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# Literary Department.

#### LITTLE MINEA: A PRE-HISTORIC EGYPTIAN SKETCH.

BY EUNOA, AN ANCIENT SPIBIT.

To the Editor of the Banner of Light:

I am of opinion that the following narrative will in terest some of your readers. The circumstances under which it was written are these: You are aware that under the guidance of ancient spirits (as it is claimed and believed) I have for the year past held frequent sittings with a finely organized medium,

chiefly for the development of her rare medial gifts but more recently the tables have turned, and those of the circle are being developed by a clearer understanding of those subtile laws and elements which lie for the most part beyond the reach of ordinary scientific observation and experiment.

In addition to other remarkable evidences of spirit control, "our little medium" is used for chirographic communications, sometimes by means of ancient and unused characters, but more frequently in plain Eng-

lish. We are informed by the spirits who control these sittings that the purpose is to make the way clear for imparting to mankind a knowledge of many useful things which have been buried in the decay of ancient civilizations; that as soon as their control over the medium shall become so thoroughly independent as to take no coloring of her individual mentality, this contemplated work will be seriously entered upon and proceeded with to the end.

The narrative in question was begun about the middle of January of the present year, and concluded February 7th. Euroa, the spirit author, on first controlling, was able to use the medium by writing only a few words at in the m ing, sometimes after the lapse of several days, when most unexpectedly the pencil would be taken in hand and the thread of the story continued with apt sequences and orderly unity.

Another remarkable fact connected with this writing is, that every sheet of paper used was first infused with magnetism and became in itself a magnet, which would adhere to any substance that it was brought in contact with, as, for instance, a chair, the mantel or the wall: and the sheets thus magnetized would attract each other, and cling together in foliated order, or extend successively downward from the point of primal contact, with all the characteristics of ordinary fixed magnets.

After the narrative in question was written the spirit-author requested that it be carefully read to her, whilst the medium, under influence, was induced to make some slight additions and changes of phraseology with the exactitude and particularity of an expert

Inasmuch as the names of places and personages and the recounted events are, with a single exception, prehistoric, I know of no ordinary way of verifying them, but whatever views your readers may hold relative to this singular production as a whole, of one thing they may rest assured: that it is word for word and line for line the composition of the spirit author, who gives her name as "Europ," and states, moreover, that all the circumstances of the story were familiar to her in her letime. New York, February 26th, 1885. lifatime.

About five thousand years ago, when Memphis was in its glory, there lived in the beautiful village of Asceve, on the outskirts of that metropolis, little Mines, the daughter of an embalmer, at the time of my story about eleven years of age. One day she was seated outside the rude cot-

tage or hut in which she lived, entwining some leaves into a wreath, when suddenly a rose, fresh and beautiful, in full bloom, fell into her nietanionita (produito)

Minea was naturally astonished for it was the first time she had ever held a rose in her hand, roses then being so very rare and choice that only the nobles could afford these beauti-

ful productions of nature.

There was no possible way for any person to have thrown this flower into her lap, and therefore it was considered as a gift from the Gods to the fair angelio oreature."

After inhaling the sweet perfume of the rose. she picked the leaves off and found inside on one leaf, written apparently in white chalk the words: "THOU, SHALT LIVE."

This greatly astonished Mines, and created quite a sensation in the neighborhood in which she lived. It was the first incident of the kind that had ever been known there, and the rose was sent to the high priest to be interpreted and offer up prayers to the Gods for his personal pathetic.

After waiting anxiously for about a week, she was sent the following said to have been interpreted by the Hods. Thou shalt live."

Being pure and lair, the would pass to the be reached the castle the king had been pierced the love and blessings of Euroa.

Minea was very much pleased to receive such an interpretation from the Gods, and after a great many days of preparation she was admitted into the school attached to the House of Sacit, at Memphis, where she was to be taught many wonderful things. She continued at the school for about a year, when she was taken very ill. Lying one day on a couch, attended by a leach, voices were heard overhead. Listening carefully, they heard some discussion as to whether it were better to let Minea live or die. After some time it was concluded by saying she should live, and a rose similar to the one that had fallen into her hand a year previous fell into her lap, with the same words on one of the leaves. This created quite a sensation among the priests, and after considerable discussion as to what should be done with the girl, it was concluded that she should be confined by herself in one part of the school. After some consideration as to whether it would be wise to inform the pupils of the school as to the cause of the removal and confinement of Minea, it was deemed prudent to keep it secret for a while and observe what further developments might occur.

When Mines was informed of the resolution of the priests she was very indignant and rebelled strongly against it, but their determination was not to be shaken. After due preparation Minea was installed in her new apartments, which were furnished very handsomely. Elaborate curtains were hung in her room, beautiful beds of flowers were to be seeneverything for her comfort. The priests took particular care that all things should be arranged in exquisite order, for they considered Minea superior to most mortals, having had these manifestations through her.

The high priest, Bera, informed Minea that from the God Horus he had received information that she was to be confined by herself for a short time. This had a better effect upon the sensitive girl, and she went to her new apartments with quite a contented mind. One morning, after having been in her new quarters for about two days, the priest, Curea, went into her room for the usual morning prayer, and found that she had not retired for the night, but was apparently asleep in her chair, with her black hair streaming down her back. Thinking that she had fallen asleep, he gently touched her on the shoulder to awake her, but all his efforts to arouse her were in vain. Becoming frightened, on finding that she was stiff and cold, he summoned the high priest, Bera, and both applied themselves to the utmost to restore the girl to consciousness, but to no avail. As they were thus busily engaged in applying restoratives a voice from the girl's mouth was heard, requesting them to leave the room. Thoroughly amazed, they left, and, after consulting with one another as to what was best to be done, it was concluded that at the castle. they should return to her room in an hour. They did so, and found, to their astonishment, that the girl had disappeared. They carefully searched the room, but Minea was nowhere to be found. After inquiring of the slaves in attendance outside on the porch if they had seen any one pass, and receiving a negative reply, they returned to Minea's chamber and found the room saturated with an essence, the odor of which was new and strange to them. Not knowing what to do or say, they seated themselves on a couch and conversed in whispers with one another. As they were thus seated, Minea entered the room and seated herself in the same chair in which they left her. Then the high priest, Bera, questioned her as to where she had been, but, receiving no answer, waited, for she was still unconscious. It seemed to the priests that the room was alive with invisible powers which they could neither

It being now time for certain requests of the priests to be answered. Bera left, and instructed the priest, Curea, who was ared and experienced, to carefully watch Mines.

understand nor account for.

After remaining quietly for a few minutes, Curea was induced to leave, not knowing why, but he afterward said he was forced out of the room by some power, he knew not what. Meanwhile in the busy metropolis a great disturbance had arisen between the priests of Charo and those of the House of Sacit. arising from the fact that two years previous to this time a great celebration and sacrifice was held in honor of the god Ceres, in which the priests of the House of Charo refused to take part, maintaining that as their house was the older, they should lead the procession, saying that the God had favored them in many ways in which he had not favored the priests of Sacit. But the latter House being stronger, overruled the arguments of the priests of the House of Charo, and the event was celebrated without their assistance.

This naturally caused a great disturbance in the peace of the whole country, and preparations were made to settle the affair by resorting to arms. As the king sided with the House of Sacit, and that power being ten-fold the stronger of the two, the friends of the House of Charo resolved to end the reign of the king by atratacem:

The school in which Mines was confined be longed to the House of Sacit, the followers of which were naturally very much excited when the life of the king was threatened.

The high priest, Bers, on leaving Mines's apartment, received from the hands of the king's chief charloteer a note requesting him to come and offer up provers to the Gods for his personal safety, the king saying he was not certain who were his friends of allieums to some sources of Bera made all the privations to go, but before

spirit of Osiris, where dwell the happy and by an arrow, and was apparently lying on his

Meanwhile the priest Curea was using all his force to restrain Minea from her determination of visiting the king. As he was thus engaged in reasoning with her, saying she was risking her life and would provoke the anger of the Gods, the high priest, Bers, entered, and after assuring her of the uselessness of visiting the castle, inasmuch as the king was dying, he left the apartment.

But Minea was not to be restrained by words, and throwing a robe around her, went into the large hall where the high priest, Bera, was standing, and said she wished to be conducted to the king immediately, as, his life must be

Bera was reluctant to accede to Minea's request, but on reflection, thinking that the Gods might probably assist her, conducted her to the king's apartment. On entering, Minea threw off her robe and advanced to the bedside of the king without any formality or manifestation of reverence, and bowed her head closely to his wound, he being unconscious, which greatly annoyed and shocked the priests in attendance.

After a few moments Minea requested the priests to leave the apartment, and return in a short time. This they did, and found, on reentering, a beautiful roselying on the couch by the king, with the words:

"THOU SHALT LIVE,"

written on one of the leaves, and also writing on the wall, saying that the House of Sacit would be victorious in the end.

The king became conscious for the first time in several hours, and perceiving the rose with the inscription on it, he inhaled the perfume, from the effects of which he rapidly and strangely recovered, being able to again enter

upon his duties the following day. The news of the marvelous rescue of the king's life spread rapidly throughout the country, and when it reached the House of Charo, the priests, upon learning further of the prophecy that had been made on the wall, became very much enraged. The contention was renewed with tremendous force, for now great numbers of those who had entered the strug-gle to assist the House of Charo, turned to aid

The struggle lasted about six months, and ended by the priests of Sacit capturing a golden sphinx representing their God.

Minea, after returning to the school, became her bright self again, and was regarded by all as a wonder—a gift from the Gods or a representative of one in the form of a fair and pure

Peace being restored, the king sent for Minea and richly rewarded her; and, moreover, on learning of the several strange manifestations that had previously occurred through her instrumentality, gave her an honorable position

wonderinievents occurred our ing Minea's lifetime. The prophecies she made were fulfilled. She lived to the age of eighty years, unmarried, and passed away in the arms of the princess.

Every important State event that was to occur, as well as the result, was made known to the king long before it happened.

The reason why I have written this little narrative is, first, because it is true; second. to show that we had mediums in our day as you have now; and third, to illustrate that reliable prophecies can be made through mediums properly cared for and surrounded by favorable conditions.

They were not known as mediums or Spiritualists then, but were considered as gifts from the higher powers. We regarded them as saored, as you all should do now, and not think that they are as ordinary mortals, responsible for many worldly acts, for a true medium is

You mortals should have an institution for your mediums, where they may be cared for and not have to struggle for maintenance. You should consider them as a blessing to the world, given to you for a short time to open the eyes and ears of ignorant mortals; ignorant, I say, because they do not understand the fundamental rules of this wonderful truth.

In many ways the ancients understood and appreciated these things, which you do not. Still this is what you call the enlightened era of the world. Oh! if you could for a moment see what we do, you would strive with all your the ethical less, but I love the phenomenal, senheart and soul to grasp a higher thought; but suous fact more, for the latter has let the light before you can be ready to receive what the immortals are endeavoring to give you, you must be as a simple child and not seek for popularity on this side alone, but give to others what you know and think to be true, with a clean, honest heart, and a desire to aid and assist them, as well as to assist the spirits.

Then you can expect to reap a reward on your side of life, and a greater and more enduring to me may not be so to another. Men are as one on the other side. Dear friends, be brothers and sisters together

in this great work. Strive to progress, and promulgate this wonderful truth and light to many thousands who would be made happy by it. In your own circle you may do a great many things that will assist both your friends and the spirits. Work for humanity: speak a kind word to a poor degraded mortal when you can. It can never be lost, even though the heart be of stone. There are so many who will utter unkind words to a helpless mortal, and so very few who are sym-

Dear friends, may you all be of the few who will aid in this great work; all earnest workers for this cause, and all true, honest mortals have

Free Thought.

SOME INFERENCES AND CONCLUSIONS. BY JOHN WETHERBEE.

To the Editor of the Banner of Light:

Modern Spiritualism discovers to us a truth that puts every other discovery in the shade. What is the discovery of the laws of Kepler, the Copernican system, the law of gravitation, or of the continent of America, compared to the discovery of the survival of man, beyond the death of his body? Am I overrating it? Hear what the editor of the Scientific American says; he does not believe in Modern Spiritualism, but would appreciate the great fact if he was only convinced of its being true; these are his words:

"We can find no words wherewith to adequately express our sense of the magnitude of its importance to science, if it be true. Such words as profound, vast, stupendous, would need to be strengthened a thousand-fold to be fitted for such a use. If true, it will be the one grand event of the world's history; it will give an imperishable lustre of glory to the nine-

I will say all that without the "if," because it has demonstrated itself to me; not all its vagaries, deductions, imaginings or possibilities, but its central claim-that the man survives consciously the dissolution of his body. and that in that disembodied or post mortem state he is able to make the fact known to those who are still on this side of the grave. Where one has said that, if true, he has stated an important fact, the most important in which man is or can be interested. I am glad to have the strong endorsement of the editor mentioned, though he has done it with his qualification, "if true." His disbelief in its truth is outside opinion corroborating mine of its importance, for eliminating the "if," we are both likeminded. The "if," from my standpoint, is as much eliminated as it would be were I to say: If sunlight were a fact, it is the greatest factor in developing the earth into a realm of use and beauty that there is, and by the side of it all other factors pale. I am neither blind to the one, nor am I blind to the other.

-I am not unmindful of the importance of such a fact as the truth we claim should have upon the affairs of human life necessarily, nor have I any quarrel with those who take the accent off of the simple fact, and deal with the life that results from it; who care little for the "manifestations," considering them of no account, the fact being established, only as they lead to a better life. I think, however, there is much wisdom in the text that reads: "Seek first the kingdom of heaven, and all other things shall be added unto you:" It applies to our thought as well; that established, all else will be added. If a man having first sought the kingdom of heaven, that is, the primary fact not added thereto the right life, sympathy for our fellow-men; if he still is selfish and grasping, ambitious of honors at the expense and degradation of others; if he does not let live as well as live, then his deficiencies or shortcomings are the measure of his unbelief in the central fact.

"Thou God seest me." may be a glittering generality and of no account as a factor in a man's life, or his well doing, and probably is not: but if a man really believes in our central truth, believes, knows, not hopes, he believes what the poet only imagined, that

"Millions of spiritual beings walk the earth Unseen, both when we wake and when we sleep:" and in the words of Washington Irving, "They are the beings whom I have loved as I never again shall love in the world; who have loved me as I never again shall be loved." Believing thus it must affect one's life; if it does not, then there is certainly a screw loose in what such a one calls knowledge. I am not losing sight of constitutional qualities, the spiritual make-up of a man. It is easier for one man to be good than it is for another. King David would slip where Nathan would not. We do not expect the same results from a man of pine that we do from a man of oak; but in the measure of their constitutional capabilities or biases, the effects of their belief in this truth should be found in their lives. So while I keep the accent on the first syllable, on the fact, I am not softening or toning down the life that follows the fact. Not that I love the philosophical, the intellectual or into my soul, set the "gates ajar," and made the other welcome.

From the incoming of this truth in our souls, the knowledge of the perpetuity of our consciousness, the effect varies in different individuals. Many deductions or conclusions follow as a matter of course, some important and some otherwise. Some that appear important various in their make-up as are the trees in the forest, which from the same earth, air and sunlight give different manifestations, drawing therefrom what they severally need for their development—so in a figurative sense, from the nutriment of truth or in the deductions from a fact there is truth in the proverb "what is one man's meat is another man's poison." I do not mean that there is any poison in our truth, but that many different conclusions may come from the same source, according to our constitutions, as pine, oak, or cedar.

It was once thought the disrobing of the flesh into the undress of the spirit made a perfect angel of the man human, a supernatural being knowing all things. A word from such a being (and a spirit was such a being) was immacu-

late. That was natural after all the theological teachings for thousands of years. We soon got grandly over that, and settled down on the fact that spirits are very much like mortals; that the passage "over the river" does not essentially change a man. A man grows here from ignorance to wisdom, if he is open-eyed, and so does the spirit over there; death does not change a Johnny Lepean into a Solon. There is no harm in supposing the spirits have advantages there that are not attainable by us with our human disabilities here. One of the conclusions to which a thoughtful man of understanding will come, is that the spirits are not to do our work for us. To insure us of that fact it seems to me some have thought it necessary to falsify in an extraordinary degree; it would seem as if they saw a virtue in the Jesuitical idea that the end justifies the means; that it was so important to disabuse mortals of the idea that spirits were to do our sums for us, and thus our scale be marked high without our honest endeavors, that they brought us to grief designedly. I have known many instances of men who with us as mortals were perfectly reliable, what they said could be depended upon, but who as spirits were quite the reverse. Now a man is not going to lose his head by becoming a spirit, so I draw this inference from such a fact (and I have proved it also many times) that the unreliable spirit was an alias. assuming the name of a friend to which he had

I think there are disabilities in spirit-communion, particularly when on the material affairs of life, that make them unreliable, and perhaps wisely so, on general principles for human good, at least it seems so to me. In what I say I intend no reflection on the class known as business mediums, for I know a great many who are very excellent, reliable people, and who are under the intelligent influence of spirits, but the spirits have not always been wise advisers. They have known enough of my current private affairs to speak of them intelligently, even to the extent of stimulating me by my finding them like-minded, but they did not prove good prophets, though they were very positive. There are many exceptions to this somewhat general charge of unreliability in worldly or material matters, for there is good evidence that in many cases the spirits even in business matters have judged right, and their advisees have "struck the oil" prognosticated: but after much study and observation I think the blanks have far exceeded the prizes, and that spirits are not, as a rule, as good judges of material matters as mortals are; and the fact to me is a lesson teaching the truth that one had better keep fast hold of his own understanding.

How do any of us know but what our own impressions are from spirits in direct communication, that often material successes, the apparent result of our own judgment, are spirit born, and that "there's a divinity that shapes our ends, that we survive death, and that while here we rough-hew them how we will." that is of uniare surrounded by such survivals, living wit- versal application? I think we all live under nesses of our incomings and our outgoings, has just that supervision, or in such an intelligent surrounding. It is my intention, with the foregoing remarks as an introduction, to try and make this fact clearer. It is clear to my own mind. Before doing so. I have a word or two more to say on mediumship in its general aspect.

It is not the honesty and the purity of the

medium, as M. A. (Oxon) says, that is requisite to insure truthful communications from the spirit-world. Mediumship is one thing, morality quite another and distinct, as much so as poetic genius, or genius in any form, is distinct from morals. Beautiful as they are when blended and requiring no watching, when not found in the same person the fact will not explain the unreliability or deception of which 📐 have spoken. One of the best young women I ever knew was a high-toned and educated relative, and a remarkable medium (but not a public one), having no motive but the truth. Some of the intelligence that has come through her from the spirits has been of such a character as would have settled alone with me not only the truth of our central fact, but the identity of the spirit also; and yet on some occasions, and it would seem (for I can conceive of no other reason) for fear of my relying on them instead of myself, I have had a deliberate lie told me by the spirit-not by mistake, but by design, and where there seemed no possible reason for it but outright diabolism. Now there must be a reason for this, and I can come to no other conclusion than that it is to impress me or us with the importance of self-reliance, and that our own reason is our supreme court of appeal.

The mission of Modern Spiritualism is plain and simple, and is to supply a demand, to satisfy a hunger. The world was growing materialistic and losing its faith; revelation had lost its charm, because not founded on fact. Rachel was mourning for her children, refusing to be comforted because they were not. At a receptive moment a ray of heaven-born light shot into the dark field of human thought and bade Rachel dry her tears, for it was her children, rapping, tipping, writing and, in time, in many other ways, saying, "We are still alive !" There is no question about the intelligence of the manifestations, and the fact of intelligence, if from the once silent majority, is all one wants; to use a homely phrase, "it fills the bill." Of course there are consequences workthy of consideration, for, as Prof. Tyndall says, "There is no discovery so limited as not to illuminate something beyond itself." The discovery that the spirit-world was within halling distance would naturally lead us to look to it as the attainable home of our elder brothers; logically, then, we would turn into pine; all the hard lumber would be on the other side. That certainty would obstruct human progress. That was not to be, because in the running of

this world's affairs mortals are an essential factor, and the backbone of human life must not be all on the other side. There is fair inference, yes, tolerable proof, that there is an intelligent interest and supervision over mortal affairs by the spirit-world. I do not think it can help it; there is a natural law for it, as there is for everything else. The departed are attracted to the human world as adult life here is attracted to the infantile; the parents' love is inherent, and the child commands protection. Something analogous compels spirit-attention to us. It seems to me the most natural thing in the world, and the teachings of it are rational. lalmost know, if I were to pass on now, where I would be found, and there would be a "shadow" in heaven in a double sense if I could not follow my personal attractions; for I expect to be there the same shadow, plus improvements.

A perfect dependence upon the spirit-world as a reliable factor in life's affairs, so that the departed would be as practically reachable as a distant country is on our planet, it seems to me, would be a bad thing for man here, as the earthly life and its schooling is as important to the soul as the soil of the earth is to the tree that grows out of it; and it is no part of the design of the Ruler of the Universe for man to hasten home, or defer his progressive labors until he has got there; the longer he stays in an unimpaired mortal form, the better for him here and hereafter. In the afternoon of life we somewhat loosen our tethers to earth, and hear, as it were, the soft tones of the music of the world that is inviting us, and say to ourselves, in the words of the poet:

"The end of life comes nearer, The end of the comes heater,
Every year;
The friends left become dearer,
Every year;
And the goal of all that's mortal
Opens wider still its portal
To the land of the immortal, Every year."

I have said if I should die, or, rather, pass on, to-day, I think I know about to where I should gravitate, and tolerably well into whose or what society I should fall, and I can approximately guess now the changing constituents of my band. I should be found near those in the form whom I love. I have no doubt, as a spirit, I would be the friend, the guardian in the band, or be the control of the people that by blood or love attracted me. I would find myself also in company with others in the same duty or pleasure. What I am saying of myself everybody else can say of themselves more or less intelligently. Consequently everybody has his or her guides, guardians, bands or controls. Thus, in a sense, everybody is a medium. The class known as mediums are no exception, except being sensitive in their structure, a little more transparent to their influences, while the mass of humanity is not, only it is growing more so year by year. The class known as mediums are more sensitive to the impressions of their controls. They have been used as factors in our cause, and they furnish the conditions for sensuous and intelligent proof that there is such an environment of spirit-intelligences, and by and through them it has communicated the fact to us mortals, and the spread of it has surpassed everything in human history as to magnitude in the same space of time. Even M. J. Savage does us the justice to say, "It is too big a factor in modern life to be ignored. Thousands and thousands in Europe and America believe in its central claim. There are thousands of silent believers who do not like to be called knave or fool, and so keep quiet about it. Like Nicodemus, they come by night lest they be cast out of the synagogue." He might have said millions instead of thousands, and yet been within the bounds of truth.

Now certain inferences can be drawn from the facts I have stated that are so reasonable, constituted as human beings are, both spirits and mortals, that they amount to demonstrations. One of these inferences is that those whom we are in the habit of calling controls-and I see no objection to it—are in sympathy with their mortal wards, take an interest in them, in their affairs, their happiness and their success. There are differences in controls; some people's are loftier than others. I will not argue why. for I have not the time; any one can see it by

their effects or their influences.

In all our actions it is pretty hard to tell what part is our own and what is impression, or influence from our guides or guardian spirits, I speak now of mankind, not of mediums as a class. Unquestionably one of, if not the sole, objects of the spirit-world, is to impress mankind with the fact of its contiguity and the survival of the supposed dead. Next to that, but in a narrower sense, and more or less general, is to benefit the mediums or wards they severally control, making them popular, pleased with their successes, putting money in their pockets. That statement I make broadcast over the world as a natural inference, both from the facts in the case and what every one knows he would be likely to do himself if he was a spirit. I do not except the class known as mediums as free from such selfish influences. I do not use the word selfish in a culpable, but a natural sense; still, in speaking of the class of recognized mediums, neither the class nor the controls, if it be their work, have succeeded very well in a material sense. The former are not often clothed in purple, nor fed sumptuously every day: neither are the controls eminent as successes in making their wards wealthy. The reason may be in the fact that the class is not constitutionally thrifty and careful, and unbalanced organisms seem liable to the sensitiveness that makes one a medium. I am not reflecting on the class, I am only trying to state a fact, and the fact that the light has come into the world through them, which its darkness does not yet comprehend, but is beginning to: they have our profound respect as the bearers of glad tidings-a fact, in my judgment, of more consequence to the world than all its material wealth.

