calmly awaited results.

It is not our purpose to give in detail the events of the evening; and we accordingly pass to that portion of it that mostly concerns our friends. Presently Mr. Atwood was aroused from his musings by a voice calling his name, and looking up, he discovered Miss Annie, with closed eyes and outstretched hands, leaning toward him. As he took her hands in his, she began to speak, claiming to be his old friend, George Phelps, and gave him an account of their early friendship, narrating events in his life that it was impossible for any one in that room save himself to know. Finally the spirit, through the entranced girl, referred to the heart history of his listener, and to his transaction in it, imploring, in agonized tones, or to misunderstand, and with streaming eyes Charles Atwood assured the unhappy spirit that he freely pardoned the mistake he mentioned. At that instant attention was attracted to Mrs. Shaw, whose countenance had become illuminated with an unearthly light, and who began to speak in low, musical tones, not at all like her own in her normal condition. "I am Clara Atwood," she said, "and I come to tell my dear Charles how I love and bless him. I have nothing to forgive; the unbappiness of the past is vanquished by the joys of the pres-

Much more was said, convincing Charles that his Clara lived and watched over him; that she was waiting him in the spirit-world, where they would be reunited in heart and spirit, and that, as a well-wisher and earnest worker for humanity, she was doing her part to make the world better and brighter in charity and love.

When the spirit ceased, George Phelps, who beheld her, not as others did, through the medium, but apart, a radiant, beautiful spirit, still entrancing the medium as he was fell upon his knees at her feet and implored her to grant him pardon for the wrong he had done. A heavenly smile illumined the medium's face, as in angelic tones this bright being granted the forgiveness the repentant spirit sought.

It was an affecting scene, and one never to be forgotten by those who witnessed it. From that night Charles Atwood was a happier and a nobler man. Convinced that the death of the body does not end all of life and hope and love for man, and that joys blasted here may be renewed there, he set himself earnestly at work to learn more of this new philosophy of life.

The lessons came to him as rapidly as he could comprehend them; the light in his eyes deepened; he carried himself more erect and stepped more buoyantly than he had for many a year. People said it was because Annie Harris encouraged his attentions-for they knew not of the weight that had been lifted from his life. It was true that he did now pay court to Miss Annie, and that she did not discourage him. After a while it became known that they were to be united; not that he had forgotten Clara or loved her less. He well knew she was his, and awaited him in that world where, after the manner of the flesh, "there is no marrying or giving in marriage," and where, among the happy and blessed, jealousy holds no place. He knew that in forming new ties he should gain in grace of heart and tenderness of spirit the unfoldment he needed, and in bestowing care and love and sympathy upon another he should only sweeten and deepen the wellsprings of his own spiritual nature. And Annie knew that, in giving him her affection and companionship, she would brighten the powers of her own being, and make a home on earth for the angels who wish such congenial places when they cooperate with men for the good of all.

On relinquishing his control of the medium, George Phelps felt more truly softened, humbled, sanctified and holy than he had ever been before. He had passed through strange experiences, had been called upon to grant forgiveness, and now had been made to crave pardon for himself, He felt like another being; all the place seemed like holy ground to him; life possessed deeper significance than ever, and he felt as though the harmony of the spheres was surging around him.

Looking up, he saw Mary standing by his side. With a brilliant smile she stretched forth her hand and said: "Darling, you have done well; you have been born again of the spirit. I have

Humbly he answered: "I do not feel worthy to enter that heavenly home. For a long time I felt that I was doing nothing toward its support. I may have helped to plan and construct it, but I feel as one must, who, after building a mansion, finds himself unable to maintain it in accordance with its style. Why, I could not even find material to repair its discolored spots or finish its uncompleted appointments."

"Come and see," she urged; and almost re-

luctantly he obeyed.

But what a change had taken place in the spirit-home. Surely the flowers did not bloom more sweetly, nor the sun shine more brightly: the dwelling stood as before and its adornments were the same; yet if they were beautiful in the past, to George they were transcendently so now; and as he continued to gaze upon them, new points of loveliness attracted his attention. The discolored spots had all vanished. not a blemish remained to mar the effect of the whole. The unfinished articles and places were completed, and the home seemed perfect in its construction and appointments.

Down to the pavilion he strayed, and pausing at its entrance gazed with astonished eyes upon the figure before him; for upon the hitherto bare pedestal stood a beautiful statue of most exquisite workmanship and design, representing a celestial messenger, with downcast eyes and folded hands. The white drapery fell about the marble form in lines of grace and beauty. The expression of peace, of purity and of love upon its countenance cannot be described. The entire figure seemed instinct with life, and hope and joy, and it needed no words to tell the enraptured beholder that it was the embodiment of a spiritual conception of Forgiveness and of Mercy.

Again was the spirit-life of our friend George renewed; in the companionship of Mary and Arthur, in the study of life's great themes, and in association with the exalted souls of teachers and philanthropists, his mind grew strong and his spirit became free.

His beloved and her brother still attended the wild turbulent spirits who needed their aloj od befaggar berkeraa bas annikalikalika their holy work. No longer the sight of the passion-tossed souls disgusted him; but a great compassion for their ignorance filled his being. He worked steadily and earnestly for their redemption; and as he possessed great energy of purpose, and always undertook with a will what he had to do, and as he felt the Angel of Love stirring his soul to new endeavor, he wrought grand works for the enlightenment and elevation of those degraded and miserable beings.

Now truly was he in harmony with his surroundings. Now a perfect sense of peace, of happiness and of bliss pervaded his soul. Now he entered into the life-work of Arthur, and understood him as soul knows soul.

Said he to his friend on one occasion. "I know that substantially everything in this perfect home was as fair and delightful when I first came as it is now, but to me it seems so far in. advance of what it was then, that I am overwhelmed with joy. True, it has been finished in spots, but that can hardly account for my changed conception of it."

"No, brother," responded Arthur, looking lovingly into the eyes of his friend, "the change is mostly in yourself. You have adjusted yourself to the conditions around you; have grown into harmonious relations with the laws of your being. Now, you understand Mary fully. You are in sympathy and cooperation with her work and mine; you feel that you are contributing to the support of our home; you are doing your part in the great workshop of life. This accounts for the change. In short, you have found that the Kingdom of Heaven is within."

And it was true. George Phelps had found himself, apart from all preconceived opinions, all acquired habits of life and methods of thought; he had grown up in spirit to reach the lives of those dear to him, and in doing this had found the perfect happiness for which he sought. When with Mary, there was no longer any restless feelings any sense of restraint; their spheres blended in perfect harmony. The magnetism of both assimilated beautifully, and there was no undercurrent of disturbance. Nothing one-sided about this union now; one was not higher and better and purer than the other, but both were equal, and each corresponded to the other so naturally that the fellowship was complete.

Merely to be in the presence of his love was pervaded his soul at the thought of her being near; while working and planning with her, was heaven indeed. Thus did the full understanding of the spir-

itual needs of man come to our friend; and, leaving him with his companion and guides, we bid him God-speed in his efforts to bless mankind.

THE END.

At an inquest held upon the body of a collier who was killed by the fall of a rock in a Staffordshire mine, his wife deposed that the night before the accident her husband awoke, complaining that he had a ton of rock upon his head; and so sure was he of some ill befalling him that it was only by dint of much coaxing that she persuaded him to go to work. Before leaving the house, he bent down to her child, saying, "Let me have my last kiss." To make the story still stranger; it came out in evidence that the news of the poor fellow's death had hardly reached his home, when a cousin much attached to him looked in to inquire for him, impelled to do so by seeing or thinking he saw the dead man standing before him in the roadway.—All the Year Bound. Way .- All the Year Round.

The original Plymouth Bock-The oscillation of a Pilgrim Father's first cradie.

Revelation of Crime by Spirits. To the Editor of the Banner of Light:

The question and answer' printed lin'your Message Department, July 18th, as to "Why do not the spirits of murdered persons come to earth and give some clue as to the person or persons who caused their death, etc.?" have reminded me of occurrences in the early days of my investigation of Spiritualism, which, as they suggest important lessons that the world needs to learn, and that Spiritualism is no doubt designed to teach, I venture to offer to

your readers—although it is possible I may have at some previous time given the same to the The first communication I ever received purporting to come from a spirit, in the year 1850

or '51, had reference to this very subject. It was at the second seance which I ever attended, and to which I was accompanied by my friend, B. P. Shillaber, Esq., the renowned author of "Mrs. Partington and Her Sayings," and to whom belongs the credit of having first induced me to investigate this then mysterious subject. (I may say, parenthetically, that I consented to go with Mr. S. to a scance mainly in the hope of being able to rescue him from a dangerous delusion into which I feared he was being drawn. How I succeeded need not be On this occasion, no one being present besides Mr. Shillaber, myself and the medium. some invisible intelligence produced by means of sounds apparently on the table-the only mode of communication then in vogue—a peculiar signal which startled me, at once reminding me of a friend of former years with whom I had been associated in business in a distant city, but of whom no one else present could have had any knowledge. To my inquiry if that friend was present, there was an emphatic response in the affirmative. It instantly occurred to me that at the time of this friend's decease there were reasons for suspecting that he had been foully dealt with—that his death had been caused by poison-but, no sufficient evidence of the fact being known, the matter had never been legally investigated...J. trans death were correct. Again there was an emphatic affirmative answer. "Will you tell me who was the guilty party?" I asked. The answer, by rap, was an equally emphatic "No." 'But," I urged, "it ought to be known, in order that the innocent may be cleared of suspicion and the guilty one brought to justice."

Immediately the alphabet was called for by vigorous raps, and something like the following was spelled out, to my utter surprise : "It would do no good, and the guilty one is sure to receive sufficient punishment.

A little reflection convinced me that this invisible intelligence, whoever it might be-it was at least an intelligence-was right. Probably no sufficient evidence to secure a legal conviction could have been given, since nobody at that time was prepared to take the word of "ghost." coming in such "questionable shape even on the most trivial matter, much less as evidence in so serious an affair as an alleged murder—though Hamlet, in a somewhat similar case, was willing to take a ghost's word for "a thousand pound.'

But the suggestion that the guilty one was sure to receive sufficient punishment was food for much thought. If it be true that the moral government of the universe is so administered that every wrong deed is certain to receive its proper recompense, sooner or later, through the operation of inherent laws—as most thoughtful people profess to believe-where is the propriety or the justice of the infliction of additional punishments by man or by man-made law? Such inflictions are surely superfluous, and merely vindictive - hence, liable to do more harm than good; while all anxiety lest any atrocious crime should go unpunished—all vengeful demands that criminals should be "brought to justice"-are wholly uncalled-for. These anxieties and demands show a want of confidence in the moral government of the universe-in fact, are nothing less than practical atheism. Such were some of the thoughts suggested to me by this first message from the unseen world.

From this followed the conviction that the

only proper reasons for the detection, arrest and conviction of criminals, are that society may be protected from further harm by their confinement, and that suitable efforts may be made for their reformation and restoration to good citizenship. There is no call, no justification for the infliction of punishment or suffering of any kind. Such infliction, being merely bliss to George. A sense of rest and satisfaction | retaliatory and vindictive, is in fact a wrong—a crime-whether perpetrated by an individual or by society upon the evil-doer; thus duplicating or adding to the crime he may have committed, instead of canceling or atoning for it, as is wrongly imagined. Two wrongs cannot make one right. And old St. Paul was right, in spirit if not in the letter, when he exhorted the Roman Christians: "Avenge not yourselves. beloved, but give place unto the wrath [of God]. for it is written, Vengeance belongeth unto me; I will recompense, saith the Lord, But if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head (f. e., awaken burning remorse for his conduct]. Be not overcome of evil, but overcome evil with good." (Rom. xii, 19-21, revised version.) The phrase, "give place unto the wrath of God," is equivalent, no doubt, to saying, "Allow the moral, compensative and disciplinary forces inherent in human nature (which are the Divine in man) to do their apppropriate work in their own time, as they surely will." And the action of these forces unquestionably will be far sooner aroused by acts of kindness toward the offender than by harsh vindictiveness; while the latter tends to

harden and confirm in evil, as all experience in prison discipline has proved.

In nothing is the wide difference between modern Christianity and that of Paul and Jesus more clearly shown than in the penal institutions in general, and the prevalent mode of dealing with criminals in so-called Christian countries, as contrasted with the teachings of those great leaders. The main object of the former (with few exceptions) is punishment, retaliation, vengeance; while that of the latter clearly was reform, elevation, salvation from the dominance of evil passions. And evil is not overcome by evil; but by good.

I had another significant lesson on this subject at a later day. A medium in my own family was once controlled by a spirit, a stranger, who claimed that he had been shortly before deprived of his physical body by violence at the hands of another person in a neighboring city, but that the crime was unknown to the public. He expressed the bitterest feelings of animosity and desire for vengcanco toward his murderer, and asked my assistance in bringing him to justice. All my expostulations against cherishing such vindictive feelings, as well as my representations that such efforts would probably be of no avail, since courts and juries would not accept evidence of that character, had no effect, but he insisted on giving the name of his murderer. On attempting to speak it, however, some influence that he could not understand prevented the utterance; he tried repeatedly, but without success; and at length, with an expression of intense anger at his defeat, and declaring that he would try again until he succeeded, he withdrew. It was clearly apparent that an intelligence higher and wiser than he, and whose presence he was too gross to perceive, interfered to prevent the revelation he was bent on making. I never heard from him afterwards, and he probably never succeeded in making the disclosure, but doubtless ere long came to see its uselessness and folly.

It is not strange that people immersed in mundane affairs, little acquainted with spiritual laws, and accustomed to look upon the detection and (human) punishment of crime as among the most important of these affairs. should think that decarnated spirits, if they know anything of earthly matters and can communicate their knowledge, ought to act as criminal detectives and informers in this world, and that in no other way could they render so great a service to mankind. Nor is it strange that some of this class should argue, as has been done, that the fact that alleged spirits do not make such disclosures, is proof either that there are no spirits, or that they do not communicate, and hence that Spiritualism is a de-

But the cases above instanced, and the additional weighty considerations set forth in the answer referred to, as given in your Message Department, show conclusively, that there are cogent reasons, in the nature of things, why spirits do not and ought not to engage in this detective business (except, possibly, in rare instances), and why mortals should not ask or expect it of them. Instead of promoting justice, in the true sense, this practice would obviously open the way to endless confusion and from ederoim at it it it is it is in a constant of the control of vindictiveness, under the mistaken plea of awarding justice. For justice, in the higher and nobler sense, requires not retaliation or vengeance, but the converting of an unjust person into a just one, and inducing him to make restitution for any wrong he may have done. This is the true aim of justice.

On the other hand, not the slightest fear need be entertained but that even the most secret crime or wrong, however great or small, will meet fully its due recompense of suffering in ernetrator, sometime and just that amount of suffering which is necessary to bring the offender to a proper sense of his guilt, to abandonment of the wrong and restitution for the injury done. For every act of wrong or injustice, though wholly unknown to human records, inscribes itself upon the spiritof the wrong doer in characters ineffaceable except through repentance and restoration, and this "book of life" will one day be clearly opened to the transgressor, as it ever is to the eyes of purer beings, and it will be impossible to escape his own "judgment" based thereon. So much seems inevitable from wellknown spiritual laws."

When our penal statutes and our criminal jurisprudence shall conform to these principles, as it is to be hoped may some day be the case we shall find that the true ends of justice will be attained, as they cannot be under present methods; and no doubt then the inhabitants of supernal realms will be found ready and happy to lend their cooperation in attaining those ends-that is, will bring their power to bear in softening the hearts of the evil-disposed and in quickening their better natures to activity. To bring about this change in the manner of treating criminals is one object to which intelligent Spiritualists should devote their efforts. A. E. NEWTON. Arlington, Mass.

# -- 4 Bottom Facts." .

Not long since a book was published in New York and London under the title of "Bottom Facts in Spiritualism," and being advertised in one of the professedly spiritual journals with an attractive synopsis of contents, many Spiritualists and investigators were doubtless induced to buy it. It is, however, a fraud and deception in every respect, containing no "Facts in Spiritualism," either bottom or top, but a description of fraudulent imitations of spiritual phenomena, in which the writer and pears to have performed his share, and being a fraud himself, believes or affects to believe that all professional mediums are frauds. That he tells a falsehood about our late friend, Pro-fessor Denton, we know, further, that he mis-represents the modus operandi of Henry Slade and Charles Foster, whom he classes amongst the frauds, and professes to have personally dethe frauds, and professes to have personally de-tected. The book is got up for sale, and its con-tents will doubtless be swallowed with avidity by those prejudiced against the subject of Spir-itualism, and believed in by others having but a superficial knowledge of it; those who have had experience in gennine phenomena will take the contents of the book for what they are worth; the printing has certainly not added to the value of the paper, which was cleaner and more useful in its original state.—Harbinger of Light, May 1st, 1885.

ROLLER-SKATING WIT.—"Go in there, El Mahdl," said the doctor who lived opposite the roller skating rink, as he placed a two dollar bill in his wallet which he had just received from a skater for dressing his sealp. "El Mahdi!" exclaimed the patient, "why do you call the bill. El Mahdi?" "Because it is the falls" profit, you know," replied the doctor, as he smilingly showed the patient out.—Boston Courier.

The chance conceptions of ignorant men have sometimes brought, disreptite not only on their own worthless medicines, that deserve no credit, but some worthess meaning, that deserve no creat, but some-times, with much injustice, on really reliable prepara-tions. Ladies should not healints about Mrs. Pink. ham's Vegetable compound, for this remedy has been tried proven and praised for yours and praise and praised for yours.

# The Reviewer.

EGYPT: AND THE WONDERS OF THE LAND OF THE PHARAOHS. By William Otley, author of "The Philosophy of Spirit." Illustrated by a new version of the Bhagavad-Gita. Lon-don: Trübner. America: Colby & Rich.

In presenting this book to the world its author has rendered an undoubted service to mankind. It has evidently been a labor of love, honestly conducted and inspired with the enthusiasm of entire conviction of the truth of the statements made and the principles advanced. Whether the reader agrees or not with the author, one thing is certain, and that is, there is an amount of information presented that is worthy of the deepest attention, and which cannot possibly fail in being most instructive to every intelligent reader.

Mr. Otley opens his volume with the assertion that "Eygpt is the birthplace of the great British nation," and he argues that no other nation can put forth such good claims to the country. Gerald Massey is cited as collateral authority, as he states in his remarkable work. "A Book of the Beginning," that there are upwards of three thousand words in use in Britain that are directly traceable to Egyptian origin. In the chapter devoted to "The Great Pyramid" the reader will find an amount of information collected into an accessible form that will prove most useful to the student, and, without endorsing all that has been written upon that wonderful structure, it certainly seems to be best interpreted by the descriptions embodied in our author's text. The illustrations and calculations given make this abstruse question as plain as is possible, and reflect great credit upon the writer. In chapter five there is given a list of Egyptian kings, commencing with Mena 3620 B. C., followed by a succinct review of the characters of the thirty-three Dynasties, which is alike critical and instructive in its method. Our author is none the less fe licitous in dealing with the Egyptian astronomy and chronology, and it is claimed that the former was the basis of the latter. The priest ordered the various religious festivals and observances in accordance with the variations of the seasons, and such variations were of course connected with the astronomical phenomena.

Thus the movements of the heavenly bodies became, in time, the framework of the ethics and religion of Egypt, which religion ultimate ly, as a system, obscured its foundations, and its framework became personalized, and under the garb of personality the heavenly orbs ultimately became objects of worship. The Spiritualist will find matters of intense interest in the chapters devoted to "Egyptian Magic and Superstition," but it is in the chapters concerning "Egyptian Sacerdotalism," "The Egyptian Religion," "The Egyptian Scriptures," and the final chapter, headed, "The Transition from Osirianity to Christianity,' that the real value and importance of the work will be found. The author's purpose is to show that in all essential particulars the elements of the Christian religion are all original to Egypt, and that the immaculate conception, the resurrection of the dead, and the life everlasting, were taught and accepted in Egypt suveral thousands of years ere they became tions in support of these contentions from "The Ritual, or The Book of the Dead," are numerous, lengthy and apposite, and show such clear parallels between the death, resurrection and ascension of Osiris and Jesus that certainly leave the impression that the Christian action is but a reproduction of the/incidents of the Osirian drama.

The chapter devoted to the Scriptures of Egypt gives, in a summary form, a detailed account of the contents of the work that stood in the same relation to Egyptian religion that the Bible does to Christianity. This work, entitled "The Ritual; or, Book, of the Dead," is of deepest significance to the student of occult and practical truths. Our author's final contention that Christianity is an outcome of Osirianity, is a wonderful piece of careful reasoning, embracing the comparative and analytical methods in a manner that makes it read with a force that is well nigh conclusive. The parallelisms are numerous and astonishing to the unitiated, and are traced alike in ritual. coremony, sacrament and structure. Written for every day folk in a plain matter-of-fact style, Mr. Otley is a most companionable cicerone through the labyrinths of Egyptian history and theology. Yet there is a native force and power, which at times is almost eloquence, through all his pages, that lifts his subject out of a mere dull recital of facts, and makes it as agreeable as it is undeniably instructive reading. In short, it is a book that all should have. and having, read with care. J. J. Morse.

BEYOND THE VALLEY; a Sequel to The Magic Staff. An autobiography by Andrew Jackson Davis. Boston: Colby & Rich. 1885/pp. 402. In this volume Mr. Davis resumes the narra-tive of his life, in much the same style which marks the volume to which it is a sequel. There are many to day, doubtless, who regard Mr. Davis as a seer, and others, with no belief whatever in his power to discern spirits, who have read some of his works with interest, and to whom his visions and fancies furnish valuable materials for psychological study. The period materials for psychological study. The period covered by this "sequel" has not been marked by any experiences in Mr. Davis's life which will seem very striking or remarkable to those who are familiar with *The Magic Staff*. Although the narrative is interspersed with reflections often practical and sensible, there are some portions of the work that are, to our mind, un-whole-omely ghostly. The main thought is much like that to be found in the author's other works—spiritualistic, mystical and sentimental

A subject to which a disproportionate amount A subject to which a disproportionate amount of space is given, and to which the writer again and again recurs, is his marriage. Evidently one of the main purposes of the book is to give the reasons which led him, by the advice and direction of his "ever watchful guardian," Galen, recently to apply to the Courts of New York for the decree which adjudged his marriage null and that the divorce oband void, on the ground that the divorce obtained by his wife from her former bushand in Indiana was not valid in the State of New York. He discovered, it seems, soon after his marriage in 1855, that, although "pleasantly associated with a gentle, loving and intelligent woman," he was not united, as he had supposed, to his "eternal mate in conjugal life." On Oct. 4th, 1884, when he was walking upon "Crescent." 1884, when he was walking upon "Crescent Beach," between Old Nahant and the city of Boston, a voice from above said: "Nullify your legal tie. The time is almost come." Three days later Galen said: "You may write to Mary nothing will tempt you to return to New York until she and you are on the way to legal personal liberty.! We may be permitted to doubt whether Galen or any other spirit out of the flesh uttered these words, although Mr. Davis is probably sincere in thinking so. We believe him; too. when he says: "I am an advocate of perfect individual liberty, but I am no libertine, I am wholly for the freedom of the affections, but I am no free lover (in the licentions meaning of the term)." It is none the less true that his leving human souls which we such optominence in connection with his own prejudies and kindle district personal experience, would, if people should arguments, 2000.

adopt it and attempt to carry it out, leave marriage with no other foundation than mere facey, whim and caprice. When Mr. Davis, with all his supposed spiritual knowledge and wisdom, and with the help of Galen and other wise spirits who have been in the Summer Land many centuries has head and such programmers in trying to who have been in the Summer Land many centuries, has had such poor success in trying to find, and perhaps has not yet found, his true eternal spirit mate, how are ordinary men and women going to discover theirs? Mr. Davis was mistaken, as he thinks, as to his "spiritual counterpart" in 1855. He may be mistaken again. What confidence can plain practical people, who are not "interiorly" illumined, have in their ability to select, without numerous trials at least, their eternal spirit mates? When men and woman married and with children who ability to select, without numerous trials at least, their eternal spirit mates? When men and women married, and with children who need the care, protection and love of parents, and the influences of home, discover, as one or both of them may think, that they are not spiritually mated, should they separate and search further for their true mates, or forbear with each other and remain together, deferring the eternal mating business till they get into eternity? Marriage is founded in the love of the sexes, in the desire for offspring, in the need of a home, in the requirements and interests of civilized life. It is refined and elevated by the cultivation of the nobler parts of our nature. It will be improved by larger knowledge, and by more judgment and forethought in the selection of conjugal companions. But we do not tion of conjugal companions. But we do not see how Mr. Davis's theory in regard to eternal see how Mr. Davis's theory in regard to eternal spirit mates can either be proved true or be of any value in adding to the permanence or the purity of the marriage relation. It is enough that husbands and wives who are strongly attached, and who believe that death is but the entrance to a larger life, will find satisfaction in believing that their love will continue undiminished in the life beyond.—The Index, Boston.