Of course there are grand exceptions; there are successes in a worldly sense, because, as I have said, mediumship is universal. Jay Gould has influences and the requisites that make him what he is, so the spirit-world may have a successful eye on the main chance, and departed Jim Fisks and millionaires may still have a finger in the world's pie. But I must leave these general matters and come to the closing point.

The mission of Modern Spiritualism is to teach the fact of our post mortem survival. The first inference, after the fact, is that the manifestations, or sensuous phenomena, are not supernatural, but that there is a natural law for rial world supplies requisite conditions man could not them; and that heing so then mediumable become receptive to the spiritual world; advanced them, and that being so, then mediumship is universal; but few, only, are sensitive to these surroundings, but all have impressions, or invisible influences, whether they intelligently realize it or not. Thought is a sea without bottom; a mystery under any circumetances; none know the genesis of thought a

any more than they do the genesis of the earth, or the universe. A thought, an idea comes to us: it may be spontaneous, it may be suggested. No man can tell what is his own or what is an influence, or where our ideas leave off and where spirit impressions begin. Believing, as I do, in an invisible, intelligent environment. I think my impressions are often spirit impressions. If they are, all other people's impressions are more or less spiritual. I think one of the fair inferences from all the facts in the case is that we are all in direct communication with the spiritworld all the time-and we go to a medium for a test; we communicate with the spirit-world: In the former case we communicate with our friends directly; in the latter, indirectly. That is why there is wisdom in being governed by one's own reason. If our good friend George or James comes to us at a sitting with a medium, gives us proof that we are conversing with a spirit, and perhaps with our George or James, and the communication does not commend itself to our judgment, our own reason is our supreme court; if we are wise we follow that; and who knows but the impression we get is the voice of our George or James directly, and that the George or James who has been favoring us with advice is the control of the medium, working in the interest of the medium as well as in the interest of the cause?

"When your heart speaks, listen to its impulses, It is the voice of God," Says Coleridge, which, being interpreted, means the voice of our spirit friends, or guardian angels, in direct communication with us. I cannot say intelligently so, but that is my impression, and I think Modern Spiritualism is working in that direction, teaching us all that we are more or less under the influence of our own personal spirit-friends, and that our impressions which are apparently our own, may be, and often are, the "whisperings of the angels."

# The Spiritual Rostrum.

What Evidence Exists that Human Soul-Unfoldment Determines the Development of this Material World?

An Address Delivered in England through the Medial Instrumentality of SIMON DE MAIN,

Formerly of High Grange. Eng., now of Sher redsville, Ohio.

[Reported for the Banner of Light by C. G. Ovston.]

In the first place it must be admitted that soul-un foldment depends, to a great extent, upon conditions, and as these conditions are given, man advances and progresses accordingly. The spiritual world has made many a stern effort to establish on the face of the earth a comprehensive system of revelation in the past ages of the world, and what has been the result? These efforts have been spasmodic in their operations. They have been unable to maintain that life and vitality which was necessary for the purpose in view. How is it that these revelations spiritual could not maintain their position before? Why had the spiritworld to walt until the present age before they could introduce a system of spiritual ethics suitable for the requirements of humanity? Simply because the earth had not attained to that spiritual development and degree of perfection to enable man to become a recipient of such spiritual revelations. If the earth was in capable of advancement, man in proportion would be unable to proceed forward, for man cannot possibly progress unless external conditions subserve his purpose and assist him upward and onward. Man pro gresses and the earth advances in exact ratio, but he cannot proceed forward unless his surroundings supply him with the necessary conditions. Seeing, then that this is so, we ask, does not the earth give conditions, and contribute to the unfoldment of the soul's latent powers?

Away back in the far past you find that this earth was incapable of maintaining life of any kind on its bosom, because there was a want of adequate provision to develop life and maintain that life. It would not give animal life nor that of the greater creature, man, but vegetable forms of a low, crude and undeveloped nature. Not even animals of the lowest order could exist on its surface, because there were no conditions for animal life; nay, had animals been trans mitted to the earth, they could not have propagated their species by reason of the lack of necessary conditions. It was not until many ages had elapsed that man became a resident on the earth-plane. From that period to the present his career has been character ized by continued soni-unfoldment and progression. Therefore if the earth does not become more refined and spiritualized, and man could not exist thereon in the earlier stages of development, why is it that we find him occupying such an elevated position to-day? Unless the earth advances in proportion to the stimulus imparted by the human soul the same quality of conditions would prevail as existed in times past, and of course man would be deprived of indispensable ac-

cessories to spiritual progression.

In tracing, step by step, any careful observer must perceive that the earth gives conditions for man to progress, as he has undoubtedly done. The earth is supposed to be a material body, but there is some thing more than physical substance; there is the vitalizing activity, producing principle of spirit. If there was no spiritual impetus, the earth would cease at once to revolve on its axis; nay, it would never have commenced its revolutions. There is a spiritual power which gives it motion. This active principle is continually operating upon the material globe. Man is both a physical and a spiritual being. He is continually casting off spiritual refuse or waste substance from his system. This spiritual power that emanates from man goes out and enters into the atmosphere of this earth, and as like attracts like, the spiritual emanations of man are attracted to the world of spiritual emanations, or the great ocean of unindividual ized spirit which is continually coming down into the earth in order to enable the functions of nature to be performed. If this spiritual substance were to be cut off entirely, the earth would cease to revolve on its axis: every blade of grass and flower would wear a sickly aspect, and man would cease to exist.

As this power emanates from man it mixes with the great ocean of unindividualized apiritual aubstance which enshrines, embosoms, or passes to and through the earth. The combined substance refines and spir itualizes the earth to subserve, the purpose of man's happiness and progression. Man cannot prevent this spiritual operation continually going on. He cannot prevent the emanations passing from his own nature, for can he prevent the spiritual power from passing into the earth; but, on the other hand, the earth is able to progress by the power of man. As man advances in soul unfoldment he manifests a deeper penetration; has higher aspirations, lottler ideals and he desires that his surroundings should be in harmony with his conceptions and ideas. He there fore sets himself to work to bring his surroundings up to the same standard, and he begins to torture Mothe Nature in every way and degree. He plows and har-tows up the earth. By stern endeavor he entirely changes the aspect of Nature. That which was one barren waste or a deadly morass, poisoning the atmo sphere with its insidious emanations, now blossom with extraordinary beauty and conduces to the welfare and happiness of man. The earth is compelled to advance side by side with him, for unless the mate ideas could not possibly be entertained, and if he could not bring Nature up to his own standard, Natur would drag him down to her level. Thus we maintain that man forces the development of this maferial

the human race. It has been generally believed that the earth was created perfect; that it gave birth to man and woman in the highest state of perfection. It never entered into the mental calculation of man that the earth has progressed side by side with him, from the first revolution on its axis to the present time, bringing to perfection on her bosom all the products of Nature-that a higher standard and a loftier bearing had characterized his activity. The earth, in an undeveloped condition, could not have given birth and sustenance to the human race; man could not have been so intimately acquainted with the mysteries of Nature, nor could be have such a deep penetration as he displays to day. Both the floral and animal world have made proportionate advancement with the elevation of mankind. In there not evidence that the horse, the cow, the dog, and other forms of animal life are nobler in development than in the ages that are past; and how has this been accomplished but by the intelligence of man? If they had been left alone in a state of wildness they could not have been characterized by such sagacity and docility, and it is by virtue of the soulunfoldment of man that they have been brought up to this state correspondent with his development. As man advances in soul-unfoldment he compels the animal kingdom to progress with him, and he makes Mother Nature subserve his purpose in his onward march. He has taken the wild rose in its primitive state, and by the application of intelligence and culture has made that aweet offering of Nature to be admired for its beauty and loveliness. This will furnish you with a faint idea of how Nature is embellished and beautified by the soul of man.

Now you must bear in mind that these isles of yours did not exist in their present form when the earth first commenced its motions. They had not undergone the necessary development to meet the requirements of a civilized human race. There were vast tracts of country existing in times past, and where are they to-The world, as you now behold it, is not the old world that came into existence at the beginning. Countries that have attained to the highest state of development at the present period, had to undergo a process of preparation to enable them to perform the grand work assigned them. Vast tracts of land that were on the surface, and bore life, have entirely disappeared by submersion. The land that bore your forefathers on its bosom is now submerged beneath the broad Atlantic. The lands you now behold, during the process of earth's development were gradually upheaved, and amongst the rest were your British Isles, that have advanced to the highest position possible of attainment in consonance with the unfoldment of the human soul. By the process of submersion these Isles were made capable of meeting the requirements of the race that would ultimately inhabit their surface.

The British Isles as they stand to-day are producing some of the noblest-minded men of the race, and they are destined to be the birthplace of many advocates of advancement and reform. Hither in times to come will men of every grade and degree flock in order that they may be made great and famous by coming in contact with superior minds. They will be the birthplace of many a grand and noble enterprise, scientific, in the future. There is a spiritual unfoldment entired by peculiar to the inhabitants of your island home. This is solely due to extraordinary manifestations of activity or will power which compel nature to do the bidding of man. Will power or soul power is a distinguishing characteristic of the man of mind. The reason why the people of these Isles are more favorably endowed is because Nature makes such a demand upon their energies, eliciting from the soul its latent possibilities. In tropical climes Nature is more generous, consequently there is not such a strain put upon the inhabitants to wrest from her the valuable treasures she possesses. When you behold her writhing in the throes of convulsion, when the fiery volcano-belches forth its latent force, and earthquakes, simooms and violent storms spread death and destruction around, there are simply presented to your view some of the modes whereby Nature promotes the development of the earth. Of course this state of things will continue until the material world has reached a higher state of development. When that period has arrived earthquakes and violent commotions will cease, because Nature will have attained to a state of harmony, and man will be far ahead on the pathway of progress. Then no engines for the destruction of his fellow-men will be manufactured—he will live in concord and peace with his compeers, his surroundings of harmony will blend with the higher unfoldments of his soul, and it may then be safely said that the millennium has at last arrived.

We assure you that to-day Nature is making an extra effort to attain to a higher state of development -that man is making mightier exertions to snap the chains that have hitherto bound him, and rise upward, superior to the conditions by which he has been enthralled. He is endeavoring to bring his surroundings up with him. This must be obvious to an intelligent observer who will take the trouble to investigate the matter. Follow man in his advancement and you will perceive that he compels the material forces to subserve the purpose of his mighty will. If man had not attained to his present condition of advancement he could never have laid hold of the electric fluid and made it his errand boy to contribute to the happiness of humanity. This is the mightiest leat that Science has ever accomplished. Does not this prove that man compels Nature to satisfy his increasing demands? As he understands Nature better. as he continues to advance, instead of believing that man and Nature are in direct antagonism, he will become cognizant of the fact that the two powers are absolutely necessary to each other, and man's happiness will be determined in proportion to the harmony prevailing between himself and his outward surround-

Some people look back and compare the past with the present, fondly picturing visions of happiness pos-sible in ages gone which are denied humanity to day; but we say that the earth was not capable of producing so much enjoyment in the earlier, stages of development as at the present time. Man sometimes gets ahead of his surroundings, but he is obliged to pitch his tent, and he must remain there until the earth has come up to the standard he has arrived at. When the earth has attained to that state of development which will permit him to move forward, he collects his tray; eling materials and marches forward once more. If you consult the history, and observe the advancement of the world on which you dwell, you will perceive that the activity of humanity has been spasmodic, for man cannot go beyond the development of the earth with out being retarded in his movements until he shall be in harmony with his surroundings of the term

Previous to the present period of great intellectual activity, man had been resting in his tent for many, many weary years; but now, in this your particular day, he has been aroused into unwonted activity, and the vast army of humanity is once more on the march of progress. The leaders of the race, infused with spiritual enthusiasm, press forward in the vanguard; while those less fortunate beings, feeling the divine impulse of superior minds, and the exhibitating impetus of their surroundings, participate in a yearning desire for more light, and eagerly ascend to higher and sublimer conditions of happiness and progress.

# Verification of a Spirit-Message.

CAPT. SYDNEY BUSHUTH. 2011 101 In your issue of June 8th.: 1885, is a communication from CAPT. SYDNEY B. SMITH of Middleville, Mich. and as I formerly lived there, my attention was called to it by several persons who remembered, it the fire spoken of by Mr. Smith in his message, and that a man was killed by the falling of the walls etc. A few days ago a good Baptist lady from that town was visiting me, and I determined to satisfy myself about the matter, and, without talling her why. I asked her i she remembered such a person, and if he was killed inder such circumstances. Oh, yes!" she replied; and then proceeded to give me the particulars at they happened at the time, and spoke of Mr. Smith and matters connected with him, by which I was cognizant when I lived there, so vividiy that I recalled them all and remembered him well. I then read the communication to her, and she worlded it as true in every particular, without healtstoh; and others have done the same. I am a firm believer in continued exworld the same and spiritualizing of the earth by I am a Spiritualizing the carth by Rockford, Mon. July 3723, 1881. Explain shift for the same of the same spiritualizing of the carth by Rockford, Mon. July 3723, 1881. Explain shift for the same same same and spiritualizing of the carth by Rockford, Mon. July 3723, 1881. de course the king and leagn elected the love and bleastoned knight.

IN THE OLD TIME.

Above the sunset hills now the vanquished clouds are breaking.

And light trails its jewels along the dusty lane;
And a bird at my window the old song awaking.

Adown the meadow path the well-known way I m taking.
And I dream, and I dream I am but a child again.

I know where the blossoms of the golden bell are or know where the biossoms of the golden beh are brightest.

I know where the fern sips the brooklet's falling spray;
I know of a bank where daisies bloom the brightest,
And a nook in the beeches where shadows fall the

lightest.
And cooling breezes flicker on a sultry summer day.

It was there by the brookside we built a bower of rushes.
In the shade of the beeches, in that old, happy time;
We wrought the rustic roof where the purple harebell
blushes,
And Ben trimmed it o'er with the fir tree's sombre

brushes. While our merry voices blended with the water's rippling chime.

How sweet on the air came the breath of new-mown clover!
How soft was the whisper of the wind in the tree!
There were Maude's golden curls, with the sunlight glided over.
There was merry little Carl, and bold Ben, the rover—
Ah, me! Ben is sleeping now beneath the Southern

And fair little Maude in a stately ship is sailing, Is sailing and sailing to a far foreign shore; And Carl is at rest where the Northern winds are wall

ing.
And the Northern sea is mouning, and the Northern lights are paling.
And the wild waves thunder round his bed forever

But the song of the bird in the sunlight's quiet beaming, The sound in the tree-top of the wind's low refrain, And the voice of the river, with its white waves sliver

Draw me back through the years to our youth time's

happy dreaming.

To the dear olden time that can never come again!

# foreign Correspondence.

#### Letter from W. J. Colville.

To the Editor of the Banner of Light: Since I last wrote to you I have had many pleasant and interesting experiences, all of which tend to confirm my deep-seated conviction that Spiritualism is rapidly advancing. The prejudice against it is far less, and the interest in it far greater than even a year ago. In London, especially, there have been very noticeable forward strides. I know there are some who feel that London atmosphere is not congenial to the growth of our philosophy. I have always felt otherwise, and this season, especially, evidences abound that my optimistic eyes have seen clearer than those whose vision has

been rather pessimistic. Mrs. Cora L. V. Richmond has scored a decided success at the West End. Kensington Town Hall has been the centre of great interrown Hall has been the centre of great interest; and though, as is frequently the case, a few friends have done a large part of the work in sustaining the meetings, the public are now coming forward in good numbers, expressing their determination that Mrs. Richmond's meetings shall be resumed in the early autumn and continued in the early autumn and continued in the captains. continued indefinitely under hospitable au-spices. She is now in the Provinces. Arrangements have been made for her reception on a very large scale in several places, especially in Leeds, where the Spiritualists are very active. Leeds, where the Spiritualists are very active. There are two large and flourishing societies in that busy town in Yorkshire. They have united for the summer, and hired a large and attractive hall. Leeds is the first place I spoke in after landing at Liverpool. Though the notice of the meeting was short, we had an excellent attendance, and the feeling pervading the assembly was warm, genial and sympathetic. Mr. King and myself were guests of Mr. and Mrs. Lingford, the presiding geniuses of the Brinswick society. Mr. and Mrs. Scott, who are also kind and worthy people, are the leading spirits in the Edinburgh society. The two congregations, that are daily drawing nearer together, participated almost equally in giving a welcome to my inspirers and myself in Brunswick Temple.

ple.
We arrived in London after our visit at Leeds, on Friday, July 10th. I went direct to the residence of Mr. and Mrs. Wm. Tebb, 7 Albert Road, Gloucester Gate, Regent's Park, N. W. They are both extremely active and earnest Spiritualists, and interested also in every needed reform. Mr. Tebb is now on the continent, attending an Anti-Vaccination Conference. At their house I had the pleasure of meeting a their nouse I had the pleasure of meeting a great many old friends, including Mr. and Mrs. Richmond, who are both looking extremely well, and forming many new and pleasant acquaintances. At this delightful house I have, on two occasions, been the instrument of my guides in giving spiritual teachings to numerous and most appreciative audiences.

A great amount of interest is at present being taken in healing by spiritual power, and wherever lectures and conversations on such topics are announced, a large concourse of delightful people is almost sure to be the result Clergymen of the Church of England, priests of the Church of Rome, Unitarians and Materialists all appear on such occasions, and usually instead of discord, as might be expected, a great deal of harmony prevails. There is no doubt a considerable amount of truth in the faith and prayer cure theories, but our spirit-friends seem to possess a knowledge of these subjects which enables them to reconcile and unite different schools of thought and modes of unite different schools of thought and modes of practice, instead of, as so many fanatical people do, blindly eulogizing one method, and denying the truth or efficacy of all others. On Sundays at Cavendish Rooms we have excellent meetings, and during the week the gatherings in various parts of London and its suburbs are very enjoyable. I have recently had a pleasant chat with Dr. Street, who, though he sometime since resigned his secretaryship, still continues to take a deep interest in the new Spiritual Temple in Boston. He wanted to know far more about it than I could tell him; and not only he, but many others, since an engraving of more about it than I could tell him; and not only he, but many others, since an engraving of it appeared in The Medium, are very anxious to know all about its present condition and prospects. We can all unite in hoping that whenever opened and however managed, it may be in reality for many generations a living exemplification of the principles in accordance with which it is said to have been built.

which it is said to have been built.

Our visit to Parls was a very enjoyable one, though it only extended to five days, as we left London on a Monday and were obliged to be back on the following Saturday to fulfill our Sunday engagements. The 14th of July was celebrated in grand style. The banks of the Seine and all the principal boulevards were brilliantly, illuminated; the display of fireworks was amazingly fine. Though there were immense provide, order and good nature prevailed. Take amazingly fine. Though there, were immense crowds, order and good nature prevalled. Ligdy Caithness. Drichess de Poimer, received us at her magnificent residence, 51. Rue de l'Università, with extreme, cordislity. I had the privilege of speaking four times in her presence, three of them in her own beautiful house, where is choice nompany of friends were gathered on each occasion. Miss Baldwin, formerly of Boston, well-known as a writer of great talent, cooperated with the Duchess, and did a great deal to make our visit pleasant. In France it is of course not easy to draw together a very large. English speaking audience, but what is lacking in numbers is often made up in intelligence and interest.

Mt Kings mustoal abilities have been warmly commended wherever we have been together. The London season is now beginning to wane, and when it is over Mr. King will pay a visit to

The Loudon season is now beginning to waire, and when it is over Mr. King will pay a visit to his parents in Germany, and I shall go on a short fecturing tour in the English Provinces, where I hope to find the condition of our cause as generally satisfactory, as I have found it in London. The disclosures of terrible vice in the metropolis recently made public in the papers, the prevalence of cholers in Spain, and other distributing instances, seem all to be fulfilling its must ensue during these extraordinatilly distributed years; but though the powers of darkness marshal their forces, and in thiny quarters misery and wickedness seem in thing most to one was intalligently reads the significant most mass but missing the seem in the content of the

of the times can fall to perceive the operations of the powers of light as the stronger man turning out the strong though not without a severe tussle. The weather, though not without a severe tussle. The weather, though not quite settled, is, on the whole pleasant, and we in London have many blessings to be thankful for, but perhaps not more than my Boston friends in their own delightful city.

The BANNER OF LIGHT is a very welcome visitor. I always read it with especial interest when it has to travel three thousand miles to give me a call. We spent one day in Manchester and called on Dr. and Mrs. Britten, who received us very kindly and spoke in warm terms of many friends in America. I suppose Mr. Morse will soon be with you; he has been very busy here of late, and has a great many friends who regret his departure. It sometimes seems to me, speaking facethously, that the guides of public mediums were all interested in trans. Atlantic navigation, as their instruments so constantly cross and recross the ocean. Mr. Morse has remained a wonderfully long time in England for one in his position. No doubt the brethren in America will endeavor to induce him to prolong his stay equally with them when they have him among them. I must now, bidding all my good friends in America who see your valuable paper au revoir for the present, conclude with the sincere hope that you are all in the best of health and enjoying the prosperity to which your earnest efforts justly entitle you.

W. J. Colville.

#### Foreign Notes.

Le Messager of Liege commenced its fourteenth year with its July 1st number, and under the heading of "Ce que l'on Veut a Fourteen Ans." has a salutatory to its readers and subsoribers with some pleasant and wise reflections on its past thirteen years which seeming ly have so quickly passed, and places its strong accent on the power and influence of the Will.

accent on the power and influence of the Will.

After remarks on mesmerlsm and magnetism and reference to some of the phenomena of healing, it says, "The Will in time will be the remedy for many maladies reputed incurable."

The address ends as follows: "Sacred Will animates the souls; brings them to the truth, to devotion to the cause, which consoles and strengthens them; teaching them that nothing good in this world can come without some act good in this world can come without some act of the will, submissive to simple and severe reason, and by such acts society in general will prosper, will grow and be intelligent. It is the wish of this old, though young Messager of Liege, of the faithful, serious, disinterested friend, that you render homage plously to that daughter of all the forces, The Will."

Le Messager, gives much space to the subject of vaccination for the cholera. Dr. Wahu sends some communications from two of his band who were old doctors when in earth-life, and their letters show an understanding in detail on the subject.

La Revue Scientific announces the formation

La Revue Scientific announces the formation the "Societé de Psychologie Physiologique

of the "Societé de Psychologie Physiologique de Paris," stating that the new society is for the study of psychical phenomena in the normal and abnormal state by the method of observation and experiment.

The article in a late BANNER by R. D. J., of Rochester, "Our Ammunition Never Exhausted," giving an account of independent slate-writing and other manifestations among the skeptics of Liberal, Mo., with the communication from the late editor of the Truth-Seeker, Le Messager has copied in full. In the same number, July 15th, the editor acknowledges the receipt of the following letter:

PARIS, July 33, 1885.

edges the receipt of the following letter:

PARIS, July 32, 1885.

MR. EDITOR—Permit me in the name of the family of Victor Hugo, to thank you and your friends for the testimonies of sorrow that you have very properly given to the memory of the illustrious dead. You have reason to say that your country was also his country, and I hope that the wish he has expressed for the indiesoluble union of all free nations will ere long be realized.

Receive, I pray you, the assurance of my unalterable sympathy.

EDOUARD LOCKROY.

Deputé de Paris.

It is worthy of notice that among the mass of

It is worthy of notice that among the mass of comments made by the French secular and re-ligious papers regarding Victor Hugo, and his

funeral, no one to any extent questions his be-lief in Modern Spiritualism.

Le Messager in recording the subscriptions for the erection of a monument in memory of Cahagnet, adds the following note:

"Our brothers in Spiritualism in sending their far-"Our brothers in Spiritualism in sending their far-things for the erection of a monument to Alphonso Cahagnet must not forget that he was the forerunner of Spiritualism, in 1845; he did a good work in the act of recognition, for he was all the time a worker, very meritorious from the first hour, and a philosophic, honest man."

#### College of Therapeutics. To the Editor of the Banner of Light

As the post-graduate course of this institution will be resumed on Tuesday, December 1st (continuing five weeks), its importance to the public at large and to the liberal medical profession should be made known

This is the only institution, or course of instruction. in which the science of life is presented in a scientific manner with a full recognition of the great truth that life is a spiritual and not a material phenomenon. The healing art is thus brought into accord with spiritual philosophy and the most advanced science.

Very few have any idea of the vast progress and discoveries in the healing art which have been made in the present century outside of medical colleges. The discoveries of Hahnemann have been adopted in a new order of medical colleges. The discoveries of American physicians organized by Dr. Beach have been adopted by the colleges called Epicetic, but my own discoveries, which revolutionize physiology and establish new methods of practice, are not at present taught in any college, and the amount of useful therapeutic knowledge neglected or rejected by the old style medical colleges is greater than all the therapeutic knowledge embraced in their curriculum.

To young men who are entering the medical profession and to those who have acquired the best education the colleges can give, it is highly important to complete their education by acquiring in a post-graduate course the knowledge which will place them in a higher rank, above competition. For this purpose humdreds annually visit Europe, not knowing that a postgraduate course here will give them a better knowledge of the healing art than all foreign colleges.

Therapeutic Barcognomy, which is the anatomy of the vital functions, and far more important than physical anatomy; as life is more important than death, is taught only in the College of Therapetities." This science renders magnetic practice scientific and successful, and changes electric practice from an empirical to a scientific character. with all mi day

Psychometry is the immediate basis of all good medical practice, as it gives the command of a correct diagnosis, and enables the physician to treat patients successfully at any distance.

Obviously, therefore, the physician who is trained in psychometry and sarcognomy has a vast advantage over all competitors, and in illustration of this I need only refer to the brilliant success of Dr. S. J. Damon, guided i by psychometry and sarcognomy, and to the fact that the most extensive practitioner in Boston owes his success entirely to his great skill in psychome

Psychometry and sarcognomy will be taught in the College of Therapeutics, and the precise method of treating disease by the application of electricity combined with external remedies, by the application of the hands in manual treatment, and the psychic force of the operator, which has been called apirit cure and mind ourogness of instruction is not limited to the medi-

cal profession. It is precisely the kind of knowledge which every intelligent edited ought to pessess. Every lather and mother ought to be instructed in sarcognomy, and the time is not remote when it will be considered an indispensable portion of a liberal edited on and will enable every parent to protect the family circumstant with the considered an indispensable portion of a liberal edited on and will enable every parent to protect the family circumstant enables.

and will enable every parent to protect the family cirplant cle from the investor of disease.

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loud his split was reall a lightly was lowed . That was not to be, becouse in the rupping of

Beautiful faces are those that wear— It matters little if dark or fair— Whole-souled honesty printed there. Beautiful eyes are those that show, Like crystal panes where hearth fires glow, Beautiful thoughts that burn below. Beautiful lips are those whose words Leap from the heart like song of birds, Yet whose utterance prudence girds. Beautiful hands are those that do Work that is earnest and brave and true, Moment by moment the long day through. Beautiful feet are those that go On kindly ministry to and fro, in the Down hollest ways, if God wills it so. Beautiful shoulders are those that bear Ceaseless burdens of homely care With patience, grace and daily prayer. Beautiful lives are those that bless— Stlent rivers of happiness. Whose hidden fountain but few may guess. Beautiful twilight at set of sun, Beautiful goal with race well run, Beautiful rest with work well done.

Beautiful grave where grasses creep.
Where brown leaves fall, where drifts lie deep
Over worn-out hands—ob, beautiful sleep!
—Eloise Dare. But this is not all, poet Bloise Dare: There's a beautiful awak'ning "over there," Where life is buoyant and free from all gulle, And loved ones are met with a joyous smile; Where the ideal is real, a land of the blest. Where the weary of earth are ever at rest; Where the songs of the angels bring sweetest rollef, Dispelling the angulah engendered by grief; Where all of earth's ills may be fully condoned, And the noblest affections forever enthroned. Roston, July 25th, 1885. DIGBY.

"But this is not all," Bro. Digby, I'm sure; There are troubles and sorrows that death will not cure: Tis the beautiful life that alone gives us rest, When the shadows of guilt cast their gloom o'er the

breast: For deeds, selfish and dark there is none to condone; But by bitter repentance we all must atone. Let the "weary of earth," then, if innocent, smile, While they keep themselves spotless from all future

Though the cross may be heavy, a beautiful crown Awaits them on high, when earth's darkness has flown. New York, Aug. 3d, 1885.

# Banner Correspondence.

Massachusetts.

READING, AM, R. writes: "The great Alpine mountain of Orthodox theology that has been laboring for more than a year, has at last brought forth a very small mouse. Here it is, as revealed in the Congregationalist of June 18th: 'The hope of a probation in the next life for those to whom the historic Christ has not been adequately presented in this life, is now taught unhesitatingly.' Now I should think ludging from the emphatic utterances we have heard about the overturn in the Andover Seminary, that the theological God was being dethroned, and the whole human race hastened to destruction. But the event has taken place, and the sun rises and sets, the flowbloom, the birds sing just as sweetly, and the wind whistles among the trees, just as if nothing unusual had happened: Whether the mountain will recover from the shock remains to be seen; it seems to be in a dangerous condition at present. Why, just think of itl such an institution, with a creed that could never be changed, and holding near a million and a half of money, taking such a dangerous move onward. We know there are thousands, yea, millions, all over the world of the common people that not only have the hope of a probation after this life, but the very best of assurance that an eternity of progress lies before every human being the Father and Mother God has ever brought into life, yea, an eternity to unfold the internal spiritual nature in love and wisdom. All this progress among the common people causes very little alarm; but when the great learned men of any of the great institutions of learning take a sten in advance, what a tumult is produced in all quarters where their influence extends."

ONSET BAY CAMP-GROUND .- A. S. Hayward, writing from this place under a recent date, says: "I doubt if ever there were so many positive proofs of the genuide and reliable character of the materialization phenomena given at one place as have been afforded upon these grounds the present season. Of course in this, as in all things else, each must investigate and judge for himself or herself as to the origin and trustworthiness of what is witnessed—and there have been doubters as well as endorsers-but the great burden of the popular declaration has been an expression of satistaction with the manifestations encountered.

Mr. Stiles, as a speaker and platform test medium, has performed excellent work; Mrs. Maud E. Lord, Mrs. Fales, Maggle Gault and, others, have done good service in the field of the mental phenomena. I will state a few instances, gathered from the lips of parties receiving the tests, for the purpose of showing that spirit manifestations are something beyond mind-reading and clairvovance, fraud and deception, as claimed by some persons who take a surface view of the sub-

Miss Susan H. Wixon of Fall River, Mass., authoress of 'All in a Life Time,' etc., a lecturer and correspondent of several papers devoted to the materialistic view of life is with her mother and sister, stooping at Onset for the season. I was introduced to her, and finding that she had been associated with Spiritualism and Spiritualists to some extent, but had never been convinced that the manifestations emanated from the spirits of the departed, I felt an interest in giving her an opportunity to see some of the manifestations, that she might he more fully informed upon the subject. I obtained a kind invitation for her to witness what took place in presence of J. V. Mansfield, Dr. Slade, Mand E. Lord, Mrs. Fay and Mrs. Fairchild. Miss Wixon visited them, and was, to say the least, very much surprised. She declared to the writer that at on scance she was touched by what claimed to be a spirit who called her sister. The spirit spoke of Mary. Miss Wixon could not recognize the spirit, but the manifesting intelligence said her own name was 'Mary.' Miss W. declared that that was not her name; but the spirit remained firm in its declarations, and it proved afterward that she was at first (and for some five years subsequently continued to be) called 'Mary,' when her name was changed to Susan, for reasons given by her parents. Other tests of a like nature were afforded her during her investigations; and I trust she may be led to a continuation of the researches upon this topic which have been so auspiciously begun by her at Onset. Mr. David Bugbee, of Bangor, Me., declares that his experience with various mediums was astounding; test after test in materialization, etc., came to him, and

what is true in this gentleman's case is true also regarding those of many other attendants upon this order of seances with whom I have ronversed.

At a seance with De Wiff C. Hough, Mrs. Sarah Law,
a colored woman, who have laundry at Onset, saw and in, who has a laundry at Onset, saw and recognized May Browster, a colored cook, whom she had some years before known, and who materialized herself with a large white apron; and wearing a tur-

ban on her head; this spirit conversed with her, and appeared as naturally to Mrs. Law as when she used to see her at work while in physical life. The Mr. Abbott and wife, of Obleago, are making their third annual visit to Onset; they are enjoying the place and the people here-also the spirit manifestations.

A prominent gentleman on the grounds, who could not realize for himself the verity of meterialization, invited a medium to visit, his cottage for a scance, and became thoroughly satisfied ere its close-his spiritdaughter coming out, sitting in his lap, and being clearly recognizable by him. There were some fifteen sons present, all of whom were fully satisfied with the verity of the phenomens. One hundred and eight full

forms appeared during this one scance.

Mr. J. H. Cottrell (of Missouri), formerly of Boston, his received this season many satisfactory tests, both on the plane of the mental and the materializing phe momental. A split of potential the Mascale Order has nomental. A split of potential the Mascale Order has tollowed him, he states, from the scances of one medium to those of another, giving his name and the particles. The states were one too. has received this season many satisfactory tests, both

ticulars of his life correctly wherever manifesting; and other remarkable experiences have been his. Mr. Cottrell's case is one in proof, to my mind, that some persons, by their magnetic and other forces, act as a battery for assistance when they visit circles, and thus naturally draw to themselves the messages or the manifestations of spirit intelligences; while the individual forces of other parties, differently made up, just as naturally act in a manner detrimental to the successful production of the phenomena."

New York. NEW YORK CITY .- Frank H. Derby writes: "As we view the grandeur of the universe, a solemnity born of the magnitude and wisdom of the system by which the various operations of nature are performed overcomes those of us who are capable of appreciating the different relations of one part with another, and their corelation with the whole. A feeling that may be called an inspiration takes possession of us that seems to lift us to that higher condition of being in which the spiritual side of nature holds the most prominent place, and we almost unconsciously feel the existence of a Soul governing and controling all. Soul! That indescribable, unseeable something-neither mental nor material sui generis, yet everywhere in Nature. Among the mysterious agents of nature, and one hardly explainable, is the magnetic with the phenoment produced by it. In the year 1826, in the town of Prevorst, in the mountainous part of Germany, therelived Frederica Hauffe, commonly known as the Beeress of Prevorst, on account of the phenomena exhibited in the sphere of her organism.

Doctor Kerner, a well-known physician, made a close study of them, and mentioned among other phenomena that at this day would be known as spiritualistic, the power of discovering springs by divining rods, and also of being peculiarly sensitive to magnetic influences, so much so as to be affected with shuddering when passing over certain spots. In her case there seemed to have been an important relation. existing between the magnetic influences of the earth and the psychological forces.

In the case of Angelique Cottin, reported by M. Arago before the Parls Academy of Sciences on the 16th of February, 1840, among manifestations of physical mediumistic power was mentioned the fact of her being extremely sensitive to the magnet. It was found that when the north pole of the magnet was brought (secretly) near to Angelique, it produced a very sensi-

Another case is mentioned by Dr. Joseph Haddock in his work, 'Psychology.' He states that wishing to mesmerize a lady, and finding the continual stare very fatiguing, he suspended a small magnet by a wire from the ceiling. 'In a few moments,' says Dr. H, 'the smell of burning linen attracted my attention, on which I sent my daughter below to ascertain the cause. When she called me, I found Emma, a mesmeric patient of mine, mesmerized and on her knees before the hearth, her attention wholly directed to a point in the ceiling. Having asked her what she was doing, she replied, "I want that magnet."

Many cases of the above character could be mentioned, showing the intimate relation between the spiritual and the magnetic forces."

Florida.

PALATKA .- A. E. Richardson writes : "Seeing in the BANNER, which comes to me regularly, communications from correspondents relative to Spiritualism, I thought I would add my mite to the cumulative facts proving the reality of spirit return, thinking some poor soul thirsting for the truth might receive more light and be benefited thereby.

Some time since when in old Massachusetts, in com-

pany with a mediumistic sister and her husband (now both deceased), my departed brother announced himself as being present. Desiring proof positive of his presence, I requested that he tell me the subject of the conversation which he held with me during our last ride from Stoneham to Medford, never having related the same to a single individual. Without the least hesitation he correctly responded to my request.

On another occasion he manifested himself, and was requested by his sister to repair the next day to her husband's place of business in Cambridgeport, Mason and Hamlin's organ factory, some four or five miles distant, and note what he might be doing about ten of that day, then return and report. At the appointed hour Mr. P., without previous thought, took up a pencil and wrote on a slip of paper simply the Mother, thinking that all sufficient.

A short time afterward my sister received through her hand the information that what her husband did at the specified time was to write the word mother, and upon Mr. P.'s return in the evening he confirmed that

wisdom is required to replace the error destroyed with a truth that is eternal."

Nevada.

RENO.—Martha J. Wright says, under date of July 30th: "I have always noted with intense interest the manner in which you have defended the Indians in the good BANNEH. That since the dawn of our history as Americans, to the present time, their rights have been trampled under foot by a so-called 'superior race, is indeed a serious blot upon the escutcheon of our nation. Of all places in Reno draped in mourning in honor of our dead hero, Gen. Grant, the one most noteworthy is the magnificent window of F. Levy & Brothers' dry goods, store: it is safe to say there is nothing to equal it in this State. The display meets with general admiration and does great credit to the firm : and, in this connection, I wish to point to the fact that of all the admirers of this elent tribute to the memory of our departed hero, none stood before the picture with more heartfelt devotion and patriotism than Johnson Bldes, the Plute captain and interpreter, who raised his hands and exclaimed. Our Father! saved our country! We have all got to die!"

Minnesota alast wit of sol ST. PAUL, W. W. Folsom writes: "There has been quite an awakening here to spiritual truths. occasioned by seances held by Henry B. Allen of Vermont, at which convincing evidences, of spirit-presence, and power, and the ability of the departed to return and communicate with their friends, have been We very much regret that Mr. Allen was obliged by prior engagements to leave us, for we need him in our midst, confident he could greatly aid in opening the eyes of skeplics to the truths so clearly proven in his presence. His reliability as a medium campot be questioned by those who have attended his matvelous seances! Mr. Allen and wife left this city for Olinton, la., to attend the State Spiritual Camp Meeting. We hope he may return. Many triends in this city and Minneapolis join in wishing him success.'

Hale's Rosey the great bough cure, 25c., 50c. and \$1

August Magazines.

THE CENTURY .- Interesting sketches of the ances try of William Lloyd Garrison by Wendell Phillips Garrison; his boyhood by Francis Jackson Garrison, with an introductory paper by T. W. Higginson, briefly reviewing his life and services to humanity form a leading feature of this month's issue. It is illustrated by several engravings, one of them being a copy of a daguerreotype made in 1851, of a group consisting of George Thompson, W. L. Garrison and Wendell Phillips, three of the bravest men of that time. A finely-executed portrait of Garrison is given as a frontispiece. The war papers of this number comprise "The Last of the Seven Days' Battles: Malvern Hill," by Gen. Fitz John Porter ; "Recollections of a Private," by Warren Lee Goss, and "Memoranda" by the editor and others. William King contributes his views of the relation the Government sustains toward the Indians, and outlines a policy of action which he thinks will satisfy all concerned, advocating as its most essential feature a rigid, compulsory system of educating all Indian children in good schools, during a given period of each year. An attractively written and illustrated article is entitled 'Camp Grindstone," and the usual variety of shorter sketches, several fine poems, "Topics," "Letters" and " Brie à Braq," suggestive, thoughtful and witty, round out a Century of good summer reading. The Century Co., New York. Cupples, Upham & Co., Boston. WIDE AWAKE. - Dogs and horses furnish the hero-

isms of a number of short stories in this number. "The Bound Girl." is the first of a series of stories of early colonial times, the facts related being from old documents. Van Phon Les continues his interesting sketches of his own country, this time describ ing "Chinese Stories and Story-Tellers." Important events in the early history of New York are parrated in new chapters of the serial, "The Governor's Daugh ter," and "How the Boojums Went Down the Crater' is described by themselves in the opening pages of an account of an Hawaiian adventure. Several new stories, complete; poems and short sketches, with an ample complement of attractive pictures, complete the number. D. Lothrop & Co., Boston.

THE HOMILETIC REVIEW opens with a consideration of the inquiries, "Is the Pulpit Declining in Power? If so, What is the Remedy?" by Herrick Johnson, D. D., of Chicago. In its "Sermonic Section" it gives place to Stacy Fowler's paper on Christian Science, rend by him before two cierical bodies in this city, sharply criticising the position and assumptions of the advocates of "Metaphysical Heal-One of the most interesting reviews periodically given in this monthly is that of "Current Religious Thought of Continental Europe," by Dr. Stuckenberg of Berlin, in which evidences are neither few nor equivocal of a growing decadence of faith in old religious beliefs, and a desire for something more conclusive and satisfactory concerning a future lifea desire that is soon to be gratified the world over. Funk & Wagnalls, New York.

THE SIDERRAL MESSENGER, among other subjects of interest to students of astronomy, contains an article upon "The Sunset Glow," which is still observe able, and is likely to increase in intensity the coming autumn. "For eighteen months," says the writer, there has been an unusual glare in the field of the telescope while observing bright planets, or first mag-nitude stars." This was once attributed to volcanic dust or other matter in the atmosphere; this year, though this supposable cause has disappeared, the phenomenon continues. These facts lead our thoughts to the theory stated by the guides of Mrs. Richmond, and strongly tend to corroborate its plausibility. Northfield, Minn.: W. W. Payne.

THE ELECTRICIAN .- " Protection Against Light ning," "District Messenger Service," "An Electrical Standard for Measuring Light," with other subjects of like interest, are treated upon. Electrical Publish ing Company, New York.

BABYHOOD continues to give the best thought of the time on subjects connected with the needs of early childhood. Published at 18 Spruce street, New York.

The Reason Why. To the Editor of the Banner of Light :

We are often asked why do our lectures languish and cease in so many places, and so many of our lec-turers turn into other fields of labor, when everybody knows that Spiritualism is spreading and making converts rapidly, and the most intelligent classes of so-ciety are being daily convinced of the fact of intercourse between the two states of human existence? This increase should certainly increase the public disoussion as well as the private-which latter it does

at the specified time was to write the word mother, and upon Mr. P.'s return in the evening he confirmed that which the brother stated. Must not the most rigid skeptic acknowledge that at least there was intelligence there?"

Ohio:

NATIONAL MILITARY HOME. — Frederick Hasse writes: "I was gratified in seeing that in the BANNER of June 27th you quote and endorse from the Offering its remark that it is time for Spiritualists to obtain a full and absolute divorce from what is called 'Liberalism'. I have been of that opinion for some time, because what is understood by Liberalism is iconoclastic, in that it seeks to demolish old theology; and illiberal Liberalists, in their zeal to riddenle and explode supposed error, have turned against Spiritualists and spiritualism, of the facts of which they have little tue cognition. Truly, human knowledge puffet hy and is proud; but knowledge that springs from divine wisted multile and to seek to learn more.

As a Spiritualism, of the facts of which they have little tue cognition. Truly, human knowledge puffet hy and is proud; but knowledge that springs from divine wisted in the facts of which they have little time combative grorance can do that; but the inspiration of wisdom is required to replace the error destroyed with a truth that is eternal."

This increase should certainly increase the public dission, as well as the private—which later the does largely. It shondisustal and inclinate and lectures as well as the private—which it does that electures as well as tenned effect in our system of lectures and electures as well as tenned effect in our system of lectures and lectures as well as tenned effect in our system of lectures and lectures as well as tenned effect in our system of lectures and lectures as well as tenned effect in our system of lectures and lectures as well as tenned effect in our system of lectures and lectures as well as tenned effect in our system of lectures and lectures as well as tenned effect in our system of the time, even where good audiences could

ance of holding regular conference and free discussion meetings without a regular speaker, which, if well managed, would be very useful, instructive and progressive.

Why are we lacking lecturers and competent teachers in so important a work, and why have so many left the field to pursule other branches of labor for support or to provide for old age? Why did three of our excellent female lecturers in California study law and turn into that field, but for better pay? and others, male and female, into the medical profession, and quite a number run under some religious organization and locate as preachers of, another doctrine than ours? Was there not, and is there not, a sufficient cause for this exodus from our ranks of those who had become qualified to supply the halls and meeting houses, and who, by loaving them to inexperienced speakers, have left the cause to innguish? Was it not largely that this itinerant policy used up their scanty pay so they could not see any safety for old age and dependent families? Many times our traveling expenses exceed our receipts, and our friends say: Why do you run, all over, the country? Why not stay in one place or one section? For myself I have no complaint. I go: where I please and lecture where I can, and take what is given me. Not because I am better able financially, but because I choose that mode of doing my work land can settle down, when I choose to; in my choice of a dozen places, and lecture steadily; but I seem to be a sort of comet in the planetary system. In leastly every case where I have inquired of our retired speakers, the retirement was caused by want of pay, and I think in most cases they were justified, but it leaves a condition of minds in societies that is not at once satisfied with new speakers and themelves.

If our friends in every place where they have or can have a place to meet should keep up meetings regularly, and get speakers, who too often are not as well posticed as many of the audience, and they will not apport meetings which, if they did, wou

Some think organization is the remedy: but all experience proves that organization, and official conirol sectarianize, stop progress and isolate the mem bers, which should be avoided.

Clyde Onto:

WARREN CHASE.

A household journal prints directions for serving spring chicken. Another good way is to serve it before it celebrates its ninth birthday.—Norrisiown Herald.

The Camp-Meeting Amociation

The Camp-Meeling Association
Of Vicksburg, will hold its Second Annual Meeting in Fraser's Grove, one hair mile from Vicksburg, Mich., beginning Aug. Ath and continuing two Sundays. Lyman O.
Hovo will speak the first Friday, Saturday, Sunday and
Monday: Mrs. B. E. Bishop on Tuesday, Wednesday and
Thursday: A. B. French, Friday, Saturday and Sunday.
Frank T. Ripley and Charles J. Barnes will give tests
from the rostrum. Mrs. Julia E. Burns, slate-writer, and
other meditums are expected.
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Board accommodations on the ground. No pains will be
spared to make this a season of onlyment 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. BARNES, Secretary.
Vicksburg, Mich.

Mimimippi Valley Spiritualists' Camp-Meeting. Minimippi Valley Spiritualists' Camp-Meeting.
The Third Annual Camp Meeting of the Missistepi Valley Spiritualists' Association will be held upon its healthful and attractive grounds (Mount Pleasant Park), overlooking the Missistepi River, at Clinton, lows, begunning on the first day of August and continuing during the entire month. 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, Wisconian Lows, Missouri, Nobrasks and Minnesota.
For particular information, address the Corresponding Secretary,

D. SKINNER, Clinton, Josca.

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until the 14th. Traveling speakers and mediums, and
those living at a distance who may choose to visit the meeting, will find a hearty welcome. The Board of Managors
will use all reasonable efforts to make the meeting both attractive and instructive. Lillian M., Hunter of Porliand,
considered by many to be the best organist on the Pacific
coast, will be there to entertain the people with sweet music. New Era is located on tho cast babkof the Williamette
river, twenty miles above Pertland, and on the line of the
O. and G. R. R. Hatels convenient, and rates reasonable.

WM. PHILLIPS, President O. C. R. S. E.
Olackamas, Oregon. The Second Annual Grove Meeting

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tions identical; The Last Scene of All. Paper.

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AT We do not read anonymous letters and communications. The name and address of the writer are in all cases indispensable assaguranty 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 hedesires specially to recommend for Porusal.

perusal. Notices of Spiritualist Moetings, in order to insure prompt insertion, must reach this office on Monday, as the BANNER OF LIGHT goes to press every Tuesday.