Written for the Banner of Light. A QUERY AND ITS ANSWER; OR, THE BEST WAY TO HONOR WENDELL PHILLIPS.

The dead need no monuments. The living need homes, schools and temples of industry.

I queried in my sorrow, When the good man passed away, How shall we do him homage-How own his deathless sway?

What words can speak his praises Or pay him reverence due, ... Whose deeds, thoughts, the rime of ages Shall blossom fair to view?

Then a voice from out the silence Of the deep sea he had passed, Answered back, and answered wisely: "Build ye monuments to last."

Let them rise in strength and beauty. As the fair green hills of earth. And consecrate to duty The wealth of human worth

No bronze or marble statue We fashloned here by art, Can fitly show his title To our holliage of the heart.

Still pleads he here in spirit For the oppressed in every clime; And his battle-hymn of freedom Hath won a voice sublime.

It rises from the valleys Till the mountains catch the strain. And to souls of listenting mortals The hero speaks again.

Oh! men of wealth and station. Heed how you use your power. For clouds hang o'er our nation That foretell a sifting hour.

When the idols you have cherished And your hopes, like leaves of autumn Before the whirlwind fly.

There are little children pleading For the precious bread of life. And souls the wine press treading In agonles of strife.

There are weary wives and mothers Whom the world might cheer and bless; There are lone, despairing brothers, Whom your luxuries oppress.

These "litle ones a stone." st in the near, new morning Your power be overthrown. For God the word hath spoken That through the world doth run:

Be wise: give not with scorning

"Who breaks it shall be broken, For Justice must be done." Give homes and halls of learning

To the lowly ones of earth. And in deeds of loving service Yè will emulate his worth.

Then let his shrine be temples Of industry and art, Reared'by the hands that gave him The homage of the heart.

BELLE BUSH. Belvidere Seminary, Belvidere, N. J.

# New Publications.

MARK MAYNARD'S WIFE. By Frankle Faling King. 12mo, cloth, pp. 294: Тико. A Sprightly Love Story. By Mrs. Frances Hodgson Burnett. 12mo, paper, pp. 232, Philadelphia: T. B. Peterson & Bros. With a simple plot the former works up highly romantic effects, combining wit, pathos and fine sentiment; the latter is a new edition of one of the best

productions of a popular author. AT LOVE'S EXTREMES. By Maurice Thompson, author of "A Tallahassee Girl," etc. 12mo, cloth. New York: Cassell & Co. Boston: Cupples, Upham & Co.

Like the author's previous works—all of which have attained a remarkable degree of popularity—this, his latest, has its scene at the Bouth, among the mountains and lowlands of Alabama, the outdoor life of which is admirably depicted, the story of two loves and one lover abounding with picturesque descriptions and graphic characterizations.

ROMEB, King of Norway, and Other Dramas. By Adair Welcker. Sq. 18mo, cloth, pp. 245. Sacramento: Lewis & Johnston.

In addition to the drama that forms the title of the ook, this volume contains three others: "A Dream of Realms Beyond Us," "Flavia," and "The Bitter End," the purpose of their author having been, as he states, to "take part against wrong and wage war for the right." They all possess merit, and have been well received by the public in previous pamphlet edi-

# Pamphlets Received.

LUCK OF A WANDERING DANE. By Hans Lykke-læger. Dedicated to Nobody for the Benefit of Every-lody. pp. 180. Philadelphia: P, O. Box 754. The Periodical Cicada. An Account of Cleada Septendecimand its Tredecim Race, with a Chronology of All Broods Known. By Charles V. Bley, Ph.D. Bulletin No. 8 of the U. S. Department of Agriculture, Division of Entomology. pp. 46. Washington: Gov-ernment Printing Office.

BEVOLUTION IN THE PRACTICE OF MEDICINE AN IMPERATIVE NECESSITY. By John Flord Banton IMPERATIVE NECESSITY. By John Floyd Banton, M. D. 195. 55. Chicaco, Ill.: The Author, 2188 Michi-gan Avenue.

gan Avenue,
WHY DON'T HE LEND A HAND? AND OTHER AGNOSTIC PORMS. By Samuel P. Putnam. pp. 16.
Truthseeker Co., New York. By-Ways; An Index to Summer Resorts on the Sond, 260 Washington street.

MASSACHUSETTS HOMEOPATHIC HOSPITAL AND LADIES' AID ASSOCIATION. Filteenth Annual Report. pp. 44. Boston: Rand & Avery.
WASHINGTONIAN HOME. Twenty-seventh Annual Report. pp. 36. Boston: Albert Day, M. D., 41 Waltham street.

There is a power in the direct glance of, sincere and loving human souls which will do more to dissipate, prejudice and kindle charity than the most claborate

# Spiritual Phenomena.

SPIRITUAL EXPERIENCES OF THOMAS R. HAZARD.

From the Philadelphia North American. NUMBER FIVE.

I malled you a few days ago an account of some of the phenomena that occurred at three different scances for materialization of spiritforms, at which a friend imy brother, Joseph P. Hazard,) and myself were alone present as silters, given by two lady mediums, whose temperamental states seem to be so fully developed and in accord with their spirit guardians and guides, and the chemists of the unseen world, that they can be used, under favorable conditions, by the higher powers, as instruments for the production of the usual occult manifestations leadent to what is known as "form materialization," without being entranced, or the use of curtains or cabinets to conceal the mediums from view, and protect them from the disintegrating qualities of light. I believe that I remarked, in speaking of the third and last scance held, that I thought the manifestations we witnessed probably exceeded anything of the kind that had ever occurred in the mundane sphere. On that occasion the only door of entrance or exit in the materializing room being recently locked by my own hand and the key in my pocket, my brother and self took our seats in the opposite room, facing the folding doors between the two, which from beginning to end remained open, with one of the mediums sitting on my left hand, and the other on my brother's right, they both being, throughout the scance, in their natural, normal condition, and as wideawake, so to speak, and evidently as interested in all that occurred as either my brother or myself.

On last evening a fourth scance was held, in which all the conditions attending the third were strictly observed. The manifestations commenced with the appearance, in a full, strong light, of the Princess Alice, attended by her luttle angel daughter Sunshine, who, the mother told us, passed away in her seventh year. I am not aware whether this accords with the fact or not, but mention it merely as the allegation of the spirit. On this occasion the alleged Princess showed herself daughter scanning forces. The Princess' r

oyal, she sang in the Sweets voice another and a different little piece from that she sang at the third seance.

A LYTTLE BOY IN A SLOUCH HAT.

As if in confirmation of my surmise that some rural sport or mimicry was being enacted in the unseen world, a bright boy of some twelve years old, as he said, came out of the materializing room wearing a soft slouch white hat that sat very comically on his head, and began to strut up and down the space before us in a very unique and consequential fashion. He wore a close fitting, light colored jacket, with shorts reaching just below the knee, with stockings and shoes. He talked very glib, and I said to him that I thought he must be "Young America." He rejected, however, my imputation with mimic scorn, and said that my brother had known or seen him in Europe. To cap the climax, "Dan Rice," as he claimed, came out, and, after outting up awhile and jumping Jim Crow, told us he was a member of the first company of minstrels that was ever formed in America. A Spanish singing girl followed Dan, bringing with her a guitar on which she thrummed a few tunes as she sang. She was very pretty and most beautifully dressed in garments made largely of the finest and richest variegated velvet, as I was assured both by sight and feeling. A little dancing-girl, arrayed in singular-looking, dark garments, now came and danced a number of jigs. Several other spirits came in comical guise, one nolding over his head a white umbreila. A self-satisfied looking old lady came under the name of Mrs. Partington (assumed, of course), who said she came to make us cheertal. I asked her in sport to bring like, which are anothering spirits, male and female, teach at one of the remarkable scance, among them a mulatto grown-up girl female, teach at one of the structure of the consoled the search of the first hand after smothering me, so to speak, with kisses, laid her head on my bosom and so remarkable scance, and after smothering me, so to speak, with kisses, laid her head on my bosom and so remarkable t A LITTLE BOY IN A SLOUCH HAT.

But not so. The world at large has yet to learn that in the mysterious economy of God's laws, life once imparted never expires or ends. Some time after the year 1855 all three of these children were brought and made known to me by my mother, through the instrumentality of a Miss Irish, a rapping and writing medium of New York City. Suffice it to say, with the help of memoranda, to which I referred on my return home, the identity of all three of these children was proved beyond peradventure. My mother told me that after that date all of these children would return and communicate with me the same as those of my children who had passed from earth at a more mature age. LIFE ONCE GIVEN, NEVER LOST.

proved beyond peradventure. My mother told me that after that date all of these children would return and communicate with me the same as those of my children who had passed from earth at a more mature age.

This has proved strictly true, and in many recres of inslances these children have returned and communicated with me as really and intelligibly as any of their sisters, they having all grown to womanhood and manhood in the spirit-spheres. Constance, one of the three, seems to possess most remarkable powers for materializing, and is accustomed to present herself to me (together with her mother, sisters and brother) at our old homes at Vaucluse and elsewhere, under the proper conditions, sometimes clothed in embossed garments of indescribable beauty, a sample of which, that I cut with my own hand from her dress, I took to one of the largest dealers in ladies' goods. In New York, and without saying how I came by it, asked its value. In reply the foreman said such goods were worth from eight to ten dollars per yard. At the same time I presented a sample of rich, gold-threaded stuff that I cut with my own hand in my house at Vaucluse, from the robe of a spirit who claimed to have been Abdul Asiz, the late murdered Sultan, and was told by the foreman that it was worth eight dollars per yard. A sample of the Sultan's robe, thus obtained, was forwarded by my brother Joseph to a friend in Calcuita, who wrote in reply that such goods were then made in both Persia and China. The Sultan did not claim to have materialized this splendid dress after the usual spirit-fashion, but said it was brought intact (I think from Constantinople) by spirit-gower. A rent made in a materialized spirit's garment is instantly made whole by the spirit passing its hand a few times over it, as I have seen done in many, many instances. I think my spirit-fashion, but said it was brought intact (I think from Constantinople) by spirit-gament is instantly made whole by the spirit passing its hand a few times over it, as I have seen done in many.

other mediums at materializing seances, and especially at my own house, of which I may say more in fature papers. But now came

THE CHOWNING GLORY OF THE SEANCE,

Just as I supposed the manifestations of spirit those were about to cease, four female forms of indescribable, beauty, suddenly burst; on our view—a part of them just within the materializing room and a part in the full light of the spartment in which we were sitting, constituting altogether a group of female loveliness such as was probably never beheld by mortal eyes before. What seemed strange, these four angelial creatures were attended by a little colored wit, some ten years old, clothed, seemingly in a homespundies, whose skin was, so to speak, as dark as the sace of spades. The four beautiful spirits and hounced themselves as my wife and dappter anneal the seem of whom were remarkably beautiful in earthilled, and my two daughters, Constance and Liky with passed away an enthrocabut had group and my two daughters, constance and Liky with passed away an enthrocabut had group and a part in the room did not seem to must

any of the group at all, their radiant faces and lustrons eyes being entirely unveiled, and distinct in every feature, and even more so, than those of any mortal present. As they moved about in the space before us, I am confident that the world does not contain a writer sufficiently glited to convey an idea of the perfection of grace and beauty the four represented, much less the pen of one like myself whose faculties are so enfeebled by age and iliness that the mere mechanical use of the pen becomes quickly fatiguing, to say nothing of the more wearying labor of the brain. The little colored girl seemed not fully at her ease as she stood in humble attitude amidst the bright galaxy of angels, and I sought to reassure her by calling her to my side and shaking her hand and petting her. After awhile my daughter Anna left her companions, and coming to me, sat down in my lap and exchanged embraces and kisses. She then pointed to her mother, and reminded me of her presence, whereupon I becknowled her to come to me, when Anna resigned her place in my arms to my wife and rejoined her sisters, Constance and Lily, who both in like manner soon oame in turn and exchanged embraces and kisses with me.

me.

THE DOVE AND THE YELLOW BIRD.

As I sat regarding the glorious scene before me, in blissful contemplation, the medium on my left suddenly excitated: "Why there is a dove sitting on your head." "There!" again she said, "it is now on your shoulder, with its bill in your mouth!" "And now," said she, "I see a little yellow bird lying beside your feet." This was doubtless a clairvoyant paraphrase and exemplification of an incident I described in The North American of the 25th of June, which both of the mediums declared they had never seen or heard of, which in fact it was next to impossible they should have done until after the evening on which the scance was held. During the whole continuance of the manifestations a constant succession of loud spirit raps were kept up on the chair in which I was sitting, which a guide of the mediums said were made by my wife's brother, Rowland R. Minturn, who had so mysteriously appeared to her in Genoa and Rome in the winter of 1838-30, as I have previously described. Of all the materializing scances I have ever attended I do not remember of having seen spirits materialize in full light before, nor so many as five, as on this occasion, presenting themselves at the same time.

Respectfully, THOMAS R. HAZARD. THE DOVE AND THE YELLOW BIRD.

### **Wonderful Manifestations at Onset** Bay Grove.

To the Editor of the Banner of Light:

On Monday evening, the 20th July, my husband, myself and two lady friends attended a séance held here by Mrs. Ross of Providence, R. I. Very soon after Mrs. R. went into the cabinet I was called up to the curtain, which was opened, and, to my great joy, there stood a dear sister who passed away last November, and by her side was our little son who has been gone to the spirit-world nearly thirty-one years, just as natural as when in earth-life. I asked for another sister who passed on two years ago last March, and the response was that she would soon be here. Very soon the curtain opened, and with wondering eyes we beheld the three in a group, our son between the two aunts. He dematerialized twice in sight of all in the room, it being quite light. The next day I was in company with a lady friend (a medium), when my mother, who long since passed to the spirit world, said to me: Daughter, if you will go to the scance tonight your little family group will again show themselves." Accordingly we all went, and the promise was kept, and we saw and conversed with them as on the previous night-my sisters and our son—and then with one of my sisters came the twin bables that passed away. thirty-eight years ago. One of my sisters and our son walked out of the cabinet into the room and shook hands with us and many others. The above account is our experience, briefly

stated, but it is not more wonderful than that of many others who have visited Mrs. Ross's se-S. M. K.

# W. Stainton Moses, on "Shadows."

"I am sure," says Mr. Wetherbee (and when he says that he means it), "there is a power, impulse or force in nature, not recognized yet by science, or as something outside of the recognized domain of science. The best exoteric definition of it is Psychic Force. This power or force is certainly intelligent, even if ultra human. It claims to be a force from 'over the river' from departed spirits; it claims to be from the loved and lost; from those whose bodies are mouldering in the grave, assuring us mortals that they still live. This intelligent 'psychic force' has never claimed to be anything else but a departed human being, in a single instance, from the first manifestation in 1848 to the present time."

It will be gathered that Mr. Wetherbee occupies the same platform as myself. He is a Spiritualist, "hard-shell," as he might perhaps say. Readers of the BANNER OF LIGHT are used to the quaint, wise remarks which he contributes from time to time to that journal. They have in this book something that they are used to, and a collection of opinions which is more ready to the hand than a mass of newspaper article.

Mr. Wetherbee's own account of the way in which he became a Spiritualist is as instructive as anything contained in his book. [Mr. Moses copies this account at some length, also some experiences made in connection with his friend, Epes Sargent; also the interesting and important chapter on spirit-identity, and his intercourse with the sage of Galveston before and since his entrance into spirit-life. After one of the interesting extracts, Mr. Moses says: "It seems to me that this case is good and sufficient to carry the superstructure that Mr. Wetherbee built upon it. It made a Spiritualist of him, and he has remained one ever

since." There is much in this volume of the highest interest to Spiritualists: careful narratives such as I have quoted, wise reflections quaintly phrased, bits of philosophic pondering and

speculation very provocative of thought. The contents of the book are of varied and perhaps unequal value; but almost every taste will find something of fact, philosophy or exhortation, to satisfy it. Its highest recommendation is, to my mind, the transparent sincerity of the author, and his even garrulous explanation of his own mental states, and of ... the effect made upon him at various times by the phenomena which he witnessed. I trust this book may be widely read in this country. It is sure to be welcomed in America. M. A. (Oxon) in the (London) Light,

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

Can ye lengthen the hours of the dying night, Or chain the wings of the morning light? Can ye seal the springs of the ocean deep, Or blind the thunders in silent sleep?

Ur pind the thunders in silent sleep?

The sun that rises, the seas that flow.
The thunders of heaven, all answer: "No !"
Can ye drive young spring from the blossomed earth?
The earthquake still in its awful birth?
Will the hand on time's dial backward flee,
Or the pulse of the universe pause for thee?
The shaken mountains, the flowers that blow,
The pulse of the universe, answer: "No !"
Can ye haven a truth in the market's free?

Can ye burn a truth in the martyr's fire? On chain a thought in the dungeon dire?
Or stay the soul when it soars away
In glorious life from the mouldering clay?
The truth that liveth, the thoughts that go,
The spirit ascending, all answer: "No!"

Oh I priest, oh! despot, your doom they speak;
For God is mighty as ye are weak;
Your night and, your winter from earth must roll,
Your chains must melt from the limb and soul;
Ye have wrought us wrong, ye have brought us woe
Shall ye triumph longer? We answer: "No!" Ye have builded your temples with gems impearled
On the broken heart of a famished world;
Ye have crushed its heroes in desert graves,
Ye have made its children a race of slaves;
O'er the future age shall the ruin go?
We gather against ye, and answer: "No!"

We gather against ye, and answer: Av. Ye laugh in scorn from your shrines and towers. But weak are ye, for the TRUTH is ours, In arms, in gold, and in pride ye move. But we are stronger, our STRENGTH IS LOVE. Sing truth and love with the curse and blow? The beautiful heavens! they answer: "No!"

The winter night of the world is past;
The day of humanity dawns at last;
The vell is rent from the goul's calm eyes,
And prophets and heroes and seers arise;
Their words and deeds like the thunders go:
Oan ye stifle their volces? They answer: "No!"

It is God who speaks in their words of might ! It is God who acts in their deeds of right i Lo ! Eden walts like a radiant bride— Humanity springeth elate to her side; Can ye sever the twain who to oneness flow? voice of Divinity answers: "No 1"

# Banner Correspondence.

New York.

NEW YORK CITY.—G. H. E., M. D., writes: "Monday evening, July 20th, Mrs. Williams imparted. a new interest to her materializing circle. Under the direction of her guides she has, for nearly two years, refused to submit to 'test conditions,' claiming that it is unwise to subject reputable mediums to the indignity of personal examinations tending merely to gratify the chronic suspicion of those who are actuated by motives much lower than love of truth for truth's sake. On the evening above named, in the presence of twenty people, the cabinet was exposed and the closest scrutiny invited. The contents of the cabinet consisted of two musical instruments, one chair and 'Bright Eyes's' bell. A few minutes after the medium went behind the curtain, independent voices saluted the guests by name, and at intervals for two hours carried on a conversation with each other or with persons in the circle. A distinctive feature of Mrs. W.'s séances is the wide range of information exhibited by the cabinet spirits, Mr. Holland's remarks frequently exhibiting a knowledge of abstruse science, theology and business affairs beyond the prepared efforts of first-class pulpit orators. He at this time declared they were prepared to exhibit phenomena quite beyond the record of cabinet manifestations. The only preventive was to be found in the fact that mortals were unwilling or incapable of sustaining the spiritual forces. The forms which appeared were exceptionally

strong, many of them walking around the room, touching the guests and conversing with them, several of them dematerializing in full view, and little 'Bright Byes,' as usual, standing talking to those present or ringing her bell, then dematerializing, and, almost immediately, rematerializing in full view. The forms varied in size and appearance. A magnificent Greek was requested to shake hands with a gentleman present, when he replied, in strong voice, 'My friend, I would be happy to shake hands with you, but I did not materialize my hand; at the same time he extended an arm which was not materialized below the

The writer has had no doubts of the facts and truths of materialization for several years, and these lines are not written with a view of convincing skeptics, so much as to record a most agreeable evening with a medium who has exercised rare courage and unusual ability in presenting to advantage her form of mediumship. It is impossible to exhibit spiritual phenomena to good advantage so long as the medium and guides are constantly catering to mere curiosity. Every medium should conduct a circle in a way that should disarm reasonable criticism; but beyond that, they should be self-respectful. If the circle be composed of experienced sitters and reasonable investigators, the class of phenomena will be of a higher order and more satisfactory character. The writer believes that the time now is when doubters and disbelievers should not be invited to attend scances. tractive that investigators will be desirous and anxlous of admission without the aid of any one.

Mrs. W. is too well known here to feel flattered by commonplace compliments. Her manifestations are of the highest order, and her circles largely attended.'

# Connecticut.

BOUTH GLASTONBURY .- W. H. H. Miller writes: "On the 30th day of May, 1885, I had a nephew drowned in the Connecticut River, about half-past eight o'clock in the evening. He was a noted swimmer, and was in company with another young man of the same agetwenty years-in a leaky boat, fishing, when by some means the boat was overturned and both thrown into the water. The other young man swam ashore and supposed my nephew had done the same. They were near a breakwater, which made so much noise it drowned the sound of their voices. The river was dragged the following day for the body without finding

Mrs. Dr. J. M. Wright of New Haven lectured in Hartford, Sunday evening, May 31st. I saw her after the lecture a few moments, and she said with the person drowned the trouble was his heart, and that the body was toward the opposite shore from which we live, near a bank, in an eddy. I reported this to a neighbor, Mr. Wm. Warner, and some friends, and re-maked that I did not believe what she said about the location of the body, as all the circumstances led us to think the body in an opposite direction. It was found the next morning in the place indicated by Mrs. Wright. Mrs. Wright had never seen the young man or his parents.

A short time after, Mrs. Wright came to my house and gave a full description of the circumstances connected with the accident. Messages were also received from the young man, addressed to his friends. It was subsequently learned that he had trouble with his heart, though he had never mentioned it to his relatives. The people of this place have been very skeptical, but this has set them thinking. We intend to have Mrs. Wright give a course of lectures and platform tests here in September."

Testimony of Mr. William Warner: "I was in the boat when the body of the young man mentioned above was found. Mr. Miller, had informed me in the morning of the same day, where Mrs. Wright had located the body in the river. We found the body near the opposite shore, as indicated by her, near a sand ridge formed by an eddy under the surface of the water, in a place where we least expected to find it. The medical examiner remarked that the boy old not drown, as there was no water in the body when found. -Wm. Warner, South Glastonbury, Ct."

New Hampshire.

KEENE.—Mrs. M. M. Holt writes: "The Cheahlee
County Spiritualist Association held its semi-annual meeting in Liberty Hall July 24th. It was a very harmonlous one and the following board of officers were unanimously elected for the ensuing year : President. Justus Flaher; Vice Presidents, R. C. Ross, Hosea Towne and Mrs. L. D. Lewis; Scottary, Mrs. M. M. Holt; Treasurer, O. C. Mansfield; Auditor, Ephriam

ing, and will be ready for the work after the camp. lift the vell that covers the light, instead of trying to meeting season is over. We employ the best talent, and hope to do good to all."