# Banner of Fight.

BOSTON, SATURDAY, AUGUST 15, 1885.

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Before the oncoming light of Truth, Creeds remble, Ignorance dies, Error decays, and Humanity ises to its proper sphere of Knowledge.—Spirit John Verpont.

#### The President and the Cattlemen.

President Cleveland spoke out firmly and with consistent courage to the presumptuous delegation of cattlemen whom he had officially ordered to leave Indian Territory in forty days. The cattlemen, more appropriately called "cattle barons," came to plead for more time. He knew very well that that meant time to set the machinery of the courts in motion, in delay of the action ordered by him, and, if possible, in reversal of his order altogether. His language to them was too explicit and full of meaning not to be given to the last letter:

""This is an application to delay for twelve months, is it?" No answer. "Well, now, gentlemen, there is one point in this matter that you seem to overlook, but it is what is constantly before my eye, and that is—the public interest. We have an army surrounding that Territory, and within two hours I have received Territory, and within two hours I have received a letter from the Governor of Kansas, urging and beseeching me not to allow the troops, even the smallest part of them, to be removed. Now, I want to say to you that this proposition to delay till spring is totally inadmissible. You may say what you please about the action of the previous Administration, yet every one of you knows that you went in there with distinct notice from Secretary Teller that you must be prepared to leave at any time. You say you cannot obey this now. I think if your interest was as great to get out as it is to reinterest was as great to get out as it is to remain, you would have found some way to obey it. The day after the proclamation it. The day after the proclamation a commit tee waited on me and said the same thing. The tee waited on me and said the same thing. The very next day I laid the matter before my cabinet, and, fortified by their opinion, telegraphed at once that no modification would be made. Twelve precious days have elapsed, and here you are again, asking the same thing. Now, I want your cooperation in this matter. I want to see you try to obey this order. I can say to you there will be no modification of it, unless it might be in special cases, and only then after proof is shown of diligent use of every possible means and effort to comply with it."

General Sheridan, on his return from Fort Reno, whither he went for the purpose of inquiring into the real cause of the dissatisfaction of the Cheyennes and the Arapahoes, reported to the President that the prompt action of the latter had without doubt averted an Indian war. He stated that all the Indians are now settling down to the new condition of things, being satisfied that the President means to treat them kindly, justly and firmly. And he concludes with expressing the belief that they are to enjoy a peaceful future prosperity. Right upon these stirring facts, or discoveries, comes the incisive letter of Senator Dawes. written to the New York Tribune, in which he goes over the whole ground of these Indian leases by the cattlemen, and places the responsibility just where it belongs. Senator Dawes calls them precisely what they notoriously are fraudulent leases—and says that the facts have all been matter of public record for moré than a twelvementh, the result of a Senate resolution calling on the Interior Department for information. He asserts that the Department had knowledge of and copies of these leases, even to the names of the lessees and the number of acres appropriated by each, as well as the precise and pitiful rental, before their final execution.

That is to say, the Interior Department knew all about these singular leases a year ago, and before their final execution. Senator Dawes asserts that "the late administration of the Interior Department (under Secretary Teller) is as much responsible for the present demoralized and deplorable condition of affairs on the leased Indian reservations as if it had directly set about producing it. That department"-he adds-"is the responsible author of it, and its files are full of the evidence." The story of the manner in which a change was eventually wrought in the mind of the Secretary of the Interior on this subject is too interesting and too pertinent to the Indian history of the times to be omitted, and we therefore give it in Sena tor Dawes's own words :

'When 'cattlemen' first came to that department for permission to lease Indian lands, they were refused that permission and were forbidden to erect a rod of fence or appropriate an acre of these lands. Strong and convincing reasons for this position were at the time put upon the public records, and remain there still upon the public records, and remain there still. It was not long however, before a change in this respect came over the Interior Department. It was announced in a printed letter addressed to one of these cattlemen, who was seeking in an open and honorable way to obtain a ratification of one of these leases by the Secretary. This man was told that while the department had no authority under existing law to ratify these leases, there was nothing illegal in them, and the department considered them highly advantageous to the Indians. It would

not, therefore, interfere to prevent the Indians leasing their lands to the cattlemen, and would, so long as there was no complaint on the part of the Indians, keep every other outsider off the lands so leased. It would permit, but not approve. This letter became a circular printed prove. This letter became a circular printed and distributed among the cattlemen, and was the authority and guide under which all the leases have been made. Under it there came to be a soramble for these leases, and the terms of rental in them all were so fixed as to become most attractive to the Indians. The anamous most attractive to the Indians. The enormous profits made on cattle ranges caused every one profits made on cattle ranges caused every one already in the business, and every one on the make who could command capital, to rush wildly in to secure every possible acre of these lands under this shutting-its-eyes policy of the Interior Department. All the leases provided for the distribution of the rental per capita among the Indians. This paltry rental of one and two cents an acre covering millions of acres was sufficient to make the Indians crazy to agree to the leases. And thus in an incredibly was sumicient to make the indians crazy to agree to the leases. And thus in an incredibly short time almost every available acre of Indian lands capable of grazing a Texas steer has gone under these leases, over which the Interior Department would assume no control and for which it ostentationsly sloughed off all repossibility." sponsibility."

Then of course followed differences between the contracting parties over payments which the Department disavowed its authority to enforce. As the Senator describes the case: "The Indian and the cowboy, each with his grievance, went forth and established their own court for the redress of their wrongs, while the Secretary folded his arms and shut his eyes." But the law required that the money be turned into the Treasury. In place of that, the lessee comes among the Indians with his money every six months, and counts out to the head of each family the portion of the whole belonging to him, his squaw and his children, and it is gone almost as soon as it is counted. The Indians are paid only about seventy-eight thousand dollars a year, in the shape of Winchester rifles and ammunition chiefly, resulting of course in cowboy conflicts and threats of an Indian outbreak." "The relapse of these Indians," says the Senator, "is in striking contrast with the advance toward civilization and self-support on other reservations where Indian leases do not exist. It may not all be traced to the influence of the lease system as it has been conducted. Lax administration has contributed without doubt to this result. But the letting in upon the Indians of the cattlemen and cowboys, without restraint or regulation, is itself fatal to good order as well as advancement, and breeds demoralization everywhere."

But all these things have at any rate been sufficient to bring the Indian question to its present head, and it is a fresh satisfaction to know that we have an Executive at last who has the courage to deal with it as it should be dealt with. The land question, in connection with cattle-herding, is now so closely involved with it that it can be put off no longer. The last Secretary of the Interior, according to Senator Dawes, in the face and eyes of the law which put all the Indians and their lands under the control of the Interior Department, stood on the border and proclaimed to cattlemen and capitalists: "I will neither approve nor disapprove your contracts. I think they are a good thing. Make such as you please, and I will keep everybody else off while you occupy the lands. But I will not be responsible." It is a legacy like this that the new administration has inherited, but it cannot escape the responsibility. It is bound to call in, revise, and take control of these leases. In the felicitous terms of Senator Dawes, "the cattlemen must be required to conform to the new requirements which shall yield a just rental, to be devoted by law to the conduct of the Indian into the paths of civilization, self-reliance and selfsupport, or leave. Then the Indian must be set upon his own feet on his own homestead, amenable to and protected by the same laws that govern white men. What remains of his lands, not needed for his own actual occupation, should be disposed of [for his benefit] to actual homesteaders at the earliest possible date. This done, and the Indian problem is

# Professing Religion.

The day will come, but not until the reign of superstition is over, when a man's life will, like a flower, exhale the true religious fragrance, and there will no longer remain even a plausible pretext for professing religion as a badge of selectness or superiority. For, when we look at it in the light of reason rather than under the cloud of superstitious influences, it seems at once childish and preposterous for one person to make a public profession of being better than another person. If indeed better, why is not that enough, and why say anything about it, and why not be satisfied with the fact and its inevitable results? Why, but for the purpose of being betterable to number and classify the recruits to ecclesiasticism, and to hurl them as an united force against those, always few because select and leaders, who are ready to suggest a better way for the organization of society and a higher method for administering its affairs. It is not so much for religion itself that ecclesiastical authority works as it is for making of religion a powerful engine to promote its own ends.

It has no doubt occurred to many persons, in the course of their observations, to remark that numbers of church people would find no attraction in their profession if it did not make them feel themselves better, in some mysterious way, than those about them. In short, their actual goodness consists chiefly in the actual badness of others. If anything could teach uncharitableness more effectually than this, we do not know what it is. It cannot be any more virtue because it is not a common possession. Besides that, it is either acquisition or an inheritance with every mother's son of us. If the latter, then surely we cannot set up any claim of merit; if the former, we ought at least to be charitable enough to allow that it is a matter of condition and habit and education. At all events, there is nothing supernatural about it; and that takes it out of the power of professors to claim an exclusive right to its possession. We are all of us in school at the best, and the fastest learner need not boast of outstripping the slowest.

If anything is calculated to bring the name of religion into disrepute and to diminish its presumptive influence on the general mind, it is this practice of claiming it as the exclusive property of a comparatively few professors of it. They cannot begin to substantiate any such preposterous claim. The religious attitude of the human spirit is certainly to be approved and assisted. It is an attitude of native humility in the midst of the Infinite Creator's works and ways, and at the same time of an exalted self-consciousness in the realization of the spirit's close relations to such a Being. As for its having any connection with mere human authority as an essential to its existence, it is wholly out of the question. All human institu- and useful information relative to its phenomtions, religious and civil, are but tentative and one and philosophy.

experimental: precisely the same as are the efforts of the individual human spirit that today feeds on the fullness of inspiration and tomorrow feels as if it were left to hunger and thirst. Hence any profession of virtue is anomalous and intolerable. That such is the actual fact in the case is evident from the numberless classes and clans into which such professions are broken up. Between the individual and the universal there need be no guardian or in-

#### The Doctrine of Immortality.

No belief, it would seem, could well be harder or more repulsive than that of English Materialism, as represented under the euphuistic name of "Agnosticism." It offers neither comfort nor consolation to the spirit that is straining its gaze to discover something to build its hopes on. Its proudest achievement is having compassed the doctrine of annihilation. The few people who are willing to say they prefer annihilation to immortality are entitled to any name but that of philosophers, for they purposely throw aside even the hope for continuous life to pretend to enjoy the cognition of their complete insignificance in the plan of creation. A professor of logic and metaphysics, at King's College, London, is the author of a volume of discourses on "Agnosticism," in the course of one of which he asserts that Mr. Frederic Harrison and his school attempt to gloss over the horrors of annihilation by dwelling upon what they call subjective immortality, by which is meant our survival in the memory of our fellow-men, and in their increasing happiness which we have helped to further.

But, answers the Professor to this, if we are unconscious of our own survival, as this peculiar school of unbelievers say we shall be, what does it avail us? Such a survival is, for the individual himself, indistinguishable from annihilation. And he holds up to the consideration of these unbelievers the formulated philosophy which is the logical deduction from the denial of immortality. If this life be our only life, he concludes that we may well exclaim respecting it: "Vanity of vanities, all is vanity!" If such a creed is to be accepted, he considered that it should be supported by evidence very little short of certainty. And when the proofs are called for, the empty answer comes that we cannot imagine how consciousness continues after death; which is, in fact, as good to disprove the present life as the future, for we cannot imagine how consciousness exists at all.

We have not the faintest notion of what it is and what it depends on. But we may urge in fayor of the doctrine of immortality that it explains phenomena which are otherwise inexplicable. It solves the riddle of life. We thirst here for happiness without being happy; we find within ourselves a yearning for moral perfection, and still we are miserably imperfect; we find within ourselves a sentiment of justice, and yet this sentiment is being all the time violated by the fortunes and misfortunes of our neighbors! Nothing but immortality can reconcile and adjust and harmonize these otherwise inexplicable contradictions. And immortality, adds the Professor, not only solved the problem of life, but solved it satisfactorily. To those who disbelieve in a future state our gladdest joy is but a transient ray of light darting athwart the dismal passage to the tomb, To those who believe in a future life our direst affliction is but a passing cloud, as necessary to our welfare as the sunshine which for the moment it conceals, one of the "all things" which are mentioned as working for our good.

# The Grant Obsequies.

No man of note, civil or military, ever was followed to his grave in this country by such a procession as that which escorted the mortal remains of General Grant to the place of their entombment last Saturday. All our readers are long ere this, of course, familiar with the pageant and the solemn ceremonies from the perusal of the daily papers, which fully reported them. Grant deserved it all of the nation which he did so much to defend and preserve. That was the special work which he was born and held forty years in reserve to do. He performed it faithfully; he bore his deserved honors modestly; he dealt with his vanquished foe generously; and his example is one worthy of imitation by all those in whom the love of country is uppermost. Grandest of all, however, in any estimate of Grant's character and merits. was his love of peace rather than war. He fought hard only to bring war to an end the sooner. His ends were wholly those of peace and a reunited country. The ordinary ambition of the warrior was never his. He copied after neither Cæsar nor Napoleon.

The dead patriot and here himself would have preferred a tribute that was hushed and mute. But not thus would the deep impulses of the popular heart have been satisfied. It will be long before those impulses will break out in a similar form of expression again, if indeed they ever do. Humanity is moving upward to levels where the spiritual and silent methods are sure to supplant the material and noisy ones. Otherwise even the work to which we all now yield the utmost honor has been done in vain. Great as is the successful warrior, in human esteem, it is an advance for humanity when that warrior himself prefers the peaceful and permanent methods.

The veteran lecturer, Warren Chase, who is still in the spiritualistic field, tells the reader in another column the reason why many of our public speakers languish and finally turn into other avenues of labor at the very time when Spiritualism is spreading and rapidly making converts. It is from lack of adequate remuneration for their services, he avers—and no doubt in many instances such is the fact.

It should not be so. A regular system should be inaugurated in every place where a speaker is called to lecture, and funds raised in advance sufficient to meet the requirements of those who are willing to devote their whole time in teaching the people the grand truths which Modern Spiritualism inculcates. Bro. Chase's words are timely, and should be heeded in every locality where there are Spiritualists - and where are they not?

THE LONDON SPIRITUALIST ALLIANCE, lo pated at 16 Uraven street, Charing Cross, S. W., has done a good work for the public by publishing in the columns of Light a catalogue of books in its library now available for the use of its members. In the rooms of the Alliance are also to be found the various journals of Spiritualism, published in all countries, and opportunities for obtaining by personal interview with those familiar with the facts upon which the claims of Spiritualism are based, reliable

#### Cremation Made Legal.

An act was passed by the last Legislature of Massachusetts, authorizing the formation of corporations with the right to dispose of human remains by incineration. Any five persons may legally join to form such a corporation, possessed of a capital of not less than \$6000 nor more than \$50,000, the par value of the shares to be either \$10 or \$50. The location, the necessary buildings, and other appliances are to be subject to the approval of the State Board of Health, Lunacy and Charity, and the Board is likewise to supervise the business methods of the company. Cremation is forbidden, however, until forty-eight hours shall have elapsed after death, the single exception being death from contagious or infectious disease. The medical examiner of the district in which the death has occurred must furnish a certificate that no further examination is necessary. This is the act in its several features under which the advocates of oremation may proceed with their projects for bringing over public opinion on their side.

The two chief objections urged against cremation are—(1) the one which is based on religious scruples and prejudices, and (2) that in certain cases the officers of the law would be prevented from gathering the evidence they needed. Other objections have been stated, one of the leading ones being that the health of the community would be endangered by cremation furnaces. The religious scruples have been well met and overcome by the clergymen themselves, the Rev. Heber Newton furnishing a conspicuous illustration. As for the distribution of foul gases in the atmosphere, it is to be answered at once that the cremation furnace gives forth no such gases. The Boston Transcript, in handling the subject candidly, states that "men of science declare that post-mortem evidence of criminal poisoning is untrustworthy, and experience shows that it has had little weight with juries. Furthermore, the custom of embalming, now so largely practiced without restraint of law, is quite as objectionable, and on similar grounds, namely, that effective analysis is prevented."

Referring to the sanitary aspects of cremation, the Transcript revives the statement of facts on the subject made by Dr. Marble of Worcester at the annual meeting of the Massachusetts Medical Society last June, which conclusively showed that the health of the community is endangered by persisting in the current custom of burial. In Dr. Marble's pamphlet, with the title, "The Torch versus the Spade," the dangers alluded to are graphically portrayed. Looking at the matter on its sentimental side, the Transcript puts the inquiry-'Shall we say that human nature to-day is widely different from what it was twenty centuries ago? Did the mother or the wife of anclent. Rome feel as great a pang as is endured by her sister in modern Boston, when death removed from her the beloved child or the dear spouse?" But the Transcript thinks that the consideration of economy should, after all, decide it. In our present fashions, it says, the mourners are put to heavy burdens in order that all may be done decently and in order; and how often it happens that these burdens nearly crush those compelled to bear them, no one having an average experience of social life needs to be told. Cremation is bound to supplant burial.

THE SPIRIT MESSAGE DEPARTMENT. An Invocation which is replete with the earnest recognition of the divine in nature and in man; interesting redlies by the Controlling Intelligence to queries regarding the existence of sex in the spirit-world, the signification of dreams, and the effect of planetary existence upon human life, together with a number of entertaining and thoughtful communications, make up the contents of the Message Depart-Horace B. Wooster of Seymour, Ct., appeals to his friends to give him an opportunity of speakthem in private at th Smart brings her love to her "brother Ned in St. John" and to all her friends in New Brunswick-she says with earnest fervor: "I do not vague, misty place, where it is uncertain whether one finds those they loved or not, nor to think of it as a barren, dark, forbidding country, because I have found it delightful, and all whom I know tell the same story." Sarah Thaver of New York City desires to reach her brother and sister, that they may be convinced there is a life after death, where those who love meet again in a higher condition of being" James Patterson of Boston (Roxbury) presents the key to the difference between life on earth and in the spirit-world when he says: "On the other side, if we have a beautiful home and lovely surroundings we have to earn it by doing good, by helping others, and not so much by looking after ourselves"; George F. Davis of Cincinnati, O., voices a message for himself, and one each for John Kebler and Reuben B. Springer of the same city; William Fleming of New York City feels that he can give information that will be of advantage to Nathaniel Fleming or others connected with him, if he can succeed in reaching him or them; Hannah Tewksbury wishes her friends in Portland, Bangor and other parts of Maine, to know that she still entertains the liveliest interest in their welfare; Abraham B. Gardner of Bennington, Vt., returns "to bring back tidings of good cheer, with the assurance that I live and all my fellow-creatures will live also"; and Dr. C. H. King, late of the Sailors' Snug Harbor Staten Island, N. Y., gives expression to highly practical views upon the action of magnetic forces in regard to disease and its cure.

"THE HAUNTED LIFE; or, Old Shylock, the Vampyre," is the title of an inspirational story, written by Mrs. Nettie P. Fox, the opening chapter of which appears in the Spiritual Offering of August 8th. It gives promise of being a narrative of much interest, and as such its forthcoming chapters will doubtless be looked for by the readers of the Offering with anticipations of great pleasure in their perusal.

The Fourth International Congress of the opponents of Compulsory Vaccination opened its proceedings at the Hotel de Ville. Charlerol, on the 26th ult. A report of the first day's doings is received and will be reverted to in our columns next week.

TIDINGS FROM ENGLAND. On our second page will be found an interesting letter by W. J. Col--We shall print next week an epistle of travel from the sparkling pen of Mrs. Cora L. V. Richmond

That remarkably interesting work, Egypt, and the Wonders of the Land of the Pharachs," which was reviewed in our last

# Secular Press Bureau.

In another column will be found a notice issued'officially regarding this worthy and useful institution. J. F. Jeaneret, Secretary, informs us that at its latest meeting "The American Spiritualist Alliance decided to put the Secular Press Bureau into active operation during the year to come. Five members were therefore elected to carry forward this particular work, and having met, they organized and elected the officers mentioned in the card." We are glad to see that Prof. Henry Kiddle is again at the head of the Bureau, and bespeak for it the cooperation of all friends of Spiritualism. As is well known, the Bureau has for its salient obiect the preparation by its Committee of succinct replies to attacks made by correspondents or otherwise on Spiritualism through the columns of the secular press of the nation, and the forwarding of these replies to the papers wherein they occur, with a hope to gain an insertion thereof, through that innate sentiment of justice which has yet an abiding place in many editorial consciences. We have also, ever since the inauguration of the Bureau, made it a special point to reproduce these replies in our own columns for the benefit of our patrons. Readers of the BANNER OF LIGHT who may see unjust strictures made upon the cause in their local papers will do a great favor by mailing a copy of the article complained of to the address of Prof. Kiddle.

It gives us pleasure also to note in this connection that the Directory of the Alliance-itself a non-creedal organization, par excellence, and therefore worthy the friendly countenance of all lovers of spiritual liberty-already has under consideration a meeting to consider ways and means for the resumption of more active public work during the coming season.

#### J. J. Morse in America.

Since last week's BANNER went to press, the distinguished trance orator above named has arrived on our shores from his home in Liverpool, Eng., and delivered his first lecture at Onset Bay. Mr. Morse is no stranger in America; his former visit to this country, his successful meetings in Boston, his eloquent addresses at Camp-Meetings on every hand, are still fresh in the recollection of Spiritualists on this side of the Atlantic. We trust while he remains with us he will be kept busy by the friends of the cause, as he is a speaker whom not to have heard may be set down as a direct and personal loss on the part of the individual failing to improve the opportunity.

Mr. Morse is ready to make engagements for fall and winter lectures in New England and elsewhere. His present engagements are at Ætna, Me., Camp-Meeting; in New York, for the First Society, during October; and in Boston, Temple Society, Horticultural Hall, first two Sundays in December. He would like engagements for the remaining Sundays of December in the vicinity of this city.

#### Grove-Meeting at Waco.

The Harmonia, published at Waco, Texas, introduces its contents for July with "Some Thoughts on Mediums and Development," urging the necessity and advantages of the selfculture of spiritual gifts possessed by each individual. The inquiry concerning the facts of Spiritualism and the call for mediums is said to be greater in Waco and in many Texan localities than ever before. An effort is being made by Spiritualists to hold a Grove-Meeting near Waco the latter part of August, the interest in which will undoubtedly insure its suc-

# Sundays at Onset Bay.

A full account of the closing exercises held last Sabbath at this popular resort will be found on our eighth page. Meetings will howment on the sixth page of the present issue: ever continue to be held there during the remaining Sundays of August, as follows: 16th, A. M. and P. M., Hon. Warren Chase; 23d, A. M. P. M., Mr. J. J. Morse of England. These speakers are eloquent and attractive in their special spheres, and the Onset auditorium should be want my friends to think of the other life as a packed each Sunday to hear what they have to offer.

# Change of Date.

Attention is called to the advertisement of Dr. J. Rodes Buchanan's College of Therapeutics, on our 7th page. In that announcement the date of the opening session is placed at December 1st; it has now been decided by Dr. B. to commence the sessions on Monday, the 16th of November, instead. The same remarks apply to the date mentioned in Prof. Buchanan's letter on our second page—the forms containing both his advertisement and communication having gone to press when the notice of a change reached this office.

Experiences at Onset are related at considerable length by Mr. J. R. Warren, in letters from that camping ground to the Chesaning (Mich.) Argus. The writer, though inclined to skepticism, expresses himself as having been deeply interested in the marvelous phenomena he witnessed at the séances of Mrs. H. V. Ross, Mrs. J. A. Bliss, Mrs. Fay and the Berry Sistersrelatives and friends materializing and dematerializing in full view, in some instances outside the cabinet, and speaking to him of matters of which no one visibly present but himself had any knowledge. The lectures also greatly interested him, and the place is described as being both enchanting and enchanted.

G. W. Bushyhead, Principal Chief of the Cherokee Nation, has issued from its Executive Department, Indian Territory, a documentary tribute regarding the decease of Gen. Grant which the Boston Journal says "will compare favorably with that of any of his pale-face brethren." We shall print the Indian's terse memorial next week.

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.

13 Our thanks are hereby returned to Mrs. Mary A. Charter for a fine box of berries gathered by her on the farm of Clark & Bennett of East Jaffrey, N. H.

13 Col. S. P. Kase, of Philadelphia, called at the BANNER office Aug. 11th.

A proclamation by Proclamic Cleveland was issued Aug. 10th, ordering the removal of fences from the public lands. Life and the public lands.

Whom you mays those distained feeling in-oldert to House Discuss no remedy can give you such relief as TR GRAVES HEART REGU-LATOR Phinty years report of the plantilet of F. E. staralls. Cambridge Wass, \$100 per laste, is from the pen of William Oxies, Est., of 2 Referring Cambridge, Mass. 110 not "Otley," as pulled.

### ALL SORTS OF PARAGRAPHS.

GEN. GBANT. "Bo he passed over—and all the trumpets sounded for im on the other side."—John Bunyan.

We saw him, mighty mover of the plan, With legions meeting legions in the sea If conflict, draw the smoke of victory bout his presenses, vell of modesty, And stand supreme, the simple, silent man. Oh! Hero, with the laurel branch for aye! Oh! brows, of highest divic thought confessed, Lean on the nation's deeply throbbing breast, Nor fear (thou dost not) now to take thy rest—

A grateful people will not let thee die.

All that was mortal of Ulysses B. Grant was deposited in the tomb prepared for its reception at Riverside Park, New York, on the borders of the Hudson, on Saturday last. A grand pageant—in which were to be found President Cleveland and multitudes of civic, military and naval dignitaries, together with large bodies of soldiers and sailors, and some of the finest instrumental bands in the United States-followed the deceased hero to the grave; accounts putting the number in the procession at from 50,000 to 60,000 persons. It is estimated that over a million spectators thronged the streets of New York, the houses, the trees, and every available point for an outlook. The great soldier who fought that we might have peace has gone from us in a material sense, yet in the words of Robert Laird Collier, "his 'real presence' abides with us !"

New Orleans has just achieved a supply of pure water by an artesian well four hundred feet deep. If the supply proves to be ample, public baths and other cleansing enterprises will be inaugurated.

Only in countries where Germanic sentiment has taken root do we see marks of any elevation of the female sex superior to that of pagan antiquity; and, as the elevation of the German woman in her deepest paganism was already striking to Tacitus and his contemporaries, it is highly unreasonable to claim it as an achievement of Christianity.—F. W. Neuman.

An exchange truthfully says: "It is worth remembering that no newspaper is printed especially for any one person, any more than a hotel is built especially to please one guest. People who become greatly displeased with something they find in a newspaper should remember that the very thing that displeases them is exactly the thing that will please somebody who has just as much interest in the paper as they

THE ADVENT OF MIGHT.

THE ADVENT OF MIGHT.

The clouds of eve are tinged with rosy light, and faint the sound of lowing kine is heard. Now joined with frequent chirp of drowsy bird That late was wheeling on its homeward light. The sun has vanished slowly out of sight; The breeze has sunk till not a leaf is stirred; The western sky with purpling clouds is furred, As onward creep the dusky shades of night. Now o'er the land sweet silence holds her sway, And bird and beast have early gone to rest; All nature bids farewell to noisy day And gently yields to force of slumber blest; Calm night in all its still, majestic power, Has triumphed o'er the day, and rules the hour.

—Mae Judson, in Boston Journal.

An Italian ship has been sheathed with glass plates, cast like iron plates, so as to fit the hull, to take the place of copper sheathings. The joints of the plates are made water tight by the use of waterproof mastic. The advantages claimed for glass over copper are its insensibility to oxidation and its exemption from in-

The most effective musical feature of the Grant ob-sequies was the sounding of "extinguish the lights," more familiarly "taps," by a solitary artillery bugle at his grave. This happy and entirely dignified and ap-propriate termination of the ceremonial musical was due to the suggestion of Colonel Fred Grant.—Tran-seriot.

A fire occurred at Manchester, N. H., on the evening of Aug. 7th, whereby a tenement block was consumed, and eight persons lost their lives.—A \$100,000 fire occurred at Leavenworth, Kan., Aug. 10th. Several persons were injured by an explosion.

The French papers attribute this mot to Lamartine: Some one asked the poet whether he was not spending too much money in advertising his publications. "No," he is reported to have answered, "advertisements are absolutely necessary. Even the Almighty needs advertising. Otherwise what is the meaning of church-bells?"—Truth Seeker (N. Y.)

SER MOSES MONTEFIORE, who recently deceased in London at the advanced age of one hundred years and several months, will long be remembered for the good he accomplished. In 1840 he went on a mission to the East in order to secure certain rights for his Jewish brethren at Damascus, and was successful. In 1867 he founded a Jewish college at Ramsgate, in memory of his wife. Among his benefactions was the founding of the Jewish Convalescent Home at Norwood. His private charities were many and unestentatious. He was an energetic friend of persons oppressed on account of their religious convictions, in whose behalf he undertook several missions to foreign countries. After the death of President Garfield he expressed his appreciation of his worth by sending to Mr. Marcus of this city \$500, to be distributed among the charities of Boston in memory of the deceased President

The man claiming to be scientific, who imagines that he knows all the laws of nature so thoroughly that occurrences like clairvoyance and direct writing cannot take place without transcending the boundaries of scientific recognition, is himself under a hallucination more serious than any which he affects to deplore.—Epes Sargent.

Cholera is still ravaging Spain, the deaths there on Sunday last being 1500, with 4717 new cases; all the physicians who have not died have fied from Grenada, and the dead are reported to be lying in the streets; the state of affairs there is worse than at Naples last year. The English people are feeling the nearness of the scourge and many Londoners are heartly endorsing the statement of the Evening Standard: "So long as our river is a gigantic cesspool, our state will be a perilous one." Marseilles and Toulon in France are suffering from the scourge.

Efforts are now being made, by petition and otherwise, to stay the death sentence of Riel. The descendants of Rebecca Nourse commemorate

ed the one hundred and ninety-third anniversary of her execution as a witch, at the old Nourse homestead in Salem Village (Danvers Centre), Mass., on July 80th (o. s. July 19th). A monument has been also erected in Danvers to her memory.

# Our San Francisco Agency.

It will be seen by reference to our "Business 'Cards" Department that Mr. I. K. Cooper has taken up the work laid down by Mr. Albert Morton, and will in future act as our Agent in that city, his place of business being at 746 Market street; which fact we trust our friends on the Pacific slope will bear in mind.

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

Prof. Phelps, of Andover, having endeavored to inaugurate a new crusade on the oldtime "Satanio" plane, thinking people will do well to read that pertinent work by Allen Putnam, Esq., entitled, "WITCHORAFT OF NEW ENGLAND EXPLAINED BY MODERN SPIRITUAL вы"; Colby & Rich, 9 Bosworth street, Boston, have it on sale.

#### 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 PARE.—The fourth annual assembly of this Camp. Meeting will take place on the grounds in South Burlington, Vt., Aug. 13th to Sept. 14th.

THE NEW ENGLAND SPIRITUALIST CAMP. MEETING ASSOCIATION holds its twelfth annual convocation at Lake Pleasant, Montague, Mass., to Aug. 31st (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 SPIBITTALISTS' OAMP-MEETING.—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 commenced Sunday, July 19th, and closes on Thursday, Sept. 10th.

THE SECOND ANNUAL GROVE MEETING of Spiritu-

THE SECOND ANNUAL GROVE MEETING of Spiritualists will convene at New Era, Clackamas County, Oregon, Thursday, Sept. 3d, and continue until Sept. 3th.

VERONA PARE, ME.-August 15th to 24th.

NEMOKA SPIRITUALIST CAMP MEETING. — 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 Raliroad, eight miles east of Lansing, August 5th to the 31st.

SUNAPEE.—The Camp Meeting at Lake Sunapee, N. H., closes Aug. 30th.

I. H., Closes Aug. 30th.

LOCKOUT MOUNTAIN [TENN.] CAMP-MEETING. —
The Second Annual Camp-Meeting will be held on
these camp-grounds for ten days, commencing Saturday, Aug. 22d, and concluding Aug. 3ist. 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 South and West, will lecture on this occasion.

THE FIRST MAINE SPIRITUALISTS' CAMP MEETING will convone at Buswell's Grove, Ætna, August 28th, and continue ten days.

ORION, MICH.—A four days' meeting will be held on Park Island, commencing Sept. 10th, ending the 14th. NIANTIO, OT., CAMP MHETING.—Berrices to be held to Sept. 13th, inclusive. OASBADAGA. N. Y.—The Camp Meeting at Cassada-ga Lake closes Aug. 31st.

TEMPLE HEIGHTS, ME .- August 14th to 23d.

FITCHBURG RAILBOAD, Special Notice.—During the month of August, 1885, train No. 36, due to leave Boston at 7:00 P. M., and to pass Lake Pleasant at 10:08 P. M., daily, including Sundays, will stop at Lake Pleasant.—John Adams, Gen'l Supt.

#### Seance with Mrs. Ross. To the Editor of the Banner of Light:

At a seance held by Mrs. Ross of Providence, this morning, four good intelligent men examined the cabinet, which is a clothes-closet, with only one door, opening into the séance-room, before which curtains are hung to darken the closet. They reported it entirely surrounded with solid wall: No opening except the door into the seance-room.

The doors were closed and the room darkened, except the dim light used on such occasions. We could distinctly see the medium. Before she entered the distinctly see the medium. Before she entered the cabinet a little boy appeared as if coming up from the floor, at her side, and passed by her to his mother, Mrs. Brown, of Burlington, Yt., well known as one of the early believers in Spiritualism. Mrs. B. had mentally desired that her son "Frankie" should come to her as he appeared before passing away, which he did, even to the production of his curis. Subsequently two other children and her husband came together. At the same time we heard the medium talking in the cabinet.

cabinet.

Twenty-five persons were present, and to the most of them came two and three spirits at once, while the voice of Mrs. Ross was heard in the cabinet. The controlling spirit of Mrs. Howes, of Worcester, danced with her medium, and made yards of lace with which she covered her, causing it to vanish in our sight. "Blossom," a beautiful little girl who controls Mrs. Oaroline Pratt, of Providence, controlled Mrs. P., and said she would leave her and materialize, which she did, and danced with her medium and another spirit at the same time.

and danced with her medium and another spirit at the same time.

A gentleman from Kansas had his sister and two children come to him at the same time, and he knelt, with the arms of his little "Mamie" around his neck, weeping like a child. Mr. Lambert Bigelow, of Worcester, welcomed his wife and her sister, and taking a hand of each on his arm, walked around the room. The undersigned attest to the truthfulness of the above statements, and declare their belief in the genulineness of Mrs. Ross's mediumship:

Ineness of Mrs. Ross's mediumship:

Bara E. Hervey, M. D., Onset; Mrs. E. W. Mills, Brooklyn, N. Y.; William A. Atkins, Jane F. Atkins, Mrs. W.
W. Gleason, Provincetown; J. C. McMullen, Winfield,
Kan.; Mrs. B. B. Brown, Burlington, Vt.; Anna J. Hutchinson; Henry Wallace, Barah Wallace, Malden, Mass.;
Joshna Wilder, Hyde Park; R. A. McAllister, Washington, D. C.; J. F. Brown, Keene, N. H.; Mrs. M. A.
Howes, Heston; Lambert Bigelow, Worcester: Chas. N.,
Wood, M. S. Townsend Wood; Zlipha Lamb, Woodstock,
Vt.; Susan E. Holt, Bridgewater, Vt.; Amanda L. Minor,
Woodstock, Vt.

Yours for truth, M. S. Townsend Wood. Onset, August 6th, 1885.

# Spiritualist Meetings in Boston:

1031 Washington Street.—First Spiritualist Ladies' Aid Boolety. Meetings every Friday at 2½ and 7½ P. M. Mrs. Henry O. Torrey, Secretary. College Hall, 84 Essex Sireet.—Sundays, at 10% A. M., 2% and 7% P. M. Eben Cobb, Conductor.

Easgle Hall, 616 Washington Street, corner of Easex.—Sundays, at 10% A.M., 2% and 7% F.M.; also Thursdays at 8 F.M. Able speakers and test mediums. Ex-bellent music. Prescott Robinson, Ohairman.

White Gross Fraternity, 12 Remberton Square, Room 9.—Meting every Sunday evening at 7% o'clock. "Bervice of Silence" vevry Saturday 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.

The Isea.—The Spiritual Association meets every Sunday in Odd Fellows' Building, Hawthorn street, opposite Beilingham Car Station, at 3 and 7 ½ ?. M.

The Ladies' Harmonial Aid Society meets at Temple of Honor Hall, Hawthorn street, every Friday afternoon. Business meeting at 4½ o'clock. Entertainments in the evening. Mrs. E. A. Baker, Secretary, 129 Mariboro' street,

EAGLE HALL, 616 WASHINGTON STREET. - The meetings at this place on Sunday last were well at-tended and unusually interesting. Well-chosen and

tended and unusually interesting. Well-chosen and highly-appropriate remarks were made by Mr. C. M. A. Twitchell, Dr. B. F. Richardson, Dr. M. V. Thomas, Mrs. Jeunle K. D. Conant of Scotland, Mrs. M. W. Leslie, Prof. Milieson, Mrs. L. W. Litch, Mrs. M. Oarliele Ireland, Mrs. Claia A. Field, Mrs. Hutchings, Mrs. Mosher, Mrs. Davis and others.

Clear and positive tests, which were recognized, were given through the organisms of Mrs. Conant, Dr. Richardson, Dr. Thomas, Mrs. Leslie, Mrs. Ireland, Mrs. Litch, Mrs. Davis and Mrs. Mosher. Psychometric character readings were given by Dr. B. F. Richardson.

Mrs. Conant and Dr. B. F. Richardson also gave fine improvised poems underspirit-control.

These meetings are held every Thursday at 3 P. M., in addition to Sundays.

# Evart, Mich.

To the Editor of the Banner of Light: On Thursday evening, July 16th, the Spiritualists of Evart organized for business purposes in the cause of Spiritualism under the title of The First Society of Spiritualists of Evart, Mich., with the following of ficers: President, Charles L. Snyder; Vice President, Charles E. Blom; Secretary, Miss Lizzle Hooker; Treasurer, Eugene B. Bell.

Married: In Boston, Mass., Aug. 11th, 1885, by Rev. Allen Putnam, Andrew Jackson Davis, of New York, to Della E. Markham, M. D., of Detroit, Mich.

# Passed to Spirit-Life

From Scranton, Pa., June 11th, 1885, James Edwards, in

his 62d year.

The funeral service was conducted by Rev. Mr. Jones, and was truly a spiritual one. Mr. Edwards was a firm believer in Spiritualism, and stood by his faith at all times. He was a good husband and true friend. We miss and mourn him, but know his spirit is often with us.

Ruperior, Wis., Aug. 2d., 1835.

From North Haverhill, N. H., Glesson Smith, infant son of George and Jennie M. Smith. He has gone to dwell with Bt. Johnsbury Centre, Vt., Aug. 1st, 1885.

(Obtruery Notices not exceeding twenty lines published gratutionsly. When they exceed that number, twenty cents for each additional line well be charged. Ten words on an average make a line. Ho postry admitted under this

WEITING PLANCHETTES for sale by Colby & Rich. Price 60 cents.

Tovements of Mediums and Lecturers. [Matter for this Department must reach our office by day's mail to insure insertion the same week,]

Mary A. Charter of Boston, Mass., will spend the month of August at Lake Pleasant and Sunapee Lake Camp-Meetings, where she will answer calls for her mediumistic services. Address for the present, Lake Pleasant, Montague, Mass.

Dr. U. D. Thomas of Minneapolis, Minn., will answer calls to lecture Rast. West or South during the fall and winter months. Can be addressed until Nept. 1st at No. 612 1st Avenue, Seuth Minneapolis, Minn. Mrs. Helen Fairchild has left Onset and is at present

1st at No. 612 1st Avenue, Seuth Minneapolis, Minn.

Mrs. Helen Fairchild has left Onset and is at present in Chicago, where it is her purpose to remain a few weeks, after which she will return to this city.

Hon. Warren Chase has now returned to Massachusetts from his Western tour, in which he lectured five Sundays in Cincinnati, O., one in Plainville and Otsego; two in Grand Rapids, one in Rockford, and one in Detroit, Mich.; three in Milwaukee, two in Onro, and one in Ripon, Wis.; one in Ciyde, and two in Geneva, O.; and returning he spoke in Baratoga, N. Y., Aug. 9th. He is now at Onset Bay, where he may be addressed till Aug. 20th. He expects to be at Sunapee the last week of the camp-meeting, and at Queen City Park the closing week of the camp-meeting there, and at the Vermont State Convention.

G. H. Brooks is engaged for the Lookout Mountain

G. H. Brooks is engaged for the Lookout Mountain Camp-Meeting. He will probably attend the Clinton, Ia., Camp-Meeting also for a few days.

Frank T. Ripley lectured and gave public tests at New Baltimore. Mich., July 28th and Aug. 2d, morning and evening. We are informed that the meetings were well attended and created much interest. He returns to Maine in september; will lecture by engagement on his way thither. Address him care F. M. Barnes, Vicksburg, Mich.

Gaston W. Fowler (now of Lynn, but who it is whispered will in the fall make his headquarters in Boston) is at present at the Queen City Park Camp-Ground, where he will be found ready to welcome all comers to the meeting.

Ground, where he will be found ready to welcome all comers to the meeting.

Mrs. Clara A. Field has taken Room No. 6, formerly occupied by J. W. Fietcher, at 2 Hamilton Flace, Boston, where she will give sittings during the week, and where she can be addressed for engagements to lecture and give psychometric readings and tests from the platform. She will also attend funerals if requested.

J. W. Fietcher addressed two large audiences at Neshaminy Falls, Pa., Sunday last. He will lecture at Cassadaga Lake, Friday, Sunday and Wednesday, August 14th, 16th and 19th.

Capt. H. H. Brown will pass through central New York for points still further West, early in October, and can make a few engagements along or near the line of either of the great railways that cross the State. Address, till Sept. 4th, Ætna, Me.; from Sept. 4th to 14th, Queen City Park, Burlington, Vt.; after that Saratoga Springs, N. Y.

Mrs. Emma Hardinge Britten, who has been actively employed since her return to England, lecturing in London and other places, delivered an inspirational address at North Shelds, July 15th, upon "Death and the After Life," to the great acceptance of her auditors.

-Repeated requests have induced the proprietors of Lydia E. Pinkham's Vegetable Compound to send

by mail to various lady correspondents large mounted portraits of Mrs. Pinkham; and now many a household wall is adorned by the familiar, motherly face of the Massachusetts woman who has done so much for all

Address J. W. FLETCHER for lectures, etc., care Banner of Light.

Read "ZOELLNEB'S TRANSCENDENTAL Physics." This is one of the grandest works of the nineteenth century. Everybody should have a copy. Colby & Rich have the work on sale at the Banner of Light Bookstore, Bosworth street, (formerly Montgomery Place.) Boston.

### Special Notice.

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

Camp-Mosting.

A four-days' meeting will be held by the First District Association of Spiritualists of Michigan at Orion, on Park Island, from Sept. 10th to 14th, 1885. The programme will be arranged each day by the Executive Committee, while the Board of Managers will oversee the grounds and provide

the Board of Managors will oversee the grounds and provide for public comfort with guarded care and attention. Parties wishing to come earlier in the week and tent, are privileged to do so. The Michigan Central Raliroad will give half-fare rates, and hotel and boarding-house fare can be had at \$1 and less per day. Frank T. Ripley, a celebrated medium from the East, will speak and give public tests. Our corns of speakers and mediums also comprise the names of G. B. Stebbins and Mrs. E. E. Torrey of Detroit, Mrs. L. A. Pearsail of Disco, J. F. Whiting of Milford, Mrs. S. C. Allen of Flint, and a number of others are expected. A season of enjoyment and benefit is anticipated.

Mrs. F. E. Odell, Secretary.

SECULAR PRESS BUREAU, AMERICAN SPIRITUALIST ALLIANCE.

HENRY KIDDLE, Chairman. J. F. JEANERET, Secretary. The Secular Frees Bureau has been reorganized for emclent work during the present year, and all persons who approved its objects are requested to forward any published attacks upon Spiritualism coming under their notice which they feel should be taken in hand by the Bureau, to Henry Kiddle, Onderman, No. 7 Bast 130th street, New York Otty.

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 Bunday at 2½ and 7½ F. M., and every Friday afternoon at 2½. BY Tank W. Jones, Conductor.

The Woman's Spiritual Meetings, at Cartier's Hall, 44 West 14th street. Sunday at 8 P.M. · All cordially invited.

Spiritualist Meetings in Brooklyn. The First Brooklyn Society of Spiritualists holds to meeting severy funday in Conservatory Hall, Bedford Avenue, corner of Fulton street. Morning service at 110 clock, evening at 7:45. All are cordially invited. Spiritual literature on sale in hall.

Church of the New Spiritual Dispensation holds services at their new hall, on Adelphi street, between Fulton and Greene Avonucs, every Sunday, at 11 A.M. and 7½ P.M. Bunday Bchool at 2, and Conference at 3½ P.M. Hon. A. H. Dalley, President; S. B. Nichols, Vice-President; C. G. Claggett, Becretary. All spiritual papers on sale.

# Subscriptions Received at this Office

THE SPIRITUAL OFFERING. Published weekly in Ottumws, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.
THEOLIVE BRANCH. Published monthly in Utics, N. Y. THE OLIVE BEANCH. Published monthly in Utics, N.Y.

1,00 per sanum.

LIGHT: A journal devoted to the Highest interests of Humanity, both Here and Hereafter. London, Eng. Price \$2,00 per year.

THE KEDIUM AND DAYBERAK: A Weekly Journal devoted to Spiritualism. London, Eng. Price \$2,00 per year, postage 50 cents.

THE THEOSOFHIST. A Monthly Journal, published in India, and cent direct to subscribers from India. \$5,00 per annum.

For Sale at this Office:

FACTS. A Monthly Magasine. Published in Boston. Single copy 10 cents.
THE SPIRITUAL OFFERING. Published weekly in Ottumwa, Iowa, by D. M. and N. P. Fox. Per year, \$1,50.
Single copy 5 cents.
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# 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 evil; that hose who pass from the earthly sphere in an undeveloped tate, eventually progress to higher conditions. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her rea-ton. All express as much of truth as they perceive—no

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.

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

Lawis B. Wilson, Chairman.

#### The Free-Circle Meetings

At this office have been suspended for the summer. They will be 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 May 1st, 1885.

#### [Continued from our last issue.] Horace B. Wooster.

Strange what creatures we are, brightened or saddened by the events of time, swayed here and there by the circumstances of a moment. I doubt if mortals understand how they are a doubt it mortais understand how they are environed by influences and moved upon by them. I did not realize anything of this subject when here—it was not a study to me; but since passing out of the body these laws pertaining to the soul, to psychological conditions, have appealed to my thought, and I have given them much attention. I do not propose to speak of my studies now,

for my friends, perhaps, would not realize their import, and might think I had not returned; that some other was claiming my name, or perhaps that I had become greatly changed through the experience of death. I do come here hoping to reach my friends, and appeal to them to give me an opportunity of speaking in private. I have matters I would like to discuss with them, many of which concern their own with them, many of which concern their own material interests and affairs, of hers which relate to mine when on earth. I think I could give them evidences of my identity; at least, I am working to that end, and have come here as a preparatory step toward the purpose; yet I feel hampered in trying to speak, and that is what caused me to say at first, What strange organizes we are. creatures we are.

I passed out very suddenly. I was attending my duty, supervising a certain piece of ork, when I was knocked down by falling passed from the body. I am not affected by that occurrence in the spirit-world; there I feel as strong and active as I did in my best days of earth; but in coming here, feeling most anxious to speak clearly, so that it may reach my friends, I felt the sensation which suddenly swept over me at the time of that accident. It was a strange feeling—I cannot define it. I was startled; there was a sudden rush, I hardly knew what, and then all was a blur. I could not regain my thought. And that is somewhat as I feel now in trying to speak to you, so I am afraid I shall not accomplish my object as

I had hoped to. I had hoped to.