Nebraska. SARGENT .- P. C. Mills writes: " I wish to state to the friends of Spiritualism living in Central Nebraska that I would be pleased to correspond with them with the view of calling a convention, somewhere in this locality, and uniting our efforts to spread the truth. There is a deep and widespread interest in our cause in this part of the country, and by a little effort on our part we can do much good. Angels bless the dear BANNER; may it never cease waving till the world has become spiritualized, and mankind abundantly blessed with light and truth."

### Montana.

STEVENSVILLE .- Alvin Gibson writes that he so greatly misses the visits of the BANNER OF LIGHT, to which he became accustomed while residing in the East, that he feels constrained to send for it once more from his Western home. He concludes: "I don't know how to get along without it."

### Translatious from the Foreign Exchanges of the Banner of Light.

Singing at Scances; Invisible Cooperation; Spiritualist Library at Campos; Phenomena at Ernandes; "Spiritualism before Science"; The Liberty of the Spirit, etc., etc.

La Lumière, Paris, in a recent number has an article on "Singing used in scances for physical manifestations," in the course of which it says, among other things: "In America they sing; people ought to sing everywhere where dark scances are held. For really the spirits sing, too. Their independent voices vibrate full, clear and sweet above our own. If we stop to hear them, alas! they stop at the same time, deprived of a necessary support. Again, singing maintains unity of thought among' those present; it precludes all possibility of troubling the scance and one's neighbor by reflections or the noise of words, so annoying to all. It operates as a kind of general magnetism upon the company, upon the medium, and the spirits themselves. It keeps the body in its ordinary vital condition and makes it forget the length of time.

When materialization phenomena begin singing is necessary more than ever, because the spirit is especially desirous that the unity of thought and a good state of the body should be preserved, and that the magnetic chain be not disturbed in its force and harmonv. .

But the greatest reason why singing should be used at seances is a scientific one. The spirits make use of the sound-waves to speak to us with their own voices and to make us hear musical pieces rich with expressive harmony.

We should like to see a taste for good music increasing, both as a stimulus to the soul and as a means of progress."

La Lumière records that much interest exists among the Belgian Spiritualists. Also that M. W. de Fonvielle, one of the leaders of popular science, attacked Spiritualism at the Conference Hall of the Boulevard des Capucines with epithets rather than arguments-M. Daniel Metzger, on a subsequent date, holding in the same hall a conference on the theme, the questions treated being, What is Spiritualism? What are the facts which produce a belief in spirits and in their communications with us? and, Can these facts be explained otherwise than by the intervention of extra terrestrial intelligences?

La Lumière, in another issue, gives an eloquent spirit communication concerning unseen help, and the mediums through whom it makes itself manifest: Why should there not come to us from spheres celestial angelic voices and transcendent brightness? Why should not souls imprisoned in the flesh be visited by their loved ones, free and happy in the brighter land? Why should we not unite, visible and invisible, in the great harmony of worlds and of souls? Why not melt ourselves in love, and work together toward the grand and sublime future which God has allowed us to catch a glimpse of even while here on the shores of time !
Oh mediums! dear friends of the spirits, their sym-

pathetic assistants and transmitters, receive our thanks and own gratitude! Still be devoted. Continue your philanthropic and charitable work toward the ungrateful, concerning and regarding the destitute in spiritual knowledge. Be doubtful in nothing—your protectors support you! The time has come when the world must make an impression; when the facts must prove immortal truth; when men must awake from their sleep—they must see, understand

La Revue Spirite, Paris, records in a recent letter from Campos that "One of the directors of the 'Academic Society, God, Christ and Charity, of Ilio de Janeiro-Dr. Antonio Pinveiro Judes-upheld, at the Theater St. Salvador, of this place, the high value of the theories and practices of Spiritualism." The same with Mr. Gurney begun in July, 1863, soon after my rethe theories and practices of Spiritualism." The same letter states: "After four years of laborwe have been turn from the army. He was a hard and carnest work. able to form a Spiritualist society in due form, which er. Soon after being admitted to the bar he took high has afits disposal a prosperous library, and publishes a bi-monthly paper, called The Twentieth Century."

M. Sianve writes to Revue Spirite from Bordeaux that, in conjunction with M. Thibaud, conferences. have been held for the purpose of popularizing Spiritualism. M. Sianve also intends founding a paper devoted to the same purpose as the conferences, to be called the New Era. This paper will appear bi-monthly, as soon as a sufficient number of subscribers come forward to warrant its issuance.

La Revue Spirite in its issue of July 1st opens with further observations, by M. Vincent, upon the spirit phenomena at Esnandes, to which reference has already been made in the BANNER OF LIGHT: M. Vincent says that facts similar to those noticed at Esnandes are of frequent occurrence, and cites instances of such phenomena taking place at Paris, in Switzerland and other places. Spiritualists excepted (says this account), most of the people believe that such manifestations are produced in one of the following ways:

ist. There is nothing in them but trickery and fraud. 2d. These things are produced by the influence of a physician, a magnetizer or a sorcerer.

3d. These occurrences are the work of the devil. 4th. These manifestations are allowed by God. They

are souls from purgatory asking for prayers.

"The Republican newspapers, materialists, through hatred of the Catholic party, propounce trickery to be the sufficient cause of spirit phenomena. The Catholic papers are less at ease in such cases; as defenders of dogmas, they are somewhat embarrassed to see how easily souls get out of purgatory and come rapping upon the walls of the room. When these papers can in no way deny the evidence, they simply state the facts without comment. The opinion that spirit-man ifestations are produced by mesmerism or magnet ism is very common among the peasants. Writers, journalists and scholars present the phonomena of these two sciences in the newspaper, in the story, in the clinique of the hospitals and in the play at the theatre, And when they declare that the effects obtained at spiritual scances are the result of the action produced by one incarnate (a mesmerist or magnetizer) upon another incarnate (the medium), the ordinary person, not having studied the mechanism of these phenomena, finds an easy and acceptable explanation of spiritualistic experiences. Now, with so many forces united for the overthrow of Spiritualism, it is not surprising that its progress is slow. But it will triumph, no matter what obstacles it may be necessary to overcome ! "

As an evidence of the great excitement among the people regarding the Esnandes phenomena, the Rochelle (France) Beho states that a woman of that place (E.) [who was without doubt Mrs. Savineau, the mother of the little girl medium] " who had been to see her rounded by a crowd at the market-place," and forced to take reluge in a store, smid ories of "The sorceress I down with the sorceress i" Bhe was finally rescued by the police.

A Spiritualist of Montelimart, writing to the Revue, says that on Nov. 19th, 1884, the Dishop of Mexico boldly raised the banner of Spiritualism, declaring

hide that light in every possible way.

Le Messager, Liege, in a recent number gives an extract from a new work by Gabriel Delanne, called "Spiritualism before Science." This extract shows the value of Spiritualism in furnishing proofs of the immortality of the soul: "Our age is one of demonstration from an impartial observation of facts. Laying one side doubtful theories, Spiritualism, disengaged from dogmas and superstitions, rests upon an immovable foundation of scientific observation. The Positivists themselves can declare themselves satisfied with the proofs that we can give them, because these proofs are given to us by the greatest names that contemporary science delights to honor. Since its appearance in the world Spiritualism has undergone passionate criticism and attacks often disloyal. Its believers have been scoffed at, ridiculed and anathematized, but, in spite of persecution, it has more be-lievers and is more powerful than ever before."

The Anti Materialist (Aviguon) says in its issue of June 5th, in a spirit-message: "Liberty of the spirit depends usually upon personal will. But it often happens in earth-life that the personal will is opposed and confiscated by tyrannical wills. In the spiritual world this is not so; such slavery does not exist; and the liberty of the spirit is the noblest conquest of spir-

### Verifications of Spirit-Messages. WILLIAM H. GURNEY.

The message in the BANNER OF LIGHT of June 25th, from William H. Gurney, formerly of Buffalo, N. Y., seems very characteristic of that gentleman, whom I knew very well, as one of my late husband's friends and legal advisers. He was a member of the firm of Lewis & Gurney, and well known in society. He had symptoms of softening of the brain for a year or two; and when, in the spring of 1881 or ,82, his body was finally found floating in the Niagara River, it was not doubted that he committed suicide.

I was not present in your Circle-Room when this message was given, nor had I spoken of or heard his name mentioned since coming to Boston in 1882; but a few days before the announcement of the reception of the message for publication in the BANNER. I was in Brooklyn, N. Y., in the parlor of a private medium, when the spirit of a person who had been drowned manifested a great desire to speak to me, yet was unable to do so, but followed me direct to Boston-the peculiar influence never seeming to leave me, until noticing the name in the list of announcements in the next issue of the BANNER, I recognized it, and went to the office and requested to be shown the message. which was in manuscript, awaiting its turn for publication, and on reading it (by kind permission of the chairman of the circle), and declaring my belief in its genuineness, the influence which had followed me was withdrawn at once, nor have I been conscious of its presence since that time.

Believing, as I do—having had ample reason to—that many spirits get their first lesson in control of mortal media by coming with a message to the Circle-Room, I hope our friend Gurney may be able, by so doing, to throw off the condition which has oppressed him and go on with his work in his new sphere, "working," as he says, "effectual results for himself and others."

The Message-Department in the BANNER has many times afforded me a lesson in my studies of the phenomena of spirit-control, and seems to me an important help in the efforts of spirits to reach "all classes and conditions of men" with the proof that. "There is no death: What seems so is transition."

MRS. JULIA DAWLEY.

Somerville, Mass., July 25th, 1885. In the Free-Circle column of the BANNER OF LIGHT

of the 25th of July, is a communication from the Spirit of WILLIAM H. GURNEY, of Buffalo, N. Y. I was well acquainted with Mr. Gurney. He was a partner of L. L. Lewis, who is now Judge of the Superior Court of Buffalo. The law firm was Lewis & Gurney. Mr. Gurney was the office lawyer of the firm. . He was one of the hardest workers in his profession that I ever knew. It was predicted by his friends, and especially the members of the bar, that he was breaking himself down by the immense labor he took upon himself. In several cases he acted as my attorney. and I was fully conversant with his habits of life. His only excess was incessant mental work. I do not think it was generally understood at the time of his death that he perished by his own hand. I knew him well during ten or twelve years that I resided in Buffalo. Any one well acquainted with Mr. Gurney would recognize his characteristics in his communication as being strikingly his own. I do not think he was a Spiritualist. Yours truly, W. W. WRIGHT.
P. S. He retired from business a short time before

his death. His allment was softening of the brain, or said to be.

Washington, D. C., July 27th, 1883.

The Spirit Message in the BANNER OF LIGHT of July 25th, from William H. Gurney, of this city, rank as a lawyer, and applied himself so closely to his profession as to produce that condition of mind he so faithfully describes. I doubt if his most intimate friend could have described his mental condition as well as he himself has done in that communication in the columns of the BANNER. The Spiritualists of Buffalo are very glad, even, that a few of the departed citizens whom we knew have found their way to your Direle-Room. Yours, S. H. WORTMAN.
Buffalo, N. Y., July 25th, 1885. Circle-Room.

# IRA A. EASTMAN.

I noticed in the BANNER OF LIGHT of July 18th a communication from IRA A. EASTMAN, Manchester, N. H., and, having been personally acquainted with him for more than thirty years, I feel it my duty in the cause of truth to certify to what he says concerning himself, viz., that he was well known throughout the State, and a lawyer by profession. In 1810 he was representative in Congress from New Hampshire, and a few years since was one of the Judges in our courts, and I think at the time of his death he was one of the trustees of Dartmouth College; but, above all, he was one of the best specimens of a noble man that New Hampshire eyer produced, and one whom the tongue of slander was ever compelled to pass by in silence. At our recent State Convention at Keene, Joseph D. Stiles announced him as present. I recognized the spirit by saying it was Judge Eastman, whom I well knew. He responded by remarking, "I had 'Hon.' prefixed to my name, but it does n't amount to much over Manchester, N. H., July 25th, 1885.

# August Magazines.

MAGAZINE OF AMERICAN HISTORY .- The second part of "Beginning of the Civil, War in America," by the Confederate General. Thomas Jordan, leads this month's contents, accompanied with portraits of Davis and his Cabinet, and engravings of important localities and events of 1861. Following is a sketch of "Cincinnati with the War Fever," by General H. M. Cist. General Cochrane, who was present at the Charleston Convention for the nomination of a Democratic presidental ticket in 1860, gives an account of its doings in which premonitory signs of the conflict were visible. The frontispiece of this number is a fine portrait engraved on steel, of Major-General John A. Dix, of whom the editor, Martha J. Lamb, gives a biographical sketch. The remaining contents are of more than usual interest. Published at 30 Lafayette Place, New York.

ST. NICHOLAS.-Out-door life, characteristic of the month, is well illustrated by the many excellent stories, poems and engravings of this number. To begin with, a story of "Little Dame Fortune" tells how a little daughter, sick at the hospital of La Rochelle, was sur- girl wandered from home among the streets of old Munich and made the fortune of an artist; then a song about "A String of Birds, Eggs!" carries the reader to the woods, and "Coasting in August" suggests a new amusement for vacation days in the country, Palmer Cox gives one of his quaint poems. "The Brownies at the Seaside," lilustrated with four engravings. B. P. Roe's" Driven Back to Eden," a story that cannot be too highly commended, reaches its Foster: Collector, H. R. Knight; Ushers, R. C. Ross that it was revealing that which is most important for that cannot be too highly commended, reaches its the human faintly—the Kniggton of God. The writer to the Experiment of the human faintly—the Kniggton of God. The writer to the Experiment of the Experiment of the Fault, to the Experiment of the Ex

greet the August readers of St. Nicholas. The Century Co., New York. Cupples, Upham and Co., Boston THE PHRENOLOGICAL JOURNAL includes, among variety of interesting and instructive articles, a

brief sketch of John Pierpont, accompanied with a portrait, the occasion that called it forth being the observance of the centennial auniversary of his birth. New York: Fowler & Wells, 753 Broadway. Dio Lewis's Nuggers.-The management of this

new monthly is upon the principle that truths can be more enduringly impressed upon the human mind with few words than with many, hence the paragraph style rules its contents, which are instructive upon matters of health and diet. New York: Dio Lewis Publishing Company, 69 Bible House. LATE JULY MAGAZINES .- Notes and Queries con-

tains a valuable five-page article, historical and descriptive, upon Masonic Degrees. Manchester, N. H.: B. C. and L. M. Gould. Hall's Journal of Health has some sensible words on its specialty, but when it leaps into metaphysics and speaks of presentiments, as it does in this number, it is very plainly out of its element, and undertakes to render an opinion upon what it knows nothing about. Published at 75 Barclay street, New York,

### Passed to Spirit-Life

From her home in Ancora, N. J., June 14th, 1885, Mrs. E. S. Wood, wife of Henry Wood, and eldest daughter of E. S. Wood, wife of Henry Wood, and eldert daughter of J. W. and E. W. Spaulding, aged 51 years and 8 months. On one of the hot days in July, while the aged invalid mother of Mrs. Wood was lying upon her bed suffering from the Intense heat, there being up person in the room, she felt the sensation as of some one fanning her, which soothed her fewered brow. At another time, while reclining upon the lounge and thinking of her dear departed daughter, she, at three different times, inialed the fragrance of flowers, such as she had never before experienced. Once, while on a journey from Ancora to Boston, she felt the presence and-sid of her angel children, one of whom (Sarah S. Allen) passed to spirit-life last August.

J. W. S.

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

The Camp-Meeting Association
Of Vicksburg, will hold its Second Annual Meeting in Fraser's Grove, one half mile from Vicksburg, Mich., beginning Aug. 27th and continuing two Sundays. Lyman C. Howe will speak the first Friday, Baturday, Sunday and Monday; Mrs. S. E. Bishop on Tuesday, Wednesday and Thursday: A. B. French, Friday, Baturday and Bunday.
Frank T. Ripley and Charles J. Barnes will give tests from the rostrum. Mrs. Julia E. Burns, slate-writer, and other mediums are expected.

The Grand Trunk Italiroad Co. will give half-fare rates, and run excursion trains to the meeting on each Sunday. Board accommodations on the ground. No pains will be spared, to make this a season of enjoyment and spiritual growth. Tents will be furnished at two dollars each for the season. All who wish to engage one had best write at once to the undersigned. Florence M. Bannes, Secretary, Vicksburg, Mich.

Mississippi Valley Spiritualists' Camp-Meeting The Third Annual Camp Meeting of the Mississippi Vailey Spiritualists' Association will be held upon its healthful and attractive grounds (Mount Pleasant Park), overlooking the Mississippi River, at Clinton, lowa, beginning on the first day of August and continuing during the entire menth. Speakers and mediums in great variety will be in attendance, and an enjoyable season is assured to those contemplating their first visit. Each year is adding largely to the interest and numbers in attendance at the meetings. The location is central for the Spiritualists of Illinois, Wisconsin, lows, Missouri, Nebrasks and Minnesota. For particular information, address the Corresponding Secretary,

D. SKINNER, Clinton, Towa.

The Second Annual Grove Meeting
Of Spiritualists will be held at New Era, Clackamas Co.,
Oregon, beginning Thursday, Sopt, 3d, and continuing
until the 14th. Traveling speakers and mediums, and
those living at a distance who may choose toyist the meeting, will find a hearty welcome. The Board of Managers
will use all reasonable efforts to make the meeting both attractive and instructive. Lillian M. Hunter of Portland,
considered by many to be the best organist on the Paellic
coast, will be there to entertain the people with sweet music. New Era Is located on the east bank of the Williamett
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For we do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable as aguaranty 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 hedesirespecially to recommend for portusal.

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 Bight.

BOSTON, SATURDAY, AUGUST 8, 1885.

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Before the oncoming light of Truth, Creeds tremble, Ignorance dies, Error decays, and Humanity rises to its proper sphere of Knowledge.—Spirit John Pierpont.

### "The Sabbath of the Future."

In our issue for August 1st we incidentally reverted to the effort of the mayor of a neighboring inland city to galvanize into apparent life, for a brief period at least, certain laws concerning the Sabbath conduct of the public, which, whether they were survivals of ancient politico-ecclesiastical bigotry, or the outcome of some particular "smartness" on the part of the individual in question-or both-we proclaimed to have no kinship with the popular sentiment of the present day. On every hand the same testimony has been borne of late by the press of this Commonwealth. This singular effort of an urban magistrate to take a step backward is useful to the friends of liberal sentiment in these matters as an indication of what bigotry would do in Massachusetts, if it had the power, even at this enlightened period; while the repeated failure of such attempted resuscitations in the past ought to satisfy the parties making them that the state of affairs which once rendered the general enforcement of such enactments possible has, as far as New England is concerned, passed away forever.

It is not, indeed, so very long ago that this matter was thoroughly and exhaustively set forth in the religious press of the new schoolan article appearing in the Christian Union of New York, written by Rev. Dr. Lyman Abbott, which was a sort of earthquake in its effect on The precise language of Dr. Abbott was as preserve the old-time Sabbath repose because they are not in the new-time secular rush and hurry. There may be some families where an attempt is yet made to conform modern practice to an ancient and reverenced theory. There are families where the parents still attempt to enforce on their children restraints which they have cast off from themselves. But the New England Sabbath of the seventeenth century exists only as its forts and stockades exist, in curious monumental remains."

We think the above brief statement conveys the fact pretty nearly as it is to be seen. A remarkable change has taken place in the American Sabbath, or Sunday. There surely is no need of any individual's growing warm over the question of enforcing or observing the old Puritan Sabbath, when it is notorious that nothing of the kind now exists.

Our readers will recall the fact that when nome time since the Sabbath convention took place in Springfield, Mass., almost every speaker took pains to say that the old Puritan Sunday is not a pattern for the present day. The Republican of that city remarked on the subject that "laws are lasting, and so are moral rules, but equity courts sit to modify legal principles, and moral rules have their equity side.... In this, as in everything else, the majority must, in the end, control both the law and public practice. Where the mass of the population desire a particular observance, they will have it subject to an enlightened opinion.... It is easy enough to attack the Sabbath-breakers: it is the Sabbath-keepers who need enlightenment. Here is a day, which, speaking in a sober, sensible, secular way, is of inestimable advantage to the home-life of every family in the Commonwealth. Between week and week it lays down its solid block of home rest. For every household it is a house-holding day. Many men know their families on it alone. Its rest. its quiet, its religious observance, are among the very foundation stones of peace and good order."

The same paper, after reverting to the legal aide of the question, as still recognized by the statute books of the Commonwealth, proceeded to show that in equity no parallel could be drawn by enactments between even the older and simpler life of our ancestors and the multiplied needs of our own, to say nothing of the style of living and its concerns in vogue in the Mosaic era-remarking with truth:

"No one to whom death or accident has made necessary a telegraphic dispatch will have any further sible. doubt about opening the telegraph offices part of the May. The attempts in Newark, N. J., and in Syracuse, M. To to stop all Sunday traffic, in the delivery of malk, bread and the like, showed plainly that the feeding of a great city cannot be suspended one day in seven. ... Some trains must run on Sunday. Through passengers, going from one end of the continent to street, Charing Cross, W. C.

the other, cannot be camped twenty-four hours on the plains. If, as some railroad men say, in crowded seasons the hazard of accident to passengers is diminished by working off freight on Sunday, railroad man agers are in duty bound to remember that the Sabbath was made to save life, not to destroy it. There are trades which cannot be stopped. It was a simple matter for the Judean blacksmith to put out his forge every seventh day, but the fires of seven hundred stacks of pig-iron in this country cannot be lit once a week. The whole warp and woof of modern life is full of threads which cannot be broken at regular intervals."

The Republican held it that the true idea of Sabbath observance was that which sought to adjust the day to this condition of affairs, so as to preserve its essential blessings without bringing it into direct collision with the stress of modern civilization.

An intelligent and progressive community can ill afford to part with an institution so deeply planted and so fraught with power for permanent good; one, too, so sorely needed by jaded labor and heartsick effort and discouraged enterprise. Once in every seven days is none too often for families to pause in the ordinary activities of life, so exacting as they are now become, and to send their collected thoughts forward and backward in quest of those silent and searching responses for which every human spirit longs, and which, once having obtained, impart to it fresh strength and renew the life of all its remaining days. We therefore heartily agree with the Republican's position: What indeed shall the people of the future make of this day which stands forth between week and week, the restful ending of the one and the inspiring beginning of the other, so that it may become a permanent blessing to the community, instead of offering a shelter for legal tyrannies exercised by willful zealots-a means of persecution in the hands of the illiberal: a day dreaded and hated by the rising generation in all families which still make a point to observe it in the ancient fashion, and a source of wrangling and contention among all parties instead of the peace-giving and restdistributing day it ought to be and is truly capable of being made.

### The Great Work of Spiritualism.

Let us not underrate it—we certainly cannot overstate it: Spiritualism is the event of this epoch in the world's history which swallows up and includes all others, marvelous and many as they are admitted to be. It is destined to supersede all former religions, for the reason that it is the first one that ever wholly cast out fear, and consequently brought the power of superstition to naught. Why should men of science, whose single boast is that they fearlessly pursue truth wherever it leads them with its traces, hesitate to give this newest disclosure their profoundest attention? Taking the statements of Spiritualism itself, one may see how it is to eradicate error from all religion, establish the profoundest philosophy in place of the nightmares of metaphysics, and work reform and regeneration in every department and relation of human life. All things point to the fact that we are certainly on the threshold of great and important changes. Society, religion, international intercourse. public economy, and the individual and the universal conscience are to undergo a process of reconstruction for which the world consciously waits.

It is impossible that so many hearts and minds should be enlightened by this new revelation, illuminating them one and all until they see and acknowledge the fatherhood of God and the brotherhood of man, without a general and mutual desire to make known the power of this great truth, and to assist in spreading still further abroad the benign influence of its truth. To proclaim the truth is a natural necessity with all who are allowed to receive it. As all religions are shown to be but the fruit of evothe ultra-orthodox, inasmuch as it demanded lution working as a divine principle through a "Sabbath of the Future" which should be the human race, so it becomes obvious that "neither Puritan nor Parisian, but American." Spiritualism, the flower and culmination of follows: "The Puritan Sabbath is gone; not men's hearts the truth of immortal existence, threatened; not going, but gone. There may but to teach the profoundest of all divine truths be communities which lie anchored outside of that the highest way of living for self is to live the channel of the nineteenth century, and for others, and that it is only by living for others that we spiritually exalt ourselves, and thus achieve all that could make immortality the deathless desire of the human spirit. Is this something to be jeered at from the very pulpits, to be derided by those who assume to have the souls of others in their keeping?