I.was connected with the Seymour Manufacturing Company, of Seymour, Conn. I would rather communicate in that place than in Boston, but I found this way open, and took advantage of it. I want my friends to know I send them regards and love, and cordial words of greating. I cannot express them as I would greeting. I cannot express them as I would wish, but they are heartfelt. I am very anxions to give something strong and clear, that they may know I live and am not troubled over the affairs of material life, but am satisfied to part.

ith them. It will be two years in the summer-time since I parted from the body. I have an avocation in the other life which is congenial to me. I find myself possessed of the same energies and impulses that were mine here, and I am not deprived of the power of expression. We all have our lines of work, and can manifest ourselves in our own way, achieving results that

are of practical use to mankind.

I do not want my friends to think that this world contains all there is of objective effort and labor; man is no less a man after the death of the body than he is before; he still has his wants; his aspirations, his ambitions, and continues to hold within himself powers and activities which may be manifested; therefore, there are various occupations in the spiritworld, there are lines of activity through which one may work and accomplish grand results. I wish my friends to learn of these things, and I hope sometime to be able to more fully inform them. I am Horace B. Wooster.

# Julia Smart.

Julia Smart.

I am Julia Smart. I have friends in New Brunswick. I have a brother Ned, in St. John. I bring my love to all my friends. I want to tell them of the home I have above. It is a bright one; it is pleasant; it is filled with all those pretty things which I admired heremany of which I did not possess, but longed to. There are kind friends, and we are happy together; we have beautiful flowers, and singing birds, and running waters, around our homes, and trees and lakes—all things beautiful. I do not want my friends to think of the other life as a vague, misty place, where it is uncertain whether one finds those they loved or not, nor to think of it as a barren, dark, forbidding country, because I have found it delightful, and all whom I know tell the same story.

I come here, asking my friends to believe what I say; that if they are true and good here, and try to do the best they can, are kind to

what I say; that if they are true and good here, and try to do the best they can, are kind to their fellow-creatures, and do not seek to over-reach them in any way, they will find a happy home when they go from earth, and will be pleased and satisfied with what comes to them. I come especially to reach my brother Ned. He is a young man, and full of enthusiasm over his plans in life. I am in sympathy with him, and often wish I could make him know I am by his side and trying to help him. He is am by his side, and trying to help him. He is thinking of making a journey by and bye. If his plans are fulfilled as he hopes they will be, early next winter he intends to go to England, and visit Manchester and Liverpool, where we have relatives and friends whom he does not nave relatives and rriends whom he does not remember because he has not seen them since he was a little child, but hopes to meet and know. I want to tell him that I can help him to do this and go with him. I remember these friends, although I was quite a child when I parted from them, and I would be glad to see them again. Some of our relatives have gone to the anxiety world and I have mot them. to the spirit-world, and I have met them. I think if my brother knows that I love and go with him, it will interest him. I want him to learn something of Spiritualism, and teach it to those around him; I want him to know that to those around him; I want him to know that those who die can come back and visit their friends, bringing their love, and can watch over them. I think it will do him good if he can understand this. He is impulsive; sometimes he acts on the spur of the moment and then wishes he had not; but if we can bring him under our strong influence we can help him, because he is mediumistic. I hope to accomplish something by coming here in this way.

# Sarah Thayer.

Like many other eager souls I press in here to-day, hoping to find my friends, and convey to them my love and remembrance. I have not spoken through mortal lips before. I have been in the spirit-world several years, and have tried in the spirit world several years, and have tried through every one of those years, to say something, or give a little token that I could return to my friends. They live in New York City. My name is Sarah Thayer. I have a brother John, whom I would like to see and speak with. I have a sister who does not know of spiritual things, who is an attendant upon the ohurch. Perhaps if I should come to her she would say. "Oh it cannot be that spirits are parmitted

panions for many years. We talked over our plans, and understood each other, perhaps, better than any of the family. I think I may accomplish something by coming to him. I want all my friends to know, however, that there is a truth in this thing.

I was ill for some time before I passed away. I pondered much upon religious matters. I could not accept the belief my sister had gained, although she wished me to, and I also desired to:

could not accept the belief my sister had gained, although she wished me to, and I also desired to; somehow her doctrine would not enter my soul. I was obliged to say I did not know; perhaps there was a future, perhaps not. I hoped there would be, and that we should meet and know each other in another life; but all seemed vague and mystical to me. I often thought if there and mystical to me. I often thought if there could only come some revelation to my bedside from the higher life, if such there were, how thankful I would be; if there was a continuous life, how beautiful to know it. Still I felt if this life of the body was all that man could claim, I should not shrink from it. I had done claim, I should not shrink from it. I had done my part as best I could; failing powers and bodily weakness prevented me from doing that which I desired, so I preferred to go rather than to live on, a helpless invalid, a care and a burden to my friends; therefore I did not tremble at the thought of death, I only wanted to know something that was beyond it.

I speak of these things because my family know just what my mind was concerning them; and I wish to say that just before I passed away, when my brother stood by my side and laid his hand upon my head and said, "Sarah, do you know me?" I heard his words, but could not respond. He saw a smile flicker over my coun-

tespond. He saw a smile flicker over my countenance, and he thought it possible I recognized him. That was true, but only dimly. I did not smile so much at those around me in the mortal form as at what I saw opening before me. It was a bright and beautiful light which shone around the room, so bright that it made the figures in the mortal form seem like dim shadows instead of like human beings, and then through the brightness came other beautiful forms that smiled upon me. I saw my mother and others whom I had known, and I had the power of thought also, for I remember thinking that there must be another life, something beautiful beyond this, and I was only stepping out of the shadow into the clear supplies; and of the shadow into the clear sunshine; and how grand it would be to know that death is not the end! I wanted to speak these ideas to my friends, but could not, so I will speak of it here, thinking perhaps it may comfort them to know that there is a life after death, where those who love meet again in a higher condition

#### James Patterson.

It is good to step in here and know that you are approaching earth-life, yet not feeling old and worn and out of gear. If I were in the body now, I should be very aged and uncomfortable; but being in the spirit, I feel strong and able to perform the duties of life. That don't mean that I find any fault with the earth-life and its conditions; it means that I am satisfied with things as they are, and to have let the long life of earth go, and to have made way for some one else, and taken up that which is on the other side.

I have been gone some time. I don't know that many will care to hear from me, yet perhaps they may do so, especially as I bring word from one of my family who has passed on to other conditions. She is pleased with the change; it is good for her; she feels at rest, and wants all who are here to know of it, and so I speak for her. One by one they are passing over, one by one they come to our side and we are them. It is good to step in here and know that you

over, one by one they come to our side and we greet them. We are glad to see them coming home, for it seems like a reunion; and they look around, perhaps with astonishment, but with pleasure, to see that they have been waited for and are gladly welcomed.

ed for and are gladly welcomed.

I am losing interest in earthly things, not in those who are near to me who remain here, but in the things that belong to the material. I am told that spirits are working constantly; are coming back and doing many strange things to startle the people and call their attention to this life of ours, and I am glad to know it. I hope that they will have the power to go on and on, until they are able to appear right in the midst of those who are in doubt and in igand on, until they are able to appear right in the midst of those who are in doubt and in lg-norance, and convince them of the reality of the spirit-world, and of the power of its inhab-itants to come back and speak to mortals. I would be happy to take up with such a work, but as for material things I don't care much about them.

Perhaps you will say: "Well, you are in a world of spirits, but it is just as real and tangible to you as ours, and you are just as fond of getting a beautiful home, brightening it up and putting handsome things into it as we are. I don't know as there is much difference between the two." And I don't know as there is, only I find, on the other side, if we have a beautiful home and loyely surroundings we peautiful home and lovely surroundings have to earn it by doing good, by helping others, and not so much by looking after ourselves. The more we want something beautiful and lovely, and spend our time in thinking of it and neglecting other people, the less we get of it; but when we go to work and think nothing but when we go to work and think nothing about what we want ourselves, but try to help some poor fellow who is most miserable and surrounded by shadows, the first thing we know we are in a bright spot where there is a comfortable home and surroundings, and we are quite well off; so there seems to be a difference, after all, though I am rather a poor hand at explaining it.

I was familiar with Boston. I lived in Roxbury. I have friends there and I want them

bury. I have friends there, and I want them all to know I have come back. It is a good journey to take, when you go out of the body, but it is pleasant to come back again and let your friends know how you are getting along, and that you have the power of coming back to

them.

I believe I have nothing more now to say. I think that this thing will grow and spread, and that sometime in the future all who want to know anything about it will have manifestations of the spirit right in their own homes. But they have got to work for it, to do their part as well as these who stand waiting on the part, as well as those who stand waiting on the other side to accomplish theirs. James Patter-

#### Report of Public Seance held May 5th, 1885. Invocation.

Report of Public Seance held May 5th, 1885.

Invocation.

Oh i thou Omnipotent and Eternal Spirit, thou whom man calls God, because he instinctively feels thy goodness, we worship thee in spirit and in truth; we recognize thee as the source of all power, the soul of all love, and we would reach out to thee in spirit, at this hour, to receive of thy tenderness and to feel thy benedictions resting upon us. Oh! may we as a people learn to realize fully within ourselves that we are thy children, that thou art the Father and Mother of all Belng, and that we do sustain a tender relationship to thee. At morning, when the gloom of night fades from the sky, and the first flush of day appears in the East, may the first waking thought within our soul be of thee and of thy great love; as the day rolls on to burning noon, and the duties of the hour press upon us, may we not forget that thou art over all, sustaining, guiding and protecting each one; as the twilight falls upon the earth, bringing the hush of evening to the soul, speaking of rest and quiet and peace, may our souls still chant their anthems of praise to thee, grateful for the experiences of the day and for the repose of night, feeling that, under all circumstances, they rest in thee, drawing strength and guidance from thy great fount of eternal love. And to day, oh! our Father, we praise thee; We would receive from thy ministering spirits words of instruction, messages of peace and good will that may uplift some weary spirit, or give a thought of that affection which death cannot destroy and concord of spirit, seeking, through the law of sympathy, to attract angels from the higher life as well as to bless and uplift each other. Amen.

# Questions and Answers.

Controlling Spirit.—You may now present your queries, Mr. Chairman.

Ques.—[By.A. T. W., Springville, N. Y.] It having been stated that prior to incarnation in earthly forms, individuals exist as male and female, and it appearing to my mind that such individual intelligences cannot exist until evolved by the union of two parent spirits in human form, will you please explain whether the latter theory is true?

Ans.—Matter is ever the manifestation or external expression of spirit. The human form, be it male or female, is but the manifestation or coutward expression of the spirit.—We affirm that sex maintains in the spiritual world pre-

"Oh! it cannot be that spirits are permitted or outward expression of the spirit. We affirm to come back; it is a delusion." But I think that sex maintains in the spiritual world premy brother will listen to what? I have to say, for he is not committed to say or each nor has he any particular faith in religious things. He form are as truly operative, in a spiritual sense, was nearest my own age, and we were com-

and so with the more positive elements or orinciples composing the male. Nature is eyer true to herself, although we sometimes find an exception to every rule in life, and the aniversal law is that principles or elements, whichever you please fo call them, exist, which determine that the female life shall be expressed through that form of sex known to you on earth as the female, and so with the male; therefore we declare that prior to incarnation in a physical form spirits existed as either males or females.

Q.—[By E. A. Prescott.] Tweaty-five years ago a cousin of mine passed to spirit-life, leaving the male and another time since.

ing two young daughters. A short time since, though I had never dreamed of her before, I dreamt of seeing her much taller and stouter than in earth-life, with a countenance so gross and repulsive that I could scarcely recognize her, while lying in her lap was a boy of six or seven years, whom the called her baby. What

seven years, whom the seeming is the explanation of such visions?

A.—We cannot indertake to give explanations of such visions, for in nine cases out of ten they arise through a vagary, or distorted action of the brain caused by some disorganization of the physical structure. Many who believe in Spiritualism seem to think that every dream that comes to them must be produced by spirits. This is certainly not the case. When such as the seeming is the explanation of such seeming is the explanation of such seeming is the explanation of the explanation of such seeming is the explanation of such seeming is the explanation of the explanation of such seeming is the explanation of such seeming is the explanation of the explanation of such seeming is the explanation of the explanation of such seeming is the explanation of the physical structure. Many who believe in Spiritualism seem to think that every dream that comes to their home and seek to manifest my presence, or at least my influence, to them, and the explanation of the physical structure. Many who believe in Spiritualism seem to think that every dream that comes to their home and seek to manifest my presence, or at least my influence, to them, and the explanation of the physical structure. When know that I forget none, it is also if any or the explanation of the physical structure. When know that I forget none, it is also if any or the explanation of the physical structure. When know that I forget none, it is also if any or the explanation of the physical structure. It is also if any or the explanation of the physical structure. It is also if any or the explanation of the explanat may come into communion with his disembodized friends during the hours of bodily repose. He is, at such times, receptive to the impressions or communications which his spirit-friends have to offer him; he may even pass from his body to the spiritual world, come in contact with the spirits abiding there, and visit localities which he will in the future recognize when he himself becomes an inhabitant of that world; but many times the dreams which arise before you in hours of sleep have their source in the physical hours of sleep have their source in the physical life only; they are occasioned by the operations of the brain: sometimes the stomach is disturbed, the blood flows more rapidly to the cerebrum than it should do, and a state of congestion, of inflammation ensues, which produces fantastic thoughts in the mind, which are regarded as dreams. We should think that your correspondent had been suffering from some vagary of the brain during the hours of repose, which had produced the vision he mentions. One thing is certain: if his cousin was a pure-minded woman when she passed to the spiritworld she must be the same now. Spirits do not degenerate; they are subject to the law of progress, and they rise, if they make any movement whatever; consequently this spirit could not possibly return and manifest herself with gross and repulsive features, for the spiritual form corresponds to the interior being. Those who are pure and refined present an appearance of purity that is beautiful to behold; those who are degraded in thought and inclination, express themselves through a repulsive appear-

ance. Q.-[By E. W. Stapleton, N. Y.] Admitting the destruction of a planet possible, would such an event affect unfavorably the health of an individual born when its influence predominated on the earth-sphere?

A.—The influence of planetary law upon hu-A.—The influence of planetary law upon human life is very little understood either by mortals or spirits. It is true there are certain spirits who give this subject their attention, who study it closely; and sometimes they feel prepared to give an opinion upon it, but the great mass of spirits, like those of earth, understand very little about the effect of planetary movements upon human life. We think that this study will be more fully comprehended by this study will be more fully comprehended by-and bye, but we cannot give a decided opinion upon it, nor can we admit that the destruction of a planet is possible, for to our mind if one planet becomes destroyed, then the entire sys-tem to which it belongs is thrown out of har-mony and such confusion would ensure as would mony, and such confusion would ensue as would prove disastrous to human life within the jurisdiction of that planetary system.

Q.—Do our friends in the spirit-world retain the same name they had when in this life?

A.—Many spirits retain, at least for a long time, the names by which they were known on earth; many others do not; it is a matter which earth; many others do not; it is a matter which each one regulates for himself. If a spirit who was known on earth as John Smith still desires to be called by that name, there is no law against it; if he desires to be known by some other title, he can. Many spirits, especially those who have passed beyond the confines of material life, and who are not closely attracted back to the physical conditions, do not retain the names by which they were known on earth, but adopt some name that seems to be especially adapted to them. It may be a name especialy adapted to them. It may be a name that is descriptive of some characteristic, some especial faculty of the soul, some particular grace of the spirit, or it may be a name which pleases them and which seems to belong to them. Names on earth are for the purpose of designation, to distinguish one from another; we are not always limited in that respect in the we are not always limited in that respect in the spirit-world, therefore each one adopts or re-tains the name which he feels best suited to

#### George F. Davis-John Kebler-Reuben B. Springer.

I hesitate to speak to you, Mr. Chairman, for this is an experience so novel to me that I doubt if I shall succeed in giving expression to my thought. Some months ago I was invited to this place by a grand spirit who is interested in humanity at large, and in the education and elevation of that portion of the race who are lowly and unfortunate and in need of instruction. I am glad to be here to count myself one of a great throng of spirits who gather at such of a great throng of spirits who gather at such places as this, recognizing them as the open highways between the two worlds, and feeling that wherever an avenue can be thrown open that will give free admittance to returning spirits, there may the torch of truth be set up as a beacon-light unto mankind. I deplore the fact that I did not know of this Spiritualism and understand it while in the body. It seems to me that my field of usefulness might have been enlarged, and I could have labored more understandingly for those about me.

I was interested in many things that pertain to human welfare. I felt within my soul a duty urging me on to look after as far as possible the needs, spiritual and material, of those

the needs, spiritual and material, of who are thronging around us uneared for and unprotected. I feel now that I did very little compared to what I might have done, and the

compared to what I might have done, and the consciousness of omission strikes forcibly upon me; yet I can truly say that I did not know as much of life as I do to-day, and therefore I should proceed in a somewhat different manner now were I in the body.

I am interested deeply in the welfare of our young people, especially of those who are thrown out upon society helpless and forlorn, like waifs stranged mon the shores of life like waifs stranded upon the shores of life with no one to care for them and teach them. Sometimes it seems to me that, were it possi-Sometimes it seems to me that, were it possible, I would raise my voice in every city of this land in behalf of those unfortunates, and would pause not until I had aroused the attention and the earnest thought of philanthropic people concerning those miserable children; for it appears to me that never until we take into our care and attend properly and faithfully to the little ones who have no home and no friends to care for and instruct them, shall we he able to suppress of me or to stamp, out the be able to suppress orime or to stamp out the evil and degradation that infests every city of

evil and degradation that infests every city of our country.

And what is true of this land is true of the old countries also. I believe the time is coming when men and women, will band together with this one object in view—to raise those waifs and surround them with the highest conditions of existence; give them only that which shall call out their love of goodness and of beauty, and which shall suppress any evil tendency that they may have inherited, and which without the greatest care from wise and good teachers, will thrive and make of them criminals also.

I had not thought to express myself in this way as I come before you but it seems to me when a spirit finds himself suddenly brought into connection with material life, the thoughts which press upon his soil most earnestly, that are a vital part of his being will find expression, and, all things being equal, you will come to learn that those spirits who return show their characteristics, reveal their true natures, by that which they express or at least try to express for I do not for g mement suppose that the spirits who come to you ever succeed in fully manifesting their ideas to your underfilly manifesting their ideas to your under-

They are not as large as I would like them, but they are certainly as large as I can expect from the efforts that were made, and I gain from them a constant impetus to go forward and esasy something new, to make a new endeavor, to do something for humanity in the way of instruction, or giving comfort or assistance of some kind, and in such work I find the heavenly rest which we are taught to think and dream of, or look forward to, and which, after all is different from what most of us anticipate.

I wish to give greeting to my friends, those

an interest in; one who has recently passed from the body, a good and a true man, who endeavored to do his duty as he walked along in life, a man of education, of brilliant attainments, who made his mark, and appeared before his fellow men as a man of culture, of refinement and of learning. I can truly say, for him, that he did his work faithfully and well. He was the friend of the oppressed, and ever ready to give accountagement and cheer of some ready to give encouragement and cheer of some substantial nature to those who required it at his hands: lowly and unassuming, yet generally beloved and respected, he passed along in life leaving a record, that is an example of goodness and beauty to those who follow after him. He did not request me to speak of him thus, but he accompanied me, hither to day

him. He did not request me to speak of him thus, but he accompanied me hither to-day, and desires me to give his greetings to friends, to tell them that he has safely passed the dark river and entered the heavenly land. It is beautiful to him—so natural, so bright, with its homes of comfort, and its inhabitants, who are cheerful and happy because engaged in useful employments, and he would have every friend realize that he is active, ready to be of use, and seeking avenues through which he may express his identity. The gentleman I speak of comes from the same city in which I dwelt, and is from the same city in which I dwelt, and is well known there; his name is John Kebler.

well known there; his name is John Kebler.
And yet another is present to day, well known in the same Queen City. He wishes to send out a word. He was known as a public benefactor in many ways, and I feel that what he did for the honor of his city was done well; yet he bids me not to speak of this; he feels rather humble, as though he did not accomplish all that he might. But who of us does? We are indeed like moles, struggling along through the darkness of life; perchance it is in ignorance; and while we do the best we can, the world looks on and judges, sometimes with approbation, and many times with censure, not understanding the real condition of the inner understanding the real condition of the inner man. It seems to me that each one works ac-cording to his light; does just as much and as well as he is capable at the time of doing. Later on he may learn by experience, and may accomplish something in other ways; or had he the opportunity he might do differently from what he had done. But, in my opinion, each one who is not altogether victous, and very few one who is not altogether victous, and very few are, if any, does the best he knows how, under the circumstances; so this spirit who comes today, I feel, did all he could. He desires his relatives, and those interested in his affairs, to settle them up as speedily as possible, for that attracts him back, and he does not wish to come into connection with material life. He sends his greetings to all, and expresses his astonishment at the reality of the spiritual world, which is no year different to his comprehension now is so very different to his comprehension now from what it was in days gone by. You may call him Reuben B. Springer.

And now, Mr. Chairman, I will retire, and give place to some others who wish to manifest.

give place to some others who wish to manifest after expressing my happiness at being permitted to speak and send greetings to friends; I assure all that I wish to still labor for human advancement. I am but a pupil myself, seeking to acquire knowledge at the great shrine of truth; but if in an humble way I can give a word of instruction to any soul of earth. I shall be pleased to do that work. George F. Davis of Cincinnati, Ohio.

# William Fleming.

I have not much to say here, Mr. Chairman, but I come hoping to call the attention of friends, so that I may get to them in private and give them a communication and advice. I had not passed from the body many hours before the desire to do this came upon me, and I have been seeking the means of reaching them ever since. First, I would tell my friends that I am alive and well—not on the mortal side, of course—they know that I have departed from the body, but that is no evidence I am dead; and I assure them such is not the case. Then I would have them between that I have been I would have them know that I have a home and an occupation in another world, although I am still interested in the affairs which belonged to me when here.

I desire to speak of matters concerning my relatives. Perhaps I can give them some information that will be of advantage to them, if I can find an opportunity of doing it. them all my remembrances, and wish them to understand that I am in such a position that I can respond to any call they make upon me. I do not know as I can handle the machine they may provide, but I know I can come to their nomes and see what is going on in their midst. I trust they will do as I wish; that I may speak to them of important matters. I am William Fleming, and I would like to come into communication with Nathaniel Fleming, if possible, or with others connected with him. I am from New York City.

# Hannah Tewksbury.

My name is Hannah Tewksbury. I have relatives in Portland, and friends in Bangor and other places in the State of Maine. I wishthem to know I come back from the spiritworld to greet them. I have tried to speak, or to give them some token of my presence, but in vain. They do not understand that when the body dies the spirit has the power of knowing and seeing and understanding the condition of those left on earth; they believe that that part which does not die goes away to some distant place and there remains ignorant of distant place and there remains, ignorant of earthly conditions.

A number of years ago I lived on earth, but I have not been able to manifest as a spirit, and I have thought that my friends might forget I have thought that my friends might forget me. Still, that is not altogether my object in coming, for I have friends with me on the spirit-side who also wish to be remembered. They want our friends to learn of spiritual things, and know that there is no death, but that we live after this life of earth, going on and on, constantly advancing. I return, bearing the greetings of many dear ones on the other side; some have come to me since I massed away. some have come to me since I passed away; others met me when I crossed over; we are at home there, and have our pleasant companion-

ships and employments, and live in harmony.

It seems to me if our earthly friends could learn of these things they would have something to look forward to, a reunion with the thing to look forward to, a reunion: with the dear ones they parted from here. Some of my friends, as they think, have lost their dear ones whom they have laid away, and they mourn because they are uncertain whether there will be any reunion by aud-bye. I wish them to learn about these things, to study them and teach them to their children that they may have the light of a great truth, to guide them ou in their pathway of life. If they feel that they will have a home by and-bye, with all the dear friends whom they have loved, I think they will be more ready to bear with the ills and the hard experiences of earth-life.

# Abraham B. Gardner.

boldly declaring my continuance of life, with
the power to express my individuality through
a mortal source, and have come to the conclusion that it is my duty to speak out, and I am
very glad of this opportunity of doing so.

First, I would send affectionate greetings to
friends of earth. It would be impossible for
me to forget any one dear to me. The spirit
does not lose its memory when it loses its hold
on the body; indeed, it seems to me that memory grows stronger, especially when connected
with the affectional nature, and therefore I
hold every friend close in my heart, with many
happy thoughts of the past and pleasant anticipations of the future, when I shall commune with them soul to soul.

I had many ties to bind me to earth, socially,
and also those that hold me here in thought,
through the influences of the political world,
and likewise in connection with business life.
I felt an energy moving within me that impelled
me to act. I could not remain idle, and so I
became connected with various matters per-

I felt an energy moving within me that impelled me to act. I could not remain idie, and so I became connected with various matters; pertaining to material life. I served in several official positions, and to the best of my ability. I do not care to speak of them in detail; my friends of earth may do that if they wish. I am not now connected with any office. wish. I am not now connected with any office-pertaining to government, or political life, in any sense, nor am I associated in any business enterprise, but I do take an interest in human-ity, and wish to do something that will advance the people in some way. I do not lose interest, in any individual while working for the general

good of the whole.

I am proud to say that on the spirit side I find united workers, thousands of them sending out their influence in various ways, for the benefit of mankind, looking for no personal aggrandizement, no hope of reward; in fact, thinking not at all of themselves as individuals, but working with united power and thought for the welfare of their fellow-creatures. This is grand! Much better than the idea of groups of angels engaged in psalm-singing, and lauda-tions of a supreme being, ignoring the sufferings, the trials and the struggles of these who are unfortunate, and who know not how to rise to a higher level. I am glad I can do something in connection with them. These wise spirits

in connection with them. These wise spirits are sympathetic, earnest workers for those who need their assistance.

But, Mr. Chairman, I did not come here to preach, but to give greetings to friends, to bring back tidings of good cheer, with the assurance that I live and that all my fellow-creatures will live also.

I shall not speak of the various offices and particular affairs with which I was connected on earth, but will only say to satisfy some

particular affairs with which I was connected on earth, but will only say, to satisfy some friend who will criticise my message and ask, "Why did he not mention some office or business he was connected with?" that I was at one time Lieutenant Governor of Vermont, and was also connected with the Eagle Square Manufacturing Company of South Shaftsbury. My home was in Bennington, and I have many friends there and in its surrounding towns. I was a member of the legal profession. I had an extended experience during my earth life.

my earth-life.

Tell my friends, if you please, that I am quite ready to respond to any call they may make upon me. I will certainly be happy to speak to any one in private. Abraham B. Gard-

#### Dr. C. H. King.

I am very glad to take the place of the good man who has just spoken to you. I can feel that he is a good man; there is an influence about him which I like; perhaps it assimilates with my own magnetism. I know not how that is, but I feel at home in his presence. Every well-informed physician understands that there is something about this law of magnetism which is grounded upon truth; that two individuals may come en rapport with each other and all at once seem to assimilate, blend in unison, and the oftener they meet the in unison, and the oftener they meet the stronger the attachment grows; while two others may come in contact who at once appear to be repelled from each other. They cannot blend; there is a disorganization of their forces, so to speak—they cannot work in unison. Every well-informed physician also under-

stands that this law operates in connection with himself and those he is called upon to attend; that is, he may understand his profession well, and comprehend the workings of the physical system; he may be a true anatomist; he may comprehend the interior condition of his patient, diagnose his disease aright and be ready to prescribe with exactness the proper remedies, and yet, under all these fortuitous conditions, he may discover that he is not do-ing his patient any good; that he is in reality retarding his progress toward health, and assisting the disease to make headway. He becomes puzzled over this and cannot understand practice, to know something of this law of magnetism; he may call it animal magnetism, if he please; he may consider it to be entirely assoclated with the physical; but all the same, he knows there is something in connection with it that he should study, and perhaps if he is wise and studious he will learn that the source of his failure lies in the fact that his magnetism is foreign to that of his patient, and will not as-similate with it; that the forces of the twosimilate with it; that the forces of the twohimself and his patient—are at variance; consequently there is only confusion, agitation,
when they come together. The same physician
may be called to another patient, whose case he
understands no better than the first, perhaps,
not so well, whom he can treat and bring up toa degree of health and strength that is desirable, because, added to his knowledge of the
case and the application of remedies, comes the
assimilation of magnetic forces.

My friends will read my words with astonishment, and perhaps wonder why I come here to
speak of these things. I had not meant to, but
these thoughts came to me spontaneously, after
listening to the remarks and feeling the pleasant influence of the spirit who preceded me;

ant influence of the spirit who preceded me; yet they contain a vital truth that should be expressed, and illustrate something of the studies I have been engaged in since passing to the wints would spirit-world.

During my career as a medical man many of these thoughts occurred to me; from time to time facts such as I have stated forced themderstand them then as I do now. It needed the light of the spirit-world to reveal to me the truth concerning many spiritual laws, and I am now pursuing my investigations in relation to these things.

things. Like the spirits who have spoken to you to-Like the spirits who have spoken to you to-day. I, too, feel it my duty to speak and tell my friends that I live. I do not wish them to think that all the activity, consciousness and energy of my being ceased to exist when the body was laid aside, for these faculties are not confined for expression to organic life; indeed, they are what give animation to the physical; they are the real, essential nature of man, consequently they have anieternal existence, and manifest themselves after the mortal is extinguished.

I thank you, Mr. Chairman, for permitting me to come, and I will not tarry. I merely entered to give my friends assurances of my regard for them, and that they may know I have not ceased to study or to labor because I do not work among them in the corporall form; I was, sir, the attending physician at the Sallors Snug Harbor, Staten Island, N. Y. You may call me C. H. King.

call me C. H. King.

# TO A LAN MESSAGES TO BE PUBLISHED AND

MESSAGES TO BE PUBLISHED.

May 5.—Millie Leonard; Mabel, to Williami;
May 8.—William Fishbough; Maries McLaughlin; Mary
Jane Barker.

May 12.—Thomas Lister; Mrs. Susan Marin; Hanty F.
Bowen; Harrier Fox; Louis McDermott; Eliza Walls.

May 13.—Thomas Lister; Mrs. Susan Marin; Hanty F.
Bowen; Harrier Fox; Louis McDermott; Eliza Walls.

May 16.—Unidaten's Day,—Edmund Gardell Spindler.

Jennie May Blakely: Ernest v. Condy; Florence May Patnam; Wille Greenough; Estella Smith; Frankis Gannor;
Harry Martin; Lotels, for Lee Watkins, Uharles Lawrence
Dearborn, Chekker Carlion Baboock; Ethel May Hooker,
Little Bell, Hattle E. Weymouth. Sadle Darmody, CoraDantels, Lydis and Emma Winslow.

May 18.—Joseph; Wo Hanl; Coedey: C. Dickrison; ClaraLouisa Smith; Louis Eugens Pastey; Mabel Williams;
Eve M. Pratt; Anna Climod Lovarna; Airred Gilbert;

Kay 2.—Father Henry Fits James; George W. Higgs;
Fanny Emgragi; Moses Hamin; Holand Mighurray of PheboParkman.

May 2.—Tather Hong Fisher, Makel Milliams;

May 3.—Tather Hong Fisher, Makel Milliams;

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# The Camp-Meetings.

#### Lake Pleasant.

To the Editor of the Banner of Light: During the first week of the camp the attendance has not been large. The crowds are anxiously looked for, but they do n't come. Perhaps later on, when Onset closes, and the weather gets warmer, we shall see the folks pour in. Speaking of the weather, wet and chilly has been the rule, sunshine and warmth the ex-ception; most emphatically so. The camp is very quiet, almost dull; still, in the absence of the "tran-slents," the three or four hundred campers manage to

slents," the three or four hundred campers manage to enjoy themselves right royally.

The fine military band plays each day, and gives really enjoyable concerts; in the atternoons and evenings the dancers "trip the light fantastic"; while in the tents and cottages the mediums gather their friends of both worlds, and manage to have good times.

Nature seems to have been rather at enmity with us, for on two or more occasions the wind has blown a hurricane, and the rain has poured down in torrents. All this has not dampened the arder of the campers. They have gone on grading the roads, setting out flowers, planting ferns and adorning their temporary homes with taste and elegance.

Spiritualists have come in from all parts of the country. There are a good many curiosity seekers on the ground, and among these I may mention several newspaper reporters.

the ground, and among these I may mention several newspaper reporters.

To me things look very natural here. Everything about the camp is deeply impressed on my memory, for I had not been long from England when I was called upon to take the platform and make the first speech ever made on the grounds. The pine woods are as charming as ever, and stretch beautifully all around, throwing their fragrance into every tent; the little slivery lake still lies at the base of the rostrum; the slender, leaf-crowned trees, shade the listeners during the speaking, just as they did on the lovely sunny morning when I spoke my message of blessing and dedication; the mountains stand as ever in grim grandeur, like stern guardians of the place, and as in years past, the cool breezes of heaven fan the cheeks of fair promenaders on the bluffs.

Charles Dawbarn of New York spoke on Tuesday, the 4th, about "Inspiration." It was a masterly discourse. Here are a few aphoristic gems from his remarks:

remarks:

"The shape of matter is important when it becomes a question of its use by an immortal soul."

"Let the foot be imperfect and the soul must show

"Let the foot be imperiest and the soul must show a limp."

"True beauty means perfection of shape."

"All of human expression on earth, in this age, as in every other, is dependent upon shape; first through physical movement expressed in motion of the body, and next in mental power, which depends upon the formation of the brain."

"An intellectual invalid and a robust imbecile both mean imperfect manhood."

"It a limb be shrunken or a brain dwarfed, by just so much is manhood belittled."

"A man may be perfect in form and an intellectual giant, and yet be so molded by education that the soul can show no gleam of its spiril-life."

"The physical champion with perfect limb, inspires minds on his own level to deeds of physical prowess."

"The intellectual giant, because his brain is shaped aright, carries off first honors at every competition, and sends an inspiring emotion into the mental organisms of his fellows."

"Inspiration means that our own faculties are stim-

isms of his fellows."
"Inspiration means that our own faculties are stimulated to do unwonted work."
"Trance may be conscious or unconscious, but it is entirely distinct from inspiration."
"There is a vast difference in responsibility between mediumship and inspiration."
"Inspiration means only the intense activity of our own brain."

The wonders of our human organism are not half

"The wonders of our human organism are not half told nor even half realized in mortal life."
"The first key to the mysteries of inspiration is that it is born of intelligence, and not of the mere life-principle exhibited by all creation."
"Mediumship is the taking you by the hand, and leading you to where you should go."
"Inspiration gives you the thought that sends you there by your own volition—one makes you a servant of the spirit-world, whilst the other develops your own manhood."

manhood."
"There is an inspiration of muscle and of mind." "Matter is played upon by the human mind, and mind is limited in its power by the crudity of matter," "The man who worships matter has no thought to upilite him."

The man to whom mind is supreme finds every path ending in mystery."
"The man who would climb heavenward by intuition alone, has but a treacherous foothold in this earth-The child is but an animal with appetites and in-

"The child is but an animal with appetites and instincts that govern."
"Every oriminal is an enemy to society, because he has remained a child."
"You call the child of thirty months an innocent, and the child of thirty years a criminal. How your descendants of five hundred years from to-day will laugh at your definition."
"Human life is not all arrested childhood, or the world would be a great dark continent."

"Human life is not all arrested childhood, or the world would be a great dark continent."
"If our longings are in harmony with the spirit-world, they surely draw to us inspiring thoughts."
"We can inspire from every sphere of earth-life, so can we inspire from every sphere of spirit-life."
"If inspiration be of the lower life, then it is an effect upon the body. If it be of the mental powers, then the mind grows in brilliancy and strength. When it is inspiration of the spirit, then it is the spirit that is on fife."

"It is necessary that we weigh an inspiration according to its harmony with the intuitions of our soul."
Wadnasday the 5th. Dr. J. R. Buchanan delivered a

ording to its harmony with the intuitions of our soul."
Wednesday, the 5th, Dr. J. R. Buchanan delivered a lecture on "Psychometry." Thursday, the 6th, Mrs. R. S. Lillie spoke. Friday, the 7th, Charles Dawbarn gave a lecture on "Individuality." Saturday, the 8th, Mrs. Brigham discoursed sweet music.
A large audience gathered on Saturday morning to take part in a service devoted to the memory of Gen. Grant. The rostrum was beautifully adorned with plants and flowers. "América" was sung by the congregation, assisted by a quartette. Mrs. R. S. Lillie gave an invocation. Mrs. Rogers read a poem, written on the grounds, in eulogy of the arisen soldier. After the quartette had rendered "Life, Beautiful Life," Mrs. Lillie gave the oration of the day. It was a splendid effort, many of the passages being of exceeding beauty, poetical and delicate.
At its close Mrs. Lillie showed, by an apt illustration, the reasonableness of a grand spirit-reception to Grant as he entered the spirit-world, and pictured how the boys of the Grand Army of the Republic, the mighty Army of the Potomac, would gather on the other side and welcome their loved General to his spirit-bome.

The exercises terminated by Mrs. Sue B. Fales reading a spirit-communication eulogistic of Gen. Grant.

The exercises terminated by Mrs. Sue B. Fales read-

The exercises terminated by Mrs. Sue B. Fales reading a spirit-communication eulogistic of Gen. Grant. Sunday morning broke bright and clear and the sun came out clearly, making everything look cheerful and warming everybody into geniality. The streets and avenues were alive with people all day. The mediums were fairly busy, and there were good audiences to listen to the able and eloquent lectures of J. Clegg Wright and Mrs. Lillie. [An abstract of Mr. Wright's remarks has reached us from our correspondent. Spacefalling for its present use, an effort will be made to present thereafter.—ED. B. OF L.]

NOTES. The folks here are looking anxiously for an "old time gathering." Old stagers at Lake Pleasant cannot understand why

Old stagers at Lake Pleasant cannot understand why
the crowds don't come.
David Jones, of the Olive Branch, is busy each day
pushing his journal.

Mrs. Smith is in charge of the dancing pavifion.
Lake Pleasant restaurant, kept by Steadman, the
old standby, is very popular.

Mrs. Olive Reynolds, at Ragle Cottage, gives translents a home from home.

Wilkins's laundry on Zenita street is a great conveplance.

nience.
Mrs. M. V. Lincoln, located on the Bluffs in a pretty
and commodious cottage, takes care of the speakers.
Lake Pleasant grocery is well kept by C. P. Wise.
Jennie Rhind's genial face still beams on the camp.

"Jennie Rollid's genikt lace still beams on the camp.
New fences, white paint and gay flowers make the camp very picturesque.

Saturday evening John Collier gave readings from Spirit Bowles's new book, "Interviews," before an attentive audience, at Budington's tent.

Maud B. Lord held her first séance at her cottage this season, on Saturday evening, August 8th. It was well attended.

Mrs. Hattie C. Mason and her daughter are con-

stantly in request as vocalists. They sing some pleasing songs, and are always ready to do their part at conferences and social gatherings.

It is reported that Mr. J. T. Lillle and Mr. Edgar W. Emerson are developing as physical mediums.

Mr. H. F. Merrill of Hartford has had excellent suc-

Bmerson are developing as physical mediums.

Mr. H. F. Merrill of Hartford has had excellent success as a test medium while at the camp. He has taken the platform frequently, and his tests are nearly always recognized.

Dr. Dean Clarke is on the grounds, and has been speaking at various conferences. He has been rusticating, or as he says, "taking some hoe-handle tonic." During the coming fall and winter he will lecture through New Ragiand.

Mrs. L. W. Litch holds circles every evening at Pine Grove Cottage, Broadway.

I. Chenery, as postmaster, is the right man in the right place—attentive, capable and civil.

A social talk at Budington's tent attracted much attention. Charles Dawbarn, John Collier, J. William Fletcher, Dr. J. R. Buchanan, Jonathas M. Roberts and others discussed "mediumahip." Mr. Heath, the blind medium, played and sung.

Conferences are held every day. There is not so much conference, however, as test mediumship.

Platform test mediumship is well represented in the camp. Mr. Emerson, Mr. Merrill, Mrs. Hattle C. Masses, Maud E. Lord, Sue B. Fales and Mr. Whittier have described spirits right along.

J. Clegg Wright is a fine speaker, who utters grand thoughts and is able to hold his audiences.

The annual meeting of the Association will be held on the 17th inst.

Mrs. Morrell and Mrs. Coburn are looked for by their friends. It is hoped Mrs. Coburn is not too sick to come. Landlord Barnard certainly deserves favorable men-

tion for the work he has done in beautifying the hotel and making a garden of beauty around it.

There is to be a new band stand built on the park.
Both sections of the camp will thus get some benefit of

Both sections of the camp with the music.
Glad to see Bro. M. V. Lincoln sunning himself on the headquarters verandah. He is better than he was last year, and he says he is gradually improving.
Carrie R. S. Twing, Spirit Bowles's medium, is besleged with sitters. Her first public circle was a success. "Ikabod" made himself useful to each person, while his quaint invocation and benediction gave general pleasure.

while his quaint invocation and benediction gave general pleasure.
Mary Ann Ricker, of Chelsea, Mass., came with Mand E. Lord. She is a finely developed healing medium, and a grand speaker.
Special trains for the accommodation of dancing parties are run from Turner's Falls, Greenfield and Athol. Charles Dawbarn told your correspondent that a lady friend of his, in New York, whose name was Helens, now writes it (in conformity with the revised version) Sheolena.
N. S. Henry, the clerk of the Association, is fixing up his office at the new headquarters, now located in the Felton Cottage, corner of Lyman street, on the Bluffs.

Mrs. Pasco is one of the old campers, and an excel-

Mrs. Pasco is one of the old campers, and an excellent medium.

That cold water well is the Mecca of the campers. They make a pligrimage to it at all hours of the day, to drink the water of life.

A committee is now conferring with the Fitchburg Railroad Company as to an extension of lease. The grounds are offered on conditions for fitteen years longer.

Mrs. A. S. Waterhouse, a warm-hearted Spiritualist formerly of Salem, is at the camp with her daughter. Mr. and Mrs. J. S. Hart of Springfield, active members of the Spiritualists' Union, are pleasantly situated at the corner of Montague and Honto streets.

Mr. S. W. Lincoin of Hartford is lying ill at his quarters on the Bluff.

Will the friends hand their renewal subscriptions for the Banner to me at Mr. Budington's tent? and I shall also be glad to receive orders from new subscribers.

ers. Mrs. M. Clayton from Auburn, N. Y., has many pleasant gatherings at Auburndale Cottage.

Mrs. Sylvester of Boston has a number of good Spiritualists lodging at the Pine Tree Cottage located on

There was a fair attendance on Sunday. JOHN COLLIER. LAKE PLEASANT NOTES.

By vote the Directors' Association Headquarters are now at Felton Cottage, corner of Lyman street.

Editor George Davies of the Stoneham Independent and Lake Pleasant Siftings, is located at his old quarters, opposite the hotel, with Mr. A. T. Beals.

Prof. A. H. Huse has regained much of his old-time vigor, which he attributes to the healthful air and water at Lake Pleasant.

Mr. Fred Heath, the "blind medium," is pleasantly located at Marsh's "Cozy Nook."

Sessions of the Lyceum are held every Thursday evening at Mrs. Dillingham's cottage, Montague street. At the last session recitations and readings were given by Eva Weed, Mabel Cheever, Maud Caswell, Bertie Blynn; addresses by Mr. John Collier and Mr. Burnham.

ham. Mrs. Cushman is at her old home. Howe Cottage, where she gives sittings for musical manifestations

mars dushman is at her old alme, Howe Cottage, where she gives sittings for musical manifestations and business.

Mr. Carey, well-known in connection with Boston Lyceums, is pleasantly located on the Highlands.

Mrs. Mary Huntoon held her first circle for materialization on Sunday evening.

Mrs. John Woods, Fresident of the Boston Ladies' Ald Bociety (accompanied by her husband), is at Mrs. M. V. Lincoin's on the Bluff.

Among those registered at Mrs. Olive Reynolds's Eagle Cottage are Dr. Charles Buffum, Dr. Dewey, Mr. Edgar W. Emerson, Mr. and Mrs. Partridge, Gardner, Mass., Mrs. Emmons, Jersey City, Mrs. Holmes and daughter, Turner's Falls, Mrs. Newhall, Melrose, Mr. and Mrs. King, Mrs. Trumbull. Charlestown, Miss Annie Clark, Mr. Francis B. Woodbury, Boston. The occupants of this cottage, with the aid of Mr. and Mrs. A. Baxter and "Daisy," of Bright Eye Wigwam opposite, will make Montague street lively if Sue. Fales to do so.

It is said that fifteen of those who were regular attendants at this camp during the annual meeting, have been translated during the year to the "great beyond."

Of the friends from Boston and vicinity who have

of the friends from Boston and vicinity who have arrived are Mrs. A. E. Blynn, Mrs. H. A. Whittler, Mrs. Helen Fint, Miss Jennie Rhind, Mrs. M. G. Carbee, Mrs. Clara A. Field, Mrs. Alice Waterhouse, Mrs. W. S. Waterhouse, Miss Ellen Goodeari, Mr. George Pratt and family, Mrs. Sarah E. Stone, Mrs. A. E. Cunningham, Mr. L. P. Barnes, Mr. J. M. Foster, S. W. Danforth and wife, David F. Smith and wife, Dr. Field, elocutionist, Dr. Conant, Dr. A. Hodges.

Dr. Blade is giving sittings at the botel, and Mrs. Maud E. Lord has begun her seances at her cottage on the Bluff.

#### Onset Bay Grove. To the Editor of the Banner of Light:

To-day brings the ninth annual session of the Onset Bay Grove Association to a triumphal close. An immense crowd has been in attendance-probably ten thousand people-and every available inch of room within hearing of Mr. A. B. French's voice was occupied this afternoon by an attentive and delighted au-

The present season is fairly entitled to be considered as an unqualified success. The boarding and lodging accommodations have been ample for all who came, and enough have come to satisfy all desiring boarders or lodgers; hotels and cottages alike have had all they could attend to. The mediums for the various phases could attend to. The mediums for the various phases of spiritual phenomena have been numerous, and have had every courtesy and help possible extended them for the furtherance of their work by the Association; and they have enjoyed the patronage of the public to a very satisfying extent. The list of speakers has included many of the very first in the spiritualistic ranks; the music, under the direction of Prof. Grane, has been of a high order of merit, and the conference and factmeetings without exception have been interesting and instructive.

One of the best selections made by the committee on One of the best selections made by the committee on speaking was the engagement for the entire season of that most wonderful platform test medium, Joseph D. Stiles; and his seances, given after nearly every lecture, have contributed not a little to the success of the meeting. I would like to see marshaled in one vast army the great throng of spirits that have passed in noiseless review before him during the last four weeks, while he sat, his outer senses closed, and his inner sight and hearing opened, transmitting messages of love and recognition from those on life's further side to the weary waiters (and, mayhap, doubters) below.

low.
The public services this week have been very inter-

The public services this week have been very interesting. There have been three each of conference and fact meetings; a mediums' meeting, six lectures and public receptions at the auditorium to both Mr. L. L. Whitlock and Mr. Stiles.

Tuesday afternoon Mrs. Katle R. Stiles, of Worcester, gave an inspirational discourse under the control of Edward S. Wheeler and others. Her controls did not wish to be confined to any one subject, but took a wide range of thought, bringing out many new and helpful ideas. The lecture was pervaded by a spirit of toleration and liberty, love and charity, and was emobiling and up iffing in its tone.

Wednesday, Mrs. M. S. Wood kept a large audience attentive and interested: She is always clear-sighted and logical, with quick sympathies and a wonderful spiritual intuition.

Thursday afternoon A. B. French of Clyde, O., lec-

attentive and interested. She is always clear-sighted and logical, with quick sympathies and a wonderful spiritual intuition.