But it is not well for Spiritualists to spend too much time in defending their position or answering back their opponents. The truth has now obtained a sufficiently strong vantage ground to be allowed to go forward with fresh developments and unfoldings, and leave what is so far disclosed to take care of itself. In our judgment, that should be the policy of Spiritualists for the future. They should waste no more strength on utterances which still newer utterances will best defend and explain. As the process is that of evolution, the law working in the spiritual as in the material realm, it is safe to leave results at every passing stage to themselves, knowing that they are but steps on the long road to the ultimate which is never to be reached. When it shall once be universally accepted and believed that spirit-communion and spirit-influx form the living agencies and forces by which the world secures happiness through the gradual achievement of its destiny, it will be better understood that what we of this time are permitted to see and know is indeed the proclamation of a revelation that will eventually change the whole character of the earth and of those who dwell

The Rev. Dr. Bancroft of Christ Protestant Episcopal Church, South Brooklyn, is expected back from Europe at this time, bringing with him a beautiful stained-glass window for the chancel of Christ Church, which cost \$12,000. It will be one of the most elaboratelydecorated church windows in Brooklyn. This is a new method of serving the humble Nazarene. It would have been more in keeping with the latter's teachings had the \$12,000 been appropriated to "feed the hungry and clothe the naked" in Brooklyn and New York. Now, we suppose, the hymn-books of that society will have to be ornamented with clasps of pure gold. Christ Church, forsooth!

The Rochester Democrat of July 30th informs its readers that what purported to be a Spiritualist camp-meeting recently held in the vicinity of that city, was not under the auspices of the Spiritualists of Rochester, but a private affair for which they should not be held respon-

Read the various, announcements made on our lifth page regarding August " Facts" and its contents.

Light's office in London is now 16 Craven

### A Valuable New Book.\*

Just thirty-five years ago, in August, 1850, the Alumni of Yale College celebrated her one hundred and fiftieth anniversary. There were present from twelve to fifteen hundred representatives from classes which graduated from 1777 to 1850, before whom, by invitation, John PIERPONT delivered what was termed in the New York Tribune, "The gem of the occasion," a POEM ON PROGRESS. In that Poem, apostrophizing DAGUERRE upon his discoverywhich at that time enlisted the interest of the world-he said:

Buchanan has transcended thee as far As the sun's face outshines the polar star. Thine art can catch and keep what meets the eye His Science, subjects that far deeper lie. Thy skill shows up the face, the outward whole-His Science measures and reveals the soul."

In this recognition of Psychometry, at a time when it was but little known, before an audience few of whom though counted among the wise of earth had heard of it, and doubtless the larger number of those few disposed to smile incredulously upon hearing it mentioned, JOHN PIERPONT exhibited the leading characteristic of his life, to boldly acknowledge a truth when he discovered it, and to proclaim,

advocate and defend it on all proper occasions. In the autumn of 1842, Dr. Joseph Rodes BUCHANAN, residing in the city of New York. made experiments that led to a discovery in which, to use his own enthusiastic words, "lay the germ of a Science of lofty pretensions, and so wonderful in its facts as to be difficult of belief, if not utterly incredible, to the greater portion of our scientific men." To this Science he gave the name Psychometry, coining it from two Greek words, psyche (soul), and metron (measure), signifying soul-measuring, though he considers that it may be more correctly defined as signifying "not merely the measuring of souls and soul capacities, or qualitles, by our own psychic capacities, but the measurement and judgment of all things conceivable by the human mind-practically measuring by the soul."

After seven years of investigation and experiment. Dr. BUCHANAN gave to the public in the Journal of Man-at that time published by him in Cincinnati—a full presentation of the subject as then developed. This article forms the first two chapters of the book before us, and is of the deepest interest, in fact, a study indispensable to all who would build on a sure foundation their knowledge of this remarkable and far-reaching Science.

It is followed by reports of numerous experiments, instituted at subsequent times for the purpose of testing the accuracy of certain theories, discussions suggested thereby and the results of investigations made up to the present time; the volume being designed to introduce the subject to the general reader, rather than as an elaborate memoir for scientists.

It is needless for us to say that Dr. BUCHAN-An is an enthusiast in his work. Every reader of the BANNER, and all others who have observed the mental progress of the last half-century, and his persistent efforts to aid it, are aware of the fact. From this very enthusiasm, an element inseparable from the nature of a discoverer, arises the thoroughness of his investigations and the accuracy of his conclusions. A fine portrait of Mrs. Buchanan (formerly Mrs. C. H. Decker), one of the best psychometriats of our time, faces the title-page.

For a list of contents and price the reader is referred to the advertisement of Colby & Rich. on the fifth page of the BANNER, who have this very able work for sale.

\*MANUAL OF PSYCHOMETRY; The Dawn of a New Obvilisation, By Joseph Rodes Buchanan, M. D., author of "Anthropology," "Therapeutic Sarcognomy," and "Moral Education," Ismo, cloth, pp. 500. Boston: Published by the author, 20 Fort Avenue.

# Saturday, August 8th,

Being devoted to the obsequies of the late Gen. U. S. Grant, the BANNER OF LIGHT ESTABLISH- sides acting as major-domo for all concernedthem all, comes not merely to establish in all MENT will-in common with other places of business all over the nation, and in accordance with the recommendation of the constituted authorities-remain closed during that date.

### Spiritualist Camp-Meeting in Australia.

Induced by the success of the Spiritualist camp-meetings in this country, the Spiritualists of Sydney, N. S. W., instituted a similar gathering at one of their fine seaside resorts. Long Bay, ten miles from the city. The place was one of the most delightful that could have been chosen, commanding an extensive view of the Pacific Ocean, whose waters roll calmly but majestically between two rock-bound shores to a fine sandy beach, upon which are strewn a great variety of shells, quartz pebbles and choice seaweeds. The tents were pitched under tall and stately trees, at a locality now known as "Denton Grove," so called in remembrance of Prof. Denton.

The camp-meeting continued during the five days of Easter in a very harmonious and enjoyable manner. On the afternoon of the first day Mr. George Garton of Botany read selections from Lizzie Doten's poems. The evenings were chiefly passed in discussions, brief addresses and singing. One evening, says a correspondent of the Harbinger, after singing by some of the ladies, one of them was controlled by William Denton, who greeted his friends with extreme pleasure and expressed his delight in being present at the pioneer camp-meeting of the Australian colonies.

So fully sensible were all of the great mental and physical benefit experienced, it was determined that at the next Christmas holiday time (a season that at the antipodes corresponds to our summer) they would endeavor to persuade the Spiritualists of Sydney to roll up en masse for the purpose of carrying out and enjoying a reunion such as would tend to bind them more firmly together in the great and good cause of Light, Liberty and Progression.

13 A fortnight since we published an item showing that the inoculations introduced in Spain for the prevention of cholera had not only proved a failure, but had tended to greatly increase the contagion, extending the number of cases to sixteen hundred per day. Later information is that on July 25th the number of new cases was 3350, and on the day following, 2542. It is being ascertained that the anti-cholers process of Dr. Ferran is nothing but an experiment-as was Jennerian vaccination in its early days, and is now to a great extent-and that even as such "It is very crude. unscientific and anti-pathologic." In one place where half of the population were incoulated, more than half the number of deaths were among those who had thus been "protected."

TRANSLATIONS Of interesting passages from several of our foreign Spiritualistic exchanges will be found on page three.

### "Exposing" Spiritualism.

Some people, and particularly those whose conceptions of spiritual life and truth are but little above the material plane, are fond of trying to "expose" Spiritualism-to "show up" what they fancy, are frauds simply because their interior sight has not yet been opened to comprehend them as plain and established truths in universal nature. Now it is a writer and now a preacher; they assail Spiritualism always from their own "blind side," not being conscious of merely confessing by their act to their own impotency. It may as well be admitted once for all that if God's truth depended on man's painstaking discovery of it, it would never come to earth and its benighted people at all. But superior agencies are continually employed in presenting it to the attention of mortals, and in forcing it upon their acceptance; after which not a few persons are venturesome enough to assert that they are themselves its discoverers. These simply occupy the opposite extreme of those who practically assert that beyond what they can see there is no more truth to be discovered.

It is from the latter class that the greater part of the assaults on Spiritualism proceed. We have before us a comparatively recent illustration of this in the Gospel Messenger, published at Mt. Morris. Illinois, which is the organ of the sect there known as the Dunkers, who are the extremest literalists in regard to biblical interpretation. Their belief, as they state it among themselves, must inevitably cramp their lives to a painful distortion and diminutiveness. This Gospel Messenger — most disagreeable bearer of grabbed tidings - sets out boldly with what it proclaims at the head of its leading article for the week to be "An Exposure of Spiritualism "-as if there were anything concealed that was waiting to be exposed! The truth is, on the contrary, that it is only waiting for such persons to expose themselves receptively to its searching realities. This Gospel Messenger fires off its pop-gun by asserting that although spiritual mediums have been so often exposed in regard to their "methods," people are still found who give credit to them. A surprising fact, truly, in an age when all things rest on actual evidence more than ever before in history. , If that evidence has so many times been proven false, why should people of intelligence still adhere to it as they do? Why is Spiritualism steadily on the increase? Because it is a mighty truth, demonstrating immortality by and through its medial instruments.

### Sunday at Onset.

Last Sabbath found us at this now-famous resort of Spiritualists. It is amazing to see how rapidly it has grown since last season. The grand Temple Building was a necessity, although many doubted the expediency of spending money in that direction. Sunday afternoon last, when a glorious summer shower manifested itself at the Grove, the thousands who were there to listen to the wise and spiritual sayings of Rev. Mr. Applebee would have been debarred the pleasure had the Temple not been erected. We hope to print his discourse in full ere long.

Between hand-shaking, congratulations and conferences with the friends whom we metso many that we are unable just now to name them, and the fine dinner we discussed with congenial souls at the Hotel Onset-we enjoyed our brief visit very much, and returned to our arduous editorial duties, if not much physically refreshed, at least mentally so. As we were accompanied by our "shadowy" friend, Mr. Wetherbee, who seemed to be a sort of guardian angel for the time being, we were seemingly almost upon the delightful grounds before we were aware that the cars had taken us fifty-five miles from home.

At the headquarters of the Association we found Mr. G. T. Albro, who presides over the literary department of the establishment, beand he does the business so promptly the everybody, the most fastidious, is satisfied.

Mrs. M. S. Townsend-Wood occupied the outdoor platform in the forenoon. This lady is an earnest, eloquent speaker, and is always listened to with marked attention. If our memory serves, she has been a public lecturer for over twenty-five years, yet time has not set his mark upon her brow. She is radical at times. but always truthful, and possesses a heart overflowing with love for all humanity, hence the angels, as well as the mundanes, dearly love her.

# MANANCIENT Materializations.

A correspondent of the New York Sun, writing from Woodbury, Ct., states that on a tour of inspection in the garret of a dwelling-house in that place he found, among old spinningwheels, antiquated chairs, dasher churns and other castaways, a copy of the first newspaper published in New Haven-the Connecticut Gazette, dated Oct., 1st, 1757-by J. Parker & Co. Its dimensions are about nine and one-half by fourteen inches, two columns of miscellaneous news and advertisements on each side. Among the latter is the following:

TO BE SOLD BY THE PRINTERS HEREOF: A True and Wonderful Relation of the appearance

OF THREE ANGELS (Clothed in white raiment) to a Young Man in Medford, in New England, at night:—together with the substance of the Discourse, delivered by one of the Angels, from the 3d Chap. of Colos. and the 4th Verse.

The Public may depend that the above Narrative is no imposition, but that it is a true account as related by the young man himself to numbers of people, many of whom can attest he is a person of good character.

# College of Therapeutics.

An advertisement of this institution and its aims will be found on our fifth page; we shall print next week an article from the pen of Prof. Buchanan, wherein the value of its work as compared with that achieved by other medical schools is succinctly set forth.

Through the politeness of Dr. H. G. Petersen, of this city, the honorary secretary of the "Testimonial and Honor-Fund to Dr. J. R. Buchanan," we are in receipt of a neatly printed pamphlet of fourteen pages, with a letterpress engraving of Dr. B. on the cover, under-neath which is printed: "Who is he and what has he done?" The pamphlet contains Dr. Buchanan's biography, and the eloquent address which he delivered before a committee of the Massachusetts House of Representatives in opposition to the obnoxious medical bill before the Legislature which was defeated in that body. June 16th, 1885.

One of the best institutions in this State for the education of youth of both sexes is Dean Academy, at Franklin, under the skillful management of Prof. L. L. Burrington. Our readers are referred to particulars in our advertising columns regarding the advantages it offers.

Me shall print next week a letter from London, by W. J. Colville.

### Independent State-Writing in New York.

Confirmatory of the opinion expressed in our issue of the 25th ult. regarding the mediumship of Dr. Henry Rogers of New York City, Prof. Henry Kiddle writes:

"I have had three successful sittings with him. The first time I cleaned the slates and put them together, fastening them with a rubber band. I held them firmly on my head, the medium only placing his hands on them. One slate was covered with writing—a message from my friend, Judge Edmonds. This mani-festation is always given in strong sunlight, and the slates are never out of the sight of the

The second time, I bound the slates with my handkerchief, and the medium was impressed to put them on the top of one of the globes of the chandelier, at least eight feet from where we sat facing each other, while I firmly held the hands of Dr. Rogers. The following was written on one of the slates by the guide of the

\*Dear Sir—We give you this simply as an exhibition of our power to write on slates at a distance from the medium without taking the slate from your sight. ESNEUN.

Prof. Kiddle describes a seance with Dr. Rogers on the morning of date of his letter, as fol-

"The slates were placed on the floor, and I sat with my feet resting on two corners of the frame, while the medium, his hands in mine, sat facing me with his feet on the opposite corners of the slates. The writing was audible, and on taking up the slates I found one covered with a characteristic message from my spirit-brother, signed by his familiar name."

The full report of a séance held at this office April 28th will be found on our sixth page. It opens with a very devout invocation by the controlling spirit. An important question is ably answered in regard to "why so few persons of high mental culture become mediums." -SAMUEL N. COWPERTHWAIT, hailing from Brooklyn, N. Y., who said he was a dealer in furniture, trusts that he shall be welcomed back by those he regarded as his friends when he passed away; he came, he says, to call the attention of his friends to the important fact of the continued existence of man .-- REV. Ho-BATIO ALGEB, late of South Natick, gave a lengthy message, which the reader will find highly interesting. He was apparently a very earnest and sincere man in the earth-life, judging from his remarks since entering spirit-life.-MARGARET STETSON reports that she lived on the earth a good many years—that she resided in Washington. She is very anxious that her children-now grown up-should see her message. She gives them excellent advice.—EDW. B. WATRINSON wishes to communicate with friends in Hartford, Ct., if they will give him an opportunity of doing so. He desires to speak to them in private, through a mediumistic channel, and thinks they can find such a one near their home that he can use, etc.-MARY HARVEY reports that she was a Catholic when she lived on earth, and believed in the ceremonies of that church; but she finds, she says, that they are of no service to a spirit, only just so far as they appeal to the spiritual, and thus draw the minds of the ignorant from the contemplation of their sad earthly existence, etc .-BENJAMIN CURTIS sends word to Laura Curtis of New York City, and is ready to communicate with any other friends if they will visit a medium.—Then follows a report of the séance held May 1st. at which questions were put by mortals and answered by the controlling intelligence, that the reader will gain wisdom by perusing. The speaker said he believes the time is coming when spirits will be able to show themselves in a clear light so perfectly that we shall be able to recognize them at once.-An-NIE STEARNS, of Boston, informs us that she has a sister Mary whom she loves very much and would like to speak with in private.-MAR-THA FULLER, on taking control of the medium. inquired if we welcomed old ladies, and explained that when she was not in contact with physical life she did not feel aged; but on coming into such contact she felt as she did before she departed from her old and feeble body. She said she had been trying to get back for a long while, feeling that she must come, although she did not know exactly why, as most of her friends are on the other side of life, although she supposed she was drawn to a granddaughter in Philadelphia who was very dear to her, etc. She gives the lady's name as Martha Fuller.

Capt. Peleg R. Irwin, who died at San Francisco, April 1st, at the age of fifty-five years, was the second son of Stephen P. Irwin of Southbridge, Mass., and was long a wellknown resident of this city. He held the office of Clerk of the House of Correction at South Boston for sixteen years previous to the breaking out of the war of the rebellion : he then enlisted as a private in the Second Massachusetts Calvary: in a few months he was promoted to Sergeant Major of the regiment, and in less than a year was commissioned a Lieutenant, and assigned to the staff of Major General Gibbs. Subsequently, at the request of Gen. Sheridan, he was made Commissary and assigned to his staff, which position he held until the close of the war, he being and participating with Gen. Sheridan in all the memorable battles which ended in the surrender of Gen. Lee at Appomattox, and making the last raid of the Union cavalry with Gen. Sheridan into North Carolina to intercept and cut off Gen. Joseph E. Johnston. At the close of the war he held a position in the Boston Custom House, leaving there to enter the employ of the Pacific Mail Steamship Company at San Francisco. Capt. Irwin was a devoted Spiritualist. He had frequent sittings with the late Mrs. Hardy, the noted medium of this city, and was convinced, through her instrumentality and sittings with other mediums, of the fact of direct spirit-communion. In company with us he often visited Mrs. J. H. Conant's residence, and was always gratified at the information he derived by his intercourse with spirit-friends.

Colby & Rich have appointed for the present season as their agent at the Lake Pleasant Camp-Grounds, Mr. John Collier, who is authorized to receive subscriptions for this paper. He will also keep the BANNER for sale.

H. A. KERSEY, No. 1 Newgate street, Newcastle-on-Tyne, will act as agent in England for the BANNER OF LIGHT and the publications of Colby & Rich during the absence of J. J. Morse.

A. S. Hayward, magnette physician, has returned from Onset, and will visit Dake Pleasant and Saratoga Springs during the mouth of August. His letters will reach him as per advertisement on the seventh page of the BANNER OF LIGHT.

Bhenmattam of the heart, and all forms of Heart Disease, Field to the use of DR-GRAVES' HEART'S ESOUTATORS Tripes that use it praise it. The pamphlet of F. B. Ingalls, Cam-indes Mass. \$1.00 per bottle at druggess.

### ALL SORTS OF PARAGRAPHS.

BEING AND DOING. We are not here to feel, nor yet to know:
To do is the essential thing below.
The grandest poems are the noblest deeds:
The greatest poet does not rhyme, but bleeds.

Nor Eschylus nor Milton ever sung As did Savonarola as he hung, Or Maccabeus, when the Byrlan steel Cleft the great heart that held Judea's weal.

When one poor mortal struggles for the light And suffers for the sake of what is right, Sublime as is the universal scene, The day is little and the night is mean. The deepest science and the highest art

Are glow-worms, and the noon day sun—the heart, And all the glory of the world above Is only bravery and only love.

—F. B. Denton, in the Current.

A Stratford (Ot.) woman, who is a member of the Boclety for the Prevention of Cruelty to Animals, accuses local Christians of going to church to hear of the glories of another world and beat down Satan under their feet, all the while having horses outside fighting a thousand devils in the shape of files and mosquitoes.

Louis Riel, the half-breed's champion, in Canada, has just been found guilty of high treason, and sentenced to be hanged, September 18th.

Our dead are never dead to us until we have forgotten them. They can be injured by us, they can be wounded, they know all our penitence, all our aching sense that their place is empty, all the kisses we bestow on the smallest relic of their presence.—George Elliot.

It is said that Osman Digma received information that El Mahdi became ill June 19th, and died June 22d. The spy reports that Osman Digma held a religious service of public lamentation over the prophet's death. Later accounts corroborate the above, one of which says the Mahdi was ill only two days; no doctors were present at the time of his death, and that the Mahdl directed that his successor continue to wage war upon the Christians.

Miss Helen Howard, Worcester High School, '81, Wellesley College, '85, has been elected to teach Latin, Greek and mathematics in Claremont College, North Carolina. She has accepted the position.

The cholera is again devastating Marseilles, France,

fifty fatal cases having occurred during the week, and the epidemic being on the increase.

A student who had been studying for several years in the medical department of the University of Texas endeavored to pass the examination requisite to his obtaining his diploma. One of the professors gave him a hypothetical case, and then asked him: "What would you do in a case of that kind, if the patient got worse?" "I would not do anything," replied the student; "I would just wait until the next day, and see how he was coming on then. He might improve, you know; I'd give him a chance."—Texas Siftings.

Toronto. Ont., had a confiagration, Aug. 3d, which, commencing at the Sugar Refinery Company's building on the Esplanade, continued till nine blocks were in smouldering ruins, and a property loss of over a million dollars had been inflicted.

The first advocate of modern city parks was probably John Evelyn, who wrote a pamphlet two hundred years ago to urge the State to buy a broad belt of land all around London, and to plant it with sweet smelling shrubs and trees, so that fresh and pleasant breezes might blow into the town from whatever quarter the wind might be.

At the sale of Burns relics at Ayr recently the Tam O'Shanter and Souter Johnnie chairs were bought for the Burns cottage for £47 each. A wooden silverhooped stirrup cup was sold for £55, and an autograph letter of the poet to Hamilton Nimmo brought £7. It is proposed to form a federation of Burns Clubs throughout the world and to hold a centenary celebration in Kilmarnock in 1886.

A monument to Charles Dickens is to be erected at Rochester, Eng., which place he frequently made the scene of incidents in his writings.

The willow, a slip from the famous willow over Napoleon's tomb at St. Helena, which had grown to large proportions near the Charter street gate of Copp's Hill Burying Ground, Boston, having become so decayed as to be dangerous, has been taken down.

Milwankee has 159,000 inhabitants, a gain of 43,000 in five years.

An Italian scientist says that "wrinkles depend mainly on the fascicult which form the reticular part of the dermis." We always supposed that age had more to do with it than the fascicult. Persons who would escape wrinkles, it would seem, must first get rid of that italic thing.—Norristown Herald.

London dispatches of August 3d from Tashkend, in Asiatic Russia, state that a great earthquake has visited that region. It damaged most of the houses in the town of Bisheerzek and ruined the cities of Suluk and Belovodsk. In the latter place a church was shaken to fragments while it was crowded with worshipers, a large number of whom were killed. The earth sons were swallowed up.

The post-office address of Mr. Edwin Keene is wanted at 411 Cherry street, Philadelphia, Pa.

FARMER COOK.-It is recorded that the other day lonely tramp passing near the Cook "mowin" lot heard a deep, sonorous voice ory out, like the call of a prophet, "Abandon the direct progression to the straight thitherward, and deviate by inclinatory and aberrant dextro-gyration into a dextral incidence." It was Ultimate America, in the shape of Joseph Cook, the late "Monday" lecturer in Tremont Temple, this city, saying "gee" to his oxen. It is said the tramp fled for his life, while the oxen crept under the haycart and orled.

It is an undeniable fact the more the interior forces -the spiritual-are developed, the less capacity the pure in mind have to battle with the lying, cheating, speculating business world.

When rain falls, does it ever get up? Of course it does in dew time.

The largest number of American women students at Zurich are registered in the Medical School, and the second largest in the School of Philosophy.

The most terrific evelone on record in the Central States visited Pennsylvania, New Jersey and Maryland, Monday, August 8d, doing an immense amount of damage to property, killing several people and wounding many others. In one ward of Philadelphia it is said that one hundred and fifty houses were wrecked, rendering homeless two hundred families.

Why is a river the laziest thing in creation? Because it is never seen out of its bed.

Japan is overrun with beggars.

Three members of one family at Baltimore have died of trichinissis, and a fourth is at death's door. The pork was eaten May 10th. The pork of our forefathers, who fed their hogs properly, was vastly superior to that produced now-a days, as the modern hog consumes only garbage of the worst sort. No wonder the pork now is flabby and unsavory. The article at best is not fit for human food; but the miserable stuff, now consumed is good for nothing except soap-grease

It is the cause, and not the death, that makes the

The tongue is not steel, yet it cuts.

Forty thousand dollars are to be expended on a crematory in Philadelphia. It will be located at Manayunk, and the inclosure will comprise eleven acres of

Keep ahead rather than behind the times.

In boring an artesian well at Americus, Ga., oyster shells were found at a depth of one thousand feet.

New York has twelve hundred gospel ministers, eight hundred of whom are Protestant and four hundred Roman Catholic.

She was a daisy," but she put her little Frenchbeeled shoe on a banana peel, and in a flash was transformed into a lady-slipper, and then arose blushing like a peony.

# Mrs. M. Eugenie Beste.

THE INDEPENDENT SPIRIT-VOICES SINGING IN THE TEMPLE AT ONSET, ETC.

To the Editor of the Banner of Light:

This morning, Aug. 1st, 1885, the independent spiritvoices sang loud and clear in the new Temple, in the daylight, filling it with their music. There were present at this impromptu trial-seance, beside the medium, the Vice President of the Association, Mr. George Hosmer, Louise Marguerite (who is called the miniature Patti), and her uncle, Prof. Boggs, Mrs. Kate R. Stiles of Worcester, and myself. The stage could not be darkened in the daytime, as we had deemed advisable, and we closed the entrances upon each side, dropped the curtain at the front, leaving the four windows at back of scenery uncovered. Mrs. Beste went behind these curtains and the rest of us gathered near the plane on the floor of the hall and near the stage. The Professor played upon the plane and we all sang, "Nearer, my God, to Thee," which was caught up by two voices inside the curtains, filling the hall and rising above all other sounds. The Professor, with us. was singing the air, and of the two spirit-voices one, a gentleman, sang baritone, and the other, a woman's voice, sang soprano. We sang three stanzas, the spirits accompanying. The baritone voice was singing the part which would have been sung by an alto. Two selections from the "Bohemian Girl" were rendered by the invisible ones, the medium being all the time visible to the Professor from his seat at the plane, through a narrow space between the curtains. These selections were, "Then You'll Remember Me," by a soprano, and "The Heart Bowed Down," by a baritone, the plane accompanying their singing. The Professor started to play the Drinking Song in La Traviata, and a high soprano voice was heard singing the recitative to the Scena Ed Aria. He was playing in B b, when this voice commenced in A bthe key of the opera. Prof. Boggs expressed himself

as overwhelmed with delight at the quality of the

voice, the accuracy of the performance and the indu-

bitable origin of the sound. Some other songs were

rendered and we adjourned, assured of the feasibility

of attempting a spirit concert in this place.

To show that it is not always necessary for the spirits to have access to articles of dress, as many suppose, from which to manufacture their own, I will describe a seance which took place with Mrs. Beste. on July 19th, at the hotel. Her cabinet consists, as last year, of curtains hung across a solid corner of the room. On this occasion she suddenly concluded to disrobe herself entirely, and called to me to take away every article of her own apparel, and bring her something of my own. I furnished a white morning dress and also gave her back her stockings. The light extinguished, seven or eight spirits simultaneously came out in the darkness, going to their friends, giving names and messages, and caressing them. In a moment an elegantly dressed lady came out, looking as if draped in a flood of intensified moonlight, with a soft, beautiful glow pervading the whole figure at the back, from the top of the head to the end of the train. which was more than a yard in length. This lady was afterwards explained to have been Aspasia. Being invited, she extended her arms and drapery, showing us the great quantity in which she was clothed. After she had retired, I called the attention of the party to the difference between this dress and the one they had seen me give the medium, at which Tom, the spiritfriend who holds control of Mrs. Beste during her seances, declared he would not have even this on, and pulled it off and threw it out to me. In an instant an other similarly dressed lady rushed out of the cabinet to find her father, and prove her identity fully. Other powerful manifestations followed. The favorite little Daisy, an East Indian spirit, took herself and her illumination up to the top of the curtains, speaking to us, while there, and then pretending to tumble to the floor in a heap, groaning in fun that her "bones were all broken." The singing was powerful, and very fine. Appolonius, an ancient spirit, remained out a long time, discoursing upon the laws of spirit and earth birth and growth, and of successive earth and spiritbirths, and of the object of the spirits who control these séances, which is not so much to bring out great numbers of materializations as to prove each that comes to be genuine, and to develop the power of the spirits to use their voices in our language for the purpose of instruction, to the end that the phenomena go on to yield and teach its philosophy through the an-

olent spirits themselves.

A novel occurrence took place last week over on Wickett's Island, in Mrs. Cutter's coance-room. The first child bern on the island since the Indians had possession, was christened by the strong and loving Appolonius, who oradied him in his muscular arms, and named him as the parents desired, Chester Wickett. The ceremony was impressive and interesting He was baptized of the spirit, but no water was used

A new phase of development has shown itself. few evenings ago the spirits came uniliuminated holding a light under and then above their faces long enough for people to see their friends plainly and talk with them. LITA BARNEY SAYLES. Onset, Mass.

### Spiritualist Camp and Grove-Meetings.

By reference to the subjoined list it will be seen that the Spiritualists of America are in earnest regarding out-of-door services, and their prosecution during the present summer :

QUEEN CITY PARK.—The fourth annual assembly of this Camp-Meeting will take place on the grounds in South Burlington, Vt., Aug. 18th to Sept. 14th.

THE NEW ENGLAND SPIRITUALIST CAMP-MEETING ASSOCIATION holds its twelfth annual convocation at Lake Pleasant, Montague, Mass., to Aug. 81st (inclusive). (inclusive).

THE CAMP-MEETING ASSOCIATION Of Vicksburg will hold its Second Annual Meeting in Fraser's Grove, one half mile from Vicksburg, Mich., beginning Aug. 27th, and continuing two Sundays. MISSISSIPPI VALLEY SPIBITUALISTS' CAMP-MEET-

ING.—The Third Annual Meeting of the Association will be held upon its grounds at Mount Pleasant Park, Clinton, Ia., beginning on the first day of August, and continuing during the entire month.

NESHAMINY FALLS, PA.—The Seventh Annual Camp Meeting at this place commences Sunday, July 19th, and closes on Thursday, Sept. 19th. THE SECOND ANNUAL GROVE MEETING of Spiritu-

alists will convene at New Era, Clackamas County, Oregon, Thursday, Sept. 3d, and continue until Sept. 14th. VEBONA PARK, ME.-August 15th to 24th.

VERONA FARK, MR.—August to the Value of the Nemoka Camp Meeting Association and the Michigan Association of Spiritualists unite to hold a campmeeting at Nemoka on the beautiful Pine Lake, on the Grand Trunk Railroad, eight miles east of Lansing, August 5th to the 3ist. SUNAPEE.—The Camp-Meeting at Lake Sunapee, N. H., closes Aug. 30th.

N. II., Closes Aug. 30th.

LOOKOUT MOUNTAIN [TENN.] CAMP-MEETING.—
The Second Annual Camp-Meeting will be held on these camp grounds, for ten days, ownmencing Saturday, Aug. 22d, and concluding Aug. 31st. On Wednesday, Aug. 22th, the annual meeting of stockholders will be held. On Saturday, Aug. 29th, the Annual Convention of the Southern Association of Spiritualists will be held.

THE OSWEGO ANNUAL GROVE-MEETING will be held this year at Fulton, near Oswego, N. Y. Mrs. Carrie C. VanDuzee, a trance speaker lately from the Bouth and West, will lecture on this occasion.

THE FIRST MAINE SPIRITUALISTS' CAMP-MEET-ING-will convene at Buswell's Grove, Etna, August 28th, and continue ten days.

ORION, MICH.—A four days' meeting will be held on Park Island, commencing Sept. 10th, ending the 14th.

NIANTIC, CT., CAMP-MEETING.—Services to be held to Sept. 13th, inclusive. Cassadaga, N. Y.—The Camp-Meeting at Cassada-

ga Lake closes Aug. 31st. TEMPLE HEIGHTS, ME.-August 14th to 23d.

Serious Blunder by Physicians. HUNTER'S POINT, L. I., July 28th.—Neah Stiles, a grocer, of this city, who was recently sent to the pest house on a certificate of a health officer that he had the smallpox, is suing the city for five thousand dollars damages. The physicians at the Riverside Hospital informed him that he did not have the disease, and he was sent home after necessary precautions were taken. On the night of his arrival at the hospital, Stiles was put in a ward with the worst cases of the disease without examination.—Boston Evening Journal, July 29th, 1885.

Histories make men wise; poets, witty; the mathemathics, subile; natural philosophy, deep; morals, grave; logic and rhetoric; able to contend.—Bacon.

### Helpless Upon a Friendless Sea.

Who, in taking passage in a great trans-Atlantic steamer, does not feel a thrill of exultation over her magnificent power. Against her the Storm-King may hurl his elemental forces, nor pierce her armor, nor stop her onward course.

But let me describe a scene when, one morning in mid-ocean, there came an alarm from the pilot-house followed by a cry: "The ship's rudder is lost!" From the confident expression, consternation came to every face. The wheelman being helpless to direct her course, the vessel was at the mercy of wind and wave.

The captain had been negligent—the hang-

ings of the rudder were allowed to wear weak, and suddenly it had dropped deep into the sea ! Strong in intellect, in physical vigor, in energy and in ambition, man confronts, undaunted, gigantic tasks and commands applause for his magnificent achievements. But, all unexpectedly, an alarm comes—the rudder of his constitution is gone. He has been careless of its preservation; mental strain, nervous excitement, irregular habits, over-work, have destroyed the action of his kidneys and liver. This would not occur were Warner's Safe Cure used to maintain vigor. And even now it may restore vitality to those organs and give back to the man that which will lead him to the haven of his ambition.—The Traveler.

### Movements of Mediams and Lecturers.

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

Miss Knox will be at Burlington (Vt.) Camp-Meeting through the month of August. Will resume business at her office, 37 Winter street, Boston, the 1st of September.

tember.
P. C. Mills spoke July 26th on temperance at West Union, Neb.; August 2d spoke at the Jefferson Schoolhouse; will probably speak there the 2th, on Spiritualism. Will answer calls to speak anywhere in the State, or Kansas, Missouri or any of the Southern States during the fall and winter.

Capt. H. H. Brown spoke for the society at West Hampden, Me., Aug. 2d, and will be with them Aug. 2th. He speaks at Newport, Me., Aug. 6th and 7th, He has Sunday, Sept. 6th, that he can make an engagement for anywhere in New England. Address West Hampden, Me.

Owing to failing health Dr. W. L. Jack will not at-

west Hampden, Me.
Owing to failing health Dr. W. L. Jack will not attend the camp meeting at Lake Pleasant this season. Information regarding his physical condition may be obtained of Mr. J. Wilson or Judge Dailey, on the Bluffs. He tenders his thanks to friends at Lake Pleasant and Onset, who have kindly remembered him during his protracted lilness.

Mrs. Van Duzee, trance-speaker, lately from the South, will make engagements with societies anywhere in the North or West to lecture. She can be addressed at Gouverneur, N. Y.

Mary A. Charter, after closing a very successful business engagement at the Itindge (N. H.) Camp-Meeting, will be happy to meet with all her old and new friends at Lake Pleasant, Sunapee and Queen City Park Camps.

Tark Camps.

The Chesaning (Mich.) Argus, of July 24th, prints nearly a column report of a lecture and tests given by Frank T. Ripley on the previous Sunday in that place, prefacing it with the remark that "it was well attended and favorably received by the people generatended.

### Spiritualist Meetings in Boston:

1031 Washington Street.—First Spiritualist Ladies Aid Society. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary. Mrs. Henry O. Torrey, Secretary.

College Hall, 34 Essex Street.—Sundays, at 10½
A.M., 2½ and 7½ P.M. Eben Cobb, Conductor.

Eagle Hall, 616 Washington Street, corner of
Essex.—Sundays, at 10½ A.M., 2½ and 7½ P.M.; also
Thursdays at 8 P.M. Able speakers and test mediums. Excellent music. Prescott Robinson, Chairman.

White Cross Fraternity, 12 Pemberton Square,
Room O.—Meeting every bunday evening at 7½ o'clock.

"Berrice of Bliones" every Baturday evening. The Secretary of the Fraternity, Mrs. J. V. Whitaker, in daily
attendance at the Rooms on week-days, will give information concerning the Order.

Chelsen.—The Spiritual Association meets every Bunday in Odd Fellows' Building, Hawthern street, opposite Bellingham Car Batton, at Sand 7% F. M.

The Ladies' Harmonial Ald Boclety meets at Temple of Honor Hall, Hawthern street, overy Friday afternoon. Business meeting at 4% o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 120 highboro' street.

EAGLE HALL, 616 WASHINGTON STREET. - Well attended services were held at this place on Sunday iast—morning, afternoon and evening—during which Dr. M. V. Thomas, Dr. B. F. Richardson, Jacob Edson, Prof. Milleson, J. G. Meugens (of Calcutta) and others took part in the exercises.

A correspondent writes: "Dr. L. K. Coonley has taken rooms in Plymouth, Mass., on South Russell street, opposite the Court House, where he will be daily (except Sunday) from 11 A. M. to 3:30 P. M. He lectured and gave life-readings for the Ladies' Sewing Circle Sunday, Aug. 2d, at 1:30 P.M. Quite an interest is manifested, and next month it is expected that meetings and lectures will be inaugurated. Many of the people

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Colby & Rich, Publishers.

NOTICE TO OUR ENGLISH PATRONS. MR. H. A. KERSEY will act as our agent, and receive subscriptions for the Banmer of Light at fitcen shillings per year. Parties desiring to so subscribe can address Mr. H. A. Kersey, No. 1 Newgate street, Newcastle-on-Tyne, England. Mr. Kersey also keeps for saie the Spiritusia and Heformatory Works published by COLBY & RICH.

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Dr. Jas. V. Mansfield, at 82 Montgomery street, Boston, answers sealed letters. Terms 83, and 10c. postage.

Dr. F. L. H. Willis may be addressed until further notice at Glenora, Yates Co., N. Y. Jy.4.

Dunklee's New Golden Eagle Furnace is the par excellence for heating dwellings, halls, schoolhouses and churches.

### - ADVERTISEMENTS.

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# A BEAUTIFUL PICTURE Of the FACTS CONVENTION, taken in the Grove at Onset, in which may be seen the faces of many of our Mediums and prominent Spiritualists. For sale by COLBY & RIGH.

Penobscot Spiritual Temple Camp-Meeting, AT VERONA PARK, VERONA, ME.,

WILL begin on Saturday, Aug. 15th, and close on Aug. 34th. 1885. Annual Circulars, containing full particulars, will be freely sent to any one addressing of ther DR. U. F. WARE, President, Bucksport, or F. W. SMITH, Becretary, Rockland. Bend for a copy for reference, Aug. 1.—isaw

# See August Number For statements of Phenomena related at the FACTS MEETINGS at Onset, Mass, For sale by COLBY & RICH.

IT IS A SIN TO BE SICK. WE tell you why in our NEW HOOK and Eight-Page Paper, which we send free to any address. This Book and Paper should be in every home. All who read them and follow their suggestions will save large doctor bills, many long hours of suifering, and have many years added to that lives hand your many

years added to their lives. Send your name at once for our new book, "A PLAIN ROAD TO HEALTH," free to til. CHICAGO MAGNETIC SHIELD CO., No. 6 Central Music Hall, Chicago, Ill. July 25,—1:21:00W

# College of Therapeutics.

The post-graduate course of five weeks, devoted to Therapeutic Sarcognomy, Psychometry, Magnetic, Electric and Spiritual Practice, will begin on Tuesday evening (7:30). December 1st, by an introductory lecture at Berkeley Hall. The fee for the course will be 22—to those who have attended heretofore, 315. Address DR. J. R. BUCHANAN, 29 Fort Avenue, Roston. Aug. 8.—3w

See August Facts For description of some Wonderful Phenomens which have occurred at Onset Camp-Meeting this year.

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# MRS. DEAN CHAPMAN, 281 SHAWMUT AVE., Boston, Mind-Cure and Elec-Aug. 8.-1w.

DR. PLUMB,

# DOTANIC PHYSICIAN and Psychometrical Reader of Business. Room 1243 Washington st., Boston, up two flights. Will answer all questions by letter for \$1 and stamp. Aug. 8.—1w†

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ELECTRO-MEDICATED BELTS \$2.00: Amulets 50 cents. Cure all diseases and develop Spiritual Gifts. Address Wickett's Island, Onset, Mass. 3m—Aug. 8, ASTROLOGY.—The Star Gazer, August num, ber, price 10 cents, contains astrological information as to the effects of the planets over all classes for the month. Back numbers for those born other months. Address "The STAR GAZER." 70 State street, P.O. Box 3408, Boston. Aug. 8.—1w\*

# See August Facts

For an account of the FACTS CONVENTION at Onset Bay, Mass.
For sale by COLBY & RICH.

DROF. BEARSE, Astrologer, 259 Meridian st., Rast Boston, Mass. Your whole life written, horoscope thereof free of charge. Reliable on Business, Marrisge, Disease, and all Financial and Social Affair. Send age, stamp, and hour of birth if possible. Iw—Aug. 8.

# The Story

# GREAT DELUSION,

IN A SERIES OF MATTER-OF-FACT CHAPTERS.

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"We may fairly call this sturdy volume the anti-vaccinator's bible. It is a determined and well-informed impeachment of the Vaccination theory, bristling with facts, and enlivened by the most bitling sarcasm. The author has searched all nooks and crannles of the subject, analyzed the figures and arguments of the upholders of Vaccination, and his conclusion is, that 'Vaccination is a medical monopoly, established, endowed and enforced—a tyranny to overthrow." "Chester Chronicis.

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### Sexual Physiology and Hygiene; OR, THE MYSTERIES OF MAN. BY R. T. TRALL, M.D.

HY M. T. TRIALL, M. D.

This work was first published in 1866. Its success has been very great, and it has had a sale in every part of the world where the English language is read, and has become an autority on the subjects of which it treats. In England, in Australia. In New Zealand, in this country, it has been in constant demand since it was first published. The fillustrations in this work are iti in number, and will greatly add the reader by making everything plain and clear. Carefully revised and enlarged edition.

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mons on June 19th, 1853, in Defens astion. By WM. WHITE, Esq. Paper. Price 50 cents. For sale by COLBY & RICH. Other-World Order:

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IMMORTALITY: ITS PEOPLE, PUNISH-MENTS AND PURSUITS; with five other Trance. Addresses. Being a course of eight lectures through the trance mediumship of J. J. MORHE, delivered at Gos well Hail, London, during January and February, 1882.

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# NEW ENGLAND SPIRITUALISTS' CAMP-MEETING ASSOCIATION.

Twelfth Annual Convocation

AT LAKE PLEASANT, MONTAGUE, MASS.

(On the Hoosac Tunnei Route, midway between Boston and Troy.)

August 1st to August 31st, 1885, Inclusive. SPEAKERS.

Bunday, August 2d, Hon, A. H. Dalley, Brooklyn, N. Y.;
Mrs. Juliotto Yeaw, Leominstor, Mass.
Tuesday, Aug. 4th, Mr. Chas. Dawbarn, New York, N. Y.
Wednesday, Aug. 5th, Dr. J. R. Buchanan, Boston, Ms.
Thursday, Aug. 5th, Mrs. R. S. Lille, Brooklyn, N. Y.
Friday, Aug. 7th, Mr. Chas. Dawbarn, New York, N. Y.
Saturday, Aug. 8th, Mrs. N. J. T. Brigham, Elm Grove,
Mass.

Ass.
Sunday, Aug. 9th. Mr. J. Clegg Wright, Philadolphia,
a.: Mrs. R. B. Lillie, Brooklyn, N. Y.
Tuesday, Aug. 11th. Mrs. R. B. Lillie, Brooklyn, N. Y.
Weinesday, Aug. 12th, Mr. J. Clegg Wright, Philadel-

hia, Pa.
Thursday, Aug. 13th, Mrs. R. S. Lillie, Brooklyn, N.Y.
Friday, Aug. 14th, Mrs. Sarah A. Byrnes, Rosion, Mass,
Saturday, Aug. 15th, Mr. Walter Howell, Philadelphia, ?a.
Bunday, Aug. 16th, Mrs. Barah A. Byrnes, Boston, Mass.;
Rev. George Chainey, Hoston, Mass.
Tuerday, Aug. 18th, Rev. George Chainey, Roston, Mass.
Wednesday, Aug. 19th, Mrs. Fannie Davis Bmith, Brandon, Vt.

ion, Vt. Thursday, Aug. 20th, Rav. George Chainey, Boston, Mass. Friday, Aug. 21st, Miss A. M. Beccher, Newtonville, Mass.

Mass.

Baturday, Aug. 22d, Mr. J. Frank Baxter, Chelton, Mass.
Bunday, Aug. 23d, Roy. E. P. Powell, Clinton, N. Y.;
Mrs. F. O. Hyzer, Baltimore, Md.
Tuesday, Aug. 23th. Roy. E. P. Powell, Clinton, N. Y.
Wednesday, Aug. 20th. Mrs. F. O. Hyzer, Baltimore, Md.
Thursday, Aug. 20th. Mrs. F. O. Hyzer, Baltimore, Md.
Thursday, Aug. 20th. Miss. A. M. Beecher, Newtonville,
Mass. Friday, Aug. 28th, Miss A. M. Beccher, Newborner, Mass, Mass, Sunday, Aug. 20th, Mrs. Sue B. Fales, Boston, Mass. Sunday, Aug. 20th, Mrs. N. J. Willis, Cambridge, Mass.; Mr. J. Frank Baxter, Chelses, Mass.

PUBLIC TEAT MEDIUMS.

J. Frank Baxter, Dr. Henry Slade, Dr. W. B. Mills.

Mr. Edgar W. Emerson.

Dr. J. V. Mansfeld, Mrs. Maud E. Lord, MUSIC.

The Fitchburg Military Band, of twenty-four pleces, will arrive Saturday, Aug. 1st, and remain until Monday, Aug. 1st, giving two concerts daily—at 9:30 A. M. and 1 P. M. Aug. 3ist, giving two concerts daily—at 9:30 A. M. and 1 P. M. This well-known band will fully sustain its reputation this summer of being one of the best organizations of its kind in the Btate. Mr. Patz, the leader, has made several changes for the better in its make-up, and the habitues of Lake Pleasant may confidently anticipate the pleasure of listening to some of the best concerts ever given by this Band. The Russell Orchestra will furnish music for the dancing assemblies at the Pavilion afternoon and evening.

We take pleasure in announcing the engagement of Mr. Lillie of Brooklyn, N. Y.. to lead the singling by the audience, with music by the Band. Mr. Lillie will be assisted by his wife and other eminent vocalists. Mr. J. Frank Baxter will also be present the last two weeks of the meeting, and will frequently entertain the audience with some of his choice songs.

THE HOTEL, Under the management of H. L. Barnard, of Greenfield, will be open for guests July 15th. Address Greenfield, Mass. For particulars concerning transportation of camp equipage and bagagage, leasing tonts and lots, engaging lodgings and board, schodule of railroad fares, etc., etc., see annual circular, which will be sent post-paid to any address by N. S. HENRY, Clerk, Lake Pleasant, Montague, Mass, July 4.—186w

### FITCHBURG RAILROAD. TRAIN ARRANGEMENTS.

UNTIL and including Sept. 15th, all regular accommodation passenger trains will stop at Lake Pleasant. The express passenger train due to arrive at Boston at 9:35 A. M. daily, Shundays included, will, until further notice, stop at Lake Pleasant when there are passengers to leave or take. On week days, between July 29th and Sept. 2d, inclusive, all express passenger trains, except those due to leave Boston at 19:27 A. M. and 7 P. M., and that due to arrive at Boston at 4:27 F. M., will stop at Lake Pleasant, or make close connections at Miller's Falls to and from the Lake by special trains. The express passenger train due to leave Hoston at 7 P. M. will on Saturdays Aug. 1st. 8th, 15th, 22d and 29th, stop at the Lake if it has passengers to leave.