Thursday atternoon A. B. French of Clyde, C., lectured to a spell-bound-and delighted audience. Mr. French prefaced his remarks by saying: "I have no language adequate to express the pleasure it gives me to come among you after an absence of two years. Two years ago I came here and made my way through the sand; but this year I find myself landed directly on the ground by the cars! I find the face of the water the same, the trees the same; but though the furrows on the familiar faces of those I meet may be a little deeper, the heart is as warm and the firm grasp of the hand the same." The speaker then recited a beautiful poem, and after a song from the quartotte began: "We live in an age of intellectual activity. It is an age when nearly every man thinks for himself, reasoning out the problems of life; and I know of no better theme for my text than to consider. The Doubting of the Human Mind, or Man's Conquest over Nature. Man," said the speaker: "had no better eyes than the beast, no better ears than the beast; but the beasts were satisfied with what they saw with their eyes, with what they heard with their ears, while man was not." Continuing in this strain, Mr. French said that all discoveries, all improvements, all advance in the arts and sciences were due to doubting and dissatisfied man. His whole discourse was a masterly handling of the subject, and was warmly applauded.

Baturday afternoon was given up to a Grant memorial service, with Mr. A. B. French as crator of the day. The rostrum was appropriately draped, and the right hand elde given up to members of the Gr. A. R. present. An unusual number of visitors were present. The following original ode, given by Swift Arrow was exquisitely rendered by the choir.

GRANT. O'er the dust of him who sleepeth
In the arms of desth to-day,
Where a grateful nation weepeth
For the spirit passed away,
Do we, soldier, friend and brother,
Place the tributes of our love—
Tributes of a love and friendahip,
Deathless as thy life above. Angel-friends to Heaven have borne thee,
And thy praises we will chant.
We shall miss thee, we shall mourn thee—
Thee, our loved and honeed Grant!
Mong the grand, uncounted legions
Soul to soul and face to face,
An the bright, immortal regions,
God has given to thee a place,

On, thou great and good Commander I
On, thou great and good Commander I
Onward in thy grand career!
On to scenes diviner, grander!
Oo to giory, passes and cheer!
With the brays, beer death victorious,
May thy song forever be
Hymned so oft by lips melodious,
Hearer, Father, nearer Thee!

Major R. Holmes, President of the Horticultural Hail Society of Spiritualists of Boston, was next called upon, and spoke as follows:

Mr. President and Friends: Highly favored are those who enjoy the privilege of visiting Onset to-day, for while throughout the length and breadth of the land the ceremonies of the occasion which has called us together are being conducted with pomp and in regal splendor amid the crowded thoroughfares of a great metropolis, in this quiet retreat, through the judicious management of your presiding officer, we have with us one who, by his familiarity with our country's history, by his acquaintance with the life of our lamented here and statesman, and by his own natural abilities, can appropriately and eloquently eulogize and pay a just tribute to the memory of him for the loss of whose earthly companionship the nation mourns. And at this time when the emblems of our nation's honor are drooping with sorrow, eminently proper is it that we, as Spiritualists, should assemble under the broad, blue canopy of heaven, and reverently looking out upon nature, and through nature up to nature's God, mingle our sorrow with the sorrow of thousands who to day, in person and in thought, follow to its final resting place the mortal form of one whom that nation loved and honored. And drawing inspiration from the invigorating breezes watted from o'er the pure waters that lave the beautiful shore on which we stand, and from the ever lovely trees whose boughs gracefully wave and gently sigh above our heads, what more fitting spot may we find wherein to pay a just tribute to the memory of him who, in our belief, still lives? Selected to lead and command, and by the voice of his fellowmen exalted to a position of responsibility and trust in his life here, may we not confidently expect that he will be the recipient of a rich crown of glory in the beautiful life of the hereafter.

Capt. Holmes closed his remarks with the following original poem:

The nation mourns a favorite son,
Whose work in m ttal form is done;
Bright doth his record stand!
Throughout the land, from shore to shore,
That record proves the love he bore
To this our cherished land.

Blest be his memory; long his name Remain inscribed on page of fame, To all a beacon light, Prompting a zeal to emulate His many deeds, so good and great, Contending for the right.

His work on earth it is not o'er; His spirit will above us soar, Be present at our side;
And though not seen in form of clay,
He will be with us, day by day,
To aid, protect and guide.

To aid, protect and guide.

It is impossible in this place to give any adequate idea of Mr. French's eulogium of Grant. The analysis of his life was simple, keen and just, and went straight to the heart.—The lessons to be drawn from it were simply shown, and the tribute to his memory manly and eloquent. Altogether, it was a most masteriy effort, and given almost without preparation, Mr. French not knowing until after his arrival here of the intention of holding such a service. He spoke entirely without notes.

Sunday morning, Mr. J. J. Morse, of England, gave his first lecture here to a crowded and enthusiastic audience. The lecture was annihilating to Orthodoxy. Mr. French in his afternoon's discourse took much the same theme, and at the conclusion of his remarks, said:

"Ladies and Gentlemen: I cannot allow this hour to pass without moving to Col. Crockett and his colaborers a vote of thanks for what they have done for us and for the grand and glorious cause of Spiritualism." Major Richard Holmes immediately seconded the motion by a neat little speech. The motion being put, it was received with a hearty "ay." President Crockett rose and said with a great deal of feeling, "I am pleased to have the good will of all the people at Onset, and whether I am here or not. I hope all our friends will be present next year." (The Colonel was most heartly applauded.)

At the conclusion of Thursday afternoon's lecture, a reception was tendered Mr. L. L. Whitlock, and yesterday another to Mr. Stiles, at which a purse of about \$34.00 was presented by contribution.

Mrs. Margaret Fox Rane has been with us for the past week, and goes to Lake Pleasant to morrow, where she will remain for a few days.

Mr. Geo. W. Cutter of Boston arrived on the grounds Saturday, and reports at headquarters that he feels "solid" for Onset. He certainly seems to be having a good time.

John Wetherbee (Shadows) is wending his quiet way about camp, no doubt with the intention of painting one of his vivid pen-pictures of the place and its inhabitants.

one or his vivid pen-pictures of the place and its inhabitants.

Mrs. Southworth Loring, South Boulevard, has a very pleasant way of bestowing upon speakers and singers sweet and fragrant little bouquets. She is also among those ladies who have kept the speakers' stand "blooming like a rose" the past season.

Mr. Lewis Holmes, the Bridgewater postmaster, has been in a very happy frame of mind while looking over Unset and its surroundings.

The imposing form of Col. S. P. Kase of Philadelphia may be seen towering up among us smaller folks here. The Colonel is one of the workers in the field, and was a firm friend of our late lamented Lincoln. To-day, between the two services, Col. Kase gave a most interesting account of how Lincoln became a Spiritualist, he being one of the parties present at the time.

time.
Dr. W. W. Gleason of Provincetown has made fre-

Dr. W. W. Gleason of Provincetown has made-frequent visits to camp this season. I believe the Banner Free Circle Room is frequently indebted to Dr. Gleason for contributions of flowers.

Mrs. H. B. Frary of Lexington, Ill., and her sister, Mrs. H. D. Cook, from Normal, Ill., have been spending a few weeks with us, and are very favorably impressed with what they have seen and heard.

W. H. Willis, phrenologist, of Boston, has been here

w. D. Willis, phrenologist, of Boston, has been here during the entire season, and likes the place very much. Mr. Alex McKinley of Palenville, N. Y., one of the old subscribers to the BANNER, has been spend-ing about ten days with us, and says next year he shall try and arrange business so as to be here the whole season.

Mr. Frank Howard of Boston smiles in upon us oc-

asionally, and relates with pride how he has taken the BANNER from its first issue, and how, after the fire, when the office on Washington street was destroyed, he hastened, with many others, to renew his subscription, fearing that possibly the publication might be given up and he be left without his weekly olace. Mrs. L. A. Pennell of Boston has been here the past

four weeks, and has enjoyed herself amazingly, although she has been nearly "driven to death" with business.

THEODORE. Onset, Sunday, Aug. 9th, 1885.

# IN MEMORIAM.

IN MEMORIAM.

On the evening of Sunday, Aug. 9th, appropriate exercises were held at the Greenleaf Cottage in memory of the first anniversary of the passage therefrom to spirit life of the veteran I. P. Greenleaf. The chair of the deceased, empty and choicely decorated with wreaths and flowers, was set before the company; Charles W. Sullivan, entranced by an influence which all present recognized as Dr. Greenleaf, interestingly and feelingly addressed the gathering of friends; and memorial remarks were participated in by J. J. Morse, Mrs. M. S. Wood, Col. W. D. Crockett (President of Onset Association), Mrs. Southworth Loring, Mrs. Dr. Sturtevant, Mrs. Houghton-Chamberlain, and Mr. and Mrs. W. W. Currier. Choice singing was also in order, and was much enjoyed, Bro. Greenleaf's genial remembrance is still strong in the hearts of the dwellers at Onset.

# "Shadows" at Onset.

The sun is brightly shining on the bay; the outlook from the further south to the extreme north is as fine a picture as one sees, travel where he will; the distant headlands bordering the horizon and the intervening islands, large and small, and all the nearer land seem to have a brighter green look than usual.

Boats by the hundred, like the islands, large and small, are resting on the smooth, still water that fills up the larger space of the picture I am looking at as I sit comfortably in the shade on a grassy bluff on the

hore. It is Sunday, and it is noon. One likes rest and

sit comfortably in the shade on a grassy bluff on the shore.

It is Sunday, and it is noon. One likes rest and shade on a bright day like this, at least I do, perhaps because I am metaphorically a "shadow." It is always a fascination to look at the sunshine from the point of view of shadow, so I have a double advantage if the word "shadow" is a fitting one. I cannot only appreciate the beauties of this lovely spot, looking at if from the shade, but also in looking at what is bright and beautiful in the world at large from my shadowy point of view. I find a like privilege and pleasure.

But I am wandering, and that is out of order, so directing my eye outwardly again upout the picture that for the moment has attracted me, I feel that the water cannot be quite so smooth and still as it looks. I feel no breeze, but there is one, for I fills the sails of the boats, and one or two are moving quickly on its surface; but motion is not a feature in the picture before me; the boats so numerous are anchored, empty and still. The steamboat, which has brought about six hundred persons from New Bedford, titleks—grounded like Wickett's Island on the mud; the thiand has been there forever for aught I know, and will stay there, but the boat will paddle off, when the tide rises, but while it stays there, like the leafind, it adds a beauty to the general picture.

The crowd at the Onset auditorium to day has been quite large; its thought there were eight to ten thousand people on the grounds. There were also a great number; present on Saturday, the day bedore—many, like the writer, were attracted there, it being also a day of rest and memory—so there were send to ten thousand people on the grounds. There were also a great number; present on Saturday, the day bedore—many, like the writer, were attracted there, it being also a day of rest and memory—so there were as many in attendance as is usual on a Banday. The Bahrday visitors were not disappointed, for in the lafer noof memorial services were held which were very interesting.

rather cool, and we have been obliged to hold our meetings in the Pavilion, on account of the work now in progress on the new speakers' stand. The lectures and conferences have been fairly attended.

Monday, Aug. 3d, as usual, was "an off day," and the people busied themselves with various household duties, boating and fishing. For the evening a very spirited conference was held.

Tuesday, Aug. 4th, Mrs. Carrie Tryon of Minneapolis, Minn, was the speaker. She chose for her theme "Evolution," and in a most able manner showed the progress of religious ideas.

Wednesday, Aug. 5th, Mrs. Sophia K. Durant, of Lebanon, N. H., gave a very profound and elequent address. Mrs. Tryon recited in a most pleasing manner a poem, entitled, "The Little White Soul."

Thursday, Aug. 6th, the address was given by Dr. H.
B. Storer, of Boston. His subject, "The Coming Man," was handled in a manner that won the hearty applause of all listeners.

was handled in a manner that won the hearty applause of all listeners.

Friday, Aug. 7th, Mrs. Carrie Tryon again addressed the people. Her subject was ." What Does Spiritualism Reveal to the World?" This was her finest effort. Saturday, Aug. 8th, Mrs. Lora S. Oralg of Keene, N. H., was the speaker. She handled in an able and interesting manner her subject: "What am I? Whose am I? and Whither am I Drifting?"

Sunday, Aug. 9th, full fifteen hundred people were in attendance. The addresses of the morning were delivered by Mrs. Sophia K. Durant and George A. Fuller. These addresses were both calculated to inspire the audience with the true genius of Spiritualism. The afternoon address was given by Dr. H. B. Storer. The Doctor was in his happlest veln, and words of burning eloquence fell from his lips as the rain-drops fall from the clouds during a summer shower.

The musical part of the averages under the wanners.

shower.

The musical part of the exercises, under the management of Mrs. Minnie D. Emerson, has given the very best of satisfaction. The solos sang by herself and Mrs. Florence Glibert have all been appropriately selected and rendered in a most artistic manner. The songs sung by Mrs. Nina G. Slayton, one of Chicago's most popular vocalists and elocutionists, have all been fully appreciated.

The entertainment of a musical said.

fully appreciated.

The entertainment of a musical and literary character, held in the Payllion Saturday evening, was equal to anything of that nature given in our large cities; each artist was loudly applauded.

The Conferences during the week have been of a yery spirited nature, and participated in by Dr. A. H. Richardson, Dr. H. B. Storer, Mrs. Tryon, Lucius Colburn, Mrs. Abbott, Mrs. Lora S. Craig, Mr. John Raton, Mrs. Whitney, Emery H. Amsden, Mrs. Dr. Pitts, Dr. C. H. Harding, Dr. Jas. A. Bliss and Mrs. S. K. Durant.

Mr. Cyrus Bullock of Boston has taken under his supervision the completion of the speakers' stand. Mr. George W. Blodgett is furnishing all the material, and the campers the money to pay the workmen Mrs. Gilbert is working in a very energetic manner to

secure the necessary funds.

Col. E. C. Bailey of Boston is spending a few days at Hotel Sunapee, enjoying the meetings and the beauti-

Col. E. O. Balley of Boston is spending a few days at Hotel Sunapse, enjoying the meetings and the beautiful scenery.

Mrs. M. S. Reed of Manchester, N. H., is located at the old place, near the Lake, and has her tent very artistically decorated.

Miss Mary Fersons of West Windsor, Vt., has her cottage full of friends from the Green Mountain State.

Mrs. Dr. Pitts of Lowell, Mass., is also located here.

The following mediums are stopping at Hotel Sunapses: Mr. Emery H. Amsden of Manchester, N. H.;

Dr. James A. Bliss, Dr. C. H. Harding, Dr. A. H. Richardson and Mrs. G. Davenport Stevens, all of Boston;

Miss A. E. Lamb, West Randolph, Vt., and Dr. J. M. Weeks of Onset, Mass. Dr. Frank Plerce is at his cottage, and Mrs. Carrie Tryon at the Whitney Cottage. Lucius Colburn is still at Nemona Lodge.

The séances of Mrs. Bessie Huston, at the Whitpele Cottage, and her manifestations, are of a very extraordinary character.

Dr. Emery H. Amsden's circles for musical and physical manifestations are of a nature to convince all who attend them of their genuineness. He will then go to Queen City Park. During the fall and winter he will travel with Mr. Geo. A. Fuller.

Dr. C. H. Harding is making many friends. His speeches in the conferences have been well spoken of. Dr. A. H. Richardson fs the life of the conference. He always has a speech ready. He is also doing a good work as a healer.

Dr. Frank C. Pierce has many patients already, and

work as a healer.

Dr. Frank C. Pierce has many patients already, and Dr. J. M. Weeks is getting a business.

Dr. Frank Brooks of Mariboro, Mass., has come here for a rest, but is already doing some work as a physician.

tests are given here, and the innuence they exert is for good.

The grounds are gradually being improved in many ways. The owners of cottages are all taking deep interest in beautifying their summer homes.

The speakers' stand was used on Sunday, although not completed. The skillful hands of Dra. Prentiss and Amsden, Mrs. Fellows and other ladies, transformed it into a bower of beautiful trailing vines and flowers.
All are pleased with our organist, Mrs. G. Daven-

All are pleased with our organist, allowed, port Stevens.

All who enjoy beautiful scenery should visited Sunapee; here nature has done some of her best work.

The birthday of the President, Geo. A. Fuller, was August 5th. The address of Mrs. Durant was specially adapted to this occasion. Her kind words of appreciation of his labors will never be forgotten. Dr. S.-H. Prentiss and wife presented Mr. Fuller with an elegant hanging fantern for the outside of his cottage.

#### Cassadaga Lake Camp-Meeting. To the Editor of the Banner of Light: The meetings here are now in full sway, and the

cottages and tents well occupied. The weather Monday and Tuesday being rainy, the attendance did not increase much although a great deal larger than last season. We have been having excellent lectures by Rev, Sammel Watson, Krs. E. L. Watson and Jennie B. Hagar, while the poems of the latter have pleased all and confounded skeptics. "Rops," are held on Wednesday and Saturday evenings, and are excellently conducted, the best of order prevailing. Mrs. Olie O. Denslow and her little boy and girl furnish excellent vocal music. The children are in charge of Mrs. Sperra of Dunkirk, N. X. A number of mediums are on the grounds, 'Loring various' kinds of work. Skepties come every day to investigate the claims of Spiritualism and it is needless to say that many are convinced of their truth. Spiritualism today is treated with more respect than ever before, and one came of this is the attitude of Spiritualism today is treated of this is the attitude of Spiritualism today is treated of the attitude of Spiritualism to the spiritualism to the continuing forth in purity like the filly. It is broadening and decemning, and its tone is more conservative and comming forth in purity like the filly. It is broadening and decemning, and its tone is more conservative and continuing the its forther respectation, and when this is produced to the continuing the spiritualism to the spiritualism. The spiritualism is the produced of the still the continuing the spiritualism is the produced of the spiritualism to the spiritualism to the spiritualism. The spiritualism to the spiritualism. The spiritualism to the spiritualism to the spiritualism to the spiritualism. The spiritualism to the spiritualism to the spiritualism to the spiritualism. The spiritualism to the spiritualism to the spiritualism to the spiritualism. The spiritualism to the spiritualism to the spiritualism to the spiritualism. The spiritualism to the spiritualism to the spiritualism to the spiritualism. The spiritualism to the spiritualism to t day and Tuesday being rainy, the attendance did not

In the afternoon A. B. French was the speaker, and it is not overstating it to say be is in the front rank as all the state of the stat

#### Neshaminy Camp, Pa.

To the Editor of the Banner of Light:
The past week we were visited with showers and a cyclone; the latter we had not made any arrangement for, but our tents stood the rain and wind very well.

On Tuesday, Wednesday and Thursday J. Clegg Wright was our speaker.

On Tuesday, Wednesday and Thursday J. Clegg Wright was our speaker.

Wednesday we had a delegation of Methodist ministers, who are holding a camp-meeting about a mile and a half from our camp; they listened to remarks of Mr. Wright and Mrs. Duity—a lady of intelligence, and a very fine speaker, from Troy—but I am sorry to say that at the close of the meeting, and while leaving, one of them volunteered some unbecoming and uncalled for statements to our Vice President (who was a Methodist preacher for seven years), which discovered a very poor animus in this gentleman of the cloth.

Thursday morning Mr. and Miss Benner and Mrs. Duffy visited their camp to make complaint. On their arrival they were met by a minister who had visited us the day before, who apologized to Mr. Benner, saying they had reported the offending brother to the presiding Elder, who reprimanded him, and he left camp suddenly the evening before. The ministers entered into conversation, and seemed eager to learn something of Spiritualism, asking many questions of Mrs. Duffy; she gave a short address and an interesting account of her investigation into and conversion to Spiritualism, with which they expressed themselves as well pleased.

Wednesday night we had a new feature for our camp: the evening was spent in roller exating, which had the effect to draw out a large party, our receipts amounting to sixty dollars; there were at least two thousand people on the grounds.

Thursday we had a large excursion of colored people from Philadelphia, who attended the lecture and were much pleased with the speaker's remarks.

Friday Mrs. Glading, of Philadelphia, lectured and gave psychometric readings at the close, which were very satisfactory.

Saturday the fourth annual excursion of "The Independent Literary Society" centered at Neshaminy, and the day was given up to them, many of them remaining over to attend the dancing in the large payillon.

villon.

Parties from the city on later trains swelled the numbers who came up to spend Sunday, Aug. 9th, and we had hard work to find accommodations for them, but succeeded, I think, to the satisfaction of all. J. William Fletcher gave two fine lectures to large audiences, who listened to his remarks with the closest attention. He also gave many tests of spirit-return, which wer all recognized. The weather was cool and pleasant. JAMES SHUMWAY, Cor. Sec.

#### Mount Pleasant Park Camp, Iowa. To the Editor of the Banner of Light :

Arriving on the evening of Friday preceding the opening, we were pleased to find about an hundred tents and the beautiful grounds filled with people from all parts of the great West, preparing their little from all parts of the great west, preparing their little homes in which to spend the month. Saturday would have been oppressively sultry but for the breeze that is always felt on the bluff on which the grounds are located. At night we were visited by a severe rainstorm, which washed the grounds and cooled the atmosphere. Sunday, introductory remarks were made by the President, S. A. Danforth of Chicago, and the foremon devoted to conference, which was of a practical and interesting character. In the afternoon Mrs. Amelia H. Colby gave a lecture on "The Mission of Spiritualism," in which she showed conclusively that the important work to be accomplished was the bettering the conditions of the people here in this life, and that greater freedom was the need of the time. Monday's conference took up the subject of insanity, and it was very ably discussed.

The afternoon lecture was given by Mr. W. F. Peck, on "Sin and Its Cure," and in an able and logical lecture he showed that ain was the result of imperfect organization and unfortunate conditions, and could only be cured by better conditions of parentage and improved environments which would develop a higher grade of humanity. Tuesday the usual conference was given by Moses Hull, and a practical showing up of the work that should be done during the present month in our meeting was enjoyed by all present. In the evening a social dance, largely attended, was enjoyed by all.

We have open-air concerts preceding each meeting homes in which to spend the month. Saturday would

Dr. Frank Brooks of Mariboro,' Mass., has come here for a rest, but is already doing some work as a physician.

Dr. Amsden has good healing powers, and they are being called into requisition.

Both steamers, Edmund Burke and Lady Woodsum, were crowded on Sunday.

Sunday trains will be run over the Concord & Claremont R. R., Aug. 16th and 23d. Then very large additions to our audiences are expected.

Saturday night the hotel was crowded to overflowing, yet all who came were cared for either at the hotel or in cottages. All are praising Mrs. Lull, the cook at the hotel. Certainly, she understands how to keep the campers good natured.

Now the indications are for the largest gathering ever held in New Hampshire.

Mrs. Bilss is expected Tuesday, Aug. 11th. All will be most bappy to greet her and give her a cordial welcome back to old Sunapee.

The Indian spirits are manifesting themselves in all our conferences. They are welcomed by all. Many tests are given here, and the influence they exert is for good.

The grounds are gradually being improved in many tests are gradually being improve

about four dollars and forty cents. Board and lodging at Daniel or Columbus Buswell's is seventy-five cents per day, therefore a nominal sum will take you to the best camp meeting in the State, and it is a question if there are any better in New England as regards attendance and interest shown. To be sure, such localities as Onset, Lake Pleasant, etc., are more desirable places, as iar as reorestion and aminements are concerned, but we assure friends who have never visited us that under our large, rough but grand payillon we have meetings unexcelled by those camp meetings. We carnestly hope that some of the noted speakers who can spare the time, and mediums of all phases, will come down to Æina this season and help us. We had five thousand people on the grounds the last day of our meeting in 1883, as near as could be estimated. That is the way Maine people turn out. There are four other Camp Meetings in the State besides the Æina, all of which are well attended and should receive your patronage. Bemember if, you do go to the New England Fair, come out to Æina, at they are both holden the same week. It gives us much pleasure to have those from abread visit us. Hoping you will thus do, I am fraternally yours.

Glenburn, Me. Charles M. Brown, See y. per day, therefore a nominal sum will take you to the