37 Trains leave Boston for Lake Pleasant at

Trains leave Boston for Lake Picasant at 0:30, (8:30 Ex.) 11:15 A. M., (3:00 Ex.) (7:00 Ex. Nat-urdays only) P. M. Aug. 1.-is2w JOHN ADAMS, Gen. Supt. 1885. THE SPIRITUALISTS

Of Western New York, Northern Pennsylvania, and Eastern Ohio, WILL HOLD THEIR SIXTH ANNUAL CAMP-MEETING

ON THEIR CAMP-GROUNDS AT CASSADAGA LAKE, .... CHAUTAUQUA CO., NEW YORK,

Commencing Saturday, August Ist, and Closing Monday, August 31st. SPEAKERS' LIST.

BPEAKERS' LIST.

Saturday, Aug. 1st. Samuel Watson of Memphis, Tenn., and Jennie B. Hagan, Mass.

Bunday, Aug. 2d, Samuel Watson and Elizabeth L. Watson of Cal.

Monday, Aug. 3d, conference and volunteer speaking.

Tuesday, Aug. 3th, Jennie B. Hagan.

Wodnesday, Aug. 5th, Jisabeth L. Watson.

Thursday, Aug. 3th, Jennie B. Hagan.

Friday, Aug. 3th, Jennie B. Hagan.

Friday, Aug. 3th, Mrs. H. S. Lake of Wis., and J. Frank Baxier.

Sunday, Aug. 3th, Mrs. H. S. Lake and J. Frank Baxier.

Monday, Aug. 1th, Mrs. H. S. Lake.

Wednesday, Aug. 1th, Mrs. H. S. Lake.

N.Y.
Thursday, Aug. 18th, Mrs. H. S. Lake.
Friday, Aug. 18th, J. W. Fletcher of Boston, Mass.
Saturday, Aug. 18th, R. S. McCormick of Franklin, Pa.,
and Mrs. R. Shepard Lillie of Philadelphia.
Sunday, Aug. 16th, Mrs. R. S. Lillie and J. W. Fletcher.

Sunday, Aug. 16th, Mrs. R. S. Lillie and J. W. Fletcher, Monday, Aug. 17th, conference, Tuesday, Aug. 18th, Mrs. Nellie J. T. Brigham of Mass, Wednesday, Aug. 19th, J. W. Fletcher, Thursday, Aug. 19th, J. W. Fletcher, Thursday, Aug. 20th, Mrs. Nellie J. T. Brigham. Friday, Aug. 21st, Mrs. Nellie J. T. Brighaw. Saturday, Aug. 22d, Mrs. R. S. Lillie, and O. P. Kellogg f. Ohlo.

of Shio.

Sunday, Aug. 23d, O. P. Kellogg and Mrs. R. S. Lillio
Monday, Aug. 23th, volunteer speaking.

Tuesday, Aug. 23th, Mrs. R. S. Lillio.
Wonesday, Aug. 25th, Mrs. R. S. Lillio.

Thursday, Aug. 25th, Mrs. R. S. Lillio.

Thursday, Aug. 27th, A. B. French.

Friday, Aug. 28th, Mrs. Sophredia E. Bishopof Indiana.
Saturday, Aug. 29th, Mrs. R. S. Lillie and A. B. French.

Saturday, Aug. 29th, J. R. French and Mrs. R. S. Lillio.

Monday, Aug. 31st, "Home, Sweet Homo."

Anyona whallog fact the Information can obtain the same Anyone wishing further information can obtain the same by writing to the Secretary, MISS IDA M. LANG, Frede-nia, N. Y. 4w—July 18.

# MANUAL

# OF PSYCHOMETRY:

THE DAWN OF A NEW CIVILIZATION. BY JOSEPH RODES BUCHANAN, M. D.

Author of "Anthropology," "Therapeutic Sarcognomy" and "Moral Education"—Professor of Physiology an Institutes of Modicine in four Medical Colleges successively, from 1845 to 1881-and for five years Dean of the Eclectic Medical Institute, the parent school of American Medical Eclecticism — Discoverer of the Impressi-bility of the brain—of Psychometry

and of Sarcognomy. CONTENTS.

Frontispieco-Engraving-Portrait of Mrs. Buchanan. PREFACE.

PART I .- INTRODUCTORY AND HISTORICAL. Introduction.

CHAP. 1.—Original Sketch of Psychometry.
CHAP. 2.—Original Sketch—continued.
CHAP. 3.—Later Developments.
CHAP. 4.—The Psychic Faculties—their location, and accidents manifestation.
PART II.—PRACTICAL UTILITIES.

PART II.—PRACTICAL UTILITIES.
CHAP. 5.—Psychometry in Self Culture, Conjugal Relations and Business.
CHAP. 6.—Psychometry in Medical Science and Choice of Physicians.
CHAP. 7.—Psychometry in Politics.
CHAP. 8.—Psychometry in Literature.
CHAP. 9.—Prophetic Intuition.
PART III.—THE NEW PHILOSOPHY AND RELIGION.
CHAP. 10.—Psychometry and Anthropology.

CHAP. 10.—Psychometry and Anthropology. CHAP. 11.—Future Life and Leaders in Religion. APPENDIX.

CHAP. 11.—Future Life and Leaders in Religion.

APPENDIX.

Prophecy of Cazotte—Frequency of Prevision—Destiny of the Young.

The author, in his preface and introduction, says: "This volume has been prepared to fulfill the promise recently made to the public of a MANUAL OF PERCHOMETRY—A work to introduce the subject to the general reader—not an elaborate memoir for scientists, which need not be offered until it is called for. As a science and philosophy, Psychometry shows the nature, the scope, and the modus operand of those divine powers in man, and the anatomical mechanism through which they are manifested, while as an art it shows the method of utilizing these psychlosometry because it is superable life and destiny. Granting, as this volume will show, that Psychometry gives us the command of all these sciences, it is apparent that the introduction of Psychometry must prove the dawn of a new era in science, philosophy and social progress, more important as to human enlightenment and eleration than all the arts and sciences heretofore known to the skill(bil and learned.)"

Price \$2.00, postage 16 cents. For sale by CULBY & RICH.

# Message Bepartment.

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

More.

## It is our earnest desire that those who may recognize the messages of their spirit-friends will verify them by informing us of the fact for publication.

### Letters of inquiry in regard to this department of the BANNER should not be addressed to the medium in any case.

LEWIS B. WILSON, Chairman.

### The Free-Circle Meetings

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

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

Report of Public Séance held April 28th, 1885. Invocation.

Oh! thou Holy Spirit, thou Divine Power of Love and Goodness, we turn to thee, bearing our homage and praise, We worship thee in the truthfulness of our hearts. We desire to come into nearness with thee and thy angel ones, to the end that we may receive elevation of spirit, unfoldment of soul-power; an increase of intelligence, a quickening of those faculties of our being that tend toward a comprehension of spiritual and divine things. Oh! our Father we bless thee for the associations of life; for the divine gift of human sympathy; for friendly and fraternal feeling; for love; for all those tender ties that bind heart to heart and soul to soul, and make human beings understand each other; for we can realize through the inheart and soul to soul, and make human beings understand each other; for we can realize through the instructions given our hearts by affection, by human sympathy, by the concord and peace that floweth from one to another, that divine love which floweth forth from thee unto all thy creatures. Oh! may we each day gain something new in the way of an understanding of life; learn to comprehend thee and thy laws more fully and some into closer communion with the good and true of angelic life, to receive from them an uplifting magnetism, an influence of peace, of harmony and of cheer, that may inspire us in our labors of love. Oh! may thy returning spirits be given power and opportunity to make their influence felt, and to bear forth from this place through the agency of these friends who are gathered here such ministrations as will bless and uplift all with whom they come in convill bless and uplift all with whom they come in con

### Questions and Answers.

CONTROLLING SPIRIT.—You may now present your questions, Mr. Chairman.

Ques.—Augustus Gill of Canton, prior to ask-QUES.—Augustus Gill of Canton, prior to asking information on the following subjects, remarks that though he believes that spirits can and have communicated with mortals, yet that spiritual manifestations are attributable to mundane causes hitherto not thoroughly understood. He asks, first: Do the visions and revelations of Swedenborg rest on any different foundations from those of ordinary mediums?

ANS.—We undestand Swedenborg to have been an inspired seer, or, in other words, as

been an inspired seer, or, in other words, a spiritual medium, a clairvoyant and clairaudient, having the power, under certain condi-tions, to come into communion with the spirits of another world, to listen to them in conversation, and to perceive their surroundings. We cannot see that Swedenborg differed in his day and power from the spiritual mediums of the present time.

2d Q .- Why do so few persons of great intellectual endowments and of high mental culture become mediums?

A.—In all ages and almost under every condition the Spirit of Truth has appeared to hudition the spirit of Truth has appeared to hu-manity in lowly guise; it comes not with the parade and pomp of the world, but in silent ways appealing to the heart of man. There may be many reasons why Spiritualism has not been given universally through mediums highly endowed with intellectual culture and refine-ment, one of which, perhaps, is that those who are ignorant or have not received a liberal education, and are not well versed in the world's customs and ways, are usually more negative in character, more passive to external negative in character, more passive to external influences, and thus are more easily influenced and acted upon by unseen powers. They are not wont to question and criticise what is given to them by their invisible attendants, but learn to faithfully portray it. Those who are more intellectually endowed generally cultivate a more positive and critical spirit. A spirit returning to such an one would find him a difficult instrument to handle; he would be hampered on every side by the criticisms, positive assumptions and assertions by the would-be medium. That is one reason why spiritual truth is so seldom presented to the world as coming from unseen intelligences through those who are highly endowed with mental attainments and culture. Another reamental attainments and culture. Another reason is, that mortals do not receive, nor could understand, one-tenth part of the communications containing spiritual ideas as given to scholarly people who are socially refined, for this reason: Such are too prone to believe that whatever they receive and elaborate is the production of their own mental powers, and are not willing to accord any degree of credit to a higher power, an unseen intelligence. Thus many scholars, liberal thinkers, scientists, who are highly qualified to instruct mankind, receive much of their inspiration from spiritual sources, but are so unappreciative they not only discredit the source, but are unwilling to mental attainments and culture. Another rea only discredit the source, but are unwilling to allow that others are so helped, consequently they are the first to deny that they possess any mediumistic gifts, or that they could by any possibility be assisted in their labors by unseen intelligences.

intelligences.

3d Q.—My grandson, aged six years, died Feb. 27th, 1882. Three days afterwards I was awakened from a sound sleep and heard two loud knocks at the head of my bed. This was repeated two nights after. I know I was in the full possession of my senses and cannot possibly be mistaken, Now I loved my grandson beyond expression, and my love was reciprocated. Can it be possible that he took this method of assuring me that death had not lessened his affection?

his affection?

-We see no reason to doubt that the manifestation either proceeded direct from the spirit of the little grandson or from some kind friend in attendance on him, who wished to assure him of the continued existence and affection of the child. It seems to us that the demonstration clearly points to the fact that the monstration clearly points to the fact that the child desired to be remembered to his grand-father, and to make his presence known, and possibly wished to come into communication with him, and took this method of giving some outward expression of his desire. Perhaps if the grandfather had questioned, either verbally or mentally, the unseen intelligence, he might have received something more in response; or had he consulted the spirits through some good medium, undoubtedly he would have received a solution of the manifestation and received a solution of the manifestation, and would have learned something more from the

# Samuel N. Cowperthwait.

spirit whom he loved so well.

I resided, Mr. Chairman, in Brooklyn, N. Y. and was very well known as a business man in that city. I was a dealer in furniture, and became acquainted with many business men of that city. I am satisfied that I cannot have been forgotten in the vicinity of my old home, and so I come here to say a word, trusting that I shall be welcomed by those whom I once regarded as my friends, and whom I still so regard. I hope they have not not me out of their gard. I hope they have not put me out of their hearts just because I happened to pass through the change called death, for I am none the less their friend now, none the less the same man who walked and talked with them and who was

future contains much for me which I can add to the past and thus help round out the discipline of a life.

pline of a life.

I did not come here to talk on such matters, but to call the attention of my friends to the more important subject, the unseen world and the continued existence of man. This life on earth is active and tangible enough for practical purposes, but you are apt to regard it as all there is of reality, of natural existence for man, when in truth the life that is beyond this is fully as tangible and real as any part of the physical can be; and to me it seems more so, for as I pass to and fro this world seems almost shadowy, and the life which I have led here begins to dim and fade away—with only here and there bright spots remaining that have left an indelible impress on me, and the memory of my dear friends which I know can never depart from me. But everything all around me in the from me. But everything all around me in the other life is plain and clear, and stands out distinct and real.

I want my friends of earth to think of these things, and to look forward to the coming future, when they, too, will leave off the old body and enter the higher life, where they, too, will be glad to find it real and tangible. I would be very happy to give them some idea of that life if they will give me an opportunity of doing so

I send greetings to all, and will be very happy to take each one by the hand, that they may know I still live, and that there is no death for me. Samuel N. Cowperthwait.

### Rev. Horatio Alger.

Though the frosts of seventy-five winters had Though the frosts of seventy-five winters had fallen upon my head, and I was also known for many long years as a minister of the Gospel, yet as I return from the spiritual realm and come into communion with mortals, I feel humble, and am like a child learning the rudiments of knowledge, groping along feebly because I realize how little I really know.

To my comprehension, every one—whether it be the child or the gray-haired patriarch, who utters a truth, who gives expression to an idea which is calculated to benefit or to instruct humanity—is a minister of the Gospel. Every

which is calculated to benefit or to instruct humanity—is a minister of the Gospel. Every returning spirit who proves his identity and gives the assurance that there is no death, and that he brings love and sympathy and kindly feeling from the spirit-world to cheer the lives of mortal friends, is preaching God's eternal lesson to mankind, and becomes a pure and

beautiful minister of truth.

As such an one I would come to earth to day laying no stress upon my work in mortal life, placing no dependence upon the ideas which filled my brain, but merely expressing to you this glorious truth—that man lives after the death of the body; that there is in reality no death of the body; that there is in reality no dissolution save that which belongs to the tenement of clay, and that the ties of affection and tenderness are never severed. I come preaching my little lesson of truth, hoping that it will be received by friends whom. I love on earth, assuring them of my ministrations over them. When I passed from the body, a few years since, and stepped upon the shores of the spiritworld, finding myself standing upon firm ground, surrounded by homes and people busily engaged in various occupations. I was not a engaged in various occupations, I was not a little struck at the similarity of the life around me to that which so many lead on earth. And

little struck at the similarity of the life around me to that which so many lead, on earth. And then, for the first time, the full significance of that passage, "In my Father's house are many mansions," occurred to me. Here indeed were mansions, or rather homes of peace, of content, of liappiness, where one finds himself at rest, not the rest of idleness, but the repose of activity, which stimulates the life, animates the mind and gives new character to the entire being.

And I desired to hasten back upon wings of love to tell all my friends of the delightful world I had discovered. But one must learn many lessons before he feels qualified to give expression to his thoughts through mediumistic sources; he must realize how very little he does know, how ignorant he is; he must become childlike, ready to learn; to lay aside ideas which are not in conformity with truth, and to take up new thoughts that may for a time seem strange to him. There is a general sweeping out of the inner man before he realizes his true condition.

I have seen it thus with many spirits, and so I have found it to an extent myself. In coming back to mortals I would myself. In coming back to mortals I would myself.

I have found it to an extent myself. In coming back to mortals I would urge them to seek the truth, and try to comprehend more about their spiritual lives; seek instruction concern-ing the world beyond, that they may know something of its conditions while yet here on

earth.

I have many friends in the spirit-world whom I have met, and my soul has leaped with joy and thanksgiving to find myself not separated from even one who is dear to me. We are together, looking over the past, profiting by its mistakes, learning to understand each other much better than we could have done while encumbered by external conditions; and we are sloughing off all the little irregularities and angularities, and are trying our utmost to become rounded out in spiritual attainments. come rounded out in spiritual attainments. We live a life of peace and enjoyment, and we know no such conditions as befal mortals in their struggles for existence, or that bring in-harmony, discord and strife to the human

heart.

Those who are with me unite in sending greetings and love, and many expressions of tenderness, to the dear friends of earth. My good wife, who for so many years was my com-panion, is here to-day, sending out her spirit of peace and affection to those with whom she de-lighted to come in contact. My son Francis, in the full glory of a spiritual manhood, is here, radiant with power—for although weak and suffering on earth, and obliged to lay down the physical just at a time when he felt the impulses and powers of being stirring within him. yet is he now strong and active, and free to develop the best abilities of his nature in the

yet is ne now strong and active, and free to develop the best abilities of his nature in the spirit-world. He, too, sends fraternal greetings and regards, and many others desire to be remembered and to bring their blessing.

But I will not tarry, Mr. Chairman; I have no right to take up your time. It seems a benison of good to me to have this privilege of coming, and I feel as though I could embrace the entire universe, and take every child of humanity into my arms—the poor, the lowly and the degraded, as well as the high and exalted—and I trust I shall be given power to work with the good and pure of the heavenly life for the benefit of the unfortunate and those who are treading the pathway of sin; for it is not those who are well who need a physician, but those who are ill and suffering; the wise and good have not the need of spiritual ministrations and instructions that those do who are sin-sick and weary, and who struggle along over the path of weary, and who struggle along over the path of existence in ignorance.

I was known as Rev. Horatio Alger, of South Natick, Mass. I have friends in Boston, Chel-sea, and in many places in this State.

# Margaret Stetson.

A good many years ago I lived on earth. I was, oh! so tired, long before I gave up the body. I tried to do my work day after day, and attend to my household duties, and I did them the best I could; but, oh! such a great weariness came upon me that it seemed as though I could not hold out against it. The bodily powers failed me, and after a long time of weakness I passed away, leaving a family, children and friends whom I loved, and I felt sad to go; not that I dreaded the unknown future, though not that I dreaded the unknown future, though I knew nothing of spirit-life or the power of those who pass away to return and watch over their friends and communicate with them; but their friends and communicate with them; but yet I had no dread for myself, for I felt that there could be nothing worse beyond than we find here, and so I had faith that somehow all things would be explained and adjusted—but it was sad for me to leave my family. Their father had passed away long before, and it seemed as though they then would be nearly unprotected, and it was a bitter thought to me in my hour of weakness; but the thought held

pleased." Or perhaps it would be something which she thought was not just right; then she would say: "If we do it, mother will be sorry, and we do n't want to make her sad." And through that child I sometimes gained power to come very close to my children and bring them my influence and my magnetism. So I have followed them and tried the best in my nower to protect and care for them. They are now men and women, busy with their own duties, having their own experiences to bear, and I have at last gained strength

to come and speak.

I lived in Washington. My name is Margaret
Stetson. There are friends in that city who, I
know, remember me, and who know just the
whereabouts of my children. I hope through them to reach at least my youngest daughter, for these good people have become interested in Spiritualism and become believers in it since I knew them years ago, and they have some-times sat among themselves to get communi-cations from the other world. I have never given them anything, because I did not have the power, but I know the spirits who have, and they tell me that they will help me to get

and they tell me that they will help me to get this message to my loved ones. I want them to know how I have been with them through all these long years, helping them in their tasks, knowing of their struggles, and was made so happy by the results they have gained, for each one of my children is well situated in life and does not have to toil and fret over affairs as I did. I rejoice that they are so well off. I want them to be loving and kind and true to each other, and also to be gentle to all and assist their fellows, and not to forget the old days when life was one continued struggle; and when they have the opportunity of helping some unfortunate being I want them to do it with a joyful heart and willing hands, remem-

with a joyful heart and willing hands, remembering what they have passed through, and ever desirous of being of use in the world, for they will, in this way, make their own lives happier, and also give comfort and joy to their parents in the spirit-world.

### Edw. B. Watkinson.

I know that I am in Boston, yet it seems almost as though I were in Hartford, and among old friends, for there I direct my thoughts. To friends in that city I wish to come, and I desire that they will give me an opportunity of doing so, of speaking to them privately. I think they can find a medium near, whom I can use. I also wish that they would sit at home and try to develop their way occult nowers for and try to develop their own occult powers, for I understand that there are elements of mediumship in those near to me, and that they can be unfolded and made of service to both sides of life. I have matters to communicate which it would not be wise to speak of from a public platform—affairs connected with personal life—and I am seeking an avenue through which I

can give messages.

I left a family, and I tried at once to make my presence known to my wife and to my daughters. I wish them to feel that I am with them, and have not passed out from their lives. I did that which I thought the best for them; I arranged matters as I felt would be for their comfort and convenience, and I have no regret. I do not wish to take up the affairs of mortal life and carry them on any further. I think I can, however, give some ideas that will be of use to my family, and some advice to a friend or two that will enable them to take advantage or two that will enable them to take advantage of certain things for their own benefit. I am suffliciently interested in material affairs to wish to do this; but I am also studying into spiritual things, for I find myself lamentably ignorant concerning them. We know so little of what we are coming to and what is to take place around us—whom we are to meet and what we are to do outside of the body—that when we stand divested of that useful covering we find ourselves in the position of one who we find ourselves in the position of one who has been sent out into an unknown country that is, unless we study these things closely, attentively, and with an honest purpose here on earth. I do not feel that if we give only one day out of every seven to a consideration of our future prospects and hopes, we shall understand and find all that it is necessary to know. I am truly trying to make use of my time and I am truly trying to make use of my time and powers to gain the information which I ought to have had here, and I am continually getting new light; so I feel that I am going onward and gaining opportunities as much as I can make use of from day to day. I want my friends all to attend to this matter, and try-to-learn all they can concerning it. I am quite ready to impart to them any information which I can gather that I think will be of use to them by and hye. Edw. B. Watkinson. by and bye. Edw. B. Watkinson.

# Mary Harvey.

I go about here and there, where I hear of a medium, and try to speak, or in some way let the friends know I am around. I have gone to other mediums outside of Boston, and tried my best to manifest, but did not have the power. I have been on this platform before. I have been at aircles in this alter covered times to try it circles in this city, several times, to tr and show my face and form, and in other places to make an effort to write or speak, for I feel it important to get to my friends, and have them know positively that I come to them. Perhaps this seems of more importance to methan it would to them, for I understand things and life itself so differently from what I did here; I can seem to sense its meaning so much better, and realize what is given us far more clearly than when on earth, and I want my friends to do the same. do the same.

I was interested in the poor, unfortunate and destitute; in the little children who are grow-ing up in our midst without the advantages of life, and without the protection of kind parents L was interested in the little waifs of the street who grow up we hardly know how, but who just drag out an existence from year to year; and in the poor old people who have no homes, and who have to be dependent on the charity of the world for their subsistence. I tried to do that with my means which I felt would be with my means which I felt would be

the best for such people.

I do not feel that I have any regrets in relation to my affairs, although I have had time, in the last few years, to consider them, to think over what I did how I lived, and what were my over what I did, now I lived, and what were my ideas of life. I have changed my ideas very much, for I find that those which I accepted were not strictly in the line of truth. I believed thoroughly in my religion, but I find it was not altogether adapted to my wants, and that it did not teach a clear idea of the future life; and so it I were here again with my process. life; and so, if I were here again with my present knowledge, I could not accept the opinions and ideas which were formerly taught me. Still I do not think I would make any other use of what was mine than I did.

of what was mine than I did.

I was a Catholic, and I believed in the ceremonies of the Church; but I find that they are of no service to a spirit, only just so far as they cultivate and appeal to the spiritual, and as they draw the minds of the ignorant and the lowly from the contemplation of their misererable existence to a thought of divine things, they may be of use. Everybody loves the beautiful; even the most unrefined and ignorant person loves music and flowers and all things bright and cheerful; and so if they can listen to the strains of music, behold beautiful flowers and gorgeous surroundings, they are pleased for a while; their souls are given a taste of for a while; their souls are given a taste of something that is pleasant, and therefore so far as this goes, I do not object to them. But when I come to look at them in the spirit, I find they are of no real use; they do not take the place of practical instruction; they do not give food to the hungry nor do they clothe the naked nor enlighten the understanding, and they have no place in our life; for only those things that are conducive to the benefit of the person, mentally or spiritually, or will in some way uplift and bless, are of any use in the spirit-world.

I was interested, as I said, in these poor peo-ple, and I left what little means I had to be dis their friend now, none the less the same man who was who walked and talked with them and who was always glad to meet and greet any dear one.

I lived sixty-nine years on this mortal plane. I was not an idle man. I believed in employing the powers given to me, and in making the most of them, and I may say that I was successful to an extent. I have no quarrel with life and its experiences. I understand that what came to me was for my good, and I feel what I have only turned to another onapter, and am perusing it to ascertain what is best for my spirit. I am content to let the past go, with its mistakes and its failures, as well as its most of what is mine, and that the great was interested, as I sail in these poor peoperation. I have never and it was a bitter thought to me time up many times against the pain and weariness of the body.

At last I went, and my girls and boys were left to struggle with life and to make the most of its arrugale with life and to make the mest intended to provide for the unfortunate and me up many times against the pain and weariness of the body.

At last I went, and my girls and boys were left to struggle with life and to make the mest of it. I have been welling over them since, and I knew it would be taken care of an up up many times against the pain and weariness of the body.

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I have been privileged to know of the life was, and it feel to day, as I ome the wind and have been privileged to know o

Physics and Arther than be a constant that the second of t

child, doing his work, and will be blessed ac-

cordingly.

I feel that I shall gain power to-day to get to my friends. I am trying to show myself in materialized form here in this city, where I hope to be recognized, because I know I have a work to do to educate myself in spiritual things and to help returning spirits, and I am anxious to do that work.

do that work.

I want to say that a spirit comes here that I want to say that a spirit comes here that has but very recently passed out, who is interested in those things that I have spoken of, and who has directed that a certain portion of what belonged to her should be given to help provide for the aged in an institution of this city. She wishes to send her regards to all friends and tell them she is safe on the other side. It is very different from what she expected to find it; she is in a nice home; and let there be no sorrow or fear for her soul, for she will pass on and gain something grand and new every day. Her name is Hannah Barry, and mine is Mary Harvey.

### Benjamin Curtis.

You seem to have all sorts of persons here.
Mr. Chairman—the old and the young, the halt
and the blind—spirits of every variety of
conditions, I don't know whether you can see
them or not; but if you can you will agree with
me that there is a strange crowd here, and I
help to make up that crowd. Perhaps you think
I are astrange being to wish treasure and enest

me that there is a strange crowd here, and I help to make up that crowd. Perhaps you think I am a strange being to wish to come and speak of material matters, of worldly affairs, when I have not an earthly body of my own at command and can take no part in earthly things; but I am here all the same, and ready to speak through a borrowed body, because I wish to come into communication with my friends whom I left on earth.

For a long time I tried to get a few words to the ear of one whom I felt would be benefited by what I had to say. I refer to a lady by the name of Laura H. Curtis, of New York City. I have friends in New York, and I have tried to have them know I was by their side, but it was of no use. I felt troubled in mind concerning some affairs connected with the winding up of my affairs, so to speak, the straightening of them out. I did not feel altogether pleasant toward a couple of parties; which feeling kept me constantly beside them; and if I left for a time, I was drawn back again. At last I came me constantly beside them; and if I left for a time, I was drawn back again. At last I came to learn that it did not pay, and the best thing I could do was to let the whole matter go, as far as possible, and think no more about it, and I tried to adopt that plan; and when I found myself more free, so to speak, I could get away further and see things clearer on the spirit-side. So I am not coming back here now to hunt up the old matters, because I think it is best not to; but I want to say I have been interested in all that has taken place, and have tried to exert an influence in it, so as to straight

interested in all that has taken place, and have tried to exert an influence in it, so as to straighten things out as I would like; and I would, if I could, have given advice and some ideas, but I did not have the means of doing so.

I am very well situated in the spirit-world now, and quite satisfied with its conditions. If I can get the chance of coming and talking in person to my friends, I will have other things to speak of beside those matters, the worriment over which engrossed my mind at first. I will be ready to talk over personal affairs with them, and I also want to give them some ideas of the life I live in the spirit-world: it is so strange and yet, after all, so agreeable, that so strange and yet, after all, so agreeable, that I know it would be interesting to them. There is something new with us all the time; we never can tire; we don't have any occasion to. for as soon as we find we have had enough of one thing or of one kind of work, something else comes up to entertain our thoughts, and in

becoming interested in it we forget all about fatigue—and so we go on, day after day.

I do not feel quite at home in talking here before a number of strangers whom I never saw until now; but I think perhaps I have accom-plished my purpose in coming in this way, and I want to say again that if any of my friends wish to hear from me, all they have to do is to hunt up a medium, and I will do my best in coming to them. Benjamin Curtis.

### Report of Public Seance held May 1st, 1885. Questions and Answers.

QUES.—[By Edwin Cheney.] What is the clearly and definitely than at any other time to impress us with their presence, sometimes speaking audibly to us at the moment of our waking from sleep?

waking from sleep?

ANS.—During the hours of bodily repose the external senses become quiescent, and the spirit gains the ascendancy over the body; the positive conditions of life are held in absyance, the soul is passive or receptive to spiritual impressions, the mind is negative and does not receive impressions from the outward life, and is therefore even to the spiritual side cover. is therefore open to the spiritual side, consequently you are in a condition at such times to come into connection with spirits of another life. At the moment when you are about to reain full possession of your physical faculties, the spirit, fresh from its periods of recuperation and communion in the inner life with its spiritual friends, can more easily receive whatever tidings these spirit-friends have to give, and transmit it through its organs of bodily sense,

than it does at any hour of the day when the physical powers are in full activity.

Q.—[By the same.] Are efforts being made by spirits to make their forms visible to us in a strong light? if so, what is the prospect of their success, and when will their object be accom-plished?

A .- There are many spirit-bands, each one containing one or more spirits who understand the law of chemistry in connection with mor-tals, and who are also experimenting with the laws of nature, operating through matter, and are seeking to acquire the power and means of building up human forms, so to speak, that are for a brief time to represent to you the bodies of your spirit friends. It will depend upon the or your spirit-friends. It will depend upon the conditions afforded these spirit-workers what the result of their efforts will be, and how soon their plans will be consummated to the world. We believe the time is coming when spirits will be able to show themselves in a clear light so perfectly that you will be able to recognize them at once. We do not think that day will arrive in this century, nor in the first few years of the next, because we cannot see that morof the next, because we cannot see that mortals are ready to afford the conditions requisite for this labor, nor can we see that the spirits will have gained that power which they require in the next few years. Here and there, in rare instances, such a work may be accomplished, but we do not look for it to become universal until mortals grow may be accome universal and the second and the second control of the secon until mortals grow more receptive to spiritual teachings, more ready to come into harmony with those who approach them from the higher life, and obey the laws which spirits reveal to them, and otherwise to become at-one with the spiritual workers who desire to place these great revealments before the world:

Q.—[By W. W. La Flüche, Hot Springs, D. T.] When Jesus appeared after his crucifixion, was it not in a manner identical with that in which our spirit-friends appear to us at materializing séances?

So it seems to us. We have studied this question somewhat closely, and given much at-tention to the narratives of spiritual reveal-ments, or miraculous accounts narrated in the Bible, and believe that this one, detailing the appearance of Jesus after the crucifixion, is appearance of Jesus after the crucinxion, is only a report of the appearance of a material-ized spirit. Our opinion is that the Nazarene, being himself highly spiritualized, and under the influence and protection of exalted spiritguides, had the power of clothing himself temporarily with a form resembling that which he inhabited on earth, and manifesting himself to his friends.

### era izak karanta zilea di me ered ed Annie Stearns, 1915 mersa.

My name is Annie Stearns. I lived in Boston a few years ago: I died here? I have many friends whom I was sad to leave, and I have never been able to tell them that, after all, I did not leave them, only as I went away a times to learn new lessons in the spirit-world times to learn new lessons in the spirit-world; but I have often been here; I have known of the changes taking place with my friends, and been shle to watch over them and to care for them to a certain degree. I have a sister Mary whom I love very much and would like to speak to in private. She has met with strange experiences since, I was with her some of them have been depressing and she wonders at times if she is the same girl that she with the control of the contr that she used to be not many years ago. nichtige eichtig gehand beisegur, der aber alle Mater begin and rheiorig alge is engigne "diegen

think she has lost nothing, rather that she has gained, because she knows much more of life now than she did then, and that is always a gain, even though it does not seem pleasant at

gain, even though it does not seem pleasant at first.

When one loses his ignorance and gains knowledge, it is something he should be glad of. My sister knows that really she does understand many things now that a few years ago were very dark to her, so I come and say: Dear Mary, though the shadows have sometimes been heavy, and you have wondered why they must crowd around you, yet you are getting up in life, learning, gaining all the time, and I am glad to know that. I bring my love to you and to all friends. I want them to know I can come from the spirit-world. I want them to feel that the passage to the other life is not a dark and narrow one, but a bright and pleasant journey. The sun shines around, even the birds sing, so that you can hear them; everything looks bright and lovely, as it does when you pass from the city to the beautiful country in the summer time.

That is the way death seemed to me, and I found nothing uppleasant.

the summer time.

That is the way death seemed to me, and I found nothing unpleasant; all was clear and sweet and fresh, it made my spirit feel strong and buoyant at once. I did not have to feel any unpleasant effects from my last illness; the weariness and pain left me at once, and when I opened my eyes in the spirit-world it was like waking from a long refreshing slumber; the first thought was of delightful things, so that I could not realize I was dead. I wanted to tell my friends how well I felt, how strong and happy, and that they must not grieve for me ed to tell my friends how well I felt, how strong and happy, and that they must not grieve for menor wish me back, because I was weak and fragile; I could not enjoy life here as others do who are robust. Many friends send greetings and love to the dear ones here, and wish them to know they try to guide them and make their pathways bright. We cannot take away the clouds, the bitter experiences, but we can help them to endure, and can make their spirits strong to press on in spite of adversities, and enable them to rise above them. That is our mission, if our friends will only think of us with love, and realize that we come about them to do them good.

### Martha Fuller.

Martha Fuller.

[To the Chairman:] Do you welcome old ladies, sir? I was an old lady when I lived; here, some years ago, and I feel a little like one now; but when I am in the spirit-world, where everything is young and bright and blooming. I do n't feel aged and worn, but young and strong, like the others. I have been trying to get back here for a good while, because I felt a drawing, a pulling, as though I must come. Most of my friends are on the other side; some of them are with me, and some are not; they all have their work to do, and when business calls them away to different parts, as it does spirits as well as mortals, why, they have to go, because they must follow the law which draws them out.

I do not feel badly about that at all. I know we shall all meet again somewhere and have a grand reunion. I never feel bad when one comes to me and says, "Mother" or "Grandma," or "Sister"—whoever it is—"I have a call to another place, and I must go far away and perform my work." I only say, Go, and the blessing of the good Lord be with you; for I know that we shall meet somewhere; that all the while a good work is going on, and each one is deing his part in helping it along.

the blessing of the good Lord be with you; for I know that we shall meet somewhere; that all the while a good work is going on, and each one is deing his part in helping it along. So you see, sir, I have n't all my dear ones with me, even though they have gone to the other side of life; but I know where they are, and I am sure they are every one safe.

I have a dear granddaughter here who lives in Philadelphia, and I am drawn to her very closely. I often wish I could speak so that she would hear me, for she knew how her grandmother loved her when she was here in the body. The child has grown to be quite a woman now, and I have no doubt she has lost the memory of many things that passed between her and her grandparents when she yisited their home; but I am sure she has a strong remembrance of me and my affection for her. I want to draw that tie a little stronger and make her realize that that love still lives and watches over her and is trying to care for her in many ways. The child has had events in her life which have not been altogether pleasing. She has ambitious aspirations which she cannot always gratify; she wants to learn many things that she does not understand. The way is not yet open, and she sometimes gets depressed and feels that there is not much sunshine in life.

I want to say to her that there is a great deal of sunshine; the sunbeams are all about her; if they do not come down in one great flood, why they flicker through, here and there, in many spots, and brighten up her life much better than she dreams.

I want her to look about and see where they

many spots, and prighted as ter than she dreams.

I want her to look about and see where they are, realize how many pleasant things she has in life, what companions are agreeable, how the love of the way is made smooth for her by the love of the way is made smooth for her by the love of the love is made smooth for her by the love of the love is made smooth for her by the love. the way is made smooth for her by the love of others, and not to fret over little things, or big: things either, that she cannot help, but do the best she can all the way in life, make the most of the opportunities that come to her. This is what I bring to my little Tot, as I used to call her. She is not called that by any one now. Her name is the same as mine, Martha Fuller. Sometimes she has thought: "If Grandmawas here now she would find a way for me to. was here now she would find a way for me toget those things that I want." Well, perhaps she would, but it might not be altogether wise, and I feel that life is spreading out for her

about as she ought to take it, if she only tries to do the best she can.

I bring my love to friends, and wish them toknow that I do not forget them. The years are
rolling away. I would be a very old lady were
I here now; but every one, instead of adding to
my burden of years seems to take off something. my burden of years, seems to take off something of the weariness, something of the effects of age, and leaves me more bright and active in spirit. We do not lose our years over there so-as to become inexperienced and infantile; we do lose, after awhile, those depressing effects of age and care that weigh us down here, and make the body feel old and stiff and uncomfortable, but we keep our experience, what it has cost us, so that it becomes a part of our lives and has its value. That which belongs to the physical is left behind, but that which is apart of and belongs to the spirit, has to go on with it and make up its part in life.

I am much obliged to you, Mr. Chairman, for listening to my chatter, and I hope I can do you. a good turn sometime in the future.

# MESSAGES TO BE PUBLISHED.

MESBAGES TO BE PUBLISHED.

May 1.—Horace B. Wooster; Julia Smart; Sarah Thayer;; James Patterson,

May 5.—George F. Dayls; William Fleming; Hannah Tewksbury; Abraham B. Gardner; Dr. C. H. King; Millie Leonard; Mabel, to William.

May 8.—William Fishbough; Maris Gilman; Col. Joseph Waterhouse; Lucy Coleman; James McLaughin; Mary Jane Barker.

May 12.—Thomas Lister; Mrs. Susan Marsh; Henry F. Bowen; Harriet Fox; Louis McDermott; Eliza Wells,

May 15.—Unitaren's Day.—Edmund Garfield Spindler.
Jennie May Blakely; Ernest V. Coney; Florance May Putranm; Wille Greenough; Estella Smith; Frankte Gannon; Harry Martin; Lotels, for Lee Watkins. Charles Lawrenco Dearborn, Chester Carlon, Babcock, Ethel May Hooker, Little Bell, Hattle E. Weymouth, Sadie Darmody, Corabaniels, Lydis and Emma Winslow.

May 19.—Joseph W. Hull; Cooley O, Dickinson; Clara-Louiss Bmith; Louisa Eugene Pasley; Mabel Williams; Eva M. Pratt; Anne Ollford Lovering; Alired Gilbert,

May 22.—Father Henry Fitz James; George W. Riggs; Fanny Emerson; Moses Smith; Holand E. Murray; Pheberakman.

May 23.—J. H. Goldthwatt; Nancy Spaulding; Renjamin.

May 22.—Father Henry Fitz James, George W. Riggs: Fanny Emerson; Moses Smith; Roland E. Murray; Phobe Parkman.

May 26.—J. H. Goldthwalt; Nancy Spaulding; Renjamin Bryer; Father Charles Cleveland; Jerry O'Brien; Mary Feiguson; Frank.

May 23.—Dexter Barnes; Maverick Wyman; John R. Proctor; Emma Powell; Thomas Lindssy; William M. Rogers; Mrs. Addle Fisther.

June 2.—Mrs. Annie Maria Malcolm; William M. Rogers; Mrs. Addle Fisther.

June 2.—Mrs. Annie Maria Malcolm; William Drury; Elizabeth Carter; John A. Whittaker; Annie Horan; Charles Morgan; Mary Agnes; to Charles M. Annie Horan; Charles Morgan; Mary Agnes; to Charles Mannie Horan; Charles Horgan; Joseph Orait; Abble Marih; Charles George Griwold; Mrs. Ida Hayden; Capt. S/A. Gardner; Mary Ann Fisher; J. E. Macke; Clive Bateman.

June 12.—Mrs. Lydla Bird.; George, Briggs; Linie Morse; Charles E. Dunton; Mrs. Ellen Roberts; William Goodwin; Mary Hobbs; Thomas Pickett; Jane King, June 23.—Elmeon Stone; John I. Hastings; Jahe Holmes; Mary Hunter; Mirandau; Woodward; Besale Shaw; Spirit Violet.

June 23.—Elmeon Stone; John I. Hastings; Jahe Holmes; Mary Hunter; Mirandau; Woodward; Besale Shaw; Spirit Violet.

Jane 24.—Dr. Bamuel Maxwell; Emry Jane Fisher; Jeremiah Van Heed; Charlie Warren; Eolia; Closing Address by John Plerpont.

A French Abbe, who was extremely corplient, coming late one evening to a fortified town, asked anountryman whom he met if he could get in at the gate.

should think you might said the peasant toosely, looking at him. for a law a Mapping of in this morning?

# Adbertisements.

# LYDIA E. PINKHAM'S VEGETABLE COMPOUND IS A POSITIVE CURE .

For all of those Painful Complaints and

IT WILL CURE ENTIRELY THE WORST FORM OF FEMALE COMPLAINTS, ALL OVARIAN TROUBLES, INFLAMMATION AND ULCERATION. FALLING AND DISPLACEMENTS, AND THE CONSEQUENT SPINAL WEAKNESS, AND IS PAR-TICULABLY ADAPTED TO THE CHANGE OF LIFE. . \* . \* IT WILL DISSOLVE AND EXPEL TUMORS FROM THE UTERUS IN AN EARLY STAGE OF DEVELOPMENT. THE Very speedily by its use.

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# The Camp-Meetings.

### Onset Bay Grove.

To the Editor of the Banner of Light : The past week, with its regular meetings at the grove, the Fact Convention, the Association and Old Folks' Concert, the masquerade at the rink, etc., has been a very busy and happy one. The weather has been fine, and all the daytime meetings since last Sunday have been held in the open grove.

The street railroad, despite the opinion of the railroad commissioners as to the illegality of its construction, is making its regular trips, and is a convenience that would be sorely missed by the visitors and cottagers at Onset were it to be discontinued. One thousand passengers were carried by this road on Sunday,

tagers at Onset were it to be discontinued. One thousand passengers were carried by this road on Sunday, August 2d.

Monday is an "off." day at the Grove, but there was a very interesting Conference Meeting in the morning, presided over by Dr. A. H. Richardson, at which remarks were made by Dr. E. A. Smith of Brandon, Vt., Mr. Roscoe of Providence, John M. Cornell of New Bedford, Mrs. Shirley of Worcester, Mr. Young of New Orleans, Mrs. Wood and others.

Tuesday morning the air about the auditorium was just filled with flying "facts," and in the afternoon J. Frank Baxter gave his second and last lecture at the Grove this season, taking for his subject, "The Present Hour." This theme he treated ably and exhaustively, and it was, without doubt, one of his finest efforts. He prefaced it with: "The venerable past is done," a noble, soul-stirring poem, and his song, "No matter what our work may be," was loudly applauded. Mr. Baxter goes from Onset to Mantua Station, O., and vioinity; thence to Wheeling, W. Va.; from there to Cassadaga; east to Niantic; then to Lake Pleasant; south to Neshaminy Falls, and afterward, I understand, east again to the Camp Meetings. I do not well see how Mr. Baxter could do more; its amount illustrates his popularity as a speaker, and the demand for his services.

Wednesday morning Facts Convention opened with an excellent meeting and well attended; and Fact Meetings were also held Thursday, Friday and Saturday mornings.

day mornings.
Wednesday afternoon Dr. Fairfield lectured, taking

Wednesday afternoon Dr. Fairfield lectured, taking as texts several verses from the Bible. In reference to Mark iv. 6. Dr. Fairfield said, Judaism is the blade, Orthodoxy the ear, and Spiritualism the corn in the ear. His lecture was stirring and inspiring, and well received by a large audience.

Thursday afternoon Mrs. Glading of Philadelphia came before an eastern audience for the first time, and her success was immediate. Mrs. Glading is entirely entranced while talking; at the conclusion of her lecture on "The Mission of Spiritualism" her controls answered many abstruse questions propounded by the audience. In conclusion Mrs. Glading gave several very fine tests, which were readily recognized. The lady and her controls found instant recognition and appreciation, and we should be glad to hear from her again.

her again.

Friday afternoon another Mediums' Meeting was held at the Grove, with Mrs. Dr. Hervey in the chair. A peculiar feature of this meeting was the ruling by the Chairman that every speaker must be in a state of unconscious trance. The meeting was well attended and quite interesting in its character. We have not the list of speakers by us, but there were a number and quite interesting in its character. We have not the list of speakers by us, but there were a number.
Yesterday afternoon Rev. J. K. Applebee delivered a wonderful discourse, taking his text from Job, "He causes it to rain on the earth where man is and on the wilderness where man is not."

This morning Mrs. Wood lectured, taking as her subject, "Inspiration, Aspiration and Revelation." Mrs. Wood is so well known as a lecturer on Spiritualism that it is unnecessary to add that the lecture was forelyle and electure

alism that it is unnecessary to and that the locale was forcible and eloquent.

In the afternoon Mr. Applebee again spoke in the Temple, taking as the basis for his remarks "The Fact of Immortality." Never has a lecture on this camp-ground aroused greater enthusiasm, and it was one of the best discourses I ever listened to in my life. Logical, clear, incisive, eloquent, its deductions were

Irrefutable.
Last Monday evening the Association Concert at the Temple was very well attended, and in every way a decided success. J. Frank Baxter and Charlie Sullivan, as usual, brought down the house with their songs. The due from Mrs. Whitlock and Mrs. Adams

van, as usual, brought down the house with their songs. The duo from Mrs. Whitlock and Mrs. Adams was very fine, while the sweet voice of Mrs. Wilson filled the house. Charile Sullivan, in his character impersonations, was very fine, while Mr. Frank L. Union's readings were highly appreciated. Dr. Critchley contributed a solo, and the genial Frank Crane presided at the plano.

Wednesday evening, at the Temple, the concert and séance of the Fact Convention, presided over by Mr. L. L. Whitlock, was a most enjoyable occasion. There were songs from that phenomenal child-singer and actress, La Petite Louise Marguerite, from Mrs. Adams, Mrs. Whitlock, Mrs. Wilson, Mrs. Clapp, Miss Tucker, Charlie Sullivan, Miss Fanny Whitlock and others. Mrs. Butler of Providence gave a fine reading, and Mr. Rothermel a delightful performance on his little instrument, the harmonicon. Mr. Emerson gave a test seauce, at which a great many names and particulars were presented (nearly all recognized), and Mrs. Buydam of Chicago concluded the evening's entertainment with a wonderful and convincing demonstration of her powers as fire medium. Mrs. Suydam starts for Lake Pleasant Monday, where she will give séances.

Thursday evening's séance and dance was a notable

dam starts for Lake Fleasant Monday, where she will give scances.

Thursday evening's scance and dance was a notable success. The tests given by Mr. Emerson came thick and fast, and were caught as they fell from his lips by friends in the audience recognizing them. I do not know the exact number given, but it must have been large. In the grand march preceding the dance many faces familiar to your readers might be seen, among them President Crockett and lady; E. Gerry Brown and wife; Mr. Hosmer, and, I think, the full Board of Directors; Mrs. Fay, Miss Helen Berry, Mrs. Beste, Mrs. Maud E. Lord, Mrs. Katte R. Stiles and husband, Mrs. Wood, Mr. and Mrs. Butter, Joseph D. Stiles and many others. The dancing lasted until about 12 P. M., and everybody had a good time. The musical selections interspersed between the dances were very fine and heartily applauded.

tions interspersed between the dances were very fine and heartily applauded.

Charlie Sullivan ought to be satisfied with the success of his Old Folks' Concert. He had a good house and an enthusiastic one, and the selections rendered were very fine. The singing by "ye younge men" from Middleboro', Louise Marguerite and Mrs. Wilson, was particularly well received, and the violin solos by Mr. Hosmer were among the best "hits" of the even-

Middleboro', Louise Marguerite and Mrs. Wilson, was particularly well received, and the violin solos by Mr. Hosmer were among the best "hits" of the evening.

Saturday evening a grand reception was tendered to Mrs. M. S. Wood and Mrs. Maud E. Lord, at the parlors of the Gien Cove House, by Mr. and Mrs. W. S. Butler of Boston. The rooms were thronged, and everybody had a good time. After the playing of a grand march from Prof. Boggs, Major Richard Holmes, the President of the Horticultural Hall Society, Boston, opened the meeting by a neat little speech, and was followed by Prof. Hare, J. V. Mansfield, Mr. N. S. Greenleaf (brother of the late I. P.), Mrs. Glading, Mr. Knowles, of Providence, Col. Crockett, Rev. Mr. Moore of Worcester, Mr. Hosmer and E. Gerry Brown. Mr. and Mrs. Butler presented to Mrs. Wood and Mrs. Lord some beautiful. Rowers, and the ladles expressed their thanks and appreciation of the kindness of their friends in two eloquent and feeling speeches. There was singing by Louise Marguerite, Mrs. Clapp, Mrs. Whitlook and Charlie Buffum, and a recitation by Agnes Butler. The illumination and fireworks provided by Mr. Butler made a fine display—the evening being dark—and the same gentleman thoughtfully provided barges to take the guests to their homes, rain having a good time generally, Mr. Stevens has been a member of the Maine Legislature for two or more terms, and was formerly on the staff of Gen. Chamberlain. He also ranked colonel in the army during the civil war.

Mr. Will C. Hodge and wife of Beloit, Wis., have been here for a few days. Mr. Hodge is an outspoken worker in the cause of Spiritualism, and lives where it costs something to be a Spiritualism, Mr. John Mc-Riroy of Pittsburgh, Pa., who has been a hard worker for many years, is here, accompanied by his friend, Mr. C. L. Stoner of Alleghany City, who is investigating the suffect and walle of the right kind of Stuff to push the work along.

One of the pioneers of Spiritualism, Mr. John Mc-Riroy of Pittsburgh, Pa., who has been a hard

(1) 对接着型的工作是一种企业。

have been quite satisfactory. Mr. Roscoe will be at Lake Pleasaut the latter part of August. Mr. E. L. Palmer of West Winsted, Ct., who has been here for the past two weeks, has given some very sat-isfactory flower seances. This gentleman will be at Islactory flower scances. This gentleman will be at Lake Pleasant.

Mr. C. F. Howard of Foxboro' we meet occasionally

Mr. C. F. Howard of Foxboro' we meet occasionally on the grounds.

Mrs. C. H. Andrews and daughter of Boston arrived here Friday, and are to remain a few days.

Mr. Luther Colby, Editor of the Banner of Light, reported himself all right at the headquarters this morning, also Mr. John Wetherbee.

Have heard many inquiries made this season for Prof. Worthen and his wife. Does anybody know where they are, and why they are not at camp-meeting? They have been missed, and their absence regretted by their friends.

Louise Marguerite sang at the services morning and afternoon, to-day, and a collection taken up for her benefit amounted to about fifty dollars.

There is to be a seance and concert this evening, in the Temple, for the benefit of the Facts magazine, Mary Eddy Huntoon and others contributing their services.

Onset, Sunday, August 2d, 1885.

Vices. Onset, Sunday, August 2d, 1885.

ONSET ITEMS.

ONSET ITEMS.

The closing week of the ninth Camp-Meeting, under the auspices of the Onset Bay Grove Association, opened with a very large attendance—thousands being present, notwithstanding the threatening aspect of the weather. Trains were run from Boston, Fail River, Taunton, Hyannis, Wood's Holl, Fairhaven, etc.; the New Bedford steamer Monohansett also brought a large party, estimated at about one thousand persons. The exercises opened with a sacred concert by the Middleboro' Band.

Meetings are announced to be held every day dur-ing the week, though the regular season has closed.

meetings are announced to be neig every day during the week, though the regular season has closed.

On Saturday, at 2 P. M., there will be a service at the Tabernacle in memoriam of Gen. Grant. Mr. A. B. French of Clyde, O., who is one of the most eloquent speakers on the spiritualistic platform, has been invited to deliver a memorial address.

The Beston Harald records that "at about 9:30 o'clock this morning [Aug. 2d], as one of Benjamin & Vaughn's coaches, heavily loaded with passengers, in charge of Frank Glubs, was driving through Onset Avenue, it attempted to turn a corner too quickly, and in so doing Mr. John Quigley, of Philadelphia, who was standing on the steps of the coach, was thrown violently to the ground. He was taken to the cottage of Mrs. R. E. Nightingale, of Brockton, at the corner of Longwood Avenue and Seventh street, and Drs. Hodgdon, Dakin and Earl were summoned. His left leg was found to be broken, and he was otherwise injured. It is said that the coach, at the time of the accident, was being driven in a very reckless manner, and that the accident was clearly attributable to carelessness or recklessness on the part of the driver." on the part of the driver.

on the part of the driver."

Referring to his Sunday trip to Onset, friend "SHADOWS" truthfully says: "President Crockett's pleasant face of welcome is one of the first ones we see, and without remarking it in words, his countenance always seems to say: 'This is the place to come to, and you will find it so before you go,' and we always do. Even if it rains we do not feel lonesome, although it takes a pleasant day to set Onset off. In the afternoon there was quite a shower, but as I was comfortably seated in the new Temple, hearing Mr. Applebee talk rationally and intelligently about the next life, and where it was, what cared I for a little rain that did not wet me, especially as it was well over before the services were through.

Mediums for various phases still abound here in

Mediums for various phases still abound here in great numbers, and I am told are well patronized; some of them who were here a week ago are now at Lake Pleasant, or elsewhere, but there is no scarcity of them, and some new arrivals, so that as yet the place keeps full and holds its own as the special field for the manifestations." for the manifestations."

"Pansy" writes that "Crown Cottage," owned by Dr. Pratt of Providence, and presided over by Mrs. Dr. E. A. Pratt, has among its guests J. V. Mansfield and his little grandson, Bertle, Mr. Roscoe of Providence, Miss Lillie A. Blivin (niece of Miss Laura Blivin, the Providence medium), Miss Gracle Pratt and others.

Mrs. Fay held a scance at the Greenleaf Cottage, on Wednesday evening, July 29th. A curtain was put up in one corner of the room. In the course of the mani-festations Col. Crockett and wife had satisfactory evidence that their sons materialized. Dr. I. P. Green-leaf materialized and walked out into the room as nat-urally as when in physical life; he sat down in his old chair and then passed around the apartment, shaking hands with the most of those present. All in attend-ance seemed to be satisfied there could be no doubt the manifestation was genuine and what it purport-

To the Editor of the Banner of Light:

To the Editor of the Banner of Light:

Coming as most of us now here do, from the heat and dust of city life, every one seems to have left all care behind, and to enter heartliy into the semi-gypsy life of Onset, to hold communion with nature and the spirit-world.

We have seen loved forms, clasped hands with dear friends from "over the river," and received from their lips messages of love and cheer. In the two weeks my husband and self have spent here, we have attended twelve séances for materialization, and counted eight hundred and twenty-three different forms, the majority of whom were recognized by relatives and friends. We have seen men, women and children, and even infants, in several instances two and three at once, in the daytime and in a good light. At two séances held in the cottage in which we were domiciled, one hundred and eight spirits came, often taking the sitters by the hand, leading them into the cabinet, and placing their hands upon the medium, at the same time lovingly caressing the friends whom they had called in. Odd Fellows and Masons came, giving signs of their Order to brothers.

We shall leave Onset with much regret, but with many pleasant recollections; and can recommend it

many pleasant recollections; and can recommend it as a most delightful summer resort, outside and apart from the spiritual camp-meetings.

Onset, Mass., July 31st. FLORA B. CABELL.

To the Editor of the Banner of Light: Sunday, August 2d, was the opening day at Lake Pleasant Camp. Saturday night's thunder-storm had laid the dust, freshened the air and cooled the temperature, but left a dampness hanging round everything. After a most enjoyable concert by the Fitchburg Band, President Joseph Beals gave a cordial welcome to the friends, a hym was sung, Mrs. R. S. Lillite gave a poetical invocation, and then she and Mr. Lillie sang

Band, President Joseph Beals gave a cordisi welcome to the friends, a hymn was sung, Mrs. R. S. Lillie gave a poetical invocation, and then she and Mr. Lillie sang a duet.

Ex. Judge A. H. Dalley, of Brooklyn, N. Y.. was the speaker of the day. He expressed his gratification in being permitted to take part in the exercises. In stauding upon that platform he was addressing two audiences, the seen and the unseen. Those with their eyes open to discern spiritual things, could see a mighty host gathered on the other side, anxious to help on the great work now being accomplished. He revered and respected the Commonwealth of Massachusetts, the old historic State: not many years ago, over the bounding billows came a few fearless men and women to plant in the sterile soil of the State the seed of religious freedom. He then referred to the breaking of the power of the priests by the revoit of Martin Luther, and the more modern struggle on the battle-ground of free thought.

The speaker's most touching references were to the passing over of Gen. Grant. He said that drapperes and badges of mourning were all over the land; in the great cities business life was at a stand still; our exchanges and our churches were draped in token of the national sorrow, while the Flag of the Union was placed at halfmar, denoting the general feeling of sadness throughout the country. He felt that the people must ever appreciate Grant's services to the nation, and give honor and praise to his memory. Gen. Grant believed in no religious sect or denomination, but brought his reason and judgment to bear upon his religion. He believed in the justice of God, and died as he had lived, without fear or trembling.

In conclusion, the speaker asked the audience to welcome the reign of reason in their souls, and to strive for peace and harmony.

There was a large audience at the afternoon service, when Mrs. Julier's great inspiration to good work and earnest thought. Mrs. Yeawe claimed that Spirit communion remained, the people would have with them a sou

And the contract of the contra

with much enthusiasm by the large concourse of friends.

The following resolution, offered by H. A. Budington of Springfield, was unanimously adopted: ton of Springfield, was unanimously adopted:

Whereas, Mr. and Mrs. J. W. Fletcher are about to
change their home from New England, we tender them our
best wishes for success in their new field of labor.

Resolved, That we recognize the good they have done the
cause of Spiritualism and Reform by their devotion to principle, and that they have our endorsoment as eloquent
speakers and remarkable mediums.

The reception was enlivened by well selected songs,
duets and trios, rendered by Mr. Bacon, Mr. Wood,
Mrs. Royers, Mrs. Hattle E. Mason and her daughter. Little Miss Nellie Royers also gave a recitation
and song, both of which were greatly applauded.

Beveral draped flags are displayed at the camp in
honor of Gen. Grant.

Several draped flags are displayed at the camp in honor of Gen. Grant.
The Siftings headquarters are opposite the hotel.
Alfred T. Beals is its camp agent.
What a pretty picture A. Fales's cottage is.
The Lyman Homestean, at the corner of Lyman street and First Avenue, is now owned by Mrs. Stoddard Gray. Mrs. Gray and De Witt C. Hough give seances every night.
There are some building lots on the Highlands to be sold.

There are some building lots on the Highlands to be sold.

Mrs. Beals—the President's wife—says that the santary arrangements of the camp are better this year than ever. At the end of this month she will have spent just a year in her canvas home.

The verandah of the hotel is a mass of floral beauty. Camp Headquarters are at Mrs. Lincoln's cottage on the Binffs. Campers should register, in order to get letters, tele-

Campers should register, in order to get letters, telegrams and parcels.

The Eddy Brothers give physical scances morning and evening at Brague Cottage, Montague street.

Arthur Hodges's tent is jocularly named the Bower of Beauty.

President Beals looks fresh and hearty after his Mexican trip.

Among the journalists here are David Jones, Olive Branch, J. C. Bundy, Religio; Captain Shurtleft, Lowell Matt. W. H. Spear, Franklin County Reformer, J. Milton Young, of the Associated Press, and John Collier, Bpringfield Homestead. In addition to these, several special correspondents have paid the camp a visit.

On the Lake there are twelve boats beside the paddle-boat and steamer.

die-boat and steamer.

The gardens along Lyman street are very attractive with their gay flowers and white painted stone bor-

ders.

Electric lighting is a great improvement on the old plan of oil lamps. The grounds have a weird appearance at night.

E. B. Beais, the Greenfeld florist, is supplying the

and at high.

E. B. Beals, the Greenfield florist, is supplying an camp with floral decorations.

H. A. Budington has swung a flag to the breeze, bearing two extracts from his new work, "Interviews with Spirits," by Samuel Bowles.

Why is it that no attention has been given to the gentlemen's bath at the Lake?

Mrs. Carrie E. S. Twing, the Bowles medium, is expected this week.

# Sunapee Lake Spiritualist Camp-

Meeting. To the Editor of the Banner of Light :

The opening day at Sunapee (Aug. 2d) has just closed. A more lovely day could not have been selected. The shower on Saturday night laid the dust. and on Sunday morning the sun shone forth with all its beauty. The scenery in this section-almost unexcelled in New England—never seemed so beautiful as to-day. The steamers "Edmund Burke," "Lady Woodsum" and "Mountain Maid" were all crowded with passengers as they steamed up to their landings

with passengers as they steamed up to their landings in the morning. The audiences were very large, as the surrounding towns were well represented. At 10 A. M. the services commenced. The opening address was given by the President of the Association, Geo. A. Fulier of Dover, Mass. His theme was: "The Utility of Spiritualism." He was followed by Dr. James A. Bilss of. Boston, who gave a most interesting lecture upon "The Development of Mediums." At 2 P. M. the address was given by Mrs. Carrie Tryon of Minneapolis, Minn. Her subject, "Spiritualism a Necessity of the Hour," was handled in a masterly manner, and pleased the entire audience.

The musical part of the services was under the direction of Mrs. Minnie D. Emerson of Worcester, Mass. She is a very excellent vocalist. The songs rendered by Mrs. Florence Gilbert of Colorado and Mrs. Fannie Hartshorn of Lebanon were finely executed.

outed.

Dr. H. B. Storer, Mrs. G. Davenport Stevens, Joseph D. Stiles and Dr. C. H. Harding were expected Saturday, but falled to appear. Their places were filled, but it is hoped they will be with us soon. PEBBLES.

happy to learn he is well pleased with Sunapee.

Mrs. Carrie Tryon of Minneapolis, Minn., is located at Hotel Sunapee. She is welcomed back to the old Granite State by many of her old friends. She is an excellent psychometric medium, and is already full of

excellent psychometric medium, and is already full of business.

Lucius Colburn, of Manchester, Vt., is stopping at Nemona Lodge, and is a fine clairvoyant.

Dr. S. H. Prentias and family of Worcester, Mass., are located at the same cottage. He is a medium of more than twenty years' experience, and is a remarkably good medical clairvoyant.

Nearly all the cottages are occupied, and the hotel is nearly full. The prospects are favorable for a very prosperous Camp-Meeting.

The new organ purchased of the Smith American Organ Company is giving the best of satisfaction.

The Steamer Edmund Burks. Captain Pollard, is doing a fine business, and is a most excellent boat.

The people are coming into camp rapidly, and by another Sunday the grounds will be well filled with visitors from all portions of the country.

G.

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

Mrs. Guarding. Mr. Knowles, of Provincion of Delivery of Wornester for my Great of the State of The season at Cassadaga opened to-day under specially auspicious conditions. Much labor has been

### Ætna (Me.) Camp-Meeting.

The First Maine State Spiritualists' Camp-Meeting Association will convene at Buswell's Grove, Ætna, Me., Aug. 28th, and continue ten days. This will be

Me., Aug. 28th, and continue ten days. This will be the eighth session of this Association. The camp is steadily and rapidly growing. The demand for cottages far exceeds the supply. New ones are being put up, and altogether the outlook never seemed brighter. The camp is on the line of the Maine Central Railroad, near the station.

Among the talent engaged are Mrs. Abble Morse and Mrs. Mary E. Thompson, Mrs. Juliette Yeaw, Mrs. Hattle C. Mason, Capt. H. H. Brown, Edgar W. Emerson and J. J. Morse of Liverpool, Regiand. Benj. Keen, North Turner, Me., will act as Chairman.

Those wishing to visit Ætna on the Boston and Bangor Steamship Line can secure tickets for one fare for the round trip. Tickets good from August 24th until September 8th. Leaving the boat at Bangor, you can take the cars for Ætna at half fare. There will be the usual reduction of rates en the Maine Central as heretofore.

For board and lodging correspond with Daniel Buswell, Ætna, and Columbus Buswell, same address. For other information write to the Secretary, Charles M. Brown, Glenburn, Me., enclosing stamp for reply.

### Neshaminy Camp, Pa.

To the Editor of the Banner of Light: Our second week's camp at Neshaminy, owing to the extreme heat, has been rather more quiet than last year. We have, however, a large company on the

year. We have, however, a large company on the grounds—a good many visitors coming from Pennsylvania, New York and New Jersey.

Sunday morning, Aug. 2d, opened finely as to attendance, and train after train came from Philadelphia and Trenton, until at least four thousand persons were on the grounds, and we had more people who came in carriages than on any previous Sunday. At 2:30 P. M. clouds began to roll up and it commenced to rain. The meeting then adjourned to the large Pavillon, but not one-half of those present could be accommodated by it, so that that proportion lost the opportunity to listen to A. B. French's able discourse. The morning lecture was delivered by J. Clerg Wright. J. Shumway.

### Nemoka (Mich.) Camp-Meeting.

To the Editor of the Banner of Light: Work has commenced on the Nemoka grounds, pre paratory to the camp-meeting. Round-trip tickets at one-and-one-third the usual price are sold on all railroads Tuesdays and Saturdays, from Aug. 5th to Sept. 1st, without certificate of attendance. Campers are expected to bring their own tents if possible. Buss line will run from Okemos and Pine Lake dépôts to the camp-ground.

DR. N. A. DEYER.

Letter from Capt. H. H. Brown-Ætna, Verona Park and Temple Heights (Me.). Queen City Park (Vt.) and Sunapee (N. H.) Camp-Meetings. To the Editor of the Banner of Light:

I was glad to see in last BANNER OF LIGHT the letter of C. M. Brown, Esq., Secretary of the Ætna Camp-Meeting. I will most gladly echo all he says in regard to the Ætna meeting. I had a rare good time there last year, and am sure all who may attend this year will be well pleased. What particularly pleased me was the interest in the exercises in the pavilion taken by all on the ground. The social atmosphere of the camp was most congenial, and I felt that it was the most profitable camp-meeting I ever attended. By invitation I go there

Maine has also two other camp meetings equally fine, if I may judge by reports. These are both on the salt water, on the wide mouth of the Penobscot, and I would call the attention of your readers to them. They may be resched via Bangor steamer from Boston, leaving Boston at b P. M. and reaching the camps before noon the next day. I came via that line last week, and it is a most delightful trip. The boat will probably stop at Temple Heights; if not, parties can stop at Northport, which is quite a summer resort, and there take a boat or hack for camp, two miles. Those for Verona stop at Bucksport, and are very near camp. I presume the same terms can be had camp. I presume the same terms can be had for these two camps that Mr. Brown has obtained for the Ætna camp, i. e., one fare for the round trip. To my friends in New England who would have a fine sail on the sait water and a quiet, social time at camp, where they can be rested and refreshed in the seamons of the Maine camps for a

Many are inquiring for Mrs. Bilss; we are pleased to announce that she will be with us August 11th, and remain through the meeting.

Mrs. Bessle Huston, materializing medium from Boston, is located at the cottage owned by Messrs. Hubbard and Whipple, and is meeting with excellent success. Mr. A.P. Huston, magnetic medium, is also at the same cottage.

Mr. Emery H. Amsden of Manchester, N. H., physical medium. Is holding scances at the cottage of Mrs. Horatio G. Hawkins. We have attended three of these scances, and pronounce them very satisfactory and remarkable. All who have thus far attended them are pleased with the manifestations witnessed.

Dr. James A. Bilss has commenced his developing circles, and will continue them every afternoon; here the people are always luterested in them. We are always luterested in them. We are always luterested in them. We are always glad to grasp him by the hand, and most certainly we were glad to welcome him back to old Sunapee.

Little Allie Bilss and Ellen are inquired after by many.

Dr. A. H. Richardson of Charlestown, Mass., is located at Room No. 4, and is already doing a fine business. This is his first visit to Sunapee, and we are happy to learn he is well pleased with Sunapee.

Mrs. Bestle Huston, magnetic medium from the count trip. To my friends in New England who would have a fine sail on the self water and a quiet, social time at camp, where they can be rested and refreshed in the sea-breeze, I say come to the Maine camps for a few days.

I would also call attention to the remarkably cheap rates Dr. Smith has succeeded in getting for those who would attend the Queen City Park Camp. This camp surpasses all the rest in the beauty of its scenery, and the trip there, from any direction, is one remarkable for its beauty; but that up the Hudson, then over Lake George and Lake Champlain, vies in splendor with any in the world; and he has remarkably cheap rates for this route. His address is Brandon, Vt., and I hope many will write him for the tickets he has, and thus enc

courage him to greater efforts in the public behalf next year.

Those who can take in Sunapee Camp on their way will also find a charming locality and a most home-like social atmosphere, and I regret that I cannot meet my friends there this season. To personal friends there and at the other camps, kindest remembrances. I hope that more than ever the friends of the angels will meet by the lakes' side this year for sweet communion each with each and with the immortals. Fraternally yours,
H. H. Brown.

West Hampden, Me., Aug. 3d, 1885.

# Leominster, Mass....

The Grove-Meetings in Leominster have been so much enjoyed it seems almost impossible to stop them. After three weeks' rest, plans have been made for another, for which the efficient services of Mrs. Juliette Yeaw have been engaged. Mrs. FANNIE WILDER.

# Married:

DAKE-MIDDLETON-July 18th, Florence N. Middleton, daughter of William H. Middleton, Brooklyn, L. I., to Dr. Dumont C. Dake, of 5 East 12th street, New York City.

# Passed to Spirit-Life

From North Bangor, N. Y., July 21st, Mrs. Hattle Rich-

ards Farnum.

Mrs. H. G. Farnum, better known to Spiritualists as Hattie Richards, was one of the very best business mediums in the country, having been employed in that capacity for years by certain N. E. Hailroad officials and other business men. Limited in her education, the mediumship of "Hattie" (as every body called her) was the more conspicuous not only in the language but in the technical phraseology used in connection with the various topics upon which she was consulted. As a mouthpiece for spirits, rapidly succeeding each other in control, I never saw her equal.

Bue had been a great-sufferer for years, but her transition to the higher life was very sudden, peaceful, and quite unappeaced to the weeping friends at her bedside. Her loss will be greatly felt by her many friends, but by none so poignantly asby her bersaved husband, Mr. George H. Farnum, one of our oldest and best known policemen, recently of Station 3, now pensioned. "Hattie Bichards" was a warm friend, kind, genial, sympathetic and generous to a fault. Her hand and purse were ever open to relieve the needy and destitute. "Take her for all in all," I fear it will be a long time ere we shall "look upon her like again." J. D. Moore.

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Spiritualist Meetings in New York. Grand Opera House Hall, 8th Avenue and 234 Street.—The First Society of Spiritualists holds its meet-ings at this hall every Sunday at 10% A.M. and 7% P.M.

Miller's Arcanum Hall, 54 Union Square, between 17th and 18th streets, 4th avenue, The People's Spiritual Meeting (removed from 57 West 25th street) every Sunday at 2½ and 7½ P. M., and every Friday afternoon at 2½. Frank W. Jones, Conductor. The Parker Spiritual Society holds services every Bundsy, 10% A. M., and 7% F. M., at Magaregor's Rooms, 112 Fifth Avenue, between 16th and 17th streets. The Woman's Spiritual Meetings, at Cartler's Hall, 44 West 14th street. Sunday at 3 r. k., All cordially invited.

Spiritualist Meetings in Brooklyn. The First Breaklyn Seelety of Sub-Raelists holds its meetings ever bundsy in Conservatory Hall, Sedford Avenue, corner of Fulton street, Marning service as 11 o clock, evening at 7145. All two cornilally invited, Bultitud literature on mais in hall.

Ary local transfer on the later of the later